

THE MISSIONARY REVIEW OF THE WORLD

"What a Time to Be in China!"

Courtenay H. Fenn

The Call of the Dyacks of Borneo

R. A. Jaffray

Christian Sadhus and Ashrams

W. Q. Lash

What Is the Koran?

E. E. Elder

The Privilege of Preaching to Moslems

Stephen Khoobyar

Presenting the Gospel in Brazil

E. M. Do Amaral

The Prime Needs of a City Church

G. H. Bechtold

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Dates to Remember

- December 6-9—Biennial meeting of the Federal Council of Churches, Buffalo, N. Y.
- December 13-30—International Missionary Council, Madras, India.
- December 30-31—All-India Conference of Indian Christians, Madras, India.
- January 8-10, 1939—Home Missions Council, Baltimore, Md.
- January 21-25—Cause and Cure of War Conference, Washington, D. C.
- January 23-February 18—Iowa School for Missionaries. Iowa State College, Ames, Iowa.
- February 6-14—International Council of Religious Education, Chicago, Ill.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

- January 24-26—Jacksonville.
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- January 28-February 1—Miami.
- January 29-31—Ft. Lauderdale.
- February 1-3—Palm Beaches.
- February 4-8—Orlando.
- February 5-7—DeLand.
- February 9-10—Sarasota.
- February 8-10—Ft. Myers.
- February 11-16—St. Petersburg.
- February 12-15—Clearwater.
- February 17-18—Southern College.
- February 19-21—Tampa.
- February 19-21—Winter Haven.
- February 22-23—Quincy.
- February 23-24—Tallahassee.
- February 24-26—All College.

Obituary Notes

Dr. Murdoch MacKenzie, of the United Church of Canada, widely known by reason of nearly fifty years' service for missions in Honan, China, died recently. Dr. Murdoch was born eighty years ago in Scotland. In 1883, he went to Canada, was educated in McGill University, and the Presbyterian Seminary in Montreal; in 1889, he was sent to Honan, and with Dr. Jonathan Goforth had many perilous experiences. Dr. MacKenzie was a man of profound and devout scholarship, upon which he drew with untiring energy in the training of a native ministry.

Shortly before his death, he realized a long-cherished desire to visit the Holy Land, and a farewell visit to his native Scotland.

Samuel Bryant, Treasurer of the American Baptist Home Mission Society since 1919, died at his home in Palisades Park, N. Y., September 21. He had devoted eight of the nineteen years of service without salary.

Mrs. Isabel Hughes, wife of Bishop Edwin H. Hughes of the Methodist Episcopal Church, died in Washington, D. C., September 16, after an illness of more than two years. Mrs.

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Hughes was born in Atlanta, Ga., seventy-two years ago.

* * *

Miss Annabel Galt, retired missionary of the Presbyterian Board, died in Orlando, Fla., October 3. Miss Galt went to Siam in 1891, and was stationed at Petchaburi for eight years. From 1900, she was connected with Bangkok Christian College as teacher of English. In addition to this work she taught Bible classes, prepared and edited several textbooks in Siamese, aided in planning and developing the women's organizations in the local and National church, and worked in the Sunday school and community.

* * *

The Rev. John B. Dunlap, D.D., an honorably retired missionary from Siam of the Presbyterian Church, U. S. A., died in Los Gatos, California on September 22nd. He was born in New Alexandria, Pa., on Sept. 12, 1860, and after being graduated from Washington and Jefferson College and Western Theological Seminary, he sailed for Siam in 1888 and remained there for forty years, teaching and doing extensive evangelistic work. He also prepared a Siamese hymnal and directed the work of the Mission Press in Bangkok.

* * *

The Rev. Masue Kawazoe, veteran pastor of the Church of Christ in Japan (the Presbyterian and Reformed Church) died July 11th at his home in Tokyo. Mr. Kawazoe, was born in Kochi sixty-nine years ago, was baptized at seventeen, educated at Meiji Gakuin, Tokyo, and Auburn Seminary, New York. After being ordained in 1898, he was pastor of churches in Nagasaki, Osaka and Tokyo. He was a member of the Committee on the Revision of the New Testament, on the editorial staff of the Christian Literature Society of Japan, formerly dean of the Theological Department of Meiji Gakuin, president emeritus of the Japan Theological Seminary, former president of the Synod of the Church of Christ in Japan, pastor emeritus of the Aoyama Church, Tokyo, and one of the foremost Japanese scholars of New Testament Greek.

* * *

Miss Katharine M. Talmadge, for sixty-four years a missionary in

Amoy, China, under the Reformed Church in America, died at Hempstead, L. I., on November 12th at the age of 85. She was born in China, the daughter of the Rev. John Van Nest Talmadge, a missionary, and after being educated in America returned for her long service in Amoy and came to America only last year, suffering from the effects of a fractured hip.

* * *

Mrs. Ann Liza Gulick, the widow of the Rev. O. H. Gulick, formerly a missionary to Japan under the American Board of Commissioners for Foreign Missions, died in Honolulu on October 9th at the age of 105. She was born in the Hawaiian Islands and later attended Mt. Holyoke College, Massachusetts. She was married to Mr. Gulick in 1855 and went to Japan where they remained until 1892 when they returned to Hawaii to work among the Japanese.

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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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Editorial Chat

Here endeth our sixty-first volume of THE REVIEW. But another volume begins with the January number. This coming year is one that you will not wish to miss. Never were there greater problems that face the Church of Christ in China, Korea, Japan, India, Europe, and America. Never was there greater need for Christ and His Gospel; never were there larger opportunities or greater encouragements. THE REVIEW will keep you informed on these points and on progress all over the world.

* * *

In 1939 we plan to take up the most important topics discussed at the Madras Conference, together with radical changes proposed in missionary policies and methods. Mrs. Howard Taylor is to tell in our January issue the inspiring story of how God guided the program of the China Inland Mission in North America. It is a story that all should read.

A number of pastors and missionary executives will tell "How to Interest Men in Missions." The answers they give are illuminating for they come from experience.

* * *

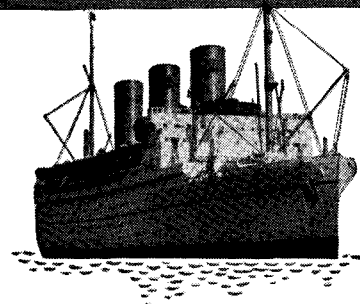
Here is the comment of one reader as to the value of THE REVIEW:

"We have been delighted with THE REVIEW. Please enter our subscription sufficiently in advance so that we will not miss any of the issues. We do not care to be without the magazine. It is a source of spiritual power and inspiration to us."

MRS. HOWARD THOMAS, *American Presbyterian Mission, Kailung-kiang, Yunnan, China.*

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A Christian Christmas Message

FROM JAPAN TO CHINA*

DEAR BROTHERS AND SISTERS:

I ask your pardon for my nation. Because of what we are doing, I cannot preach in the Name of Christ. . . . I ask your attention to this fact, however, that even in Japan the majority of the Japanese people were against sending any troops to China. We Christians were bitterly opposed to it. Therefore pardon us, pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists. But the day will come when we shall be strong enough to do so, and when both nations will be harmonious and peaceful in the Name of Christ. . . .

We Japanese love China. Where the city of Kyoto stands today there was in former times a colony of Chinese farmers. Because they had the highest culture then known, the Japanese Imperial Household moved to that district. As the city of Kyoto grew up, eighty per cent of its noble families came to be of Chinese descent. Among the immigrant strains in Japan, from the Southern Seas, from Korea, from Siberia, from Mongolia, the one which has contributed the dominant factor to Japanese civilization is from China. Therefore we who know the facts love China.

But unless we, in both Japan and China, become more Christian, we shall never have permanent peace. . . . Sometimes we are very selfish and even some Christians do not see the need of praying. . . . When you are contented, and have no holy ambition to build up the nation, you may have no desire to pray. . . . Oppressed by wars, oppressed by capitalism, oppressed by the injustice of the present economic social system—can we ignore the needs of men? If we are contented with the sort of world we have at present, there is no use of praying to God. But if we want real peace, and real humanity, real Godliness, there are many problems for the solution of which we must pray. We must pray for each of the nations, for Africa, for India, and for China and Japan. We must pray for world peace, for the uplifting of the poor, for the desert to be made green, for the New Age, for the New Society. We must pray for science to be controlled by conscience. . . .

If you pray, world peace will be realized; the poor will be emancipated. Abraham Lincoln prayed through the night before he wrote his Emancipation Proclamation. I believe it was because he prayed that the four millions of poor slaves were emancipated.

Unless Christ is glorified in the Orient, the fate of our continent will be very dismal. Unless we believe in Christ, and deepen our spiritual life with Christian idealism, peace will never come. . . . Stanley Jones, in his small pamphlet entitled "Christ on the Andes Road," tells of how war had long prevailed between Argentine and Chile. After many years a reconciliation was suggested, and they came to the conclusion that they must have peace through Christ. On the top of the mountain range between the two countries a great statue was erected of the Saviour, Christ, stretching out His arms, on the one side blessing Argentine, and on the other side blessing Chile. May the Prince of Peace come thus in the Orient, and bless China on the one hand and Japan on the other!

TOYOHICO KAGAWA.

* From *Friends of Jesus* (December, 1931).

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Topics of the Times

REAL CHRISTMAS GIFTS FOR 1938

The widespread spirit of Christmas giving throughout the world is evidenced by the general observance of Christmas even among the non-Christians—in music, festivals, cards and the too-often formal exchange of gifts. How much of this activity is truly motivated and directed by the Spirit of Christ? Christians acknowledge that every good gift comes from God—our physical and mental powers, spiritual things—and are available even though we neglect, reject, despise or misuse them. The best gifts are those that no money can buy, and that enrich the recipient while they do not impoverish the giver.

With Himself, Jesus Christ gave the world His love, peace and joy, the forgiveness of sin and Life Eternal.

Was there ever a time in history when these gifts were more needed than today? How much it would mean if they were everywhere received and shared? How infinitely better these would be than the gift of greater material prosperity for which men are striving so eagerly—better even than new laws, than new labor-saving inventions, higher wages or shorter hours of work!

What a difference it would make in the world today if the true Spirit of Christ were manifested this year among all nations in the observance of Christmas. Imagine the effect if Japan, moved by this Spirit, should give peace to China and true religious liberty to the Koreans. Suppose that Soviet Russia should celebrate Christmas by giving the right to teach youth to know and worship God, freedom to political prisoners and freedom of the press and speech! What if Germany gave civil rights and freedom from persecution to her Jewish population, freedom from religious and political oppression to pastor Niemöller and other Christians, friendly cooperation to Europe in pro-

moting international peace and a cessation from the building of a great army and air force.

Suppose that in Spain, Loyalists and Revolutionists should extend to each other the right hand of brotherhood and should give themselves to the work of promoting righteousness, brotherly love, and the rebuilding of their national life on a firm basis. Italy might celebrate their Christmas by giving Ethiopia her freedom and her own people a release from fear. Mexico's gift might be not only a square deal for the peons and for the Church but the right to teach Christianity and a just settlement of questions involved in the confiscation of property.

What about England and America? Could not Great Britain make a better Christmas gift than 5,000 new bombing airplanes? How would the Spirit of Christ best be shown in the settlement of the Irish question, the problem of Palestine, Home-rule in India and in the matter of German colonies? In America the Christmas spirit is not shown in the increase of armaments and of taxes. There is abundant opportunity to celebrate in a settlement of labor difficulties and by giving unselfish, efficient government to the nation, states and cities. Christ-like Christmas gifts would include the general observance of laws and customs that promote purity in the home and personal life; sincerity in the worship of God; brotherly treatment of Negroes, Mexicans and Orientals. America might celebrate in a Christ-like way by using her wealth to meet the crying needs of others around the world. Would not this be a different world if the love of Christ and a knowledge of His Way of Life should direct the Christmas celebration of all nations in 1938 and in the years to come?

We may not be able to control the giving of the nations, but what about ourselves? As individuals how can we best show our sense of indebtedness

to Christ; how can we truly reveal His Spirit and make this a joyful Christmas, effectively carrying forward the work that He came to do—in our own lives, in our home circle, in our nation and in the world, to make this a truly joyful Christmas?

MISSIONARY PROBLEMS IN CHINA

With the Japanese war-machine pressing onward in the west and south of China, the Christian missionaries as well as the Chinese find themselves in a difficult position. Driving onward up the Yangtse River the Japanese have captured Hankow, Wuchang and Hanyang where over one hundred and fifty American and British missionaries have been working under the London Missionary Society, China Inland Mission and the American Protestant Episcopal Church and twenty other missions. In this Wu-Han district are located hospitals, colleges and schools and churches that mean much for the development of China. Already many of the institutions have been moved westward to Chentu and southward to Hongkong but, with the modern airplane in the hands of a ruthless but skilful enemy, no people or place, however remote or peaceful, is exempt from the devastation wrought by these engines of destruction. The Chinese armies, in spite of intense suffering and against heavy odds, are still fighting courageously to defend themselves and their country from this invasion but the immediate outcome is impossible to predict. The Christian missionaries are proving their sacrificial courage, their real love for the Chinese and their resourcefulness in this time of danger. Without their help the situation of the Chinese in the war areas would be infinitely worse; more and more the Chinese realize this. But the problems of the missionaries are many and do not decrease as the war advances. Questions are raised:

1. When war threatens their very existence should missionaries close their work and move elsewhere to carry on? Some few "neutrals" advise this in order to avoid international complications. But the missionaries as a whole reject this suggestion as desertion of their posts and their flocks. While women with children, who could not be of help under war conditions, have been evacuated from many stations, the vast number of missionaries remain at their posts and risk their lives to serve the Chinese. In one mission seventy out of seventy-one stations are still kept open and missionaries continue to serve as ambassadors of Christ and helpers in time of need. Many schools and colleges are necessarily closed, or have moved elsewhere, because of danger to pupils and the occupation of property by the Japanese soldiers; but the hospitals and churches are kept open and mission compounds are used as refuges where

thousands of Chinese find food, protection and loving sympathy.

2. Should missionaries leave their stations to follow the fleeing Chinese so as to continue or establish work among them in new centers where little has been done? This course has been followed in the case of faculties of many schools and colleges which have been closed by the Japanese advance. The Nanking University work has been moved to Chengtu in Szechuan; the faculties of Soochow College and Schools have been moved to Shanghai and elsewhere; much of the Bethel Mission of Shanghai has been transferred to Hongkong or Kowloon, since their property has been occupied by the Japanese. Foochow College students have been moved to a less dangerous location further inland, since the Japanese seem to plan the destruction of educated Chinese. Thus the Christians have sought to conserve their resources and to carry on their work with as little loss of life and with as much efficiency as possible.

3. In cases of Japanese occupation and domination in larger or smaller areas in China, should missionaries remain at their posts as neutrals and serve all within reach—whether Chinese or Japanese—even cooperating with Japanese for constructive work? This view is held by some who believe that missionaries are supra-national. Most of the missionaries, however, believe that, while they are ready to minister in the Spirit of Christ to all within reach, their first responsibility is to the Chinese to whom they have gone as ambassadors of Christ. They believe that the Chinese are the victims of an unprovoked attack, and realize that there are still many millions of the people who have never yet even heard the Gospel and there are many thousands of towns and villages still without any representative of Christ. They have seen the nobility and faithfulness of Chinese Christians and believe that this time of fellowship with them in suffering is opening many Chinese hearts to Christ and His message of life as never before.

Christians and the Christian Church have never been exempt from suffering; but history has proved, times without number, that the very "gates of hell shall not prevail" against those who are loyal to Christ and His program. Victory and deliverance is assured since Christ is the Victor.

THE DILEMMA OF KOREAN CHRISTIANS

Reports from Chosen show the determination of Japanese officials to compel Korean attendance at Shinto shrines. At first this order was enforced only in certain centers and in government schools. It was then extended to all Christian colleges and schools and now is being enforced for theological seminaries and Bible school students and teachers.

Churches and other institutions are included in the order to set up shrines or to bow before the Emperor's picture. A refusal on conscientious grounds means rough treatment, imprisonment and other forms of persecution.

The Japanese officials are evidently determined to break down all opposition and are endeavoring to create a totalitarian Japanese Empire with absolute and unquestioning obedience to every order of the Government. They recognize no God or law of God as of greater authority than the laws of the Empire, represented by their "divine" Emperor. While some officials declare that obeisance at the shrines of the "Sun Goddess" is merely a patriotic observance, they have refused to make any compromise in the ceremony such as will convince Korean Christians that they can take part in the observance without disloyalty to God as the only object of worship.

A crisis came in Chosen at the time of the meeting of the Korean Presbyterian General Assembly on September 10th. The Japanese police ordered every delegate not to oppose going to Shinto shrines and many who refused were prevented from attending the Assembly. Missionaries were asked to sign a statement that they would comply with the order to advise their people to attend the shrines. They refused; if they attempted to speak on the subject at the General Assembly they were forcibly prevented by the police who crowded the meeting place and sat on the platform. When the question was put—advising all to attend the shrines—very few of the delegates responded; the negative was not put to vote and some protested. As a result several missionaries have felt it necessary for them to withdraw from the General Assembly and a committee has been appointed to appeal to Tokyo.

The Japanese have also ordered that steps be taken to alter the character and powers of the General Assembly, making the Moderator a "legal person" with authority to act for the whole Church; there are signs that the Korean Church may be compelled to unite in one organization with the Church in Japan.

Loyal Korean Christians are suffering in many ways—in prison and out. They offer no objection to showing loyalty to the Japanese Emperor, to the Government and obedience to all righteous laws; but multitudes take the stand that they choose persecution and death rather than be disloyal to God. It is practically the old question raised in Israel by the worship of Baal, in the Roman Empire by the order to worship Roman gods and in every mission field in recent years where Christians have faced persecution because they have determined to worship God as revealed in Christ rather than acknowledge the prior claims of Mohammed or Buddha, the Hindu or Chinese

gods or to follow the superstitious rites propitiating spirits in Africa and the islands of the sea.

The situation in Korea is serious. In Formosa the Shinto shrine rule has already been enforced. Apparently "Caesar" has won for the time being and Christian schools that did not comply have been closed. There is danger that the Japanese will endeavor to enforce the same regulations in Manchukuo and in occupied territory in China. Harmony is possible between national loyalty and loyalty to God but there can be no truce between the Japanese conception of Emperor worship and the Christian obligation to put God first in every phase of life.

WILL MADRAS MEET THE OPPORTUNITY?

There is unquestionably a crisis in missions today. The conference at Madras, composed of selected delegates from mission churches and from American and European missionary leaders, will be called upon to face that crisis. They will consider, not so much the lack of missionary candidates and missionary support from the sending churches, as the problems on the field—the promotion of self-support; their independence; their union or inter-church cooperation in each area; the adequate training of native Christian leaders; the development of spiritual life in the churches and homes; the place of education in missions today; but, most of all, there must be an earnest study of the promotion of spiritual life, of faith and Christlike service in each church and group. Madras must look earnestly and fearlessly at these problems and must prayerfully and honestly seek God's guidance and power for their solution. Some present-day problems that form the crisis seem to us to be as follows:

Should secular education under mission control be curtailed in many fields so as to release workers and money for direct evangelistic work. The church leaders must face this matter courageously or they may be forced out of this field by governments that wish to control education.

Some new plan should be formulated whereby churches and institutions in the field will exercise a greater degree of self-government, and at the same time receive substantial support from abroad, when they show that they will use it effectively. That problem of support must be faced and solved.

More attention must be given to the development of spirit-filled and intelligent Bible-trained Christian workers in every church and in each field. The means must be found for the increase and improvement in such training by schools, institutes and conferences.

Union mission enterprises are facing a crisis. If they are to continue they need to be placed on

a firmer spiritual basis, with clearer agreement as to aims and teachings, and as to the spiritual power, personnel and methods on which their abiding success depends.

A new study should be made as to the type of missionary that is needed in order to cooperate harmoniously with the leaders of the native churches, to help train spiritual workers, and to do abiding, effective Christlike service.

How can the churches, and Christian groups in each field, conserve the essentials of the Christian message? This includes the eternal, spiritual character of God, the Father; the revelation and salvation provided in Christ, the Son of God; the guidance and power of the Spirit of God; the integrity and authority of the Bible as the Word of God; the essential unity of Christians and their work as witnesses of the redemption brought through Christ and His manifestation of the love of God.

How, at the same time, can the churches and Christians in each field contribute most to the promotion of God's control over human life—national, physical, economical, social, mental and spiritual; and how can each country be free to develop its own type of Christlike life and service under the leadership of the Holy Spirit, without imitating American and European institutions?

But most of all, and affecting all, is the problem of how the spiritual life of churches, families and individuals can be promoted most effectively so as to carry out the teachings and spirit of Jesus Christ.

Here is a large program for the four hundred delegates during their two weeks' conference at Madras. The problems are different in Africa, Turkey, Iran, Latin America, China, India and Japan. But the same principles underly them all and the same Spirit of God must show their solution. China is sending a strong delegation to the conference but Japan can send very few; India will be well represented but many other fields must depend on a small number of native leaders. America is sending about fifty and Europe (including Great Britain) as many more. One weakness will be in the absence of representatives of independent, nondenominational missions like the China Inland Mission, Christian and Missionary Alliance, Sudan Interior Mission and other "Faith Missions." They represent a type of work and missionary ideal that should not be overlooked.

It is a time for Christians at home to pray for the delegates at Madras and to prepare for the messages and the messengers who will be coming back to report and to stir spiritual fires in America and Europe. Was there ever a greater need for a world-wide revival under the banner of Christ?

FIFTY YEARS IN ARABIA

Arabia, the great western Asia peninsula, is about one third the size of the United States, and with a scattered population of possibly 10,000,000—chiefly nomadic tribes of Arabs, most of them hunters, traders and fishermen. There was no Christian work among them, until in 1886 a young man, Hon. Ion Keith-Falconer, went out from England and settled in the small British outpost of Aden in southern Arabia. The Arabians were scarcely touched by the Gospel Message. Then two young Americans had a vision of the Neglected Peninsula. James Cantine and Samuel M. Zwemer—college and seminary graduates, connected with the Reformed Church—heard the call of God and volunteered to go out as missionaries to these fanatical Moslems, without any guarantee of Mission Board support. Peter Zwemer joined them two years later but died in 1898; the other two continued the work. They established mission stations on the Persian Gulf, traveled widely over the peninsula and faced and survived opposition and many dangers. They are now "honorably retired" but still are active in America in behalf of Moslems the world over.

After some years the Reformed Church in America adopted the mission and has since sponsored its activities. Their plans for the jubilee celebration includes an interesting history of the fifty years ("The Golden Milestone") prepared by Drs. Cantine and Zwemer; a tour has already been taken among the churches; one secretary, Dr. F. M. Potter, has gone out to visit the field; all Reformed Church congregations are to hold anniversary services on February 26, 1939; a thanksgiving offering is to be taken and used to strengthen the work; a church-wide study of Arabia is to be undertaken to inform Christians at home as to the needs and progress of the Arabian enterprise. Here is a notable jubilee, worthy of joyful and sacrificial celebration.

God's guiding and governing hand has been clearly evident in the lives of the missionaries and in the development of the work. The evidences of this are clearly set forth in the history of the Mission prepared by the founders. Closed doors have been opened, hostile sheikhs have become friendly; invitations to visit new districts have been extended, even by the king, Ibn Säud himself; the interior and the coast have been explored; schools and hospitals have been established; tons of Bibles and other Christian literature have been distributed; men, women and children have been won to Christ. Many of the stories of "Arabian Days Evangelism" are as thrilling as those of the "Arabian Nights Entertainment"; in addition these missionary stories are true and stimulating to Christian faith.

“What a Time to Be in China!”

By the REV. COURTENAY H. FENN, D.D.
For Thirty-four Years a Missionary in China

THIS caption, from a missionary's letter* gives graphic expression to the diametrically opposite attitudes of two groups of people—an attitude of repulsion and an attitude of exultation.

In these days the most frequent salutation of a furloughed or retired China missionary from his acquaintances in America is: “Aren't you glad you're not in China now?” With the current newspaper and radio pictures of “bombs bursting in air” and in much more deadly proximity to human lives and habitations, and with the magazines venturing at last to print eye-witness accounts of the frightfully barbarous massacres and burnings and rapings perpetrated by a scientifically equipped and demon-inspired invading horde, there are millions of our people, in the Church as well as out of it, who cannot conceive of any other rational answer to the question than, “Indeed I am glad!” Yet, *mirabile dictu*, the reply from the missionary is, “No; I am distinctly sorry to be compelled to be out of China at this time, and only wish I might go back.” And many are going back, most of them invigorated for a better service at the end of a regular furlough, but not a few volunteering to abbreviate the normal furlough in order to rejoin their mission associates in the most strenuous, yet most interesting and rewarding, ministry that China missionaries have ever seen. Though God, in His wisdom, has not yet seen fit to “restrain the excess of wrath” (except in a marvelous preservation of missionary lives), He has, to an almost unbelievable degree, “caused the wrath of men to praise Him.”

The first impressions of the savagery of the “undeclared war” were of frightfully wasting destruction and of imminent peril to all missionary as well as humane interests. There has been no decrease in the savagery in spite of the protests of a horrified and outraged world, no lessening of the destruction and the threats; but, as the months have gone by, “the Form of the Fourth,” like unto the Son of Man, has appeared in the midst of the fire, with the Chinese Church, the home Church and the mission, walking triumphant through the flames. A Power beyond human com-

prehension has caused this experience to become the time of unprecedented opportunity for the missionary and the time of unparalleled success for the Gospel.

In view of this fact, what are the perils of war and the hardships of seeing and ministering to limitless suffering? Not only does the missionary ask for no exemption from the sorrows of the people, but from the beginning has refused to accept such exemption when offered him. In so doing he has not merely won the hearts of the suffering people, but also such grateful acclaim from the Chinese leaders that hitherto closed doors have been thrown open to him and the limitations of liberty to give religious instruction in the schools have been removed. The thanks of the nation have been proclaimed by those highest in authority and there has been a spontaneous outburst of appreciation of the sacrificial love, like that of the Saviour, of whose commission these friends from the West have not been ashamed.

Those who have kept closely in touch with the events in China since July of 1937 have been deeply impressed with the facts and the implications of a widespread movement, which has been the inevitable consequence of the way in which the war has been carried on. Its significance may extend far beyond anything in the thought of either belligerent, and may achieve as beneficent a divine purpose as did the dispersion of the first century Christians by the persecutions in Judea. Preceded by terror, accompanied by death and destruction, and followed by sanguinary “mopping-up,” the invading armies have scattered the surviving Chinese civilian population in precipitate flight, carrying what little was left to them in a desperate trek over hundreds of miles of roads and rivers and wastes, as far as possible from the devastating scourge which had destroyed their property and taken the lives of countless relatives, friends and neighbors.

There has been no respect of persons in this hounding of the masses in flight. Men of wealth have been reduced to beggary; men of native and foreign education have been compelled to straggle along the roads with the most ignorant and unlettered; all alike have been kept from starving only

* In the September number of *The Chinese Recorder*, reprinted in a *Far Eastern Bulletin* of the Foreign Missions Conference of North America.

by the kindness of those as yet undisturbed in their homes by the oncoming storm, or through the merciful provision by the Government or by the Christian Church, of refuges for the desolate. Entire schools and colleges, whose administration has been rendered impossible, or whose buildings have been bombed or occupied by the invaders, have moved to distant provinces in the far interior, or have combined with others in international settlements. Much of the culture of the coastal provinces and of the great cities has thus been transplanted to regions formerly considered backward or unenlightened. It has been estimated that at least thirty million people have been rendered homeless, unsettled from former foundations. And it is a most interesting fact that, from the beginning of the consequent migration, wise men in the Government and in education foresaw something of its extent and potential meaning and made far-reaching plans for turning the agony and the evil to good purpose. Not only has the Government opened many refuges for the migrants, but it has opened schools in many of these places and has assisted the homeless wanderers with food and clothing and means of transportation. In the remote west and southwest, where there have been few roads and no railways, millions of men have been set to work to construct modern roads, while millions more are being trained for various industries, the machinery for which was early transported from Central and East China cities. The population of these western provinces having been greatly increased, in some cases doubled, by the migration from other parts of the country, every effort is made to train the newcomers for self-support through the development of provincial resources and in the large variety of new construction called for by their presence and by national rehabilitation schemes. Model counties are being organized; model towns, villages and farms are laid out and operated. Mutual helpfulness is being cultivated as an essential concomitant of the new patriotism which has been so greatly stimulated by the foreign invasion.

Spiritual Influences

What is true of educational and industrial culture is also emphatically true of spiritual development. As the Christians of the more fully evangelized provinces, driven from their homes, have migrated to Kwangsi, Kweichow, Yünnan and Szechuan, where new centers of evangelization and education are opening, people who had "sat in darkness" are seeing for the first time "a great light." The vast migration of refugees has naturally necessitated the opening of refuges, temporary or permanent, far from the actual war areas, for the indiscriminate bombing of civilian populations has precipitated the flight from many

a city and town and village to which the invading troops may never come. In cities like Shanghai and Nanking, laid waste from the air, the water and the land, the hundreds of thousands of homeless, hopeless, wounded and sick, have made difficult the task of ministering even to the most acute needs and this work has taxed the strength and the resources of Chinese and foreigners alike. In the northern cities, now for months behind the lines of the invaders, tens of thousands have lost all their possessions and must be helped; even in Peking, which, through early surrender, suffered less destruction than any other captured city, refugees flee from the rural districts where brigands prowl, as the invader controls little beyond the city and the railroads, and soldiers work their nefarious wills on the peasantry.

Christians in the Crisis

So practically throughout China there is desperate need of material help; and the loving ministration to that need, by missionaries and Christian Chinese, has aroused hundreds of thousands of the suffering people to ask, "Why do these Christians devote themselves to our relief, wash our sores, heal our wounds, feed our bodies and instruct our minds? They must surely have something in their hearts which we do not have: what is it? They say that they have learned it from Jesus Christ whose followers they are; from the merciful Saviour who, they say, laid down His life for us as well as for them." Thus the Gospel has found an entrance into many sorely burdened and bewildered hearts; facilities have been provided, in Mission compounds and elsewhere, for study of the Christian truth and life, and multitudes are being brought into the Kingdom of our Lord and Saviour Jesus Christ.

As one looks back a little more than a year to the discussion by the Mission Boards as to the reply which should be made to the urgent advice of their Governments, and the general, popular clamor that the missionaries should all escape the peril and simplify the international situation by leaving China at once, one does not like to think what vastly different conditions would now exist in China if those counsels had prevailed and if China and her Christians had been left to themselves. An unequalled opportunity would have been lost irrevocably to show the love of God in Christ to that people, and to win their hearts to Him. So thrilling has been the success of the policy of withdrawing only the physically feeble and of reinforcing the strong, that, from the Chinese Church, from officials, and from the missions on the field, has come not only a chorus of thanksgiving but also a united and importunate call for *more missionaries* to meet the need and capture the present opportunity. How else could

the Church and the nation hope to minister to thirty million refugees, among whom are hundreds of thousands of war orphans? Never before were Chinese hearts and minds so sensitive to the redeeming touch of self-denying love, manifested in the sharing of suffering and the planning for better days. It is the general testimony that, through this deliberately and prayerfully chosen glad sharing, "the prestige of the Church and hospital has never stood so high as it stands today"; the infinite love of God for mankind has shone radiant as the one glorious hope of the world, and is no longer thought of merely as an item in a doctrinal system from the West. The loyalty and courage of the missionaries, who have "stood by" the people of a strange land through the most acute and devastating sufferings ever inflicted by one nation upon another, will never be forgotten.

Civilians and Soldiers

Christian ministry to civilians in or near their own homes has been but a part of the great work of deliverance, protection and supply; an extensive organization has been created to help the penniless migrants along the way to their remote destinations, and none have so inspired confidence and shared burdens as have the Christians. And great has been the change which has taken place in the mutual relations of Chinese civilians and their own soldiery. A few years ago the civilian felt no greater dread than that for the Chinese soldier, who seemed ready to do almost anything but protect him. Now soldier and civilian are united for the defense of the nation, and the civilian, realizing that the soldier is ready to suffer wounds and to lay down his life for his country, is responding by doing all in his power to relieve the wounded soldier on the field and in transit. And so, by the combined activity of Chinese and foreigners, an elaborate organization for first-aid, transportation and hospitalization has been created, very inadequate of course in view of the limited number of doctors and nurses and the insufficiency of supplies and funds, yet saving thousands of lives and relieving untold suffering. Mission hospitals have been crowded to the doors, and to the floors, as these torn remnants of brave and patriotic humanity have been carried in from the fields and the roads of that horror-filled land, skillfully patched-up for life, or eased for inevitable death with the Gospel message of eternal life in Christ. Many university students have also lent a hand in humble service in the laundries and dressing-stations.

Few if any of the other provinces have seen as much of the migrants as Hunan, as through that province pass many of the natural ways from the east to the west, from the north to the south; and the Christians of Hunan, Chinese and foreign,

have risen most sympathetically to the need and met the opportunity most effectively. Not only have many buildings been made available as refuges, but camps have been set up in many places as "resting places for weary wanderers" in their almost endless treks in search of new homes. Wherever possible, industries have been started in these refuges, both to prevent demoralizing idleness and to fit the migrants for self-support in their new abodes. Incidentally and Providentially, among the refugees are hundreds of skilled artisans, teachers, evangelists, homeless wanderers like the rest. They are drifting to Hunan, and other regions, "for such a time as this," a time when the harvest is so unusually great and ripe and the laborers are so pitifully few, that they have found fullest use for their talents and energies. Again, in strangest wise, God has "thrust forth laborers into His harvest." Most appropriately has the Hunan Presbyterian Mission entitled its Annual Report, "The War-cloud's Silver Lining," as it sets forth "the calibre of these guests" from war-torn regions, "trained workers," "whole schools," "hospitals with equipment, nurses and doctors," "scientists, engineers, business men, rural experts," undaunted by misfortune and peril, responsive to need, ready to start afresh and eager to be useful. The courage of many of these migrants is magnificent. A thousand students from three North China colleges, having located temporarily at Changsha, a little later started out, men and women, to walk the eight hundred miles to Kunming, capital of Yunnan, to locate their University there.

Cooperating Agencies

The International Red Cross has furnished much equipment and supplies, with expert direction, to the relief measures, as has also the International Famine Relief Commission. The League of Nations Epidemic Prevention Commission, with its groups of health officers and specialists, in three sections of China, is fighting to prevent smallpox, cholera, typhoid and malaria. Young people are being trained to give first-aid and general medical assistance. Many church services are crowded with interested newcomers. Christian Fellowships are being organized. Student Centers are being opened, for entertainment, for varied instruction, and for travelers' aid. Mr. Stanton Lautenschlager, of Cheeloo University, has spent some months in presenting a challenging message, personal and social, to the students of Hunan, hundreds of whom have responded with a determination to follow Christ. He reports unprecedented student interest in the things of the Spirit.

As the writer of the Hunan Report says, "One of the most beautiful flashes of silver in this

struggle is the attitude of the Christians toward their enemies." Though more whole-heartedly patriotic and resolved to win than ever before, "there is no bitterness or hatred against the invaders." Even the missionaries "have marvelled at the Chinese Christians' lack of resentment and freedom from hatred. To listen to their prayers for China and for Japan is like standing on holy ground." This witness regarding Hunan is echoed from all parts of bruised and bleeding China. Has the world ever seen its equal in any other land?

"What a time to be in China!" Truly it is no time to be there for those whose chief delight is in personal ease and comfort, whose slogan is "Safety First"; who cannot bear the sight of blood or the smell of sweat, who think the lives of a hundred Chinese of less value than the life of one American; who have no sympathy with the spirit which impelled the Son of God to become flesh and dwell among us that He might redeem the world, or with the spirit of the Apostle Paul whose joy was to "become all things to all men that he might by all means save some." But the able-bodied missionaries who are there exult in the privilege which has been given them of ministering to the world's greatest need, and of watching the shell of indifference break under the steady

pressure of disinterested kindness, the barriers of racial and national fear and dislike completely thrown down by the courageous, self-forgetful ministry of a Godlike love, bestowed in the name of Christ by men and women come from the other side of the world, to live, and if need be to die, for China. And a multitude of the like-minded in the home lands, to whom is denied this privilege of personal ministry to such a need, are exulting in being there in spirit as they avail themselves of one or another of the agencies, which have sprung into life or added this function to others—the International Red Cross, the Committee on the Far East of the Foreign Missions Conference of North America, the Church Committee for China Relief, the China Information Service, China Famine Relief, or any of the Mission Boards working in China—to give out of their relative abundance for the maintenance of the missionaries and their manifold ministries to China's appalling need. "What a time to be in China" indeed, in person or by the proxy of self-denying gifts loyally continued as long as the need of that fearfully harassed and patiently enduring people continues. Is it not, for every Christian and every unselfish humanitarian, a God-given privilege, as well as a duty, "to be in China" at this time?

A LETTER FROM CHINA

BY DONALD FRASER OF CHANGTE, HONAN:

Following complete breakdown of negotiations with the bandits after their request for \$100,000.00 for ransom, things began to happen elsewhere. Kuo Ch'ing, the bandit leader, crossed the Chang River; was surrounded by the 8th Route Army, wounded, defeated, his home burned and many of his followers scattered. He was rescued by bandit chief supreme, Wang Chih Ch'uan, and fled south. The 8th Route Army declared that all banditry must cease. Kou Ch'ing was cornered but slipped through the net. Wild rumors said that he was going west to Shansi with twenty-three of our Christian people. No ransom, they would sell the girls! That blackest night our minds were filled with unnamed fears. All next day passed and still no word. At 5 p.m. a breathless messenger arrived. "Freed," he shouted; "nineteen girls and four men are coming home." Fly wheels, fly! Our bikes tore up the dust as we raced out to meet them. Tired and dirty, after three weeks with no washing facilities and only the scanty clothes on their backs grabbed out of sleep when they were carried away, they were home, alive and smiling and all well, except for three with malaria and others with blisters from enforced marches.

The other fourteen had disappeared. The whole country was chaotic. Travel was very dangerous but our men, especially Liu Ch'eng Chang, were tireless in their search. Monday five came in. But nine young women were still missing. Tuesday 2 a.m., loud knocking on the front gate. All were back. "Rejoice; again I say rejoice."

The venture was a dead loss financially to the bandits. Not only that, they were scattered and broken and would have been completely eliminated but for timely aid. It seems strange indeed that the sometimes called reds,

former bitter persecutors of the Church, should have been the active force that liberated our people. It is a marked contrast to other forces around us. No ransom was given and no conditions asked.

The fortitude and spirit of the captive young women under the most trying circumstances is a thrilling story. One of them, a young teacher, said: "I was born in a Christian home but before the raid I cared little for Christianity. This time I have had a wonderful experience of God. Now I want to work for Jesus."

There was joy and thrill in her voice, a changed young woman. There is a glow in the witness of many of them. When carrying them away the bandits sneered: "So you thought your church could protect you. See, we will look after you."

One seventeen-year-old lassie they tortured cruelly, asking, "Do you still believe?"

Gradually she became semi-unconscious but always with the reply: "I believe" and the prayer, "Father help me."

In sending them back some of the bandit remnants said, "Your prayers have moved Heaven."

Others said: "You're different; could we come and learn your doctrine?"

Surely a mighty triumph of good over evil. We are more one with our Chinese friends here than ever before. Adversity has schooled us all. God has sent the 8th Route Army to check this dastardly scourge that has terrorized and bled the country to death for the last ten months. There is great rejoicing over wide areas in the order, respect for life and security that is following in the wake of this cleansing, restoring force. After ten months of hell the relief is tremendous.

The Call of the Dyacks of Borneo

By the REV. R. A. JAFFRAY, Dutch East Indies
Missionary of the Christian and Missionary Alliance

AMONG the Dyacks of Borneo, Buddha is named, Mohammed is named, but Christ is not named. He is almost unknown. What a great need for Gospel witness, especially in the interior of these islands.*

The three main ports of British North Borneo are Sandakan, Kudat, and Jesselton. The missionaries of the Society for the Propagation of the Gospel are laboring here; the Basil Mission has independent self-supporting Chinese churches, and also the Roman Catholics. Work has been commenced among the Dyacks, the aboriginal tribes of the interior of British North Borneo. The Chinese are largely of the Hakka race and three-fourths of the Chinese inhabitants of Kudat are church members.

In Dutch Borneo there is no Christian missionary work carried on on the east coast. The interior may be reached from many ports by river. On only one river is there a regular steamship line, at Samarinda, but by native craft the missionary can penetrate the interior and reach "the wild men of Borneo."

The Dyacks, no doubt, originally occupied the entire island but the coming of the Malays, the Javanese, Chinese, Indians and Arabs has gradually pushed the wild men to the interior. The Malays have inter-married somewhat with the aborigines with the result that the Dyacks to this extent have been absorbed. It is said that the original pure Dyacks of the interior are decreasing in population. The Dyacks were originally head-hunters and cannibals, and in some cases may still be such, but the influence of other races has had the effect of subduing and semi-civilizing them. One of the original customs was that a young man proposing to his bride must have the skull of one whom he himself had slain ere he could hope to be accepted. This custom, I am told, has nearly died out.

There are many different language groups among the Dyacks and most of them have never been reached with the Gospel message. From the south coast some effort is being made to reach

them by way of the Barito River, with Bankermasin as a base. Some effort was also commenced on the west coast, entering by way of the Kapoeas River, but the Methodist Episcopal Mission has now entirely withdrawn from Borneo.

On the north coast there are, beside the River Burito which empties into the sea at Banjarmasin, five or six other rivers which are gateways to the interior. At none of these points has missionary work been attempted.

Balik-papan is a city of about 21,500 people. The district, of which it is one of the centers, has a population of about 200,000.† The city contains a great mixture of races: Malay, Javanese, Boegis, Chinese, Indians, Arabs and also a sprinkling of Dyacks from the interior. As I walked the streets of this city, I asked: "Is there anyone here who believes on the Lord Jesus Christ?" After many replies in the negative, I was directed to a Chinese carpenter's store, and found a Chinese who acknowledged the name of Christian. His face did not look like that of a Christian for his face was flushed with wine. As D. L. Moody once said, "He may have been a Christian but he did not smell like one!" There he was—a lone Christian—in the midst of the darkness of heathendom. He had a Bible and prayed sometimes, but could not be considered a true witness for the Lord Jesus. Later I met another Chinese who seemed to love the Lord but who dared not be baptized for fear of offending his parents. So far as I know, no messenger of Christ has ever lifted up his voice to preach the Gospel in this place. What utter darkness!

I was anxious to visit Samarinda because it is at the mouth of the Kutai or Samarinda River and the main entrance to the interior of Borneo from the east coast. Here again is another city of darkness and the same mixture of races. There is a Mohammedan mosque and Chinese temple in Samarinda. There are houses of prostitution and gambling halls on all sides, in full swing. But no Gospel chapel. I met some Chinese Christians who had been baptized in China, but who seemed

* I visited Sandakan, on the northeast coast of British Borneo; Balik-papan on the east coast of Dutch Borneo; Samarinda; Donggala; Pare-pare and Makassar, the capital of the Celebes; Siagaradja, a port on the Island of Bali; Surabaya on the northern coast of Java, the largest commercial center of the Dutch Indies; Bangdang and Batavia, the capital of the Dutch Indies.

† Balik-papan is the great oil field of the Dutch Indies. The installation of the Batavia Petroleum Company, the Royal Dutch Shell Petroleum Company, a branch of the Asiatic Petroleum Co., is the largest oil installation in the Far East. All the oil consumed throughout the Far East comes from the Balik-papan wells.

to have backslidden. In one store where I was telling the people about the Lord Jesus Christ, one said in a loud voice, "God only blows the wind on us to make us catch a cold."

Four other rivers farther north are also gateways to the interior. The Kutai is navigable by small steamer for ten days as far as Long-Iram, and by native craft for many days farther up. The Roman Catholic Church has a mission three days inland from Long-Iram at Lahan, where priests and nuns are teaching the people farming, trades, and so forth. All the other rivers from the east coast, save the Kutai, are, I fear, only navigable by native craft. A Dutch official traveled up one of these rivers, ascending terrible and dangerous rapids for seventy-five days, and came down the river, covering the same distance, in ten days. While I was trying to tell them of His love and of the sacrifice for our sins on the cross, and feeling the opposition very strong, an elderly Chinese lady came from the rear of the store and said: "I once heard of Jesus when I was in China. I don't know much about it, but I know this—Jesus is good, Jesus is good." She repeated this several times. I left Gospel tracts at many stores in Samarinda.

The population of Dutch Bornea is about 1,800,000. Perhaps one half or more of this popula-

tion is located in the port cities. The entire east coast is without missionary work, and the Methodist Episcopal Mission has evacuated the west coast. The entire south coast is also unoccupied with the exception of Banjarmasin and the work done by the Basil Mission and the Dutch State Church up the Barito River.

Dr. Slotemaker de Bruine, the missionary consul of the Dutch missions encouraged us to occupy some of the unoccupied areas of the Dutch East Indies. We recommend the following fields where no work is being done:

1. The entire east coast of Borneo, with Samarinda and other places as centers.
2. The west coast, with Pontianak and other places as centers. The object would be to reach "the wild men of Borneo," the Dyack race of the interior.
3. The Boegis people on the coast of the Celebes, and the wild races of the interior, with Makassar as a center.
4. The whole southwestern coast of Sumatra.
5. A large number of smaller islands in the East Indies where no Gospel witness has yet been given.

If the Gospel does not soon enter these fields, the influence of Mohammedanism, which is spreading rapidly, will soon be such as to form a most effective barrier to the progress of Christianity. The fact that Mohammedanism is rapidly displacing paganism makes the evangelization of these fields urgent.

A Missionary Is Converted

By EDITH FUESS HENRY,
Shanghai American School, Shanghai, China

IT IS homecoming for a missionary! She pauses outside the compound wall to pound the door; in the wait she turns to look back. The road by which she has come has been a long, long road; it stretches back over eleven months in life's deepest depths. In those few moments of time a panoramic view of never-to-be-forgotten days passes before her eyes: days on days, and weeks on weeks of the ceaseless roar of cannon, the piercing whistle of bullets, the deafening whirr of planes, the violent bursting of bombs; the heart-sickening sight of scattered, mangled, bleeding, human flesh, shrieking and groaning its prayers to heaven; the endless lines of terrorized men, women, and children madly fighting their way to safety zones; the great concentration camps of hungry, filthy, frightened human beings waiting for the ministry of human hearts and hands; the scurry, hurry, worry of channeling bean milk to the thousands of starving little ones; the frightful days and nights in losing battle with epidemics that stalked with relentless step among the masses, taking their fearful toll of life; the tables

of overwhelming facts around which sat committees, numb and dumb—nor power, nor wisdom, nor means to cope with such; the paralyzing tales of sorrow, pain, loss, destruction, poured from the lips of arrivals fresh from battlefields; the fellowship groups where gripping testimonies from tear-stained eyes, quivering lips, and crushed hearts, yet dauntless spirits, could say, "I am bent, but not broken." . . .

The gate opened! Can this be home! The shattered roof; the battered walls; the broken doors; the empty rooms; the wild weeds; can this be home? The home that twenty years ago in a spirit of love and dedication was built in this land of China that He might have an abiding place from which to reach out arms of loving ministry to needy ones around? Can this be home?

"We must begin and build again; build again the things that are gone."

A house? Can one live again in the shelter of four walls, when so many thousands know only God's earth for a floor, and His sky for a roof?

A piano? Dare one make melody in his own

chamber when the teeming millions of this land hear only the rhythm of guns and bursting bombs?

Beds? Were it not better to companion those who like the Master have not where to lay their heads?

Refrigerator? Why preserve food, unless one can find a way to preserve for mankind love, kindness, brotherliness, and peace?

Rugs? Can one with pleasure walk the path of cushioned ways, when he sees the tracks where bruised feet have trod on rugged stones? . . .

A stir: the neighbors, the friends, the Oriental crowds are standing by in silent commiseration.

"I can not see; I do not know; yet deep within the silence of my soul there is peace. Old things have passed away; all things are become new. And I; am I not new?"

Dr. Imad-ud-din—A Convert from Islam^{*}

"BY REVEALING the Word of God I have found enjoyment in life. I rejoice greatly in my Lord, and my soul is always making progress in his grace."—*Imad-ud-din*.

The Moslem community, well organized and disciplined, with memories of centuries of conquest and domination, has been very stern in its resistance to foreign influences. And yet there were a number of important conversions among them in the first half of the nineteenth century as a result of the earnest and vigorous work carried on by Christian missions in Northern India. Even men of high social standing gave their hearts to Jesus.

Maulvi Imad-ud-din was a lineal descendent of a famous Moslem saint, Gutale Jamal, and a descendent of the Royal House of Persia, famous as champions of Islam. He was born in 1822 at Panipet, India, the youngest of four brothers. Much care was bestowed upon him in imparting a thorough knowledge of Islamic law and religion. He studied at the Government College at Agra. This education stirred in him a thirst after the knowledge of the unseen. He visited fakirs and pious Moslems, frequented mosques and homes of *maulvies*, and carried on a vigorous study of many books on Islam.

But he was assailed with doubts and perplexities and his contact with Christians led him to doubt the Islamic injunctions and accepted practices. He had some discussion with Maulvi Abdul Hakim who could not convince him so that he once for all gave up the idea of disputation. He began to acquire knowledge by reading night and day, with the idea that time spent in its pursuit was given to the worship of God.

He submitted his body to severe tests, by living apart from men, keeping awake at nights and by various penances. He sat on the graves of holy men with the hope that he might receive some revelations from the tombs. But he says that

there was no peace in his heart. "Whatever afflictions or pain it is in the power of man to endure, I submitted to them all, and suffered them to the last degree; but nothing became manifest to me after all, except that it was all deceit."

At this time he was appointed to preach the Koran in the large Mosque at Agra with a view to opposing the Christian missionaries and for three years he expounded the Moslem commentaries and traditions. It was there he was perplexed most in his faith and the thought of utterly renouncing the world came into his mind with so much power that he could not resist. He became a wandering fakir, going from village to village without plan or baggage. He was honored as a very pious soul but none could know the uneasiness in his mind when he thought of the Judgment Day.

He heard of the conversion of Maulvi Safdar Ali at Jubbulpore and this put into his heart a new hope so that he began an earnest study of the New Testament. As he went on studying, a new unspeakable joy came into his mind and he found solace in Jesus Christ. Afterwards he went to Amritsar and received baptism at the age of sixty-four, from Rev. Robert Clark of the Church Missionary Society.

He wrote: "Since my entrance into the grace of our Lord Jesus Christ, I have had great peace in my soul. The agitation of my mind and restlessness have entirely left me. Even my health is improved, for my mind is never perplexed now."

He became a zealous preacher of the Gospel and wrote many books, vindicating the way of Christ to his Islamic brethren. One of these books, called the *Tahquiq-ul Iman* (the Investigation of the True Faith), was written for the *maulvies* who could not see their way to follow the Crucified Christ. He was ordained in 1866 and the Archbishop of Canterbury conferred on him the degree of D.D. in 1884. He died at Amritsar on August 28, 1900, at the age of seventy-eight after seeing his father and brother confess Christ.

^{*} Adopted from *The National Missionary Intelligencer of India*.

Indian Christian Sadhus and Ashrams

By W. Q. LASH, Acharya in the Christa Prima
Seva Sangha, Poona, India

DECEMBER 18th, 1904, is the date of the conversion of Sundar Singh, whose name has made the Western Hemisphere familiar with the idea of the Christian sadhu. In his own country also he turned the thoughts of Indians and others to the possibility of revealing Christ in ways well suited to the setting of Eastern life. Sundar Singh was neither the first nor the only one to attempt such a method. He helped to bring to light the Secret Sannyassi Mission, which for generations had hiddenly followed a similar path. Dr. Pennell of Bannu and Tucker Booth of the Salvation Army had made independent experiments, and Sundar Singh himself came into touch with the American follower of St. Francis, Samuel Stokes. Centuries before, in South India, Robert Nobile had proved the efficacy of presenting Christ and His message in an Eastern garment.

It is, however, a unique place that Sadhu Sundar Singh holds towards the methods of the Christian Sadhu and the Christian Ashram. His influence on both has been indirect rather than direct. In his lifetime he refused to allow a group of disciples to gather round him and to train them in the way which he followed so successfully. Disciples he has had, and even now has, nine years after his disappearance; but they are not all "Sundar Singhs." They create problems for themselves and for the Church at large, which might have been less, if he had handed on his tradition to a company, trained by himself, and setting a standard for others. Yet his plea that history has shown that organizations tend to decay after the death of their founders cannot be ignored, and perhaps he was wise to found nothing.

Sadhu Sundar Singh's life is well known. It is now nine years since he vanished into the Tibetan hills for the last time. A crop of Christian Sadhus has resulted, amongst them men of high mental and spiritual qualities, who have to their credit much fine work as prophets of the Church. Such men are accorded great respect among Indians, both Christian and non-Christian. They travel

from place to place, on foot or by more rapid means of locomotion, and are given opportunities in each place according to their reputations. Sadhus of this kind are in the minority. The life is full of temptations. It requires a man of deep humility and rare spiritual qualities to sustain them unscathed. Too many lack sufficient self-discipline, and do not easily accept discipline from without.

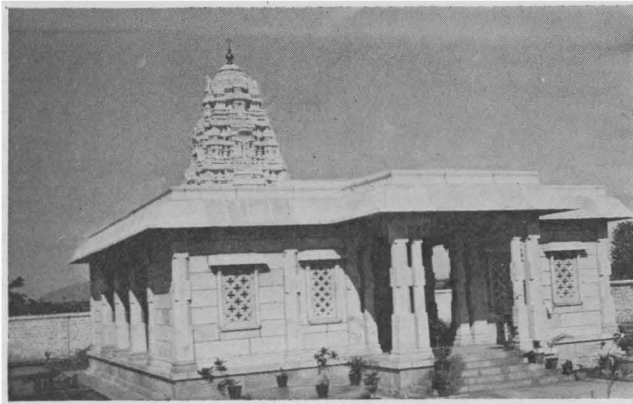
The lack of any kind of discipline is the greatest weakness and danger of the solitary Sadhu's life. In the Panjab, Sundar Singh's own province, the problem is especially acute. The executors of his will have made some attempt both to organize the sadhus already practicing, and to use the funds he has left to give some training to those who feel a calling to this way of life. It was the ambition of the late Canon Chandu Lal to form an Ashram at Sundar Singh's home in Sabathu, to be a rallying place for the wanderers, and to help give them spiritual and mental nourishment and discipline. To do so has not proved easy. Sadhu life tends to exaggerate individualism. Except in rare cases, we come to the conclusion that the sadhu, who is unwilling to be linked with others under some kind of control, loses more and more control over himself. In spite of the many attractions of this method of presenting the Gospel this way of life may prove more a liability than an asset to the Church.

The Indian Ashram* is a means through which the same inspiration may find expression. During the last twenty years or so many experiments have taken to themselves the name of "ashram." It is not always easy to discover what they have in common. Each is an attempt to come closer to the life of the country and to break down barriers, which have become increasingly serious in days of growing nationalism. Each has aimed also at a greater simplification of modes of living, and a greater emphasis on the importance of prayer in relation to the active side of Christian ministry. Beyond this it is difficult to select the common features. Some Ashrams are only seasonal, being hardly other than summer schools of a special type. Among the permanent settlements, some make married members the nucleus; others insist on single men or women; others have no

Footnote: The term Ashram denotes both the four normal stages of a Hindu's life, and the forest or mountain retreat to which the Hindu went when the calling came to a life of meditation. In ancient days boys were sent to Ashram for spiritual training. In modern days Mahatma Gandhi and Tagore have added the ideal of service to that of meditation.

clear policy on this point. Equally diverse are the environments which have been chosen; some are in remote jungles; others in country districts; others in towns.

Three of the earliest Ashrams were permanent settlements. In Travancore members of the



CHRISTAKULA TIRUPATTUR ASHRAM HALL OF WORSHIP

Orthodox Syrian Church, the oldest Christian Church in India, formed an Ashram under the leadership of their energetic bishop. Two Ashrams in reality were formed, one for men and one for women. This was an Indian enterprise, as this Church is entirely Indian. It was an attempt to bring the ideal of community life into the Syrian Church, which had already been for centuries familiar with the *rampan*, or solitary monk, but had not developed the practice of a life of prayer among those living together. The location of the Ashrams was a beautiful wooded and hilly district in the interior of the State of Travancore. For several years these Ashrams brought great inspiration to their Church, and beyond it. Then its founder seceded to Rome, taking the sisters with him. A number of the men continued faithfully under Fr. Alexios in spite of great difficulties. After resisting pressure for ten years he was consecrated bishop this year, but continues to live in the Ashram and to give as much time to it as he can. A number of other Ashrams have come into existence in the Syrian Church, both for men and women.

About the same time two doctors, one an Indian and the other a Scotchman, felt a call to found an Ashram. This they did at Tirupattur in South India. The way of life is entirely Indian, and a number of young men have joined from time to time as volunteers. Until recently they were the only two permanent members. As was natural, with two men of their profession, the ideal of service took a great place in the life. A hospital is attached to it. Other activities in the form of schools and agricultural experiments also serve the rural population. In this Ashram there was

completed a few years ago what must be the finest place of Christian worship in an Indian style of architecture. It is a magnificent *Jebalyam* (chapel), with a walled garden surrounding it which is also used for prayer. Its architecture is that of a Hindu temple of South India. Increasingly, in this Ashram, the vocation to prayer and worship has claimed precedence over all other forms of service. From time to time young men and others use the Ashram for periods of retreat or for courses of training in service. Its influence is wide in South India; the membership is denominational, but the members adhere strictly to the principle of *brahmacharya*, or celibacy.

A third experiment was made at about the same time, as the Bethany Ashram in Travancore, when the Christakula Ashram at Tirupattur came into existence. This was the foundation of the Christa Seva Sangha in the village area of Ahmednagar, in Maharashtra. During its early years its membership consisted of one Englishman and several Indian village Christians. There were married and unmarried within its fellowship. The members lived entirely in Indian style, and sought to find natural Indian expressions in Christian worship. As the Christakula has been helped by the rich store of Christian Tamil lyrics, so the Christa Seva Sangha was fortunate in the fact that the leader of the modern school of Marathi poetry, N. V. Tilak, was a Christian. The idea was to form a nucleus of married members with a band of *sanyassis*, who would go out



Copyright by Charles Petrasch
INTERIOR OF THE ASHRAM CHAPEL

in the manner of sadhus and return to the center for fresh inspiration. After about five years a group of young men came out from England, whose ideal was to be members of a community after the manner of St. Francis of Assisi. An

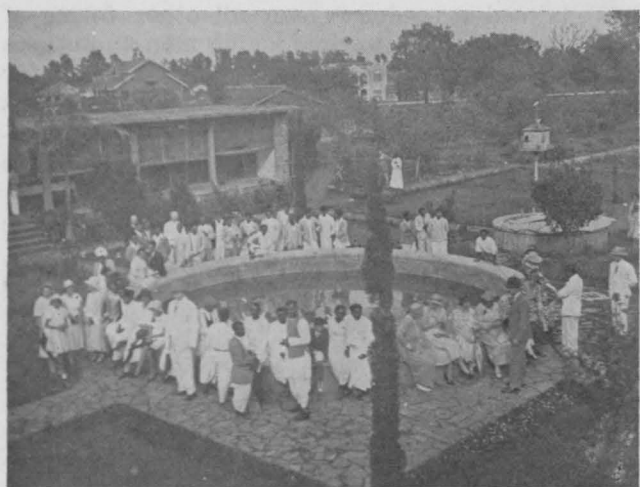
Ashram was established in the intellectual center of Poona, but the attempt to combine the idea of the original group with that of this later recruitment led to difficulties. Hence in 1934, when the original founder left the society it was divided into two groups. Maharashtran village Christians

of workers from the jungle districts and carry out devoted service to the simple peoples of the forest. The books of the founder, Verrier Elwin, have done much to bring them to the notice of an unheeding world.

The Christa Sishya Ashram was opened a few years ago in a village area, not far from the industrial town of Coimbatore, South India. Its members are Syrian and Anglican. It is remarkable as one, if not the only, piece of work for others carried on by members of the Orthodox section of the Syrian Church, outside Travancore. The impact of Christians, who are not the product of Western missions but can trace their own history as Christians into remote days of our era, on non-Christians is most interesting. The Ashram regards the married state as normal for its members.

Among the seasonal Ashrams the first to be founded, and the best known, is that of Sat Tal, founded by Dr. E. Stanley Jones in North India. To this beautiful spot, year by year in the hot weather, groups of Westerners and Indians come together for periods of spiritual and intellectual refreshment. Non-Christians sometimes attend. Of late years, in Lucknow, the nucleus of the Sat Tal Ashram has attempted to form a more permanent Ashram life. It is too early yet to discern the exact shape this group will finally assume.

An Ashram similar to the Sat Tal has come into existence at Kadoaikanal and does for South India what the former does for the North. Such seasonal meetings play a great part in drawing



POOL AND THE "CLOISTER" WHERE THE BROTHERS LIVE

now continue a life akin to the earlier idea at a village four miles from Poona, under the old name. Meanwhile the Poona Ashram has become the headquarters of a community of Indians and Englishmen on the lines of a community.

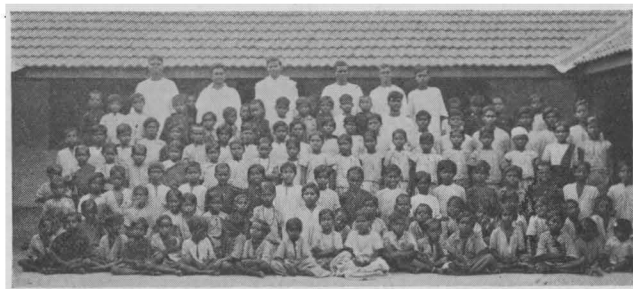
The Poona Ashram has now the name of Christa Prema Seva Sangha. The buildings are simple, and are arranged to concentrate the life inward. There is a chapel built in Hindu style, and adorned by pictures painted by an Indian artist, trained in the Bengal school. The emphasis is laid on the life of prayer; the evening and early morning are kept in strict silence to create an atmosphere of quiet. Time is devoted also to study and to active service. One of the chief tasks of the Ashram is to build up a natural Christian life in an Indian setting, into which others may also be brought whether Christian or non-Christians. Educated converts are frequently sent here from different parts of India. There is a hostel on the same compound, and lectures are given in a hall attached to the Ashram. Various works of social service, or Christian ministry, are carried out by members in the town and the Presidency, Bombay. Recently a branch has been founded in a rural area about 150 miles north of Poona.

Among other permanent Ashram settlements two of the most interesting are the Bhumjan Seva Mandal and the Christa Sishya. The former has been founded by two former members of the Poona Ashram, among the aboriginal tribes of the jungles of the Central provinces. These Christians have gathered around them a varied group



CHRISTAKULA AT TIRUPATTUR STRUCTURE OF THE JEBALYAM

together Westerners and Indians, and help to break down barriers which all too easily tend to form in ordinary mission work. They also make their contribution in discovering and disseminating Indian ways of approach to the Christian faith and practice, and bring into fellowship



ASHRAM SCHOOL, VILLAGE CHILDREN AND TEACHER

Christians from various backgrounds and schools of thought.

It would be impossible to speak of all the Ashrams which have come into existence, and are being added to year by year. Enough has been said to indicate different types of experiment, of which several other examples could be quoted. There remains to consider the importance of this movement in India, for the present and the future. The Ashrams have come into existence largely owing to a sense that India may rightly expect that a religion, which was born in Asia, should reveal Eastern characteristics, and in answer to the taunt that it is a foreign religion from the West. Every day it becomes of increasing importance that Christianity in India should be Indian. The Indian Government not only makes non-Christians contemptuous of anything not of the country, but affects the Christians themselves. They resent any sign of dominance on the part of Western missionaries, and will swiftly pass from a

demand for equal partnership to one of full control. The Ashram movement has clearly an important task in meeting this present situation. It must be remembered that it has influence far beyond the Ashram walls. The Christakula has "friends" out in the world. The Christa Prema Seva Sangha has a Third Order after the manner of the Franciscans, whose members in the several parts of India are full members of the society with the brothers and share in its government. Similarly each Ashram has a circle more or less closely attached. Thus the ideals can penetrate the Church, and this movement is further helped by such periodicals as *The Ashram Review*.

Yet there may be an even more important part for the movement to play in the future. Christianity is a supra-national religion. Great harm will be done if Indian Christians attempt in their reaction to become isolated from the rest of their fellows. In the future the ideal of equality of Easterner with Westerner, which has inspired the pioneers, may turn to that of equality of Westerner with Easterner. Thus the Ashrams will become the channel of the riches of all Christendom being mediated to the Indian Church in a form in which it can assimilate them. Some hope the Ashrams may become the much-needed homes of Indian scholarship and theology.

Finally, the discerning expect that, in spite of the present continuance of Mass Movements in some parts of India, a Dark Age awaits the Church in India in the not distant future. During such a period, institutions, whose primary task is to lay stress on the priority of prayer and worship over activity, will form valuable rallying points for the preservation and building up of the inner life of the Church, even as monasteries did in the Dark Ages of Europe. Their true worth will be proved when the day dawns for renewed expansion of God's Kingdom through Christ's Church.

THE PRIEST'S SON'S TESTIMONY

Nungan, an outcaste boy of India, whose father is a village priest, has always been eager to hear Bible stories. For years Nungan went with his father to the temple and watched him perform the rites, offering to the idols many a buffalo, goat and chicken. Never for a moment did he think it wrong until he heard the Gospel of Christ. One morning Nungan came to the missionary and said: "*Ammal*, I want my name changed," (meaning he wanted to become a Christian). Weeks later he asked me again.

Not long after this he came again up to me, and pathetically said: "*Ammal*, won't you let me come?"

At that moment his father came along and I asked: "Do you know your boy wants to be

baptized? Are you willing? It will mean that he must give up his idol worship and have nothing to do with the heathen ceremonies or with idols."

The father replied, "He has given that up long ago. He won't come near the temple, and refuses to eat or partake of anything offered to the idols. He says he is not going to worship demons but only the Jesus God. You can baptize him if you wish."

While the father was standing there I asked Nungan what the Lord Jesus had done for him. Without waiting he said, "The Lord Jesus died for me on the Cross. I believe that and He is now in my heart." He was entered upon the list of candidates for baptism. A few weeks ago Nungan had his heart's desire fulfilled and he took the name David."—*Darkness and Light*.

What is the Koran?

By REV. E. E. ELDER, Meshed, Iran
Missionary of the Presbyterian Church, U. S. A.

TO UNDERSTAND the religious life of the millions who follow the Moslem faith one must know something of their sacred book. Although the Koran is not mentioned in their brief statement of belief: "There is no god but Allah and Mohammed is the Messenger of Allah," Moslems recognize the Koran as the Message of that Messenger.

No two sacred books in the world have so much in common as the Bible and the Koran. Both mention the creation of Adam and Eve and their expulsion from the Garden, the flood, the faithful witness of Noah and the promise to Abraham that he should have a son in his old age. The chapter in the Koran entitled "Joseph" gives over three-score facts about his life which agree with the story told in Genesis. From different chapters one may glean many details as to the life of Moses, his sojourn in Midian, his mission to Pharaoh and the exodus of Israel from Egypt. The Koran also contains a record of the tables of the Law, the episode of the calf, the manna, the quails and water from a rock. Space does not permit a record of all that is told of David and Solomon, Aaron and Miriam, Cain and Abel, Lot and Zechariah. From scattered verses in the Koran one may learn that Jesus was the son of Mary, the Word of Allah, the Spirit from Allah and the Messiah, and that he healed the blind and the lepers and brought back the dead to life. But with all this material in common, the Bible and the Koran are in sharp contrast as to message, arrangement and theory of authorship.

The Koran speaks little of the "lostness" of man; there is great emphasis on the saying of prayers and the payment of alms by believers. The red thread of sacrifice which runs through the Bible is lacking in the Koran.

The Koran, although almost as large as the New Testament, is not divided into integrated sections dealing with history, doctrine or prophecy. There is little logical or chronological sequence in its arrangement. It consists of 114 *suras* (or chapters) which vary in length from one almost as long as the epistle to the Romans to some which, in the Arabic text, take but three or four lines. Each chapter has a special name referring to some subject mentioned therein. The longest is design-

nated "The Heifer" because it gives the command of Moses to sacrifice a red heifer (Deut. 22: 1-9). The fifth *sura* is called "The Table" from a reference made to a festival table sent down to Jesus from heaven. This is only one of the many subjects discussed in that chapter which, before it is a third through, has listed lawful foods and meats, prescribed regulations for ablutions before prayer, recalled Allah's covenant with Israel, warned Christians of infidelity and retold the story of Cain and Abel's offerings.

Most of the earliest *suras* are short and appear at the close of the Koran. They were delivered by Mohammed at Mecca. The style is rhythmic, but the staccato sentences are not strictly in metre. These set forth such subjects as the unity of Allah, the signs of his greatness and the certainty of judgment on the unrighteous. Later in Mohammed's career an appeal was made to history and many of the sections at the beginning and middle of the Koran tell and retell the stories of the prophets to illustrate Allah's guidance. At Medina when the prophet became the head of a warring community the revelations took the form of legislation for peace and war, inheritance laws and regulations of religious ceremony. The sentences now become involved; the rhythm is often stilted and artificial.

Each *sura* is made up of verses or *ayas* (signs or miracles). This term suggests the fundamental conception of the book as a collection of wonderful phrases and sentences. Another division of the Koran into parts cuts right across the chapter arrangement. There are thirty equal portions which facilitate the recitation of the whole book during the month of Ramadan—the month of fasting by day and feasting by night.

Protestants, in their contacts with Moslems, often assume that their scriptures are for them "the only rule of faith and practice." Alongside the Koran there are other foundations upon which religion is built; there is Tradition, what the Prophet taught, practised and approved; there is the Agreement of the Moslem community; and there is the use of reason in Analogy. All these have their place in the commentaries; all of them have been resorted to in the making of canon law.

Yet for the pious Moslem the Koran is the

source of all science and every kind of knowledge. Does it not say that it is, "a detailed account of everything" (12:111) and that in it "nothing is neglected" (6:38)? When in Egypt Napoleon asked the learned sheikhs whether this included the formula for making gunpowder. They replied that it did, but admitted that not every reader would know how to find it. Only a few years ago the representative of Egypt at the Oriental Congress at Oxford said that those who pursue a deep study of the Koran do not fail to find there some reference to the latest inventions or an explanation of some scientific points which have been obscure. He then proceeded to quote verses that for him showed that the earth had been flung off from the sun and prophesied that man had the power to fly.

Authors of the Bible and Koran

There is a sharp contrast between the Bible and the Koran in the time occupied in their composition. One represents less than a generation, the other over fifteen hundred years. At least thirty individuals contributed to the text of our Bible, whereas Islam holds that Mohammed was the sole human medium for the Koran. Christians believe that the writers of the Bible interpreted God through their personalities as they wrote. Different times and different environments called for men with different gifts. In Islam revelation and inspiration tend to merge into one another. To the Moslem's way of thinking the Koran is in no way connected with the genius of Mohammed.

Some years ago a prominent Christian was addressing an audience in Cairo, and thinking to clinch his argument he quoted from the Koran. He prefixed his statement with the words, "Your prophet says." When the Moslem hearers realized that he referred to the Koran, there was a storm of protest, not only because the words were not given verbatim, but also because the foreigner had ascribed the words of the book to Mohammed.

In spite of this mechanical theory of inspiration, native stories are given in the "Traditions" which reveal something of the process by which the Koran developed. One day Mohammed was dictating to his amanuensis, Abdallah ibn Saad, something regarding the creation of man. When he paused Abdallah said in wonder, "Blessed therefore be Allah, the best of Creators." The prophet was so taken with the words that he said, "Write that down, for so it has descended." The story continues that the scribe wondered whether revelation from Allah had not also descended on him. But such tales do not destroy the dictation theory of the Koran. It is held to be wholly a collection of sayings coming to Mohammed from the Angel Gabriel, so that the Moslem, when he first reads the Christian Gospels, rejects them as a

forgery. Instead of simple narrative about Jesus he expects to find God's words to Jesus. The Sermon on the Mount appears to most followers of Mohammed to be like some of his sayings recorded in the traditions.

Another thing about the Koran that strikes the non-Moslem reader is its constant reference to itself. Mohammed believed that he had a message to deliver and that this message was contained in a book. Other peoples had their holy books in their own tongues. Through him the Arabs were to receive a book in their own language. "Verily we have revealed it: an Arabic Koran that ye may understand." The Koran is self-conscious. One dominant note repeated throughout relate to the book itself; yet during the life time of the Prophet no attempt was made to gather the "revelations" into a volume. It did not receive its present form until one of the Khalifas, or successors of the prophet as head of the state, realized that the oral record, treasured in the hearts of men and in the few scattered written fragments, were futile to survive the ravages of war and time. An authorized edition was finally made by Zaid ibn Thabit who had been one of the Prophet's principal scribes. All other editions were supposed to be destroyed. Some years ago Dr. Mingana, of the Rylands Library in England, aroused considerable interest when he brought back from the east a manuscript which contained a version considerably different from the present text. Moslem critical works on the Koran give various readings that run into the thousands. Although the book is of comparatively recent date, when contrasted with other holy books, perhaps no other has more variant readings. Are there verses left out that should have been included? The Shiah of Iran, who hold the preeminence of Ali among Mohammed's companions, hold that some verses substantiating their claim have been suppressed. *Sura* thirty today contains only seventy-odd verses; there is a tradition that it once contained two hundred. There is little wonder then that Umar advised, "Say not I possess the whole Koran, but of it what is extant."

In spite of the references to the Torah and *Injil* (Gospel) as being authoritative for their peoples, Moslems today usually hold that the Koran has superseded the Law and the Gospels of the Bible. This is not surprising when certain verses in the Koran itself have been abrogated by other verses. The text remains but a later saying has taken away its force. The Koran provides for this by saying: "Whatever verse we may annul or cause thee to forget, we will bring a better one than it, or one like it; dost thou not know that Allah is mighty over all?"

At the same time Islam holds that the Koran

is the replica of a Heavenly Book, written on a preserved or well-guarded tablet, sent down on the Night of Destiny and dictated to Mohammed piecemeal by the Angel Gabriel. In spite of the historical evidence for a great variety of readings and the great part played by scribes in collating the material, together with the possible omission of what was originally from Mohammed and the inclusion of portions suggested by others, nevertheless orthodox Islam holds that the Koran is the uncreated speech of Allah. Westerners may fail to see the soundness of such arguments, but the Moslem theologian, with his use of dialectic, answers that all the varied readings are given in the Preserved Tablet. He can even argue that, far from detracting from the glory of the Koran, they add to its glory.

Although commentators admit that the perspicuous book contains obscure ambiguous passages, it is held to be the miracle of the ages. To millions who follow the religion of Islam its claim is inviolate. "Verily if men and *jinn*s were assembled together with a purpose of producing this (book) they could not do it, even though they helped one another."

Influence of the Koran

Few Christians appreciate the hold that the Koran has on adherents of the Moslem faith. In Arabic-speaking lands it is still the golden treasury for examples of grammatical constructions, rhetoric and literature. Throughout Egypt students in elementary, primary and secondary schools are required to memorize selected portions. Illuminated texts, in elaborate styles of penmanship, take the place of pictures and wall decorations. Over the radio professional readers daily recite portions from it. The poverty-stricken beggars who ask for alms chant passages from the sacred volume. Rarely does a Christian preacher receive a fifth of the salary obtained by favorites of the theatre or Hollywood studios, but I have been told that the best professional reciters of the Koran are as well paid as the best perform-

ers on the Arabic professional stage. The measured cadences of the book have so woven themselves into the life and worship and literature of Moslem peoples that they are the expression of their deepest emotions, sorrow and joy, anger and love, prayer and praise.

The percentage of literacy is low in many Moslem lands and that has increased the use of the Koran as a magical force. A minute edition is sometimes used as an amulet and worn about the neck or on the arm. The recitation of certain verses is believed to make evil spirits flee in terror. Quotations are used as a means of divination. In lands where Arabic is not understood the power of the Koran must often be thought of as magic. To the learned Mullahs any translation of the Koran from the sacred Arabic has seemed a sacrilege. Turkey has now, however, issued an edition in Turkish in Latin characters. The religious leaders of Egypt finally admitted the possibility of an interlinear translation which would be in their eyes a commentary on the sacred text.

With the invasion of Western civilization and Christian teaching into the world of Islam a challenge has come to the power of the Koran. Even in the desert one finds that in practical life there are more real forces in a Moslem's life than the sacred book. Jarvis, in "Yesterday and Today in Sinai," tells us that the Arab will cheerfully give false evidence on the Koran, and that in the Libyan Desert if you want the truth you must get your man to make his oath at some sheikh's tomb; in Sinai you must resort to trial by ordeal, which consists in licking a white-hot iron. Yet the educated classes among Moslems, who admit they know little of the contents of their sacred book, reverence it and say with one of the modern writers, "from the point of style alone, it is nothing less than a miracle, as great a miracle as ever was wrought." Time alone will show whether it can stand translation, whether it will go down before changing ethics, and with what resistance it may confront the Living Word of God.

NOW WHAT SHALL I DO?

We held our communion service at the soldier's camp, in two languages and I could not understand all of the dialects. We had put Itola's baptism off until the next communion for she had been "following afar off." She tried to speak to me several times, but the Buluba-speaking Christians crowded her out. We had not been able to check the communicants at this soldier's camp, as we usually check our outstation Christians before communion and not until after the service did Itola get a chance to speak with me. In great distress she cried out, through an interpreter: "I took the bread and wine before I was baptized and now they say I shall die. *Now what shall I do?*" I told the interpreter to explain to her that God would not hold her accountable if her heart was right. "Be punctual at the Inquirer's Class," I said, "and when I return, you shall be baptized."

PLUMER SMITH, *Mutoto, Congo Belge.*

The Privilege of Preaching to Moslems

By STEPHEN KHOOBYAR, Tabriz, Iran

THERE is probably no harder task in the efforts to advance the Kingdom of Christ than the winning of Mohammedans, but these difficulties are well known. The disappointments experienced are sometimes such that only the hope of Christ can keep one from pessimism. It is a great sorrow to see those who have confessed Christ fall away, but at the same time there is real joy in preaching Christ to Moslems, when a man has been called of God. When we see Moslems believe on Christ so that they are born into the Kingdom we are as certain to have joy in our hearts as a rose is to have perfume.

It is a great privilege to be called to serve Christ and to share in the work that is dearest to the heart of God. David Livingstone is said to have remarked that in all his toils and dangers there was one thing which gave him greater comfort than all else; it was the word of Christ, "I am with you always." In preaching to Mohammedans we should never feel lonely with such a Presence to sustain us.

It is also a joy to explain the Word of God to those who have no true message from their Creator. It is wonderful to go from shop to shop, from house to house, from city to city as the bearer of Glad Tidings, an apostle of the Word of God. If we do not preach to Moslems we are like the brothers of Joseph who sat down to eat bread while their brother lay bound and in the pit. How can we be happy while we leave our brothers bound and in darkness? Christ is the only One who can fulfill every longing of the deepest spirit of Islam.

Our souls are also happy because in preaching to Mohammedans we are fulfilling the command of Christ. When He sent out the twelve and the seventy they went on their errand with joy in their hearts. The Apostle Paul could not remain silent after he had seen Christ, but found his joy where we find ours in helping to carry the Gospel to every nation and tribe.

The Wonderful Message

There is joy in the Christian message that cannot be found in Islam. It is a message that perfectly meets the deepest need of our Moslem brothers.

The New Testament sets forth the true nature

of sin against God and our fellowmen and against oneself; on the other hand the teachings of Islam look upon sin in a very light way and even excuse or condone the things which separate man from God in this world and the next.

Christ not only shows sin in its true light but offers the one and only remedy for sin. In Islam the fundamental idea concerning sin seems to be that a man may make up for evil deeds by doing something that is good, like prayers or pilgrimage or the giving of alms. In the faith of Christ the remedy for sin is supplied by God Himself; in Islam the only remedies offered are man-made works.

Jesus Christ, the Son of God, has revealed the truth that God is our Father. Through Christ we may approach God. To Islam the title of Father, as applied to God, is blasphemy and is almost without exception understood by Moslems in a carnal way. Though the Koran says that God is as near as the jugular vein, yet in actual practice the whole system of Islam makes Him appear like a powerful tyrant who cannot be approached. What a blessing to come to our heavenly Father through Christ, our Elder Brother!

In Christ we have a personality that is unique. How far from anything that Islam has to offer are the love, forgiveness, mercy, service and self-sacrifice of our Master. What a marvelous joy to be able to point to such an example. But Christ is far more than an example—He is the One who atones for sin, the Mediator of the New Covenant that reconciles those who were at enmity with God, making peace through His Cross. In these great offices Christ is unique; Islam has nothing like it. What a joy to present such a Saviour to a Moslem and to proclaim His words, "I am the way, the truth, and the life." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Christians have also the matchless blessing of the help of the Holy Spirit to guide and empower them and to cleanse from sin. Islam teaches how ceremonially to clean hands and feet before prayers, but only Christ shows how to purify the heart. A few years ago, I was speaking in the waiting room of a mission dispensary on the verse, "Blessed are the pure in heart for they shall see God." There were nine *mullahs* present. When

I had finished one of them said, "It is impossible to be pure in heart." All the other eight agreed with him. Without the Holy Spirit true purity is impossible.

Islam has its holy shrines, like Mecca and Medina, the graves of the prophet and the Imams, but it has nothing to compare with the Christian sacred places that have a deep meaning for us.

Bethlehem—Place of the Incarnation.

The Wilderness—The place of overcoming temptation.

Gethsemane—The place of agony for sin.

Golgotha—The place of atonement on the Cross.

The Empty Tomb—The place of victory through resurrection.

The Mount of Ascension—Place of power and the Great Commission.

It would be hard to imagine anything that could bring more joy than the proclamation of such great truths. If any Christian has lost his joy in preaching it must be because he has lost contact with these great and fundamental truths. If any worker for Moslems has lost the joy of such service let him return to his God-given Message and he will find there what he has lost.

Islam has no real vital message. In a large town of our province a number of *mullahs* came to our room. We asked them to choose a man to speak for thirty minutes on the message of Islam and we would speak for a similar time on the Christian message. They chose the leading *mujtahid* who spoke for only five minutes. We took the other twenty-five minutes of his time and the half-hour allotted to us to present the Christian message. This has happened over and over again in our experience. Great should be our joy for we have a wonderful message, which Islam has not.

The Moslem Hearers

We not only have a message but we find in Moslem lands many who are ready to listen to it. Though there are great obstacles to be overcome, yet we thank God for the great opportunities that lie around us. The fanaticism and bigotry which formerly refused to listen to the message of Christ have largely passed away. The tremendous social changes and the modern outlook, together with the new nationalistic spirit, sometimes make for more freedom in preaching, and at other times they offer hindrances; yet in all we rejoice that the general flow of the tide is toward a more ready hearing and more people willing to consider the claims of the Gospel.

In the large cities all over Iran we have recently been holding special evangelistic meetings. Sometimes for a week these services have continued each day and sometimes for longer periods. They

have presented the Christian message directly, in most cases without any reference to Islam, and many hundreds of Moslems have attended and have shown the keenest interest.

In one of the smaller cities of Iran we held services on several successive Sundays. Though there is no established Christian church in that city we had a wonderful attendance of Moslems. The last Sunday, though a heavy rain was falling, there were more than three hundred Moslems in attendance. No room at our disposal was large enough to hold such a congregation so I stood in a doorway opposite to be sheltered from the rain and listeners filled the porches on the first and second stories of the long house where we were staying. One could hardly believe that such an opportunity could be presented—that so many would be ready to hear the straight evangelistic message in a city that is noted for its fanaticism.

Most Christian evangelists in Iran have a room or office where people may come to see them for conversation or to secure Christian literature. In our own evangelistic room we have a Bible class each Sunday morning for Moslem men. Though the attendance is somewhat irregular because most of the young men are from the upper classes of the government schools, we very often have thirty or forty or even more of these intelligent young men; they must often cut their classes to come. What a joy to have such hearers; their attendance is entirely voluntary, yet they leave their own school work to come and listen! That should bring joy to the heart of any Christian preacher.

Opportunities to present the Christian message are not confined to large congregations but come from personal contacts in our every day work. In a certain city I was invited, with a mission doctor, to the home of the head of the tax department. He had also asked the Governor of the district, the head of the education department, several village landowners, and others to come to his home for conversation with us. We were able to present to these officials the straight Christian message and they seemed glad to listen. Recently after Easter I stood in a school for girls with the whole student body before me. The large room was darkened and at the front of the room there was a cross illumined by electric lights, covered by white cloth and lilies. By the light of the cross I read the resurrection story. The great majority of the girls were from Moslem families, yet there was respectful silence and strict attention. Whose heart would not overflow with joy at such an opportunity to preach Christ?

Last year, returning across the lake from visiting the churches in the Urumia region, I started a religious conversation with an army doctor soon after the boat had left the pier. Others gathered around and through the whole day the conversa-

tion went on, with all listening who were free to gather around. It was one more joyful chance for personal work.

As a subject of a Moslem country, I live under a constitution which establishes Islam as the State religion, yet there is an open door for the Gospel which no one can shut. I have the joy of difficulties to be overcome and the daily joy of seeing non-Christians willing to hear the message Christ has sent me to give.

The Joys of Tribulation

There is another sort of joy that comes from suffering and persecution for Christ. The joy of the day of Pentecost was one sort of happiness for the Apostle Peter, but when some time later he was beaten he found joy in that experience also. We read in the Acts that "they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name." The Apostle Paul must have rejoiced to see churches spring up through his efforts but his heart broke forth in joy at the thought that his apostleship was sealed by fellowship with Christ in His sufferings. Just as we fail to match the apostles in power, so we fail to attain to a fellowship in suffering such as they enjoyed. The trials we are called upon to bear are trivial in comparison to their sufferings, yet our own may be enough to bring that deep joy which comes only through sharing with Christ in pain and distress.

Some years ago I was touring with one of the missionaries. We reached a district in the mountains where so far as I know Christian evangelists had never been. Some sixteen years before one Christian had passed through the district. We came into a village just before nightfall, in a storm of rain and wind. We asked for a place to stay but there was not one family in the place that would receive Christians — especially in our wet condition. They thought that we would contaminate their houses in that condition. They showed us the ruins of a barn but we decided it would be better to stay in the streets than among the vermin there. Another man took us to an old chicken house, one of the most filthy places I have ever seen. At last one man suggested that there was a shelter in an orchard some way from the village. We made our way out there and found some sort of a room upstairs; we put our saddlebags over the places where windows should have been and at last made our beds with the wind and rain whistling through our abode. I have never in my life enjoyed a sweeter sleep than that night.

At one time I was invited with a missionary to the home of a prominent man who had recently been converted from Islam. As we were talking a high Moslem ecclesiastic entered the room and we saw that the yard was filled with mullahs and

a mob of men. Some entered the room and began beating converts who were with us. They threw us out of the room; as they pushed us out of the yard, one man said, "If you ever come in this yard again, or even in this street your blood will be spilled on these cobblestones." After we left a man who had lately professed Christ was shamefully beaten by the rabble.

Some time ago, as I was leaving the church, a young Moslem put a sealed letter into my hand. I did not open it until I got home and then found it contained a threat that if I tried to convert Moslems to Christianity, either by preaching in the church or personal work, my blood would be shed in the street. It was signed "The Group of those who Shed Blood."

We must expect at any time to be put out of places where we go to preach. Our books will be seized and we may have trouble but, like the Hebrews to whom the apostle wrote, most of us "have not yet resisted unto blood." Even should it be our privilege to share the martyr's crown, we will still say with the prophet Nehemiah, "For the joy of the Lord is your strength."

The Joy of the Harvest

There is the joy in gathering fruit. We do not see great numbers of Moslems accepting Christ, or mass movements such as are reported in India, Korea and Africa. We must work and pray for one convert from Islam, but in the large centers, where churches are established, there quite a group join the church each year. In the villages, on the other hand, there may be a single convert here and there but we struggle toward the stage where we may witness groups of Christian believers in villages and small cities. The main reasons why we do not see large numbers of converts are:

- The lack of religious freedom;
- Religious or national fanaticism;
- Loss of economic and social standing;
- Actual persecution of converts.

One time, touring with a new missionary who had come from America a short time before, we stopped at a druggist's shop in the bazaar and a crowd started to gather when they saw we were speaking about Christ and the *Injil* (Gospel). I moved to a wide part of the bazaar and at least a hundred people gathered and gave me a wonderful opportunity to preach the Gospel. They listened with fine attention and were evidently impressed by the message. As we returned to our room my heart was singing, but I noticed that the young missionary seemed sad. When I asked the reason, he replied, "I am filled with sorrow because not one man stood up before the crowd and confessed Christ. In such a meeting in America,

with people listening with that sort of attention, at least fifteen or twenty would have arisen to confess their faith." Those of us who have spent many years in work for Moslems hope for that day but we have not yet seen it. Men and women are born into the Kingdom one by one and great is our joy over one soul that steps out into the sunlight of Christ.

One day as I was passing a vineyard, a boy came running and asked us into the garden where an old man was sitting. I read to him the story of the Prodigal Son, and before I was through the old gentleman was crying like a child. He understood the meaning of the story before I had explained a word and I am satisfied he found Christ in that single interview. In one village I had a conversation in a Bahai house that lasted until midnight. The owner was not converted but one man who was present was deeply affected. He came to see us later and before we had left the village he confessed Christ and has remained true to this day.

I recall three young men with whom I came in contact through the young people's society of our church. One of them later confessed that he had been drinking the first time he attended a meeting and had gone there as a lark. They all later confessed Christ and though they have separated to places that are far apart each has done much for Christ in this land.

In one large city I had been working alone for several weeks with very small show of results. I had given a Bible to a young man of a very prominent family. One evening as I sat in my room almost discouraged as to the work, the young man came in. He had been reading the Bible, and before he left, he confessed faith in Christ. My pessimism was changed to joy. Shortly after this another man, who was a tailor and had been reading much of our literature, confessed Christ and began to witness for Him. The poor man never reached the point where he could quite give up his old custom of smoking opium but he professed his faith before all up to the time of his death.

During some months of evangelistic work in

connection with our church, confessions had been few. One morning a young man, who had been attending services for some time, came into my office and made a clear confession of his faith in Christ. He was from a good family and now has a good position as a clerk in the military service. How glad our hearts are made after a season of little apparent fruit when we see the Spirit working to turn men to Christ!

In one village I passed a *mullah* sitting in a shop. Something made me turn back and I found he had never read the *Injil*, so I gave him a copy. After that there was not a day when we did not converse; he was certainly near the Kingdom and came to a full understanding of the love of Christ.

One of the fondest memories of my work for Moslems was the conversion of a leading mullah, a descendant of the prophet Mohammed, who had charge of several mosques. His was a wonderful conversion and he not only believed but preached his faith with utter disregard of consequences. He was called upon to suffer persecution which almost made him despair of life itself. But nothing has been able to shake his faith. The last time I saw him he had a book in his hand and showed me two pictures, as others on the street stopped to look and listen. One was the picture of a lion and the other of a lamb. He said to me, "In the end this one will triumph," pointing to the lamb.

It is not necessary to mention many other cases which come to mind. As the angels in Heaven are filled with joy when one sinner repents, so we are happy beyond measure to see one soul from Islam born anew in Christ. If we carry the real message, in prayer and the power of the Holy Spirit, the fruit will come whether we or others are to harvest it. I can conceive of no greater joy than that of seeing souls come out of Islam to take their place beside others who were formerly Zoroastrians or Jews, Armenians or Assyrians, and all these together building the Church of Christ in Iran. We praise God for our opportunities. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A church that divides the Christian community is impotent to transform or redeem it.—
Rev. Ross Sanderson.

* * *

We have sometimes covered over the ugly and dangerous weaknesses of our civilization and have given them the appearance of strength.—*Rev. A. E. Keigwin.*



HOUSES FOR LEPER COUPLES IN A LEPER COLONY, NORTHERN BRAZIL

Obeying Christ's Forgotten Command

Dona Eunice and the Lepers of Brazil

By EULA KENNEDY LONG, formerly of Brazil

AMONG those present at the fourth International Conference on Leprosy, which met in Cairo last March, was Dona Eunice Gabbi Weaver, a native Brazilian who married an American Methodist missionary in Brazil. She came as official delegate and was the only woman to read a paper before the conference. Dona Eunice is a product of Christian missions, for she received her early education in the mission schools of Argentina and Brazil. Later, she took a nursing course; and in 1929, toured the world on one of our "Floating Universities." For some years after their marriage, Mr. and Mrs. Weaver superintended the Methodist Settlement House in Rio de Janeiro.

About eight years ago Dona Eunice became interested in the lepers of her country and took up the work as a life investment. Up to that time, efforts in their behalf had been sporadic and localized. According to Dr. H. C. Tucker (for almost fifty years Secretary of the American Bible Society in Brazil), "no one in Brazil is doing so great a work in dealing with this gigantic problem as is Dona Eunice Weaver. Dr. Victor Heiser states that "Brazil may lead the world in the preservation of the children of lepers and in the

eradication of this dread disease in one generation."

About a decade ago, under the capable and unselfish leadership of Dona Eunice, a small group of Christian women began the work which is now carried on by seventy-two societies, associated in a Federation of which she is the national president. They have erected prevention homes for the care of children whose parents have been interned in Government "colonies," and for untainted babies taken from leprous mothers at birth.

Since the disease is not inherited, a child's safety depends on immediate removal from a diseased mother. Tragic as this separation is to the mother, it is less terrible than that of seeing her child doomed to hopeless suffering.

A very important phase of this work is keeping up the morale of the patients. Dr. Muir, of India, has said that 85 per cent of the cure of leprosy consists of moral and spiritual help, and only 15 per cent is due to medical care. Societies, therefore, have provided work-shops, libraries, recreation centers and Christian chapels for the patients, and organize entertainments for Christmas and other special days.

This work is in cooperation with the Federal Government, which has built some twenty colonies (in which about twelve thousand lepers are now interned) and has fourteen more under construction. Getulio Vargas is the first president of the country to attack this problem in a vigorous and statesmanlike way. But government alone cannot carry on all phases of this stupendous undertaking. It must have the assistance of private beneficent organizations.

From the pampas of the South to the waters of the Amazon, Dona Eunice travels by train, ship, auto and military plane, enlisting the sympathy and active support of state governors, Rotarians,

and other influential men and women, receiving cooperation from the humblest widow, as well as from the first lady of the land, Dona Darcy Vargas.

One of the most interesting and heartening features is that Dona Eunice, although a Protestant, has secured the cooperation of Roman Catholics, Spiritualists, and Positivists. Her success in carrying out Christ's oft-forgotten command to cleanse the lepers, proves that Christian love, in actual practice, can transcend barriers of class and creed, and be a living force in the service of suffering fellow-men.

Presenting the Good News in Brazil

By E. M. do AMARAL, Rio de Janeiro
Secretary of the Evangelical Federation of Brazil

WHENEVER the message of the New Testament reaches men, no matter how diverse the interpretations may be, it will always speak vigorously to the consciences, appealing to the sacred missionary responsibility. Christians everywhere receive, as a command, the duty of propagating the Good News of salvation; to present to men the unique Personality of Jesus Christ—the incarnation of the highest ethics, and supreme giver of energies for conduct. It is a duty to spread among the masses the noble influences of the Gospel.

The peoples who had already experienced Christianity for centuries—and especially the organization which followed the principles of the Great Reformation of the sixteenth century—felt in its full power this heavy responsibility to propagate the teachings and the spirit of Jesus, to convey His influences among the people who did not know Christ, or who were in unfavorable circumstances on account of wrong interpretations and practice of Christianity. They have felt this duty, and have sought to perform it with earnestness and tenacity.

In the exercise of this duty by the missionary countries, there develops a true internationalism, which exists in the religion of Jesus Christ, and which, in order to bestow benefits and accomplish its spiritual mission, is beyond racial and political barriers. Again, this international spirit meets and often awakens the national spirit of the peoples who receive the blessings of the missionary enterprise.

The Christian conscience of the people of the so-called "Younger Churches" reacts immediately, awakened by the responsibility for evangelizing the world in accomplishing the missionary task. They cooperate in the great labors initiated in their country.

But it is just to mention that, at the touch of the international or ecumenical spirit of Christianity quite evident in the work of the Missions, the Christians of the evangelized countries awake, both in their duty to do missionary work and in their national feelings. For the love of their country they wish to propagate the light of Christ; and because Christianity awakens the conscience of personality, and on account of the fact that the national feelings do not die, there is born the desire that the work, started by self-denying pioneers of other lands, may be carried on by those who have received the fruits of the missionary labors.

It is needless to call attention to the struggles which have been fought, in these circumstances, many times due to lack of understanding from both sides as to their respective functions. Thanks to God, that there is already a new spirit predominating and a better comprehension of duties will bring greater blessings to the missionary enterprise in all the world. There is a reasonable expectation that this will come to pass.

Brazil has already been the host to French missionaries in the colonial period (sixteenth century); and has had a movement of the Reformation to a certain extent, during the Dutch control;

also, in colonial times (seventeenth century); and was educated in the principles and loose practices of Roman Catholicism. Not speaking about visits, now and then, already received in the nineteenth century, she began to receive the evangelical missionary influence only in the last quarter of the last century, less than 80 years ago, implanting the regular work of the various Missions, which brought us their great blessings and, let us say also, transported to the new land the sectarian struggles of Europe and America.

Already, within a half century, the feeling of ecclesiastical autonomy has been greatly awakened, which means the privilege of self-government, responsibility for self-support, but still the sacred duty to propagate the Good News by our own efforts. A great progress has already been achieved. There are denominations entirely autonomous; others, which are autonomous, even though they receive some support from the Missions; and others upon which the missions have yet preponderant influence.

We have gone quite a way in the direction of this equilibrium, which generates a healthy, mutual respect between the missionary and the native forces; and also we affirm that there is not, in a general sense, the sad "nationalism" which deadens the work. We mean to say this: the collaboration of missionaries and Brazilians is of such a nature that these can develop, with liberty and satisfaction, the promotion of the Christian cause.

We are thankful to report the fact that the Brazilian Churches, all of them, felt the imperative missionary duty, and all of them, continually, with some enthusiasm, by their own initiative and expenses, and employing their own methods, do the best work of propaganda that they can.

The Christian schools of Brazil are yet in a great part under the direction of missionaries, affiliated with various Missions in the United States. In the Theological Schools there are also some missionaries, even though nearly all the Schools of Theology are under the Brazilian leadership. In the regular pastorate there are several missionaries, but in considerably less proportion, and variable according to the denominations with which they are connected. In the work of evangelization, in zones in which the Brazilian churches cannot have much influence, and especially in the hard task to evangelize territories far away from the civilized centers, there is a fine number of self-denying missionaries, including missionary ladies worthy of all respect, who are doing splendid educational work and nursing, far away from the resources of civilization.

Excluding these and other works, which the Brazilian evangelicals receive with gratitude, the national leaders, naturally, have an ample and heavy task in the propagation of the Kingdom of

God, and it is fair to mention that they are engaged in it with enthusiasm and a burning sense of responsibility.

In the capitals and in the larger cities, but especially on the coast, we have already strong churches—many of them self-supporting and helping smaller churches as well as the general work, and maintaining regular missionary work within their areas. Whosoever will examine rapidly the evangelical enterprise in some capitals, will note the churches maintaining various preaching stations and congregations, within a short time will develop into new churches and all of them dedicate themselves to propaganda.

A considerable part of the evangelistic field is in the rural zone, and even there, in spite of the lack of resources, the National Church does the same work of evangelism. It is a perplexing problem in Brazil, but the Christian workers and the Councils face the situation with courage and energy. The rapid development of the churches comes about in such a way, that within a short time, the field of labor of one worker multiplies itself, the responsibilities increase, new centers come up, new churches are organized in much larger proportion than the regular growth of the number of workers. A distinguished Brazilian preacher who occupies an important pastorate in one of the largest churches in Brazil, and who is working very efficiently, was the initiator of the work of evangelization in a vast rural zone, in which there are today, instead of the small church then organized, not less than three Presbyteries.

Completely occupied with the common labors, and with this work in which the cure of souls and the propagation of the Gospel extend together, the Brazilian workers have not always had sufficient funds for spreading out and planting new marks in far-away places in the outlying districts.

But all this is done, while the sons of the "younger churches," feeling the weight and glory of their mission, are face to face with the hard task of giving guidance to the general work. The Evangelical press, the training of ministers, the general work of Christian cooperation, although helped by missionary experience quite often, is on the shoulders of the nationals. Along these lines, the Fifth Evangelical Congress, which met in S. Paulo, in 1936, had an important task; with the help of missionaries who were there they made a careful study of questions regarding evangelization, education, literature, social action, ecumenism, unity, held the attention of the Congress and very important conclusions and recommendations were made, in which there is a courageous acknowledgment of past mistakes and shortcomings, and the presentation of desirable steps and initiatives to follow in behalf of the future kingdom of Christ in Brazil.

An Adventure in Panjab Villages

By HELEN A. DUFF

*Missionary of the American Presbyterian Church
at Moga, Panjab*

AN AMERICAN woman, beginning missionary work with her husband a few years ago in the villages of southeastern Panjab, was astonished to find that almost none of the Christian women in that district knew anything about the new religion which they professed. In each village there was usually a man or two who could tell a few Bible stories from the mission course then in vogue, but scarcely a woman knew so much as the name of Christ. There was no discernible difference between their mode of life and that of their outcaste neighbors. The homes and children of the Christians were as dirty as others in the village; many charms were to be seen about their necks; and much quarreling and filthy language was heard; they showed as little interest in school.

"Perhaps the evangelists take no interest in teaching the women," thought the missionary wife. "They teach only the men." She decided to explain to the evangelists that the women also should be taught. The evangelists listened politely. Some took the trouble to explain why such a thing was not to be expected. There were a number of reasons—time-honored sex taboos and women's brainlessness. The headstrong young foreigners must find out for themselves the utter unreasonableness of their expectations.

The missionary changed her tactics. She decided to inspire the evangelists' wives to take up the service, each in her own home village. But there were many practical difficulties. In that district there was no precedent for such a procedure. The women were not used to sitting in classes. All their lives they had been told that they had brains like the buffalo. The evangelists' wives often reminded them of the fact. Besides, these wives had to care for their own homes and children and could not take on more work, for which they were not paid.

But gradually, by persistent prayer, with example and precept, the work was begun. From scattered villages came reports of women learning Bible stories. No radical change of life seemed to follow immediately, but that would take time. The missionary began making visits to the villages where women were listening; her praise of those teachers who were most faithful

brought encouragement. But in many villages she found none but tottering and toothless old women in the Bible classes. "Why do not the young ones come?" she asked.

"They haven't time. They are busy with their children and their husbands, with their grinding and spinning, and all the business of living. What time have they to think of God? But with us, who have finished with living, our children are dead, or grown and it is well now for us to give a thought to God and to death and the Judgment before it is too late."

Young mothers, wrestling with the problem of how to find enough bread for their children, how to save them from cholera and blindness and the "evil eye," and all the rampant vice of village life were not concerned with God. He could be of no service to weary and despairing souls who groaned under the degradation of an outcaste woman's lot. Why should they give much time to think of Him, when as yet their day for dying was still far off?

The old women's answer marked the turning point in that district. We decided to undertake to do something more creative. In many villages the old women still sit, passively content to listen to Bible stories, but twice a year now, increasing numbers of young women and girls flock eagerly into the mission station for a sort of girls' camp, for two weeks of dynamic study.

The experiment was launched with misgiving. "Parents will never send their daughters," said the wise and experienced evangelists. In the beginning few did. But in that first critical two weeks' session, the few girls who came had such a rich experience that their drab lives were changed and the news spread. As a result many a girl has prevailed upon fearful old parents or a jealous or stingy young husband, to allow her to attend camp once, if not twice, in the year.

A group of little two-room native houses was found where the girls might live for two weeks. All the activities of the camp are used to convert these drab mud houses into what a Christian village home should be! The girls pasted the houses neatly with thin mud plaster, built tidy fireplaces, decorated their walls with designs of their own in white clay, or color. Pictures cut from maga-

zines have added splashes of color. Simple little hand-made pottery have a place in the scheme.

Beds neatly spread and clean floors gradually become the standard. Personal charm has been enhanced by daily washings and combing of hair, weekly washing of clothes, and getting rid of lice once-for-all! Girls take turns in cooking, learning from a woman who is a mistress of the art. There are also lessons in soap making, cutting and sewing of garments, knitting, baby care, and sometimes in simple gardening and chicken raising.

The twice-a-day lessons in reading are attacked with more zest than anything else and we find that there is nothing which so much enhances self-respect as an ability to read.

Lessons in Bible are not cut-and-dried, but free discussion is encouraged, to find answers to questions about daily living.

"What shall I do when my child gets fever? My mother-in-law tells me that the blood of a black goat smeared on the bed posts would be helpful."

"What is the harm in child marriage?"

"How should my husband treat me?"

"Why should I not slap my child when he annoys me? How else can I control him?"

To these and other daily problems the girls and teachers try to find the Christian answer, in the light of Christ's teaching. There is gratifying evidence of the effectiveness of this more realistic method, despite its many flaws. Staff meetings to prepare for class discussions have helped.

There is also much fun in these schools. There are trips to the ice factory (as good as a trip to Europe), picnics on the canal bank, games and songs, and village folk dances.

There is at times tension or lack of cooperation, but as each situation arises, it gives opportunity for the girls themselves to evaluate it in the light of the standards which they themselves have acknowledged. Behavior is measured by the motto they have chosen, "In love serve one another."

The babies who are sure to attend also learn much, for these are made the subjects of all the experiments in baby bathing and weighing, in feeding and discipline! They learn to take their food once every four hours, instead of every time they whimper. They learn to sleep, cool and comfortable, in their little cots, while their mothers attend school. They like this better than being constantly jiggled and smothered in mother's warm lap. Mothers like it better too. Finally, they return to their village homes, bedecked in the gaudy new shirts which their young mothers have made for them. Two- and three-year-olds learn to detach themselves from mothers' skirts, and have a good time independently in an attractive little nursery school.

Each morning and evening during the camp the girls gather, sometimes together and sometimes in separate house groups, for Christian worship.

On the last days, when the girls must return to their villages, their expressions of regret and their wistful yearnings to stay longer, are diverted into the more positive attitude of service for others. What are they taking back to their villages? Will they find some other girls to teach? Here and there a village girl can be found who has learned to read a little, or to knit, or to keep her children cleaner and to quarrel less with her mother-in-law, because a friend who has been to camp has shown her that Christ teaches her to do those things if she wishes to follow Him.

TEN RULES FOR CHRISTIAN LIVING

BY THE LATE GENERAL WILLIAM BOOTH

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
2. Keep your mind active. Stimulate it with thoughts of others that lead to doing something.
3. Take time to be holy with daily Bible reading and prayer.
4. Support the church of your faith. Mingle with others.
5. Cultivate the presence of God. He wants to enter your life and will,—as far as you let Him.
6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.
7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.
8. Have a thankful spirit for the blessings of God — country, home, friends and numerous other blessings.
9. Work as if everything depended upon work, and pray as if everything depended upon prayer.
10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.—*Selected.*

How Lift Up Christ in India

Two Methods of Introducing Jesus to Non-Christians

By A MISSIONARY IN INDIA

MY FIRST year of evangelistic work in the Panjab was spent in a proud and bigoted Mohammedan city, where for fifty years Christian work had been carried on with almost no visible results. A spirit of defeatism and indifference, and even of antagonism to the non-Christians, characterized the local church. The Christians, having come from the Depressed Classes, were scorned by their proud Mohammedan neighbors, and it is not easy to love people by whom one is scorned!

But the Indian pastor and the missionaries had plans for stirring the city into new life. A short time before the Panjab had been startled by the news that a brilliant and zealous Mohammedan *maulvi* (theologian) had been converted to Christ. As in the case of Paul, the talents which formerly had been skilfully used to refute the claims of Christ were now even more vigorously employed in defense of the Christian faith. In the hope of stirring lethargic Christians to fresh zeal, and of converting hardened Mohammedans, the church leaders invited this man to come and give a series of evangelistic addresses before his former co-religionists—the Moslems.

He had accepted the invitation and the news was soon spread, through every alley of our city and into surrounding villages. It was rumored among the Christians that the local *maulvies*, fearful lest their learning might not prove adequate to the challenge of so illustrious an opponent, had sent to Amritsar and to Lahore for two of their most scholarly and most eloquent *maulvies* to uphold the Prophet's honor. Excitement ran high. Christian evangelists, as they went about in house to house visiting, were sharply questioned about the coming addresses, and sometimes were taunted in the streets.

On the night of the first debate, crowds filled the arena. Men and women with babies, attended from the Christian compound. For the first time in the history of our city, Christianity was headline news. The debate began in dignified and scholarly manner, as the *maulvies* matched their learning against that of their Christian rival. It soon became apparent that the *maulvies* were far out-classed in their knowledge of the subject. Again and again the convert scored, tearing to pieces with ease the arguments of his opponents.

Maddened by his prowess, the Mohammedans grew acrimonious in their attacks, saying abusive things of Christ, and making personal attacks on the evangelist. The Christian maintained his good humor, but his tongue grew more adroit in tripping up his less skilful rivals, demolishing their arguments with his brilliant irony.

Long before the evening was over, it was evident that the Moslem opponents were routed. The discussion ended with shrill and furious invective on one side, and cries of victory on the other. On their way home, some of the Christians were seized and beaten by enraged Mohammedans, but they gloried in their sufferings for Christ.

Some of us who were new to the work were disturbed by the unfriendly spirit shown and thereafter dissociated ourselves from such debates. Our Christian associates were patient, pointing out that more Gospels had been sold during that week than in the whole preceding year. God could "make even the wrath of man to praise Him," whereas indifference was more difficult to overcome. Some Moslems came to ask questions, while others sought to quarrel with the pastor and the missionaries. We were amazed when three young Mohammedan men asked for baptism at the close of the campaign. They had become convinced, they said, by the logic of the evangelist, that to follow the way of Mohammed would surely lead them to hell. The baptisms aroused such bitter antagonism in the city that the young men seemed to be in peril of their lives and were obliged to make their escape into another part of the country. For a time every home in the city was closed to us.

* * *

When the Christian Students' Council of a Christian college planned to show stereopticon slides of the "King of Kings" (Life of Christ) in the college chapel, where attendance was voluntary, a group of Mohammedan students, prejudiced against Christianity, determined to cause a disturbance.

As the lights went out, and the picture was shown, the mischief makers began to chatter, shuffle their feet, snap their fingers, hoot in derision, and throw paper wads at the figure of Christ on the screen. The president of the college felt that he could not allow such insults to his

Master, and sprang to his feet to shut off the picture. Just then there came before him the mental picture of Jesus and His disciples, weary and footsore at the end of a day's journey, refused shelter in a village of Samaria. While the disciples, in anger at this indignity to their Master, desired to call down fire from Heaven on the inhospitable village, "Jesus turned and rebuked them; and they went to another village." The president decided to ignore the disturbance, and let the picture go on.

Little by little, as Jesus walked before them on the screen, healing the sick, comforting the sorrowful, playing with little children, gradually the shuffling of feet, and the derisive "cat calls" lessened. Later, when the scenes of Christ's suffering on the Cross were thrown on the screen, a tense and breathless stillness filled the room. Quiet-

ly the audience watched that broken body taken from the Cross and laid sorrowfully in its resting place by His brokenhearted friends. The crowd was deeply impressed as that invincibly friendly, virile, gallant Spirit went down to seeming defeat, so unmerited and ignominious. But with the dawning of Easter morning, when the noble figure of Christ rose from his grave, living and victorious, the whole student body was on its feet and the oppressive stillness was broken with cheer after wild cheer, exultantly ringing through the chapel: "He has conquered!"

The next day a sober-faced committee of Mohammedan students called at the president's office. "We came to beg forgiveness," they said, "for our shameful rudeness of yesterday. We would never have acted as we did, if we had supposed that Jesus was like that!"

CHURCH GIVING HAS INCREASED

The statistics of the United Stewardship Council (Harry S. Myers, *Sec.*) are for the church years ending between December 31, 1937, and September 1, 1938. These figures show an increase in giving to benevolences and to congregational expenses; membership also shows an increase.

The new depression that started in the fall of 1937 caused a severe slowing up in contributions in many churches, but the total for the year is larger than the total for the preceding report. In per capita giving the United Presbyterians stand at the head with \$5.47 per capita for general benevolences and \$7.09 for denominational work.

The increase in giving by the listed twenty-five church bodies is \$2,313,425.00, or is .007 per cent over the preceding year.

All groups except five show a growth in membership; the Southern Baptists stand first with 4,595,602. The total membership, exclusive of infants, reported by these twenty-five church bodies in the United States and Canada, is 25,143,316, an increase of 133,766, over the statement made last January.

RELIGIOUS BODY	PER CAPITA GIFTS			TOTAL GIFTS			Membership Excluding Infants
	Denomina- tional Be- nevolences	Congrega- tional Expenses	All Purposes	Denomina- tional Benovolences	Congrega- tional Expenses	All Purposes	
1 Baptist, Northern	\$1.76	\$10.19	\$11.95	\$2,590,305	\$14,957,043	\$17,547,348	1,468,043
2 Baptist, Southern	1.24	5.78	7.02	5,702,150	26,563,537	32,265,687	4,595,602
3 Baptist, Seventh Day	3.79	10.45	14.24	25,736	70,968	96,704	6,793
4 Brethren, Church of	2.23	7.89	10.12	368,269	1,300,000	1,668,269	164,784
5 Brethren in Christ, United	1.92	10.02	11.94	790,793	4,125,218	4,916,011	411,674
6 Congregational and Christian	1.57	14.10	15.66	1,613,817	14,534,449	16,148,266	1,030,914
7 Disciples of Christ	1.33	6.08	7.40	2,130,988	9,768,528	11,899,516	1,607,716
8 Episcopal, Protestant	2.53	20.26	22.79	3,437,559	27,500,570	30,938,129	1,357,496
9 Evangelical Church .....	.69	19.07	19.76	162,820	4,498,461	4,661,281	235,868
10 Evangelical and Reformed	2.24	11.95	14.19	1,464,002	7,796,393	9,260,395	652,668
11 Lutheran Church, United	2.32	12.26	14.59	2,612,550	13,802,994	16,415,544	1,125,399
12 Lutheran Conference, American	2.62	11.31	13.93	2,699,066	11,658,225	14,357,291	1,030,861
13 Lutheran Conference, Synodical	2.65	10.81	13.46	2,921,804	11,894,245	14,816,049	1,100,572
14 Lutheran, Other Synods	1.49	7.58	9.07	123,660	627,393	751,053	82,789
15 Methodist Episcopal	1.98	14.11	16.09	7,285,917	51,788,184	59,074,101	3,671,115
16 Methodist Episcopal, South	2.53	7.43	9.96	7,149,726	21,040,770	28,190,496	2,830,258
17 Moravian, North	4.86	17.38	22.24	84,603	302,234	386,837	17,392
18 Nazarene, Church of	4.54	26.35	30.89	650,892	3,777,210	4,428,102	143,330
19 Presbyterian, United	7.09	16.80	23.89	1,276,683	3,025,969	4,302,652	180,065
20 Presbyterian, U. S. (So.)	5.18	16.40	21.58	2,579,108	8,162,139	10,741,247	497,816
21 Presbyterian, U. S. A.	3.58	17.64	21.23	6,823,443	33,584,411	40,407,854	1,903,747
22 Reformed in America	3.76	19.66	23.41	598,440	3,132,064	3,730,504	159,343
23 Baptist, Ontario and Quebec	3.63	14.61	18.24	205,652	828,556	1,034,208	56,700
24 Presbyterian in Canada	3.11	14.03	17.15	547,633	2,467,362	3,014,995	175,824
25 United Church of Canada	3.62	14.13	17.75	2,306,259	8,995,562	11,301,821	636,547
Average or total, 1938	\$2.23	\$11.38	\$13.62	.....	.....	.....	.....
Average or total, 1937	\$2.16	\$10.96	\$13.25	.....	.....	.....	.....
Grand total, 1938 .....	.....	.....	.....	\$56,151,875	\$286,202,485	\$342,354,360	25,143,316
Grand total, 1937 .....	.....	.....	.....	\$53,793,095	\$272,964,745	\$330,040,935	24,909,550

America and the World's Crisis*

By INABELLE GRAVES COLEMAN, Richmond, Va.
*Editorial Secretary of the Foreign Mission Board of the
Southern Baptist Convention*

THOUSANDS, even millions of Christians around the world are celebrating milestones of victory for Christ. Numerous reports of prevailing privations, persecutions, perseverances and personalizations of both missionaries and national Christians evidence manifold fulfillments of the petitions of the pioneers of yesteryears.

No missionary has claimed that he or she has made a sacrifice or complained because of privations. There are some less surrendered souls who may do so, but the missionaries dwell on life's sweetest moments of fellowship with the spirit of God. Many of the by-products of the privations however, would not be necessary if we at home would keep closer to missionaries in prayer and in knowledge of their needs.

One quiet evening in far interior China a foreign missionary and an American on a missionary journey sat sharing with the Chinese evangelists their heart yearnings for God's Kingdom. After a little while the group knelt to pray. In Chinese, in English, they joined their hearts in praises and petitions to the Father of all. When they arose twilight had given way to darkness, and only by the glow of a flashlight could they find the door leading into the night. Without apology the hostess said "Perhaps you wonder why I have not given you light. There is a little group of Christians not far from us who had no pastor. We were giving all we could to God's work, but someone happened to remember that if all of us in our little church would give our oil money, there would be enough to supply food for a pastor for this little flock. For two months we have had no oil for our lamps. We go to bed early and get up by God's sunlight. It is a good reminder to know that we are in physical darkness that these babes-in-Christ may have spiritual light. We remember to pray more for them as we sit in the twilight's dimming glow, and have no oil for our lamps."

In the two-thirds of the world where paganism reigns unrelieved by the Christian message, it is not easy for one to turn from the ancestral to follow what seems to be a foreign religion. For many that would mean exile from home, family, friends and loss of means of support.

When the first missionaries came to Yintak, the present young people's leader was a tiny lad. The American children attracted him and soon he was joining them in their story hour time about their mother's knees. These stories always included Jesus and the love of God.

The Chinese lad was held spellbound by these stories for they were like none he had ever heard before. He retold them at home. None of his family had ever heard of Jesus but believed that there are many gods whom one must worship in order to be prosperous. When the boy repeated the stories of Jesus, his family did not like the idea of adding a "foreign god" to their list.

The climax came when this eldest son came home one evening declaring that this God of the foreigners is the *only* true God. Fear filled the family. To fail to worship the spirit of one's ancestors and the gods of wealth, health, the kitchen, and the cradle or the gods of thunder and disease, would bring great calamity upon the family. The lad's grandparents forbade his ever again seeing the foreigners. He must forget all that the strangers had taught him. But the child could not forget. The still small voice of God's Holy Spirit had found entrance to his understanding. Although he had never heard what Jesus said about loving father or mother more than God the lad chose to obey God. Today, as he counsels with Chinese youth, he understands what persecution means to some who become Christian.

* * *

Rumania's State Church is a branch of the Roman Catholic church, and when one of that church comes in vital fellowship with God's Spirit and Christ becomes his Mediator, he no longer goes to confession. Instead of paying fees to the priests, his free-will, love-offerings are directed toward opening for others this true way of salvation through Christ Jesus and naturally the priests object. As a result the Evangelical is boycotted, exiled, persecuted.

Far in the north of Rumania is a little missionary society that included five young girls. One sunny April morning, when the beauty of spring-time filled their hearts with melody, softly they sang a hymn. Before the chorus was completed, a

* Condensed from a Missionary Message given during the Florida Chain of Missions—1938.

rough knock at the door filled them with fear. An officer entered and marched them off to prison for being "a public nuisance." Locked in a room, whose ceiling and walls were dotted with many knotholes, they were commanded to count these knotholes until they collapsed. It is not easy to be a Protestant in dominantly papal lands.

The world's youth are on the march today, but their bands are not playing "Onward Christian Soldier." These youth, in many parts of Europe, are marching to the commands of dictators like Hitler, Mussolini, and Stalin. For disobedience of orders, they suffer imprisonment.

In the prisons of Chosen there are today thousands of political prisoners. In Germany's concentration camps there are said to be 100,000 men, of whom 10,000 are ministers of Christ. No one knows how many prisoners there are in Italy. In Russia, imprisonment and exile have not been sufficient to satisfy the dictators; many Christians have faced the firing squad.

Surely it matters to us that thousands of Christians in the world are persecuted for their loyalty to Christ.

Nazism that exalts a man above God; Fascism that places the State above God; Communism that exiles God; Imperialism that claims divinity for its emperor—all these attempt to fetter the souls of men.

Because Martin Niemöller preached from the text, "We ought to obey God rather than man," he was tried for treason and today he suffers in a "concentration camp prison." If he had said, "We ought to obey Hitler instead of God," his fate would have been reversed. Over the beautiful gates of one of Germany's oldest universities once was the challenge to youth: "To the living Spirit of the Eternal God." Now the word "God" has been chiselled out, and "Germany" has been morticed in its place.

Christians cannot be unaware of these facts. The cause of Christ must be promoted with knowledge of the conditions that affect missions and hinder or help the progress of the Kingdom.

"The Beauties of War" is the title of a recent book from the pen of Mussolini's son, who has barely reached his majority. He depicts a spring-time airplane flight through the heaven's blue skies of Ethiopia. In the morning sunshine he spies a village of peasants—only women and children for all of the men and boys have gone to fight the intruding army. The young aviator drops a bomb on the peasants and with a laugh soars above the dust and death he has created.

Such hellish delight is incomprehensible to a Christian. Those thus destroyed lived in the land of Abyssinia, the oldest nation to claim the name "Christian."

The sorrow and suffering, and death in war-torn China today cannot be described. The picture of death, hunger, and distress are too terrible for words.

In spite of war, imprisonment, boycott, and subtle persecutions, the Christians of war-torn lands, totalitarian states, and other unenlightened nations are loyally persevering, faithfully witnessing to Christ their Lord and Saviour.

Recently one hundred and fifty young people enlisted in special training for service under the leadership of Enrico Paschetto of Turin, Italy. More people were baptized into the Protestant churches of Rumania last year than during any previous year.

For the first time in China's history a corps of Christian medical students recently offered the government their services and asked to be sent to the front to alleviate the suffering of their fellow men. They are willing to risk their lives for others. One of the three hundred refugee camps of Shanghai is located in Old North Gate Baptist Church. The day after the shelling of Natao, one of the many missionaries who has chosen to remain in China, braved the danger of flying shrapnels and stray bullets, and went over to this old church. The quietness when he entered the vestibule made him wonder what could create such a silence among a multitude crowded into these over-flowing quarters. He saw Pastor Y. C. Ching standing in the midst of this homeless, hungry crowd of crushed sorrowing humanity, reading the 23rd Psalm. How could these people destitute, desperate, wounded, snatched from death that claimed their loved ones, understand those words about the Lord as a Shepherd, from the psalmist?

Then he remembered the words: "Surely He shall not fail nor be discouraged until He hath set his justice in all the earth, and the isles shall wait for His law?"

Calmly the missionary wove his way through the mass of humanity until he stood by the calm Christian pastor. Putting his arm about Mr. Ching's shoulders, the West and East, the white and the yellow races, brothers in Christ, testified to the fact that "The Lord is my shepherd."

Faithfulness to Christ prevails in these lands of persecution and trial around the world.

The Chinese ideograph for *America* is composed of a combination of characters meaning literally "Beautiful Country to the West." Most of the world thinks of the United States as a land synonymous with beautiful freedom and delightful liberty. The eyes of the world are upon "Christian America," as the United States is frequently called by Christians of other lands where America and her sins are not well known.

At the Nanking home of Dr. Sun Fo in 1936, when he was the head of the legislative department of the National Government of China, a group of Americans found their host in his office. Dr. Sun still wore his shaded reading glasses. Before him were two opened books: a Bible, (opened to the Proverbs of Solomon), and the Constitution of the United States of North America. With these pages before him, this Chinese scholar and statesman was drafting the new constitution for the Republic of China.

A passenger on the Atlantic was coming to one of the largest cities of the United States to teach his native tongue. By calling, and in fifteen years of service, he was a Christian minister and he had never taught school before.

"I would not have left my people—they need me now more than ever, but the churches are closed; scores of preachers, who have dared to preach in spite of the government's repression, have landed in jail. But there is much we can do without preaching in a pulpit. We can go from house to house breaking the Bread of Life. Quietly we can shepherd our flocks. But my lad's mother died last summer. She was training him to worship and encouraging him to be a Christian in spite of Naziism. I was afraid to have the boy grow up in a land that has exiled God. It is for the lad that I am coming to America. I want him to have the blessings of growing up in *Christian America*."

Christian America? One trembles and prays! May those who personalize and idealize America and call her people *Christian*, not be disillusioned!

At a university luncheon in Nanking the American guest sat next to a Chinese leader in Nanking's civic and social service work. Recalling their college days in America, they remembered that both of them had met at the Y. W. C. A. Camp at Blue Ridge a decade ago.

"How did you come to give up the missionary call that burned so radiantly in your life then?" ventured the American.

With national courtesy the Chinese woman hesitated, but the American urged her to forget Oriental politeness and to be Americanly-frank, for she was asking the question for reasons deeper than curiosity.

"Then, for Christ's sake, I shall tell you. As a college girl in China I was very happy with the thought of going to America to be with and study with people who love God. The night before our ship touched the United States, I did not even take off my clothes. I prayed all night. My heart was full to bursting. I prayed three things: I praised God over and over for such a privilege to come to Christian America; I prayed to be worthy to set my feet upon America's soil—I felt so unworthy; and I prayed for an open heart and mind to receive the blessings of learning that I might also be like the missionaries who come from this beautiful country to which I was now privileged to come. Then, but—" and her voice broke.

Humiliated by the world's personalization of an America unworthy of such admiration and esteem, Christians are moved by a renewed zeal to respond more faithfully to the aching heart of humanity.

The Prime Needs of a City Church

By REV. G. H. BECHTOLD, D.D., Philadelphia

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MOST Protestant congregations begin in promising neighborhoods, in a growing community of new homes and new families. The folks have brought with them some tradition of church attendance and join their new friends and neighbors in erecting a new church building. For a longer or shorter period of time their chief occupation is paying the debt and raising the pastor's salary. Some city congregations never get beyond that stage. In one communion, over 80% of the entire income was used for local expenses, interest, and liquidating debts. The Bible school and youth activities, instead of being

supported by the congregation, usually support themselves and are a source of support for the congregation. While the congregation grows and prospers, it never outgrows its early manner of living. With the rapid changes in our modern urban life it suddenly finds itself panic stricken. People are leaving the neighborhood and a different class of persons is coming in. Raising money for local expense and getting new members has not succeeded in permeating the community with the Gospel. Money raising devices may have made the congregation a nuisance to the small business man. Finally the congregation prepares to move to a

"more promising" neighborhood. This is a drab picture, but we need to examine ourselves before proceeding to the building of a constructive program for action.

A change of attitude is a prime necessity in a truly Christian program. We read "My house shall be called a house of prayer for all people." As a matter of fact, the average Protestant church is chiefly a "house for the respectable middle class." We reach neither the very rich nor the very poor, although they are there among us. At times, groups of congregations make a survey of their neighborhoods, but often that gives the individual congregation no accurate picture of its field. Surveys must be made, in order that we may know who the people are who live in our parish.

In every neighborhood there are static as well as moving elements in the population. Among those who are static we find the conservative well-to-do, who were once active in the local church. Another group could not keep up the pace; they stayed in the neighborhood, but out of the church. In every community there are hidden treasures waiting to be turned up. There is a glaring illustration in the case of the aged widow in Philadelphia for whose millions hundreds of hungry heirs are squabbling, but for whose soul no church seemed to have any concern.

Having learned the possibilities of a field, the congregation must look at itself. Having gathered the facts, the congregation must adopt a new attitude of determination and optimism. First of all, its equipment must not look run down at the heel. Many city churches were erected in the days when folks had large families and when every one went to church.

People are conscious of a building that is clean and well lighted and warm on cold days.

Adequate and decent housing is one of the stabilizing factors in a city church. When the newlyweds can find a modern home close to the old home they will stay. If the family which has risen from poverty (are there any such today?) can find a more comfortable dwelling among the old neighbors they will remain. The church should have a live interest in the enforcement of housing and zoning laws, in order that she as well as her neighbors can live happily. It is more constructive to have some unsanitary condition corrected than to pay for the burial expenses of an innocent child victim.

People also need to be taught how to live in a home. Despite all the new fangled devices to lighten the "drudgery of housekeeping," nothing has yet been invented to take the place of intelligence.

In most parishes in a city, nickelodeons, gramophones and player pianos started the process of drying up the wells of wholesome family recrea-

tion. People have more leisure and more forms of amusement than ever. Amusement resorts cater to capacity crowds but so do our hospitals for mental diseases. The Church has a legitimate field in providing the plan and the opportunity for clean pastimes. Music, dramatics and sports are health outlets for pent-up spirits. Folks learn to know one another better and are more ready to work together in the serious work of Kingdom building. In one large city church the older men were organized into twenty quoit teams. They played every night during the summer, becoming better acquainted with each other, and in an informal way, with the program of the church.

For nineteen centuries the Christian Church has been the St. Elizabeth of the needy. The vast State relief programs have overshadowed the work of the Church. Nevertheless only her persistent benevolence has made it possible for the State to carry on on such a colossal scale. What the Church lacks in funds she possesses in the miraculous power of multiplying the loaves and the fishes. Unemployment has had a devastating effect on the life of all classes in the community. Lack of jobs causes lack of funds. Pride has kept many former members out of the church. While it is laudable to say "Come whether you have money or not," what many really need is a job. Here we have fallen down. Congregational employment committees cooperating with a community Free Employment Bureau conducted by the denomination have sometimes been the means of finding work for hundreds in private and public positions.

Social and economic changes afford the city church an opportunity to provide an outlet for the exchange of ideas. In many cases, discussion groups have taken the place of old debating clubs. People like to talk about present-day problems. In most congregations, there are one or more college graduates capable of conducting such a group. One danger is that the pastor may monopolize the time. Give the people a chance to answer back. Our Lord had a deep concern for the physical welfare of the people; Christians may have no less. But what of the Gospel? Many sermons are only husks. The text often provides a peg on which the preacher hangs his personal views. What most people want is an authoritative presentation of the Scriptures in simple Anglo-Saxon. In many cases we have secularized the Church with such themes as "Patriotic Grandfathers' Day," "Rocking Chair Sunday," and other cheap tricks to draw a crowd. Worth-while services and messages send folks home with the conviction that they have been with God.

A church open every day, ministering to its neighbors all the day, is an answer to the problem. True leadership involves surrounding oneself with an efficient force of workers. Instead of

one pastor in a large city church there should be three or four. Experience has shown that not only the unchurched but many of our best workers are in need of intense pastoral care. Meanwhile the solitary pastor is shackled by a multitude of details that call for trained workers.

While every city church has audiences and organizations, what it needs is worshipers who also are workers, evangelists or deacons in the sense of Acts 6:3. City church societies should represent the spirit of Christian fellowship and be the training school for volunteer workers. In Germany the Protestant Church societies have had more than three million volunteers ready at a moment's notice for any service. With such a

source of lay activity we could turn the ebbing tide in the city churches.

We also need to cultivate the lost art of singing. One small city church that we know, with a membership of only 200 had three excellent choirs, another larger congregation has fifteen. Not only have they served to hold together the group, spread the appreciation of good music, stimulated the singing of the congregation, but also they have sung the Gospel into hearts of many.

In a community where there are people the prime necessity of the city church is to believe in its mission to permeate and dominate the community with the Gospel of the Lord Jesus Christ, preached, lived and practiced.

Evangelistic Work in Ludhiana Hospital

By D. M. PAYNE, Evangelist

Memorial Hospital, Ludhiana, Panjab

CHRISTIAN medical work brings us into touch with all classes of non-Christians—Hindus, Mohammedans and Sikhs. Our approach to these people through our medical and health work is a very effective means of reaching them with the Gospel message. In the hospital, where patients stay for a shorter or longer period, we have a unique opportunity of seeing their reaction to the message and of finding out their attitude to Christ. Not only the patients, but their relatives, too, both men and women, have an opportunity of hearing the message day by day.

Many these days are buying copies of the Scriptures and seem genuinely anxious to find out about these things for themselves. I think it is not an exaggeration to say that there is a real spirit of enquiry abroad in India just now on the part of many who are dissatisfied with what their own religion has to offer them, and this is causing them to study the Scriptures and listen with eagerness to the message of salvation through Christ. I have, personally, met very few non-Christians during my twelve years of service in this country who are really satisfied with their own religion, and can testify to having found the truth. On the contrary, I have met many who are ready to confess that they are in search of truth.

A short time ago the father of one of our Mohammedan patients was listening to the Gospel message while on a visit to his daughter. As the Biblewoman was preaching about the death and resurrection of Christ, he exclaimed, "Quite true! Quite true!" Afterwards he told her that he had

been educated in a mission school, and would like to read the Gospel story over again very carefully. He bought a Gospel, and asked her to pray that as he reads Christ will reveal His full light to him so that he may find salvation and peace of heart.

We also found this same earnest seeking after the truth as revealed in Christ, on the part of a Hindu whose wife was admitted to the hospital for several weeks. He bought a Bible saying that he had read it while in a mission school as a boy, but had paid no attention to its teachings then. Now, however, he was anxious to read it over again very carefully from beginning to end. Another educated Hindu, a master in a high school, whose wife was in the hospital for some time, said that he had a Bible at home which he was in the habit of reading to his wife and children. A text hanging on the wall of the ward, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" attracted his attention, and one day he said, "Will you explain the meaning of it to me? I have been pondering over it for the last two days."

The Hindu doctrine of *Karma* (salvation by works) is a hopeless one, and it seems that some of the thoughtful Hindus are wistfully looking to Christ for salvation that does not depend on the self-effort of weak humanity. Our experienced Bible worker, who visits among the "zenana" women in the city, reports that among the Hindus a number have given up the worship of idols and long pilgrimages to bathe in the Ganges to remove the stain of sin. To some of these she has been

preaching Christ for years. In some instances their husbands have joined the Arya Somaj Community—an advanced sect of Hindus—who, in spite of having given up idol worship and other old customs and superstitions, have still not settled the sin problem. Many are looking and longing for a manifestation of God in the flesh, the coming of a Divine Being who is perfectly pure and holy. Some of the women whom she has been teaching, have accepted Christ.

The Mohammedans look upon Christ as one of their prophets, and reverence Him as such, but do not believe that He died on the Cross to save sinners and think it is blasphemous to speak of Him as the Son of God. However we have come across a number whose hearing or reading of the Word has had considerable effect on them, so that their ideas of Christ as taught them by their own religious teachers are changing, and one comes across many who have come to realize that He is indeed the Son of God and Saviour of the World, although only one here and there has actually taken the step of baptism, while there are a large number who are searching the Scriptures and are gradually coming into the Light. A Mohammedan, a Police Officer, said to me the other day,

"Since I have realized that Christ alone of our prophets was born of the Holy Spirit, I have felt compelled to make a study of His life and claims."

A Mohammedan student who was in training in our hospital for three and one-half years, recently came to visit us, and said that the things she learnt of Christ while here she has been passing on to others. She said she was working in a part of the Panjab where many people have not heard the Gospel message, and invited us to go there and preach. This we did and found some who are really searching for the truth, and who took copies of the Scriptures to read. Others, to whom she had passed on what she had learnt of Christ as Saviour, are ready to come out on His side, and to acknowledge their faith before others in baptism. After we returned to Ludhiana a letter came from a Mohammedan convert, whose home is in that area, begging us to come again, because, he said "The harvest is really ripe." He also added, "I explain about Christ, my Redeemer, to the people of my blood, who are really very fond of hearing the message," and then goes on to say, "Most of this country is populated by Mohammedans, who regard the Lord as prophet. The only thing that is to be done is to get them to realize his Omnipotence."

Another hospital patient, the widow of a big religious leader among the Mohammedans through hearing the Christian message daily, declared that she has given her allegiance to Christ since hearing about these things. To quote her own words, she said, "Before coming here I knew

Him as a prophet, but since I have learnt more of Him during my stay here, I now know that He is the Son of God, and my Saviour from sin." Her eldest son, whose right it is to take the important position occupied by his father, refuses to do so because he says their religious teachers are false, and rob the people whom they are supposed to teach and shepherd. He says that his "two eyes have become four" since reading the Bible.

One very significant fact in regard to the attitude of non-Christians towards Christianity, is that they expect a higher standard of love and of life from Christians.

EIGHT CHRISTIAN COLLEGES FOR WOMEN IN ASIA

There are eight Union Christian Colleges for Women in the Far East. St. Christopher's Training College at Madras, India, opened in 1923, has now an enrolment of 93 young women with a practice school of 454 pupils. Its graduates are scattered all over India, teaching in schools and colleges, in Christian, Hindu and Government institutions.

Between three and four hundred Japanese young women are studying at the Woman's Christian College of Tokyo. Scholastic training is accompanied by practical Christian service.

Ginling College recently at Nanking, China is having a desperate struggle and is operating in three units—one at St. John's College in Shanghai, one at Hwa Chung College and a third at West China University, Chengtu.

Yenching College (co-educational) is operating within the Japanese lines at Peiping, China. The enrolment is smaller than for some years.

Cheeloo University (Shantung) has had to abandon its buildings at Tsinan, but its doctors, nurses and students are still serving the suffering Chinese.

Isabella Thoburn College, Lucknow, India, has enrolled 214 students; these include girls who have never been out of *pardah* before coming to college and girls who have never been in school before. Its graduates are scattered all over India.

The Woman's Christian College at Madras, India, prepares for medicine and the higher branches of learning. Many of its students take graduate work in America or England.

Missionary Medical College for Women at Vellore, South India, is well known through the work of Dr. Ida Scudder. Here seventy young women are in training for a life of service in a country where women doctors are especially needed. The roadside clinic run by this medical school serves a large community.

—*The Church Woman.*

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

CHRISTMAS GIFTS

"There is so little we can really do for peace," mourned a rather short-sighted member of a women's missionary society.

"There are, on the contrary," suggested another, "several things."

"Such as?"

"Object to the sale of war toys for children in our neighborhood stores; give some thought to buying for your own children books which will aid world friendship, and toys that emphasize constructive enterprises; and think out a definite way of helping them to decide to lay aside war toys which may come to them from thoughtless relatives and friends."

The first member had the grace to blush. "Just to do those three things would take more thinking and a bit more courage than I've given the cause of peace yet," she admitted frankly. "I'm glad you called my bluff. I'll get busy at it, I promise you."

What specific task for world peace are you laying before your group? Is it something each one can do if she has a mind to? Is it something the value of which she will see? Is it something whose cumulative effect will be noticeable? Is it something that demands a bit of courage or determination? There is *something* every person can do. Find it, put it before the group, follow it up and report if possible on results.

Make Use of Peace Organizations

Many excellent and detailed suggestions for programs on peace; for lines of action; for

materials to use; for ways of working are prepared by the various peace organizations of the country. Choose one organization and keep in touch with it. Use as many of its ideas as you can profitably put into effect.

How Many Books on Peace Has Your Library?

Public libraries, missionary libraries, libraries of the church school departments, private libraries, all these should have some good recent materials on Peace. A very practical thing you can do is to have someone really interested in peace education make a classified list of what is available and where, and for what age groups. The young people might cooperate in this. Late winter is a good time for a special reading campaign on the subject. Books may vary from the short but emphatic, "War is a Racket," by General Smedley D. Butler, to the interesting but rather difficult, "Power of Non-Violence," by Richard Gregg. Or it may include, "Ship East—Ship West," a book for 1st, 2nd and 3rd grade children by Elizabeth Lobingier, which has facts and stories quite interesting enough for use with adults to whom they are unfamiliar. It will do mothers and fathers a real amount of good to read some of these new children's books on peace. "Broken Guns," by Eleanor Brainard is another. It is for Junior children.

In this period when the world hangs on the edge of general conflict it is essential, if we are at all interested in ultimate peace, that we use the written word to keep people's minds turned to the possible ways of cooperative dealing with each other as na-

tions. Use the books that are on your shelves in a conscious effort to preserve the *will to peace*.

Cooperate With the Children in Study

We often fail to have a vital relationship between agencies in the same church, doing the same thing. The following interesting report from a church in Oklahoma shows how a really valuable connection may be made. The Primary children were given the feeling that what they themselves were doing was of real concern to grown-ups. Their study must have gained added dignity. The adults were made familiar with what children can do in a field quite unknown to themselves in their own childhood.

"The Primary children recently completed a study of World Peace based on the course prepared by Mrs. Elizabeth Lobingier—'Ship East—Ship West' and the accompanying teacher's guide. This project was carried on during the departmental sessions of the Sunday church school and a regular weekly meeting of the children of this department. Stories, dramatizations, exploration of Bible verses, investigations of facts relative to the cost of war, the creation of peace bridges and other memorials erected between friendly nations, discussions centering around methods of living together in peaceful relations, were among the activities of work carried on during this study.

"At the close of their work together, the children had charge of the peace program of the Women's Missionary Society of their church. At that time the

things which they had learned and done during their study together were shared with the older members of their church in a most effective way.

"As a concrete expression of their interest in world peace, the boys and girls are packing two suitcases to be sent to the Committee on World Friendship Among Children—one for a Spanish girl, and the other for a Spanish boy. While this study as such has been completed, the leaders of this group feel that much more can be discovered about this subject, and will continue to carry the peace emphasis in their church program."—*Mrs. Grant Truman, Supt. of the Primary Department.*

Are your adults familiar with the mission study being carried out by younger groups in the church? Are they helping the children and young people to feel that these things they are studying are more than just matters of childhood interest? Why not plan various occasions when the children's leader can say to the children, "The women of the missionary society (or the men of the Bible class) are interested in this, too. They are working at it. Would you like to go to their next meeting and tell them some of the interesting and worth-while things we have discovered?" The sense of oneness in the great world-wide task of the Church which results from such interchange is valuable in itself. It also strengthens each group participating.

Sing Hymns of Peace

We have had few hymns in our actual worship which are definitely related to a desire for peace. It is time we were using some of them.

A comparatively new hymn by John Oxenham, sung to the tune so familiar to us all, "Diamemata" or "Crown Him with Many Crowns" is given here.*

* Printed copies of it may be obtained from A. Weekes and Co., Ltd., 13-14, Hanover St., London, W. 1, England. Send an international postal money order for 2 shillings and 6 pence (about sixty cents) for 250 copies. Or for 500 copies send 3 shillings and 6 pence. The notation says post free. But you might suggest in your letter that if postage to foreign countries is extra, they deduct it from the amount and send fewer copies.

Peace

Peace in our time, O Lord,
To all the peoples—Peace!
Peace surely based upon Thy Will
And built in righteousness.

Thy power alone can break
The fetters that enchain
The sorely-stricken soul of life,
And make it live again.

Too long mistrust and fear
Have held our souls in thrall;
Sweep through the earth, keen breath
of heaven,
And sound a nobler call!

Come, as Thou didst of old,
In love so great that men
Shall cast aside all other gods
And turn to Thee again!

O, shall we never learn
The truth all time has taught,—
That without God as architect
Our building comes to naught?

Lord, help us, and inspire
Our hearts and lives, that we
May build, with all Thy wondrous
gifts,
A Kingdom meet for Thee!

Peace in our time, O Lord,
To all the peoples—Peace!
Peace that shall build a glad new
world,
And make for life's increase.

O Living Christ, who still
Dost all our burdens share,
Come now and dwell within the hearts
Of all men everywhere!*

How Use Quotations

Below you will find some very pertinent paragraphs on the causes of war and the creation of attitudes toward peace. They are part of an article by W. W. Reid.

One wishes that all the members of one's missionary group or of the church might have them. There are several ways in which different organizations have secured general reading of such paragraphs.

(1) Mimeographed copies of similar material was prepared for one meeting. Its unison reading was planned as part of the program. Each member was asked to take it home and meditate further upon it.

(2) A member of one group made a series of posters each carrying in vivid lettering a short paragraph. She used these in presenting a short talk on the theme. The posters were later used, placed in consecutive order

in an exhibit being sponsored by the group.

(3) Some young people, wanting to make quoted material vivid, memorized a paragraph each and gave it, in proper sequence with all the dignity, emphasis and effectiveness they could command. Voices which contrasted and personal characteristics which differed gave emphasis to it and helped prevent any feeling of monotony.

(4) One group wanting to reach the larger church body, with the cooperation of the pastor printed a paragraph in the church bulletin each week. Church members were urged to save the bulletins and reread as a whole the entire message thus given them.

(5) Another group sends out an occasional valuable piece of material by mail to every member on the roll. It is mimeographed, as is the short accompanying letter, and goes for very little postage.

You might use the paragraphs below in one of these ways. And keep on the lookout for vivid and helpful and forceful quotations from other sources for similar use. To stimulate thinking is among the most important of the tasks of missionary education.

"War is not born in a field or behind a wall, or in a drafting room. It is born in the mind of a man, or in the minds of many men. It is later on that it becomes bombs and cannon and the tread of men on the march.

"While ideas that give rise to war are allowed to germinate in the human mind—and are carefully incubated by popular ignorance, by a jingo press, by all the proponents of greed, hate, fear and jealousy, by a warped militarism and 'patriotism,' and, also, too often in the schoolroom and in the pulpit—we may fully anticipate the only known fruit of such germination: wars, more wars, and worse wars.

"Treaties, solemn pledges, high resolves and reason are powerless before the causes of war found in the human mind. Until the mind of a whole world-wide generation is changed, we cannot hope for lasting peace. An 'embargo' is but war with newer weapons! Increased armaments provoke added hate and fear—new causes of conflict! Physical disarmament—without disarmament of mind and spirit—leaves us like our ancestors who yet warred without the tools of modern combat!

"To keep any generation out of war, we must teach it a new philosophy. The whole strength of school, home,

* Copyright by *The Christian Century* in 1,000 Quotable Poems. Used by permission.

church and the channels of public opinion must be geared together in this educational task—as they now gear together when war is to be promoted. The new teaching emphasis must be applied simultaneously throughout the world: for peace cannot reign anywhere while the roots of conflict grow in any land.

"One remembers the technique of fitting the American mind into a war program in 1917. . . . The success of that propaganda is now history. . . . But if these same instruments of propaganda are used to promote peace, they can just as readily—perhaps more readily—insure understanding and appreciation and cooperation, and war will be impossible.

"Suppose we have a misunderstanding, or difference of opinion, or an economic or territorial dispute with some foreign power. Suppose our newspapers have their best journalists present equally well both sides of the difference. Suppose the cartoonists, the movie men, the radio announcers, the teachers in their classes, the preachers in their pulpits, and the orators of all parties extol the virtues of the people with whom we differ; picture the good of their civilization, their artistic contribution to mankind, the reasonableness of their point of view—perhaps their very needs for new lands to feed increasing populations. Suppose dolls representing the children of that land replaced guns and tin soldiers as toys; its pictures and songs and stories were used from kindergarten to college; the theatres and schools gave plays and displays recounting that land's history and customs and aspirations. In fact, suppose every agency thought and worked for peace and understanding.

"In such an atmosphere, commissions representing both countries could easily reach a conclusion of the difficulty that would be satisfactory to all. Recourse to arms would be undreamed of.

"This is not a small task. Rather it is the greatest task of the human race, the task of all governments and of all peoples thinking and working cooperatively. It is not to be attained without cost. Into its cost governments will have to transfer many of the millions now spent in war-producing armaments.

"What if one generation today 'sacrifices' all its pomps and vanities that a thousand coming generations may live!"

Twenty Years After

Rolled away in somebody's attic in your town are some of those wonderful war posters of 1917-1918. They were superb in their appeal. Emotionally they did just what they were intended to do.

Why not use them now for peace education? Here's how!

Choose a poster such as the

very familiar one "Uncle Sam Needs You," (The picture of Uncle Sam pointing straight at you). Find a contrast such as the Poster of the Emergency Peace Campaign of 1937-1938, "For What?" (A young man tied to the mouth of the cannon.) Arrange these against some background the size, shape and color of an army blanket, with 1917 in large letters over one, and 1937-38 over another. Between them run the legend. "War is futile. Help us find the Christian way."

Now for the display of your contrasts.¹ Mounted on beaver board, they may be slid one at a time across an opening in your stage curtains—dramatically lighted—with the audience in the dark—as part of a program on peace.

2. Hire an empty store and set up the display for Friday and Saturday. Hang curtains over the windows till you are ready to display. In this event you will want to have an easily-read statement on your group's attitude toward war where the window gazers can read it after looking at the posters. Someone might smash the window, so be prepared to pay damages.

A Very Personal Gift

Feeling that the children's giving at Christmas was not very personal, a Junior Superintendent planned a bit of Christmas sharing in a new way. They themselves always had a Christmas tree at their Christmas party. This year they saved money to buy an extra big one. It was left without a decoration on it.

As the boys and girls arrived for the party, each carried some Christmas tree ornament or decoration. It was either a new one chosen and bought by the child especially for this occasion, or it was one in good condition from his own home tree.

What fun they had decorating that tree. Some time was spent making extra decorations. A

box of hanging-tinsel was provided but by common consent, not used. Some of the mothers and fathers had bought a couple of strings of electric lights.

What was the point? They were preparing their gift to a near-by city mission, so that the children there might have a tree to enjoy, which was just the same tree as they had enjoyed. If you could have heard the joyful, "I think they'll like this ornament!" and "We'll let them put on the tinsel-hanging because we might lose some if we used it now," or "It's the nicest tree we ever had!" Personal? Their pride and happiness in it had no bounds. It was something far more than a gesture of giving. Every thing on it had been selected with the idea of giving delight.

All cannot have children give decorated Christmas trees. But you can arrange for whatever personal gift they are making at Christmas to have in its preparation, and completion, the same thoughtfulness, and delight in sharing.

A Look at Future Plans

Pages such as these must be planned months ahead. There are so many lines along which we might search for effective methods of working!

You will find a wealth of interesting and helpful suggestion among the following themes to which we hope to be able to give prominence in the months mentioned.

January—General Plans.

February—How to Make Effective Contacts with Missionaries, Mission Leaders and Nationals.

March—The Local Church and Its Missionary Program.

April—Various Matters of Interest.

May—Plans for Summer Effectiveness.

June—Helps for the Home Missions Study.

July—Visual Education in Missions.

September—Effective Publicity for Missionary Events.

October—Helps for Our Foreign Missions Study.

November—Stewardship.

December—The Enrichment of the Devotional Life.

Have you used effective methods along these lines? If so, kindly let the Department Editor hear of them.

¹ Various posters against war may be bought from The National Council for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C. Write for descriptions and prices.

BULLETIN

Council of Women for Home Missions

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

THE STRANGER IN OUR MIDST — THE MIGRANT!



Barbara Green

"Away in the Manger,
No crib for his bed' . . ."

Tramp—Tramp—Tramp

Can you hear the Migrants as they move across the country in search of shelter, employment, schools for their children, hospitalization for the ill members of their families; for sanitation, simple justice from individuals like you and me who eat the vegetables they gather. On foot, in old cars, in and under freight trains many come great distances in expectation of short-time jobs gathering peas, beans, tomatoes, lettuce, cranberries, asparagus, cotton, sugar beets, apricots, hops, and other vegetables, small fruits, and fisheries here and elsewhere.

Through the pressure of public opinion the families of the city slums can turn to the clinic, the visiting nurse, the relief agencies, the school, or the church and receive help because they are members of an organized community. But not so with the Migrant families — always "strangers in our midst." Unprotected by law he is barely in the consciousness of the public. Public opinion is not aroused to the plight of this segment of American life. As a result one

finds in some instances sixteen persons living in a one-room shack; the only drinking water available that which is sold from a filling station at five cents a quart; a destitute mother and baby shipped as freight half-way across the country to join a husband in an endless trek of six-week jobs and twelve-week periods of looking for it!

For generations this condition has existed—ever since railroads and refrigerators made it possible for neighborhood markets to obtain tropical fruits in January and vegetables the year around.

Recent years have added greatly to the number of Migrants due to floods, droughts, share-cropper eviction, and most recently the tractor. Where the tractors are appearing the rural landscape is strewn with abandoned houses. Residents in western Texas explain as they point: "There used to be two families out there. The tractor got both



Barbara Green

SUPPER FOR THE FAMILY OF ELEVEN
These meals must be prepared in the early morning before going to the fields

of them. . . . That farm has made a living for a family ever since the land was broke. . . . The tractors are keeping our families from making a living." *

They Starve That We May Eat †

Shall this continue to be true or will you, and you, and you, who eat fresh and canned vegetables and fruits gathered for you by the Migrants become their champion! It is imperative that we as Christians and as citizens see that the more than two million Migrants in America have the right to work and live as human beings.



Barbara Green

SIX A. M. AT THE NURSERY

Does Your Church Know?

How the Council of Women for Home Missions, representing twenty-three national women's denominational Boards is attempting to meet this problem? If not, make it your business to secure for your pastor, your

* Quoted from an article on Migrants by Paul S. Taylor, of the University of California, entitled "What Shall We Do with Them?" April, 1938.

† "They Starve that We May Eat" is the title of a valuable booklet on Migrant work compiled by Edith E. Lowry, and published by the Missionary Education Movement and the Council of Women for Home Missions, price 35 cents.



Barbara Green

STORY HOUR FOLLOWS WORSHIP
AT TEN O'CLOCK

Missionary Society President, your Sunday School Superintendent, and your young people's leader full information by writing to the Council of Women for Home Missions, 297 Fourth Avenue, New York, N. Y. What a force for public opinion we could be if every church made the story of the Migrant a concern of that entire church!

The following excerpts are from reports of the fifty-three projects in thirteen states where the Council of Women for Home Missions with the aid of trained volunteers has been a constructive force in the life of the Migrant:

Christmas Eve in a Cotton Camp

"We came to play Santa Claus in a small way—in a small way of necessity because of the almost insurmountable task that is presented. Proper clothing, nourishing food, warm shelter. The cabins are built on the ground and with rough boards covered with dirt for the floor. An old garbage can turned upside down serves for a stove, and a pile of cotton with a piece of canvas thrown over it is known as the bed. This is the winter home of four children and their parents who pick cotton when the weather permits. . . . From churches, Missionary Societies and other organizations have come toys, clothing and food which is distributed to every household. . . . If those who have contributed could have heard the cries of joy and glee, and seen how tickled these children were as we handed the gifts to them from our trucks they would, I am sure, feel fully repaid and realize that their sacrifices were not in vain."

"Dorothy has a badly infected finger. Worker stopped to see her Mother and urged her to take Dorothy to the doctor. The mother said she had been told she would have to

make out somehow until tomorrow although Dorothy had cried all night; and they had no money. . . . Worker saw the county doctor in ——. He is not too vitally interested, but told her to use bread and milk poultice and bring Dorothy to him tomorrow and he would make no charge. Worker told Father this on way back. If he does not see to it, perhaps worker will take her."

"We had a rummage sale. Many of the parents came. It gave them a chance to see the Center as well as get clothing for the family. Most articles were sold for 5 cents, a few things were 10 cents. Some of the parents said, looking around, 'No wonder the kids like to come here so well!'"



Barbara Green

CLEAN-UP COMES JUST BEFORE LUNCH!

"Today I had an extensive talk with Claire on religion, I, a Baptist and she a Catholic. Her interest and knowledge were astounding. The conversation was not one of proselyting, but rather one of sharing. Religious conversation is not in any degree so taboo here as on the college campus. . . . As young as they are we get into good discussions on religion. They told me today that they thought I would go to heaven even though I didn't tell my sins to a priest."

"Our men were forced to strike this morning when 'thousands' of cars came tearing in to drive them out of the fields. They are striking for a fifty-cent raise for the pickers. We stuck around until the tobacco in the shed was all used up then went home. . . . Back to work this morning. The boys only got a twenty-five-cent raise. . . . They didn't want the strike in the first place. These people certainly ought to be organized that they may better understand their needs. But first of all must come education. Four boys accused of leading our strike were fired."

"Jack is a bright looking lad of fifteen. The worker asked him if he

would like to read something. He said he would and picked out Peter Rabbit. It was a sight to see him sitting there, absorbed, mouthing his way through a book he should have been able to read with ease seven or eight years ago. But at least he can read it now and that is something."

"A large majority of the children in these camps do not attend school. Of course they do not want to attend and, as a superintendent of one of the schools said, 'If they did all come I don't know where we would put them.' But they do not all come and never will unless local communities make a point of seeing that they come by enforcing compulsory school attendance."

"We were all ready for our trip to the Museum. The group of ten was just a good number. First we went to the Park, and for awhile the boys kept busy at the playground. We had lunch near the pond. The one difficulty was that the boys wanted to catch the goldfish in the pond. They roamed around and looked at the various things in the park, and then we all walked down to the Children's Museum. We saw colored slides of the West first, and then movies of the desert, South America, and the Far West. The boys were really interested and enjoyed the exhibits. They seemed to be quite enthusiastic about the whole trip. . . . At eight o'clock the children's choir sang one of their new songs for devotion and did very well. . . . The dance later in the evening was a huge success, though there was some tension when the orchestra did not arrive on time. Someone estimated that there were four hundred people there as dancers or spectators."

"Workers were putting the rest of the children to sleep, while B, M, and J were doing dishes. When they went out they found a note on the refrigerator, 'Dear teachers, we have moped every bit of the kitchen flour. It is real clean. B-M-J.'"



Barbara Green

"We fold our hands and softly say
Thanksgiving for our food this day."

Don't have your concert first, and then tune your instrument; begin the day with the Word of God, and get into harmony with Him.—J. Hudson Taylor.

The Christmas Story for Children

A CHILD'S CHRISTMAS IN BETHLEHEM

BY VIOLET WOOD, NEW YORK

Micah had anxiously watched the sky all afternoon. An airplane had sailed by, but even that failed to shake his gloom. The clouds remained and he was very much disappointed. Tonight was the night of nights! For weeks now he had prayed that his father's business would continue in the little town of Bethlehem until Christmas Day. The prayer had been granted, for it was Christmas Eve and he was still in Bethlehem.

"Oh," he sighed, "if only the stars would shine tonight, so that I can watch the sky and look for the Star of Bethlehem. How happy I should be!" His mother had promised to take him to the roof of the inn where they were staying. There she would tell him the ancient story of many generations ago when her forefathers had been shepherds in the hills. It would be wonderful to hear the Christmas story in the town of Bethlehem itself. But none of this would be possible if it rained, or if the clouds hid the stars. Dusk was rapidly falling and the clouds remained.

Micah gazed sadly down the road. The sight and sound of an approaching automobile interested him, although since his father was a traveling merchant, he had seen more cars and had journeyed more than most Arabian boys. The automobile stopped at the inn and Micah watched an American lady, a man and a little girl about his own age get out, laughing merrily and talking English. This was very exciting to Micah, because his mother, who had been educated at a Christian school in Baghdad had taught him English. He often talked that language with her and with the British soldiers, but he had

never had opportunity to talk it with some one his own age.

Although he felt very shy, he approached the man and asked timidly, "Please, may I help carry your bags?"

"You speak English!" cried the little girl. "Do you live here?"

"Yes, I do. My mother, father and I will be here for one or two weeks more," responded Micah.

"Well," said the father, "that's fine. We'll be here for a few days. This is Mrs. White, this is Joan and I'm Dr. White."

"My name is Micah," replied the boy with a low bow.

Just then his mother came out and met his new acquaintances. Mrs. White had just come from a visit to the school in Baghdad where Micah's mother had once been a pupil; so they chatted together like old friends, speaking of teachers and places they both knew.

When rooms for the White family were found and their luggage arranged, Joan said: "We are going to walk through the streets of Bethlehem, even if it rains. Coming to Bethlehem is my Christmas present from mother and father. Won't you come with us?"

Micah's mother looked very thoughtful. "I am ashamed to have to say this, for it is partly the fault of my people, the Arabs; but it is not safe to walk in the streets of Bethlehem when it is dark, even on Christmas night. There are many street fights. Please do not go. It is already dark."

"Mother, couldn't they come up to the roof over our rooms? We could watch the sky while you tell us the story of the shepherds," pleaded Micah.

"Oh, yes," cried Joan, "that would be lovely."

"I don't think that I should be the one to tell the story. Dr.

White ought to tell it, since he is a real teacher," said Micah's mother.

"No," said Dr. White. "You come from people with a rich tradition in poetry and beauty. It will be wonderful to hear you tell the Christmas story."

So, after they had eaten a light meal at the inn, they went to the roof. The air was mellow and the wind gentle although it was December, but there were no stars to be seen in the clouded sky.

"In America," said Joan, "perhaps there is snow on the ground now. The Christmas trees will be lighted and the shop windows gaily decorated in red and green. And, oh, it will be very cold in many parts of America. Just think, next Christmas I shall be there! How much I will love to tell my friends there about this Christmas in Bethlehem. I can't believe this is *really* Bethlehem and that it is Christmas Eve. It seems like a dream." She laughed. "These strange mosques and minarets and low houses look just like the pictures on Christmas cards at home."

"Tomorrow," asked Micah, "will you tell me about Christmas in America? Mother has told me about Santa Claus, Christmas trees and the hanging up of stockings. I want to hear more about them."

"All right," answered Joan, "but I want to hear about Bethlehem now."

"It is a very simple story," began Micah's mother, "one that you have heard over and over, but I will tell it to you as it has been told in my family from the beginning many, many generations ago. I come from a long line of Bedouins, or wandering shepherds. They lived in tents made of dark woollen cloth which they threw over

long frames, leaving a flap of cloth tied to a pole which they used as a door. Like all shepherds they spent very little time in their tents; they preferred to lie on the hillside day and night watching their sheep and looking at the stars, and thinking about the God who made them.

"Hundreds of years ago tonight a little group of Jewish shepherds were lying on the hills near here. It had been an unusual day and it was a strange night. The sheep were restive. The camel trails had been much used by strangers all morning and afternoon, for the decree of the Roman Emperor, Cæsar Augustus, was that all the descendants of King David should bring their tribute to Bethlehem. So, many travelers came from as far away as Lebanon and Jericho and Nazareth to the ancient City of David.

"The shepherds knew of the old prophecy that a Messiah would someday be born in Bethlehem who would deliver his people. They thought of it as they lay silently watching the sky. As tonight, clouds rolled over it. Suddenly strange music was heard in the distance. The shepherds looked at one another shaking their heads. Something wonderful was about to happen, of that they were sure.

"All at once, just after darkness had grown soft and black as velvet, the heavens became very bright around them with a strangely brilliant light. The shepherds were very much

afraid and covered their heads with their long tunics. But the angel of the Lord appeared and told them of the birth of a baby that was wrapped in swaddling clothes and was lying in a manger where cattle were usually fed. Then the whole chorus of heavenly angels sang as with one great voice of praise: *'Glory to God in the highest and on earth peace, good will toward men.'*

"As suddenly as they came, the angels went away again; the sky became as before, and a great silence surrounded them. The shepherds were no longer afraid. They talked with one another of their vision and decided that certain of them would go to Bethlehem and see if they could find the wonderful child.

"Some of the shepherds went down the hills and made inquiries until they found the baby in the stable of the inn at Bethlehem. He was wrapped in swaddling clothes, with Mary his mother beside him and her husband Joseph seated near by. The humble shepherds bowed down and worshipped this child, who was called Jesus, of whom the messengers from heaven had told them.

"Then the shepherds returned to their flocks, full of wonder at what they had seen. For many days they told the story of their vision, and their finding of the Christ child to travelers who stopped in the hills to refresh themselves and to fill their waterjugs. Some of these travelers went on to Jerusalem, tell-

ing others there of the birth of Jesus.

"King Herod heard the report and wondered what it meant. Later some Wise Men came from the East and said they had seen a wonderful star. They asked: 'Where is the newborn king of the Jews, for we have seen his star in the East and are come to worship him?' Herod was frightened when he heard of this and sent for the Jewish priests and teachers to ask them about the old prophecy that told of the coming of a Jewish Messiah. Then he told the Wise Men to go to Bethlehem to look for the child.

"As they traveled on, the star appeared again and the Wise Men were filled with great joy. They followed where it seemed to point until they came to a house in Bethlehem where they found the young child with Mary his mother and they, too, worshipped him."

* * *

Here Micah's mother stopped speaking and looked up into the sky. All the others looked up, too. The clouds had passed and a lovely, bright star was shining over them.

"Oh," cried Micah in joy, "the star! See the star!"

"Just think," whispered Joan, "this might have been the very spot."

"Yes," said Micah. Doesn't that star seem to be pointing here?"

"That is because the Star of Christ is shining in our hearts," murmured Dr. White.



Our World-wide Outlook

A Missionary Newspaper of Current Events

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

NORTH AMERICA

"A Reaching Mission"

Protestant pastors in Philadelphia, having had a preaching mission and a teaching mission, have now embarked upon a "reaching" mission. Ministers of 22 denominations have adopted a program of pastoral and congregational evangelism, and by unanimous resolution declare that "the supreme task of the church is bringing men, women, boys and girls into personal fellowship with the living Christ. There is no solution of problems other than the Christ way of life."

President Walter Greenway, of Beaver College, who proposed the plan, originally developed this program in a rural church of 100 members, enlarged and found it effective in a town church of 500, and finally tested it thoroughly in two Philadelphia churches, each of which as a result grew from few members to over 2,000. The program suggests preparation for the pastor and the entire congregation, outlines methods of publicity and through it all stresses the supreme preparation by the Holy Spirit. Its flexibility permits it to be used successfully in any denomination or congregation. The ministers of the city have been asked to spend from 9 to 9:15 each morning in intercession for one another and for the churches in this outreaching enterprise.

—*The Christian Century*.

Godless Spots

Harold C. Loughhead has surveyed a number of areas in rural Pennsylvania, and has discovered some amazing facts about this supposed stronghold of Christianity. In one open coun-

try area all the churches have been slowly dying, with only one left that has a pastor who comes in every second week for a service. It has been years since any thorough pastoral work has been done there. The result is that there is not one person under thirty years of age in the area that has made a Christian confession and united with any church. This is true of another community in the western part of the state.

The Gospel in Bottles

Near the waterfront in Baltimore, Md., is a small lunchroom bearing the sign "Mike's Place." This might suggest the underworld, but the presiding genius is a devoted Christian Italian who has hit upon a unique method to spread the Gospel. Michael Coscia was born over a saloon kept by his father. His associates as he grew up were the type who loaf in barrooms. When he was past thirty there came a day when life took on a new meaning for Mike, and he felt an urge to preach the Gospel, but realizing his handicaps, he looked for another method to proclaim the message than from a pulpit. After he had established his lunchroom, he placed a Bible verse on the roof, where it could be seen by thousands who transact business in the tall buildings near by.

Mike's next inspiration came from finding every morning scores of empty whiskey, gin and wine bottles scattered around Market Place. Of course, they were gathered by the white wings, so that for most of the day the streets were clean. But Mike saw in these empty bottles a great opportunity. He and his family began to gather the bottles daily, like the manna. Labels

were removed, the bottles carefully washed, then a tract or Gospel penny portion placed within, after which the bottles were sealed and consigned to the sea. This is no small-town enterprise. Sometimes as many as 2,500 bottles go into Chesapeake Bay at a single launching.

Thus, the bottles once containing evil spirits, now are filled with the spirit of the Gospel.

—*Bible Society Record*.

Crusade Against Liquor Advertising

The National Temperance and Prohibition Council is urging all temperance forces to unite for the suppression of liquor advertising in newspapers, magazines, over the radio and by all other means. An undertaking of this magnitude will require concerted effort, hence the Council, composed of 27 organizations seems the logical force to carry forward the project. Protest to the owners and managers of radio stations, to the editors and publishers of newspapers and magazines advertising intoxicating liquors, and laboring for the enactment of legislation to stop liquor advertising are the lines along which the Council will direct its efforts.—*S. S. Times*.

Irreligion in Films

Rt. Rev. John T. McNicholas, Catholic Archbishop of Cincinnati, spokesman for the "Legion of Decency," says that effort is being made in recent pictures to spread ideas antagonistic not only to Christian morality, but to all religion. He warns film producers that they have an inescapable responsibility to safeguard the moral welfare of the public by putting before them right patterns of thought and conduct.

It was the American Catholic's Legion of Decency that compelled a radical change in the tone of motion pictures by a boycott, launched in 1934. Now the Legion is viewing with grave apprehension the various subtle attempts to employ the film to project irreligious points of view—films that portray, approvingly, concepts rooted in philosophies attacking the Christian faith.

—*Dayton Daily News.*

Iowa School for Missionaries

The first Iowa School for Missionaries will be held January 23 to February 18, 1939, at the Iowa State College, Ames, Iowa. The courses offered are Sociology and Rural Organization, Family Life and Health, Agricultural and Rural Education, Foods and Nutrition and Agriculture. There will be afternoon conferences and field trips to near-by communities, schools and parishes. A special two-day conference on Rural Missions Work will be held over one of the week-ends during the school session. The school is in charge of a committee from the faculties of Agriculture and Home Economics of which Professor R. H. Porter is chairman. Dr. Porter was for a number of years a member of the faculty of the College of Agriculture and Forestry of the University of Nanking, China. The only expenses to students will be for board and room. Missionaries who expect to attend the school are requested to send in their names as soon as possible to Professor R. M. Viquain, Room 122 N, Agricultural Hall, Iowa State College, Ames, Iowa.*

How Chinese Check Delinquency

There are about 3,000 Chinese boys and girls in the New York area. During the past eight years there have been among them *only two cases of juvenile delinquency*. A recent court in-

vestigation has discovered that Chinese percentage of delinquency is the lowest of any racial or sectional group, the ratio being almost negligible. Chinese teachers, questioned by the investigators, said that the reason for this remarkable showing is a precept of Confucius: "*The misconduct of the child is the fault of the parent.*" Every Chinese child is made to understand that his misdemeanor in public brings disgrace not only on himself but on his family, and the severest punishment is to "lose face."

United Church of Canada Crusade

The United Church of Canada is conducting a quarter-million fellowship crusade during the last ten weeks of 1938, including a recall to worship of all its membership and a campaign for a quarter of a million new supporters. This Church stands fourth in per capita giving among the 25 leading denominations of North America.

In the last Canadian census the people listing themselves as of the United Church numbered more than two million, or one in five of the dominion population. Of these, the members in communion are less than 700,000; of these the regular supporters by envelope amount to 235,000; and those who also contribute to missionary and benevolent enterprises amount to only 110,000.

—*The Christian Century.*

A Missionary Airplane for Alaska

The natives of Alaska will be visited during this winter by an airplane which the Evangelical Mission Covenant Church of Chicago has recently sent to Nome. When the old "sour-doughs" used to call preachers "sky pilots" they did not realize that in the future the preacher would come dropping down from the clouds with a message from above.

In the summer of 1937, the Covenant Mission sent its secretary to the Alaska missions and he found that one of the problems confronting the mission-

aries was that of transportation. During the summer travel between villages is more difficult than in the winter. The only means of transportation in many places is by dog team and sledge over the frozen ground. Small boats can ply the rivers and the sea coast, but they are inadequate, very inconvenient, slow, irregular and costly. Only the villages along water routes can be contacted thus in summer while the regions beyond are neglected.

Traveling by dog teams has also its hazards. Many "mushers" have been caught out on the tundra, many miles from the nearest cabin in a blizzard and then he will have to make a camp and dig himself and his dogs into a snow drift until the storm abates. Another danger is from the packs of hungry wolves roving the tundra. Even if the "musher" is armed he and his dogs are an easy prey for the hungry wolves.

The airplane is a fast and a convenient way to travel in Alaska. The plane can land on the water, when equipped with pontoons, on the snow-covered tundra, when equipped with skis or on one of the many airfields kept in good condition by the Government.

This mission has purchased a Fairchild plane with a Warner-Scarab 145 horsepower engine, seating three persons besides the pilot. It has a cruising range of 500 miles with a speed of 125 miles an hour and can climb 16,000 feet, crossing any one of the Alaska mountain ranges. It is equipped with all the necessary instruments for blind flying, including a radio, all inspected by the U. S. Government. The trip from Chicago to Seattle (2300 miles) was made in 21 hours, at 12,000 feet altitude. From Seattle it was shipped to Nome as the fog was too thick on the coast to fly all the way.

The plane will be stationed at Bandle, a village on the Arctic Circle, where a new work was opened last summer. The Mission Covenant has work in seventeen larger villages and beside the six missionaries employ a

* A descriptive folder of the school may be had on request, either to Professor Viquain or to the Rural Missions Cooperating Committee, 156 Fifth Avenue, New York, New York.

number of native evangelists. During the last three years, five new churches have been built and one parsonage. When the plane becomes a weekly visitor to the unevangelized regions the work should quickly expand.

THE REV. G. E. JOHNSON.

LATIN AMERICA

Human Salvage in Mexico

Although the Salvation Army has work in some 80 countries, political conditions in Mexico made it seem practically impossible for the Army to enter. But a young Mexican, a former government official and communist leader, was converted, and without knowing anything of the Salvation Army or its methods, began to work in the slums of Mexico City among drunkards and other human wreckage, on lines similar to those used by the Army.

Street meetings were held in defiance of the law, and when arrested this young man and his helpers continued to preach in jail. The transformed lives that resulted convinced the government of the value of this work, and it was allowed to continue unmolested. This spontaneous movement has now been integrated with the world organization of the Salvation Army.

—*World Dominion Press.*

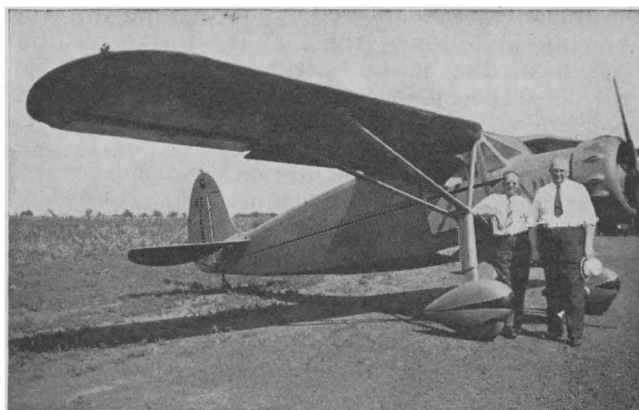
Young People's Congress

For several years evangelical leaders of young people in Latin America have been hoping for a Congress for young evangelicals from all the republics. The need of stronger ties among young Christians; interchange of experiences; a united attitude towards moral, spiritual and social problems; the creation of a strong force which may impress by its idealism; and an effort to save Latin America from instability are some of the reasons which make the Congress a vital need.

The first River Plate Congress of young people met last year in Rosario, Argentina, and from it came the formal decision to organize the Latin American Congress. Rosario was chosen as

THE ALASKA MISSIONARY AIRPLANE

Put in service at Nome, September 27, 1938. Will be piloted by Rev. Paul Benjamin Franklin Carlson. On picture to right is the Secretary of Missions of the Covenant—Rev. Gust. E. Johnson



headquarters, and the office created for the purpose has been in contact with young people's groups in every Latin American country, trying to find out their viewpoints and other preliminaries. The Congress will be held in 1940, probably in Lima, Peru. Political conditions might require the selection of another city for the meeting.

—*World Dominion Press.*

How to Handle Crime Problem

Federal and State governments might make a note of the way the present government of Guatemala handles its vice problems. Too often there is neglect in permitting *marijuana* cigarette peddlers to hang around our high schools, but Guatemala authorities hound down these ghouls and make their business one of high crime. With the excellent police system, the criminal is most likely to be caught promptly, and alas for him if convicted.

Some years ago a German merchant undertook to introduce the opium vice into Guatemala. He dropped with a thud into public contempt as a result, and his application for an importation permit was promptly turned down. Reform in Guatemala is not a mere vaporous election slogan for political purposes only, but is handled calmly and vigorously.

—*Guatemala News.*

Scripture Distribution in Peru

Early this year a number of cases were reported where colporteurs had been prohibited by local officials from selling the

Scriptures, and where members of evangelical churches had been arrested on charges of subversive activities. It was definitely known that this was due to pressure on the part of the bishops of the Catholic Church.

Representatives of the American Bible Society and the British and Foreign Bible Society sought and secured a personal interview with the proper government authority. This official assured the Bible Society agents that the sale of Scriptures could not be prohibited, since the Constitution of the republic granted liberty both of worship and of commerce, but that the Government would not tolerate political propaganda. Assurance was given him that absolute abstention from all political activity was required of their colporteurs by both Bible Societies, and that any breach of this rule led to instant dismissal. The Minister, who asked for a copy of the Bible for his own use, then ordered that a circular be sent to every Prefect in the republic.

—*World Dominion Press.*

An Evangelistic Odyssey

A house on wheels is a novelty in Colombia. The Gospel bus, provided by Sunday School Easter offerings and other gifts, was greeted along the road with this exclamation, *Ave Maria purissima! Qué es eso?* (Hail, Mary, most pure! What's that?) The bus accommodates about twelve people, seated on benches and boxes, but on occasion more than twenty have crowded in and listened to the Gospel story.

Rev. Pryor T. Smith tells in *Colombia Clippings* of some of

the difficulties encountered. Upon arriving in a town, the bus is parked in the plaza. Soon a crowd of the curious is assembled, and often some burly rufian will order the bus out of town, while others cheer him on. Sometimes the tires are punctured, or a fictitious tax is imposed for selling literature. But in Yarumal business men filled the bus and bristled with questions about Protestant beliefs. As soon as one group left another took their place, and then a third group kept the missionaries busy until far into the night. Here and there, barriers are coming down.

EUROPE

"Order of Christian Citizenship"

In Great Britain, 25,000 young Methodists have instituted the "Order of Christian Citizenship," which requires the application of the Christian Gospel to social problems. The movement is directed by a standing committee of the Temperance and Social Welfare Departments of the Methodist Church, but steps have been taken to put the young people actually in control. Its program includes the fostering of international peace, the combating of the drink, gambling and other social evils, and the making of social surveys for the information of the young.

—*United Presbyterian.*

Livingstone Shrine

"The most frequented personal shrine in Scotland," is said of the Scottish National Memorial to David Livingstone, at his birthplace, Blantyre, near Glasgow. In one year alone the attendance exceeded 73,000. It is already the greatest children's center in Scotland. Since the Memorial was opened by the Duchess of York, in October, 1929, 406,208 visitors have passed through the turnstile.

Dr. John R. Mott calls it one of the most wonderful things he has seen in all his numerous world journeys, and perhaps the finest shrine to any person to be

found anywhere. It is interesting to recall a stanza from John Oxenham's famous poem of tribute to Livingstone:

He passed like light across the dark-
ened land,
And dying, left behind him this com-
mand,
"The door is open! So let it ever
stand!"
Full mightily wrought he,
Forth to the fight he fared,
High things and great he dared,
In His Master's might to spread the
Light
Right faithfully wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

—*United Church Record.*

Reich Church in Bonds

A pamphlet has been privately printed and circulated in Germany which concludes with the question: "How does Pastor Niemöller's continued imprisonment affect us?" and the answer:

It demands that we should recognize that Martin Niemöller is not in the Sachsenhausen concentration camp as a private individual, but that in him the entire Confessional Church and all men who are fighting for the freedom of the Gospel in Germany have been thrown into prison. It demands that wherever we are we do not keep our mouths shut like dumb dogs, but speak out what God has ordered us to speak, and that we fight for the freedom of His Church and for the authority of the Gospel in Germany. As long as Martin Niemöller is in the concentration camp, there is set up in our midst a signal, visible from afar, that the Church of Jesus Christ in Germany is in bonds.

Pastor Niemöller is said to be in failing health. He is allowed one visit a month from his wife and one child. (He has seven.)

Italy's Jews

Nearly twenty-five per cent of Italy's Jews are affected by the decree that all Jews who have established themselves in Italy and her colonies (excepting possibly Eritrea and East Somaliland) since the World War must leave within six months, or be expelled "following application of penalties fixed by law." Under present laws they will be able to take little of their property with them, save a small amount of money for traveling expenses.

Foreign Jews in business in

Ethiopia when the Italian conquest was completed were asked to depart at once, and no foreign Jews have been allowed to settle there since May, 1936. The Jews in Italy are roughly estimated at 44,000, and among them are a number who have recently fled from Austria.

—*Alliance Weekly.*

Calvinism in Hungary

Reformed Churches in eastern Hungary are among the oldest Protestant institutions in the world; some are said to have been founded even before the death of Calvin. Most of Hungary became Protestant then, and much of it remains so. A writer in *The Christian Century* describes a walking trip through northeastern Hungary with a Y. M. C. A. group, wandering from village to village and visiting pastors and churches. The boys marched behind a banner, singing folk songs, religious hymns and national songs. The banner consisted of a special Y. M. C. A. flag and many ribbons of various colors, which they had received from places previously visited. On them were such slogans as "For God and Hungary," "Onward with Christ," "Jesus Conquers," and short Bible verses. Fourteen days were thus spent. Each church spire is crowned with a cock and star, emblems of Calvinism. The star is supposed to guide the people and the cock to keep them awake. Just how much awake they are one cannot say. Certainly there is much for them to do.

Dictatorship in Greece

No sooner had Eastern Orthodox Churches seemed to have acquired the "ecumenical mind" than the dictator of Greece took steps to give the Greek Orthodox Church an ironclad monopoly in that country. Under new edicts, persons trying to make converts to any other church will be subject to fine and imprisonment; if foreigners, they will be expelled. The police power is to be invoked to compel school children to attend church on Sunday.

Literature expressing opinions not acceptable to the Holy Synod is banned. No doubt the purpose behind these decrees is to check Roman Catholic activity, though an American Protestant missionary has been refused permission to enter Greece, for the apparent reason that he was a Protestant minister. Dictatorship knows no curb. —*Christian Century*.

AFRICA

He Was "From Missouri"

Mr. C. J. Mellis, sixty-year-old realtor from St. Louis, after contributing generously to missions in Africa for nearly 20 years, decided to take a look for himself, and see what it "was all about." In company with a Presbyterian minister, Rev. H. J. Heinecke, of Greeley, Colorado, he sailed from Liverpool to Nigeria. Ten months later, after traveling 15,000 miles across Africa, these two returned to New York. Said Mr. Mellis: "The job missions is doing out there is so big it beggars description." The men brought back 200 reels of movie film which Mr. Mellis is showing throughout his own state and those adjoining, with a series of 12 lectures.

Seventy-five mission stations were visited; to every missionary visited they put this question: "How many natives in your particular field have never heard a single sermon, never listened to a single Gospel message?" The answer was sometimes 350,000, and never less than 100,000. Another question was: "What special problems do Africa missionaries have to face?"; the reply was that the greatest difficulty was to make buildings and equipment keep pace with the growth of the work. Another problem concerns Mohammedanism. Entering a native village with a pack on his head, the Mohammedan trader, before untying his wares, presents an invitation. "Come," he says, "be a Mohammedan. We'll teach you to lie, steal and cheat the Christian infidels."

Mr. Mellis said that while they saw a good cross section of

the continent, yet if one mission station a day could be visited, it would take eight years to see them all. —*Pageant*.

White Hearts Lifted Up

Mrs. Julia Lake Kellersberger, in the *Presbyterian Survey*, describes a missionary meeting in the Congo:

The Doxology rings out through the opened windows and echoes in the mango grove. It takes no amplifier of man to make it resound. White hearts are then lifted up in prayer, though the lips that utter them are black. One after another these women rise and give their testimony. The first is the leader herself. Her testimony rings true, for there is a life back of it to emphasize the words.

A perfect "carbon copy" of an old-fashioned Southern black mammy rises and with cracked voice tells of her joy in being able to care for several little orphan children and to cook the daily manioc for those at the hospital too sick to care for themselves. It has been strongly suspected that she spends some of her hard-earned pittance on delicate tidbits, such as caterpillars, or juicy ants, for the especially weak ones. A converted witch doctor, sister of an African chief, reveals the fact that she had burned her former heathen medicine and was made well, not by incantations and sorcery, but by an operation at the Christian hospital.

The climax of this wonderful meeting comes when a woman leper arises. She is a woman of unusual force of character. Like the one leper who returned to give thanks to Christ, she tells of His gift of healing. Then the final hymn, "There shall be showers of blessings," sung as only African women can sing.

A Strange Prayer

In some reminiscences of a missionary at Lovedale, South Africa, mention is made of an African boy, pupil of a Christian school, who had kept a journal of his experiences. The following is an extract:

Before I go further I must tell you about my prayers when I was a little boy. I could not believe that God could hear prayer in Kaffir, and of English I knew too little. In fact, I knew but two words, "Friday" and "Amen." So I prayed, "Friday, Friday, Friday, Friday" four times and then, "Amen." But although this was my prayer yet the Almighty God did not cease to send down his influence upon me.

My parents became Christians, not by my power, though I often prayed for them by the same two words "Friday" and "Amen." Nor has it been

by my own power that I am preserved till now and given the news of the everlasting Gospel of Christ, but only by the power of the one great Cause of causes, the Almighty.

—*S. S. Times*.

Memorial in Madagascar

World Dominion Press records that native churches have given 250,000 francs for the erection of a church in memory of David Jones and Thomas Bevan, Welsh pioneers to the island of the London Missionary Society, who landed at Tamatave in 1818. In 1907, the work was transferred to the Paris Evangelical Missionary Society, whose missionaries have erected the memorial church, which is the largest of the 3,500 Protestant places of worship in the island. About 4,000 natives were present at the opening.

Progress in Kabylia

One encouraging feature of missionary work in Kabylia is that in many places converts from Islam are taking the initiative in this work. Natives played a large part in a recent Christian Conference. Under the chairmanship of a gifted Kabyle Christian, who translated the addresses into Arabic, French and his own language, men of different tongues, from numerous districts met and told of their experiences in the Christian life and their efforts to "let their light shine."

A lack of conviction seems to characterize many Mohammedans of today. In a shop in Oran, a man was heard to say: "If I knew the truth I would follow it. I would leave Islam and Mohammed tomorrow if I were convinced that the truth lay elsewhere." Those who heard the remark showed no resentment.

—*Life of Faith*.

Christ in Uganda

The C. M. S. Outlook says that Christianity has taken root in Uganda, and that the Church is becoming increasingly indigenous. Uganda Christians have served as missionaries in the Southern Sudan, in the Belgian

Congo and the Pygmy Forest, in Ruanda and Urundi. They have carried the Gospel to all parts of the Uganda Protectorate, from the great northern plain to the Ruwenzori Mountains. Recently some men walked 300 miles to Kampala from a distant State to ask for African missionaries to their fellow-Africans 300 miles away.

From Tanganyika comes the report of steady growth in the number of African ministers, resulting in more adequate pastoral care of Christian communities.

Islanders Have New Chapel

The first Presbyterian mission to West Africa was on the island of Corisco, off the coast of the French Cameroun, but the workers soon moved to the mainland and the island was left without a resident or visiting missionary. African Christians on the island have recently dedicated a beautiful new chapel, planned, built and paid for by the islanders themselves, of material transported from the mainland in sail boats; the concrete was made on the island.

The dedicatory service was held in three languages: the Benga of the island, the Bulu of the Cameroun mainland, and the Spanish of Spanish Guinea. Each was translated for the benefit of those who did not understand the others.

—*Monday Morning.*

More Open Doors

The South Africa General Mission began with work among the white population of South Africa, chiefly Jews and Moslems, soldiers and sailors, railway and postoffice workers, but this proved to be the stepping stone to that which followed. The vast expanse of heathen darkness was a challenge, and after claiming Swaziland, other centers opened, and the work extended into the Cape Province, Natal and the Indian settlements. The next epoch began when Frederick Arnot, missionary pioneer, reported that he had discovered a great unevan-

gelized territory, covering a thousand miles from east to west, and three hundred from north to south, and suggested that the S. A. G. M. adopt it. The challenge was accepted in 1910, and A. W. Bailey was commissioned to set a line of stations across Rhodesia and Portuguese West Africa, to be known as the Andrew Murray Memorial Field. Now, 28 years later, that goal has been reached and a new challenge is presented in the recently granted permission to occupy further Portuguese territory. In southern Angola there are from nine to sixteen large tribes representing three language groups whose dialects have never yet been reduced to writing. This area is totally untouched by Christian influence.

Undoubtedly, future work of the mission will lie in Central Africa rather than in the south, where the natives have been encouraged to take responsibility, and are becoming indigenous.

—*The Christian.*

Tiger Kloof Family

The work at Tiger Kloof, South Africa, is not standing still, but widening its influence. Miss Janet Bryson has been Principal of Tiger Kloof Native Institution since 1923. She reports that applications for admission must be refused, as no more can possibly be accommodated. "School life," she says, "is difficult to report, since it is just the ordinary story of daily life among African girls—trying to show them the things that really matter, trying to get them to grow in the things that are worth while and to shake off those that hinder. Girls who care—and those who don't; girls who know very little and those who know too much! Girls who have never known tribal life, but only the so-called civilized life of a city like Johannesburg—girls who have never travelled beyond their native village; girls who speak one language—girls who speak three or four; girls whose fathers are paramount chiefs—girls whose mothers earn their fees by hard work in a European home in one city or another.

And what a privilege to look after such a family!"

—*The Chronicle.*

EASTERN ASIA

Aleppo Beggars

The beggars of Aleppo are an interesting study. It would require detailed research to find out to what extent they are organized, how their "beats" are divided and what are their mutual understandings. The Aleppo visitor has the impression that their business is on a sound basis, and that there is no unemployment. A number of the beggars are quite well-dressed. The Maronite Church is the center around which they mill continually, but especially on Sunday mornings. Old, old women sit along the walls, never moving about but waiting for alms to drop into their laps. On cold mornings, they have little braziers at which they warm their hands and sometimes two or three beggars will share this comfort. Sometimes they sit and argue, instead of attending strictly to business; but one assiduous fellow may be seen begging even while he eats, mumbling touching petitions with his mouth full.

Aleppo is considered a rich city, and with the prosperous are also large numbers of desperately poor. Between the two, this beggar class battens on the philanthropically disposed.

H. G. DORMAN, JR.

Situation in Palestine

The situation in Palestine, dark though it is, has a few encouraging features.

1. The Jews, driven by present difficulties, are thinking and questioning about religious matters as never before. They are realizing that materialism and religious indifference are not a sufficient foundation on which to stand amid the present storms, and they are increasingly asking what Christianity has to say.

2. There is a change of outlook on the part of young Jews in the agricultural settlements. Formerly they were completely

indifferent, and often actively hostile, to religion. This is no longer the case. The Old Testament is frequently read and often also the New Testament, and Jews are ready and in many cases eager to discuss religious questions.

3. It is evident there is a dawning realization on the part of both Jews and Arabs that Christ does offer the one hope of peace and reconciliation.

—*International Council of Christian Approach to the Jews.*

In Armenia

The Secretary of "Friends of Armenia" has recently visited Syria to study the probable future needs and condition of the Armenians, and to recommend some line of action. Stopping at Geneva, he found that the Refugee Commission of the League of Nations was not only dead, but was calling in the loans made to refugees. The whole refugee problem is greatly accentuated since Germany's seizure of Austria, and the increasing number fleeing from areas under Nazi domination. Germany is bringing pressure to bear upon small countries to refuse help to refugees, and prevent their giving them asylum.

In Syria, Armenians have made tremendous effort to make a new start; most of them now have some sort of a home. Extreme cleanliness and neatness was found in every shack; terrible poverty and rags, to be sure, but self-respect and no begging. However, everywhere throughout Syria, with the exception of the coastal province of Lebanon, there is a feeling of imminent danger, a constant looking over the shoulder for what may be coming.

Armenians still need all the help that can be given them, especially in the spiritual realm, lest with these long continued troubles they may fail to maintain their high *Christian tradition*, and their young people, particularly, lapse from the splendid standards of their fathers.—*Evangelical Christian.*

Education in Iran

Several years ago, as a move to unite the nation more closely, the government of Iran prohibited Iranian students from attending any schools under foreign direction. Thereupon, Presbyterian mission schools discontinued primary classes; though in Hamadan and Teheran, Iranian Christians kept up this work. The number of young people demanding an education is now so great that the Ministry of Education has asked the mission to reopen its lower schools. Under present staff limitations this is not possible, but upper classes are more and more crowded. It should also be noted that these schools are in the front rank, as evidenced by the percentage of successful students taking the government examinations.

Adult education is making great strides in the country. Students in Teheran University last year numbered 1,549, of whom 86 were women. There are 18,354 enrolled Boy Scouts. Dr. Sadiq, of the University, in a recently delivered lecture in Teheran stated that brotherhood, the sacredness of family ties and the doctrine of the resurrection are the center of the Christian religion.

INDIA AND SIAM

Waiting for Light

The story is told of a missionary who visited a spot in India where no missionary had ever been, yet the villagers had discarded their idols and met each week in a church which they had built. Inquiring into this, the missionary found that a young man, traveling for some foreign business concern, had been detained in their village several days by a flood. While there, he told the villagers that they should not worship idols; that there was a true God whom they should worship, and that they should build a house and meet in it once every seven days. They had followed these instructions.

The missionary asked if they had a Bible, and who read it to them. They said they had no

Bible and "no eyes," meaning there was none among them who could read. "Do you pray?" he asked. No, they didn't pray. "Do you sing?" No, the young man had told them their songs were bad, and they must not sing them any more. "What do you do when you meet in the church?" And the sad reply came, "We just sit and wait."

—*Alliance Weekly.*

A Year's Changes

Dr. and Mrs. C. Herbert Rice, of Allahabad, have returned to India, after furlough, and find many changes; among them, the national Congress party had taken up the constitutional method of advancing the cause of self-government. Seven of the eleven provinces are now working under a Congress party ministry, many of the "stormy petrels" of agitation days now occupying seats of authority. High British officials are cooperating with these ministries in a genuine effort to make self-government in the autonomous provinces real and effective. Measures of social, educational and agrarian reform are already demonstrating that the new governments are fully conscious of their responsibilities, and also that they have a large measure of popular support. The air is full of proposals for the improvement of the condition of the rural population, for the provision of specialized schools and the bringing of educational methods into touch with the life of the people; with plans to promote the mass education of illiterate adults.

Says Dr. Rice:

We are convinced that Christian institutions will in many ways receive a greater welcome than ever before. High-minded national leaders will surely accept with gratitude all the help that we can give in the solution of pressing national and human problems. It is true that in the present atmosphere of religious rivalry and tense communalism we may expect increasing opposition to the conversion of Hindus and Mohammedans to Christianity. On the other hand there is growing up a constantly increasing resentment against ancient authority and ancient forms of social and religious restraint. Inroads are being made upon the caste system. This

growing spirit of freedom will itself penetrate the realm of conscience and religious belief. We need not fear for the future of the Gospel and the Church, whatever the immediate difficulties connected with the political situation may be.

Heathen Marriage the Stumblingblock

The time-honored heathen marriage ceremony is the last thing to be renounced by Indian Christians; and nothing so arouses non-Christians as a departure from these rites. For one thing, a Christian loses money by the renunciation, since each guest is expected to bring a rupee to the bride's father. A hundred guests would quite materially help to defray expenses for the feast. But this is not all. A while ago a Christian couple wished to marry their daughter to a Christian young man from another district. The bridegroom's party arrived the evening before, reenforced by three Christian preachers, whose presence, it was thought, would discourage active hostilities. The invited guests, Christians from other villages, had also arrived. The dinner was cooked and ready to serve. But the enemy had mustered his forces. *Chuhras* (Sweepers), the class from which these Christians came, had gathered from a number of villages, and swore that not a bite of that dinner should be eaten until the parents consented to a *Chuhra* wedding.

The men stood by with walking sticks, to intimidate the guests. The Mohammedans of the village sided with the *Chuhras*, and threatened to turn the family out of their village if they persisted in their purpose. All night the dinner lay untouched. The guests drowned their hunger in sleep, so far as the noise of battle would permit! The discussion went on most of the night, with the result that the father, never much of a force in the family, was won over, and gave his consent to a *Chuhra* marriage. Here was defeat. The next step was for the preachers to get the father to the nearest police post four miles away, and there make him sign a statement

that he wished a Christian marriage, before he could change his mind again. This also put a restraint on the opposition. The affair having come before the authorities, they dared not resort to violence.

MRS. A. B. GOULD,
*Presbyterian missionary
at Ambala.*

Ten in One

The Baptist Mission in Burma is in reality ten missions, owing to the great diversity of races and languages in this field. The Gospel must be preached to each one in his own tongue; and even so, there are many tribes as yet unreached in the hill section of Burma, and the border areas. So when we read of Burman churches, Burmese-speaking churches are meant, not every church in Burma.

In addition to work among the many races in Burma, the Gospel is preached to Indian immigrants. Most of the 15,000,000 inhabitants of Burma live in villages of from ten to three hundred houses, and most of the missionary work centers in the towns. Rural reconstruction committees are being organized.

Footprint of Buddha

One cannot help being impressed with the religious fervor of the crowds, old and young, who visit the footprint of Buddha at Prabat, Siam, every year. A Siamese colporteur tells in the *Siam Outlook* of the opportunities this festival offers for presenting the Gospel. "We sang as we rode along by launch to Lophuri. A man asleep was disturbed, and asked us what we were doing. This gave us a chance to bear witness. Great crowds were going happily along, some selling flowers to offer at the shrine. After we had found a place to stay in the market, we went into every by-lane where we might make a sale. So we continued until two in the morning, for people were enjoying the festival all night. Some of our Gospel portions were stolen: we pray they were read!

"Some bought gladly, others were so much confused by the noise and crowds they were not interested. Some railed at us for bothering them so much. Sometimes we talked until our mouths were dry, but we revived when anyone came to buy. Thus we worked for four days; 3700 portions had been sold."

Church Builds a School

A church in a remote part of Siam was having a hard time. The staff was small, the district large, the responsibilities many. A young Siamese minister was called to this field, and soon put his finger upon the difficulty. "No Christian education for the older boys," he said. "The little ones can go to the girls' school; but the big ones have to go to government schools where they have to take part in Buddhist celebrations, and are seldom able to go to church or Sunday school. They drift away from Christianity. That means, too, that the Christian girls have to marry non-Christian or only half-Christian men. Some day our people will be so well trained and educated themselves that they can instruct their children at home in Christian faith and practice; but now we need a school."

So he put it up to the church, and the members agreed to start a boys' school as one of their projects. It is still an experiment, but is well under way. Church members contribute a part of the expenses, some help comes from the mission and some from churches in other villages from which pupils come. The Siamese pastor hopes to have the school self-supporting in four years.

CHINA

Hope in the Long View

Dr. W. W. Yen, former Chinese ambassador to Moscow and Minister to Washington, believes that "out of the ashes of death and devastation, there will arise a new China, modern, sanitary, scientific and beautiful, testifying to the indomitable spirit and indefatigable industry of the people." Dr. Yen thinks there

is no warrant for pessimism, because throughout the ages the Chinese have been able to weather the storm. Out of the present struggle, the greatest gain will be national unity; another is the lesson of self-help, the gain in moral values and international understanding.

—*The China Colleges.*

Victorious Christian Youth

Evidence multiplies as to the victory of Christian over nationalist feeling in this time of crisis. Hunan University Christian Association addressed an open letter to Japanese Christian students, and after expressing dismay over the invasion of their country, which they characterize as "wanton and unwarranted," they express the hope that "our common belief in God and our love of personality will not disappear in this time of crisis; and that the spirit of our common fellowship may be kept alive . . . so as to sow the seeds for future building for the service of God." The Hunan students then urge the Japanese to join with them in a period of prayer at stated hours, saying, "Let us pray that this war will soon end, let us devote ourselves to preparing for Christian fellowship between our countries in the future. . . . We pray for tolerance and love and faith in God." The letter is concluded by a quotation from the prayer of our Lord as recorded in John 17: 20-23 and the final sentence is, "God bless you all!" —*Advance.*

Chiang Kai-Shek on the Radio

In a recent radio address, the Generalissimo referred to Jesus Christ as the leader of a national revolution, and also of a religious revolution. He said:

I have long sought to know the real source of the revolutionary spirit of Jesus. From whence did it spring? Entirely from His spirit of love. Through the spirit of love He would drive from the minds of men all evil thinking and break up systems of inequality that all men might exercise the heaven-given right to enjoy liberty and equality.

All through His life Jesus opposed the use of might without right, but

upheld the cause of justice. Through His words and works, He manifested the reality of His love and sacrificial spirit. I have come to the conviction that, if we wish to revive the Chinese people and reform society, we must adopt as our own the universal love and sacrificial spirit of Jesus. Therefore, I take it that in whatever sphere of life, whether in social relationships, civil administrations, military command or other service, we must make charity and peace the basic principles of action. To this end all revolutionists must accept, struggle and sacrifice as a daily duty. This was the spirit of Jesus. This is what I meant when I had occasion to say before, "We shall not give up the hope of peace until peace is absolutely hopeless, but we will not shrink from any sacrifice when the hour demands it."

Snap Shots from Siangtan

Interesting things have been happening in Siangtan, Hunan. One was the opening of the Kwangtao Girls' School building as a refuge for Christian Chinese flooding into the city. A community kitchen was set up and the classrooms divided into cubicles to accommodate 70 at a time. Morning worship is conducted, and one baptism has resulted. Three refugees are tutoring as a means of support; others hold night classes.

Another outstanding feature was the organization of a Christian Fellowship group, that Christian refugees might get acquainted with one another and with the Christians of the city. Two large gatherings have already been held with over a hundred in attendance each time.

Bible study groups and a literacy class have been held especially for the refugees, and the literacy class for children has been reopened.

Continued Prayer for Japan

Rev. A. B. Lewis, member of the Field Council of the China Inland Mission, writes in the *Life of Faith* of the effects of war on the Chinese Church. Chinese Christians have been driven to their knees as never before. Heartfelt earnestness is to be expected, but the outstanding thing about their prayers has been the complete absence of bitterness toward Japan, and the

sincere, often tearful confession of national and personal sin. Mr. Lewis says that in the many prayer-meetings he has attended during the past year he has not heard one word of recrimination against the invaders. On the contrary, they often make earnest prayer both for the Christians of Japan and the people in general, and entreat God to dispose their hearts toward peace. A number of missionaries in widely separated areas of China testify to their belief that this is the attitude of the whole Christian Church in China.

Time for Advance in Tibet

In *China's Millions*, Dr. J. H. Jeffrey lists the following reasons for a missionary advance among non-Chinese in Tibet:

A more favorable political situation.

A priesthood largely discredited, in some parts at least.

The destruction of many important lamaseries and the slaughtering of hundreds of lamas, thereby depriving the non-Chinese people of their spiritual guides.

High cost of training priests.

Friendliness of the people towards the foreigner.

Many regions formerly regarded as being closed to the missionary now are open.

Readiness to believe the missionary's message.

JAPAN-CHOSEN

Delegates to Madras

After a good deal of hesitation, Japanese Christians have decided to participate in the Madras Conference, and about 15 Japanese delegates and seven missionaries are now on their way. Several full meetings of the delegation have been held, and sectional and group studies are now going on. Dr. Kagawa plans to go, and to spend some weeks in evangelistic effort in India.

Within the Christian movement in Japan, there is a tendency toward a more unified control. The smaller denominations and the many one-church units are on the way to federating and then affiliating with the National Christian Council. Conferences are also being held to discuss or-

ganic church union, and a spirit of urgency is noted.

—*The Christian Century*.

Making the Dead Give

Japan has decided that the dead also must contribute to the conquest of China. A group of dentists recently told the government that about \$2,900,000 in gold goes each year into graves or cremation urns, so it has been suggested that a dentist be assigned to each crematorium to remove gold fillings, plates, crowns and teeth from the bodies.

Here are some of the features of a vast program of retrenchment: chemists in the Ministry of Agriculture are tanning rat skins in their search for a leather substitute, and match makers are asked to reduce the length of the match by .029 inches. Shortening of the match stick, it is estimated, would save enough in a year to keep the army going in China, at the present rate of expenditure, for about one hour and five minutes.

—*Alliance Weekly*.

Miserliness Saves a Bible!

While Syenchun, one of the largest Christian centers in Chosen, has active church groups and a living spirit of evangelism, it is a different story in a village barely three miles from there. Voluntary Christian workers who went out from Syenchun to conduct services and work among non-Christians were pelted with rocks; the Christian villagers had even worse experiences, some were beaten and all were abused in one way or another. Finally, local police took a hand and jailed the most violent persecutors for one day. Opposition was checked, but not ill feeling.

One young man had bought five copies of the New Testament and his grandfather burned them all. Then, hoping that the old man's penurious disposition would keep him from destroying something that cost a great deal, he bought a very expensive copy of the New Testament. His sur-

mise was correct, and he still has his copy. —*Monday Morning*.

MALAYA AND THE ISLANDS

Moslems of Malaya

Christian missions among Mohammedans in Malaya have assumed several forms. The first thing to be done is to gain the confidence of the people, and medical aid is one of the most effective ways. Christian literature is another. So far, only one experiment has been made in institutional work; this is the boarding school in Malacca, started with the idea that work, to be effective, must be carried on outside the village environment, where Christian influence has a better chance to operate. One of the most recent experiments in establishing good-will contacts with the Malays has been teaching the Malay women to read. This has been made possible through the application of the system by Dr. Laubach, of the Philippine Islands, to the Malay language. It has proved to be very successful, and thus another door has been opened.

—*Christian Advocate*.

The Gospel in Sumatra

One hundred and four years ago, two American missionaries, Lyman and Munson, made the first attempt to carry the Gospel to the pagan race of one-time cannibals in Sumatra, called Batuks. Twice some of the Batuks had been killed by Mohammedans because they would not embrace the faith of Islam. Thinking these two white missionaries were Mohammedans, come to kill them, they promptly put them to death, and feasted on their flesh. For 25 years, no one dared go again. When the Batuks at last realized that the missionaries were their friends, the way was opened for others to go with the Gospel message, and almost at once the Batak people embraced Christianity. This remarkable fact has no parallel in the history of the Church today. Thousands of these once cannibals accepted the Gospel and

were baptized. Today there are 400,000 baptized Christians of the Batak tribe. Their churches, large and small, dot the land.

—*Missionary Educator*.

Chinese Conference in Singapore

There have been Religious Education Conferences in Singapore in English, but recently one was held in Chinese for the Chinese Church in Singapore, in which entire responsibility for the program was assumed by Chinese pastors and lay workers. It continued for four days, June 28-July 1, at the new Foochow Methodist Church. There were delegations from every Methodist and Presbyterian Chinese church of Singapore, Johore and Malacca districts, as well as from Seremban and Sitiawan. The men and women were about equal in number; the women made their contribution to the program equal to that of the men, and were particularly prominent in the demonstration classes and in the smaller discussion groups.

One day was devoted to each of four themes: children's work; young people's work; work with adults and work in the community. Other features were: Church music and Singing, Chinese Literacy work and methods of teaching illiterates Romanized Hokkien, and recreational programs for young people.

—*Malaysia Message*.

Filipino Christian Projects

Dr. William H. Crothers, now beginning his second year of voluntary service as member of the faculty of Union Theological Seminary, Manila, tells what he saw on a tour of missionary projects in the Philippines:

"We saw self-supporting churches at their worship; met enough evangelical Christians in places of responsibility to know how far out of proportion to their numbers is their influence; saw three of our mission hospitals actually enlarging or planning expansion; we saw, in fact, church history in the making—the love of Christ animating men

and women and children, molding their lives and motivating institutions. If the thousands of men and women who, for the love of that same Lord, have given offerings that have made this work possible could have seen what we have seen, they would, in this dark day in the Orient, thank God and take some courage." —*Monday Morning*.

An Old Timer Returns

A soldier who had served in the Philippines from 1898 to 1902 recently revisited the Islands. Astonished at the changes he saw, he asked a friend how it was that the natives had made such unparalleled progress. The friend promptly named as factors in the progress, the Filipinos' disposition to advice, the spirit of the Taft Commission, American teachers and American missionaries. Noting an incredulous expression at the mention of missionaries, he added: "Yes, missionaries. In proportion to their number, no group did more to interpret to the Filipinos the spirit of America, and to assist them to assimilate its civil, educational and religious freedom. They discussed the personal and community problems of the people on the plane of sympathy and friendship, and visited the humblest of them as good Samaritans." —*Madras News Service*.

Education for Fijians

A former student of the Methodist Boys' School in Suva gives the Fijian point of view regarding education. Early Methodist missionaries were the first to build schools to teach Fijian youngsters what they needed to know. The results were wonderful. Those early schools were held in the village church, if there was one; otherwise, out of doors. Lessons were mostly sums and the vernacular; however, to know something is better than to know nothing, and this paved the way for Fijian parents to wish their children to have an education, for they saw the contrast between the child who has learned to read and the

one who cannot use his brains for such purpose. They came to realize that education is essential to progress.

Today, teachers are trained at Davuilevu, which has in addition to the Normal School a primary school, technical school and theological seminary. From this center come some of Fiji's best men. As a still further equipment for life, agricultural training is provided at Navuso. Nor has the education of girls been neglected. Several schools teach them the principles of hygiene and the art of cooking, needlework and home-building.

—*The Missionary Review*
(Australia).

Quezon Rebukes Catholic Church

On the eve of his departure for Japan, President Quezon of the Philippines, issued a strong rebuke to the Catholic Church in the Philippines. This was in reply to an ecclesiastical letter, urging a boycott of schools where religion is not taught. The President accused the Church of trying to meddle in affairs of State, and warned that this will not be tolerated. Among other things, Quezon, himself a Catholic, said:

It should be unnecessary to remind the ecclesiastical authorities in the Philippines that the separation of Church and State in this country is a reality and not a mere theory; and that as far as our people are concerned, it is forever settled that this separation shall be maintained as one of the cardinal tenets of our government.

If I were inclined to interfere in the affairs of the Church, as the Catholic bishops are attempting to do with the affairs of the State, I would tell the Archbishop and the bishops of the ecclesiastical province of Cebu that it is their lack of Sunday schools and catechists to teach the Catholic religion that is mainly responsible for the deplorable ignorance of their own religion that is found among Catholic youth.

Moreover, if the desire is to have hours exclusively devoted to religious instruction in the public schools, so that the regular school activities may not interfere with said instruction, I am placing Saturdays and Sundays at the disposal of all the ministers of all the religions existing in the Philippines. On Saturdays and Sundays, the public schools are not being used for school purposes and, therefore,

they may be used for religious instruction if it is so requested.

—*Manila Daily Bulletin*.

MISCELLANEOUS

The Problem of the Jew

There are evidences of increasing anti-Jewish feeling in America and Great Britain. This situation moved a group of Christians last spring to suggest special days of prayer for Israel on the first Sundays of July and October, 1938, and January and April, 1939. Five suggestions for prayer have been made: That anti-Semitism may be averted in the United States, that Christians everywhere may share something of Christ's love for His brethren, that Israel will look to God for help and not to nations, that American nations will have a share in the care of Jewish refugees, and that the present issues in Palestine may be settled as God would have them settled.

"Hadassah," the Women's Zionist Organization of America, has to date raised sufficient funds to transfer and provide for 2,200 German and Polish Jewish children, and to settle them in Palestine. Up to the present, 1500 Austrian Jewish boys and girls have applied to a Palestine Bureau in Vienna for similar transfer to Palestine.

A Jewish rabbi of Lexington, Ky., visited Germany with a Sherwood Eddy group last June, relying upon his United States passport to protect him from assault. He says that the situation in Nazi Germany has not been overdrawn, and that all Jews there are facing starvation by 1940. He calls attention to the fact that cutting off these people from purchasing power will have its effect on economic conditions, and the closing of Jewish stores will be reflected in all the industries. In his opinion, the faith of the Jew is not failing him. By hundreds, they are worshipping in their synagogues.—*I. C. C. A. J. News Sheet, Dayton, Ohio, News*.

School Curricula Revised

Some idea of what follows when a conquering army enters

a country may be had from information sent by Dr. S. C. Ziegler, United Brethren missionary in North China. In regard to education he says:

The Japanese acquired control of a large area so rapidly that it was impossible for them to handle immediately all the problems that arose. Revision of the curriculum was dealt with in only the sketchiest fashion. Military training, Boy Scouting and civics, which had been a part of the political training imposed on the schools by the nationalist party, were immediately abolished. A Codex Expurgatus for the textbooks used in the other subjects was issued, and whole pages that offended them had to be torn out, while separate paragraphs and sentences had to be deleted under the teachers' direction. For the coming semester primary schools are forbidden to use any of the textbooks formerly issued in China. New ones now being printed in Japan are promised in a month. In the meantime, we have to mimeograph lesson sheets to use. Japanese as a foreign language has been added as a required subject from the fifth grade through the twelfth. The general trend is toward the elimination of Western ideas and influences, and bringing in classical Chinese and pro-Japanese ideas. Recently all teachers were required to attend a three-day institute conducted by Chinese and Japanese officials, at which the invincibility of Japan and the desirability of a Japan-Manchukuo-China alliance against the West and the white race were loudly proclaimed.

—*Dayton Daily News.*

Christian Medical Council

The Christian Medical Council for Overseas Work was established in New York on June 3, 1938, by twelve missionary societies of North America which have long sought a way by which their medical work might become better correlated at home and more effectively integrated with the needs of the environment abroad. They have already created an office for supervision of the health of their workers abroad. This agency has been at work in New York City for over five years and is a conspicuous example of comity among missionary societies. It is the stated purpose of the Council, "to discover what, under changing conditions, should be the unique contribution of Christianity through medicine; and, as an advisory body, to aid the societies in making that contribution effective."

The first task of the Council will be to aid in keeping up the standards, professional and spiritual, of the medical and nursing appointees of the various mission boards. A second task will be the study of environments in many countries with a view to suggesting to the societies ways in which their medical work may become better related to the churches, to government health programs, and to developing systems of national medical practice.

How Much Is a Man Worth?

An exchange comments on the damages allowed in accident cases, and asks what is the true value of a human being. A boy lost his hand and the courts allowed him \$1,700 damages, but later, when he lost his other arm, he was allowed \$2,000 damage. An eighteen months old child toddled out into the alley where rubbish had been burned, and three toes were injured. Damage, \$750. A young woman, injured in an auto wreck in Omaha, was given \$9,500 by the court. A girl going abroad to buy perfume had her nose insured for \$50,000. Because of her back being broken in an accident a girl was allowed \$38,000. A Kansas City lad injured by a live wire so that he could never smile was allowed by the courts \$20,000. A boy's ability to smile is quite worth while. A motorcycle officer in Omaha was allowed \$30,000 damage for loss of a leg while on duty. Ian Kubelik had the fingers of his left hand insured for \$250,000 while Paderewski carries \$10,000,000 insurance on his fingers. The question is, if parts of the body are so valuable, what is the value of a soul?

Aid for Christian Refugees

In the Jerusalem Chamber of Westminster Abbey, in October, there was inaugurated a Central Council for Christian Refugees. It is estimated that the migration from Sudetenland will involve 100,000 Germans, 30,000 Jews and 400,000 Czechs. Sir John Simpson, who was elected Chairman of the Council, calls

attention to the remarkable generosity of Jews toward Christians. Christian refugees from Germany and Austria have depended in large measure upon Jewish help.

The lot of Christians of Jewish origin is even more unfortunate than that of the Jews. They were doubly outcasts. They were not Jews, because their parents or grandparents had embraced Christianity, and they were not recognized as German citizens because they had some tincture of Jewish blood. It is understood that the Council will endeavor to assist Christian and other non-Jewish people who are fleeing from Germany, Austria and Sudetenland.

—*Life of Faith.*

Christian Youth Conference

In the list of encouraging trends of today must be classed the increasing number of youth conferences, and camps. One was held at Bievres, France, in August, when 60 leaders from 23 countries formulated plans for a World Conference of Christian Youth, to be held in Amsterdam, Holland, July 24-August 2, 1939. The delegates represented the youth organizations of the churches, the Y. M. C. A.; the Y. W. C. A., the World's Student Christian Federation, the Ecumenical Youth Commission of the World Alliance for International Friendship through the Churches and the Provisional Committee of the proposed World Council of Churches.

The program is to have four basic emphases. The first is to stress solidarity by setting forth the essential content of their common Christian faith; the second is an approach to the problems of the day through intensive, daily study of the Bible; the third discussion of actual next steps to be undertaken by Christian young people; and fourth, an effort to place all of these elements of the program in a setting of ecumenical worship in which the theme of the day and the aspirations of the delegates are brought together before God in prayer.

—*Federal Council Bulletin.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Devotees of Christ. By D. S. Batley, illus. 12 mo. 147 pp. 2s. Church of England Zenana Missionary Society. London. 1938.

If any one still has a doubt about the conversion of Indian women to Christ and the value of such "new birth," this book by Miss Batley of the C. E. Z. M. S. will supply uncontestable evidence. They not only became Christians but efficient workers for Christ. As the Right Hon. Viscount Halifax, former British Viceroy of India says in his introduction, "These women, by their noble work, accomplished much in their time." The stories of some twenty-three of these women are told here and told effectively. Almost all of them were connected with the Church of England missions, but many others equally remarkable came out through the work of Baptists, Presbyterians, Methodists and others.

The biographies are very brief but enough facts are given to make them interesting reading. Some names are well known like Chandra Lela, Pandita Ramabai, Ellen Lakshinie Goreh and Susie Sorabji. Others are known only to a few outside of their immediate circles—but they are worth knowing—women like Shuruth Mohini Datta and Marmarna Bose. Most of them have gone to their reward but some are still carrying on their devoted service. They came from many walks of life and all had tasted the unsatisfying fruits of Hinduism or other Indian religions before they found peace and satisfaction in Christ. They entered into Christ's service as preachers, teachers, mothers, doctors, nurses, matrons and Bible women. Here is an excellent supplementary volume to this year's

study books and will prove interesting reading for mission study circles.

Dr. Ida, India. By Mary Pauline Jeffery. Introduction by Mrs. Henry W. Peabody. illus. 212 pp. \$2.00. Fleming H. Revell Co. New York. 1938.

Anyone in America at all informed about missions, and many in India not so informed, will know that this book tells the thrilling story of Dr. Ida S. Scudder, President of the Medical College for Women at Vellore, South India. And it is a truly wonderful story—full of stirring incidents and inspiration.

It is an indication of the place Dr. Ida holds in India that a letter from America, addressed with only the three English words that form the title of this book, should reach Dr. Scudder in a land of over 350,000,000 people living in over 740,000 cities and villages and speaking over thirty languages!

The life story tells of Dr. Ida's famous grandfather, John Scudder, and his call to India; of the father John who followed to the same field; then of Ida's mischievous girlhood and the "three calls in the night" that led her to devote her life to the neglected women of India.

Dr. Ida of India has built up the large Christian hospital, nurses' training school and Medical College in South India. To the advantages of good birth, thorough education, beauty and unusual ability are added, in Dr. Scudder, courage, Christian character and a vital fellowship with Christ.

The book gives much valuable information on India—caste, disease, women and children.

Himself. The Autobiography of a Hindu Lady. By Ramabai Ranade. Translated from the Marathi by Mrs. Katherine VanAkin Gates. 8 vo. 253 pp. \$2.00. Longmans Green & Co. New York. 1938.

This is a very delightful autobiography of a Hindu woman, married to an educated Hindu reformer whom she refers to as "Himself." They never became Christians but continued to observe many Hindu rites and customs. The interesting story reveals the highest kind of family, public and religious life among educated Indians. The wife, married at the age of eleven, was later the founder of the Seva Sedan Society, to uplift Indian womanhood. The picture is not typical of India any more than are the sordid pictures in "Mother India," but Mrs. Ranade shows the brighter side of the picture and uses language that might refer to the Jewish or Moslem religion. There is no Christ in their thought or experience so that the Christian view of sin, salvation, God and eternal life is not mentioned.

It Began in Galilee. A Study in Revolutionary Christianity. By Reginald J. Barker, Director of the Methodist Central Mission in Tonypandy (Wales). 317 pages. \$2.50. Cokesbury Press, Nashville, Tenn.

Most criticisms of Christianity are directed against some existing form of it. But the critics of the revolutionary Christianity here proposed will have to direct their shafts against the theory, not the practice, for the precise gravamen of Mr. Barker's charge (so far as he is critical) is that unless Christianity is revolutionary it is not real, and that therefore most actual types of this religion, as now exemplified, are not genuine. What Mr.

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

Barker proposes, however, is not set forth as something newly invented and therefore untried. During the making of this book he has re-read the New Testament many times—and with vigorous results. He goes straight to the New Testament for the bases of his contentions: that Christianity is in essence revolutionary, not simply for the individual but for society; that personal and social Christianity are inseparable. The light of the Gospel upon this world, and our civilization in it, has never been turned more unsparingly and vividly than in this book. The author re-examines carefully the records and the ideal in Gospels and Epistles, surveys the present state of the world, and concludes that if the true Gospel of Christ were really preached and practiced it would mean a revolution.

Mr. Barker means just what he says. Many persons assent lazily to the proposition that Christianity would make a difference, if practiced. Where Mr. Barker differs is in proposing that we *do something about it*; and in envisaging the revolution in concrete economic-social terms. Capitalism is flatly denounced; absolute pacifism is held up as the only really Christian position; repeatedly the saying is quoted, that "the bias of the disciple who has the mind of Christ, will always be towards communism." The truly radical nature of Christ's religion is so plain, we are told, that only those can miss it who are comfortably cushioned in their own security.

A Christian who speaks thus should have earned the right to do so; and Mr. Barker, as head of a Methodist mission in the famous (or infamous) Welsh coal-mining district, has not only seen the end-results of capitalism in a "Christian" country but has given his own life to bring a Christian solution.

The distinctive feature of this author's viewpoint is the warmth of his evangelical fervor, his high reverence for Christ, and his deep-rooted Christian faith. In no irritable or sarcastic spirit, but in love, moves the entire argument. Mr.

Barker sees only failure for any revolutionary movement, however much he may sympathize with their aims, which does not include re-making of men by the power of Jesus Christ. Individualistic (traditional) Christianity fails because it is essentially selfish and other-worldly, and therefore is false to Christ and to the Word of God; secular socialism and revolutionary anti-Christian communism are doomed also to fail because they do not aim at inner transformation. The revolutionary appeal "must be evangelical to be effective. . . . The Christian ethic as an ethic is impossible; as a religion it is gloriously possible."

Unlike some who have been strongly moved by the social challenge of the Gospel, the author does not ignore theology. On the contrary, his social program is entwined with his religious beliefs. He is no Calvinist, but his brilliant excoriation of Calvinism is less an indication of that system as it is preached today than a reflection of the effect that a high Barthianism has on a sensitive and social-minded Christian.

Even those who cannot go all the way with the author can profit from reading such a book. No one can read it with complacency. A gift at pointed phrase-making makes truth stick. Almost at random one may note:

"They were pricked to the heart—by the sharp point of the Cross which had been driven into the heart of God." "His death was necessary for the hard-hearted whose very respectability obscured their need."

"The Cross is no historic trick to appease an angry God; it is the eternal truth of God and His way with man in all his history."

"The Kingdom (of God) is our world seen under the aspect of the universal sovereignty of God."

"The significance of Jesus can never be taught as a doctrine; it is born of that knowledge which comes from love of him." "It remains true, however, that no man can lift a hand to place the crowns of earth's kingdoms

upon Christ's head, if he has not first crowned Him King and Lord of his own life."

An Epilogue offers an answer to the question any reader would ask: If the present state of things is so diametrically un-Christian, and if not only the State but the Church opposes almost every attempt to right the world, how can genuine Christianity get a start? The author sees no mass-movement, but a few outstanding personalities, an "order" cutting across all frontiers, perhaps forced out of organized Christianity and compelled to found a church-life of its own; filled with power, swinging open the gates of prayer again, knowing God not only in limited interior ways but in the whole gamut of human experience.

KENNETH J. FOREMAN.

China Marches Toward the Cross.

By Earl H. Cressey, Executive Secretary of the China Christian Educational Assn. Pamphlet. 25 cents. Friendship Press. New York. 1938.

Here is a timely pamphlet on the Japanese invasion of China and its effect on the land, the people and Christian missions. First the author, an American Baptist missionary for 28 years and now on the China Christian Council staff, gives a brief statement as to the Marco Polo Bridge incident in July, 1937, that was used as an excuse for the Japanese military advance. The result has been increasing solidarity, resistance and antagonism to Japanese on the part of Chinese sufferers.

In the midst of this suffering and cruelty the story of the sacrificial service of Christian missionaries stands out as an epic of heroism. They have defied threats, danger, suffering and death. Men and single women have stuck to their posts in order that they might minister to the Chinese refugees and wounded. The story quoted from various centers is thrilling and might be greatly enlarged.

Chapter three describes some of the work of relief, the exodus from invaded areas and the results of air-raids. Christian work in "occupied" areas is the

subject of chapter four. Missionaries and Chinese Christians have carried on with increasing vigor, in spite of heavy losses. Most of the mission stations remain open and active and thirteen of the great Christian educational institutions are still in operation but eight of them have moved to new locations. Their enrolment is 4,305 compared with 7,098 for the previous year.

The great Chinese trek to the "new West" is briefly described as the greatest mass movement of population in modern history. Factories, public buildings, railroads and bridges have been destroyed in the path of the invaders. The last chapter (Nine) describes the present missionary "opportunity." The prestige of Christianity was never so high and people everywhere are ready to listen to the Gospel proclaimed by men and women who are giving their lives for China and are revealing Christ by their acts as well as by their words.

This book furnishes material for many missionary addresses.

A Working Faith for the World. By Hugh Vernon White. 213 pp. \$2.00. Harper & Bros. New York. 1938.

Although Dr. White became secretary of the American Board of Commissioners for Foreign Missions only seven years ago, he has already won a recognized place among the scholarly thinkers and writers on missionary problems. The thesis of his present volume is well expressed in its title. He presses for a "faith" that "works." In Part I, "Christianity a World Faith," he discusses the world's need of a unifying faith, the different kinds of religion, the role of religion in human life, and the effect of religion on civilization. In Part II, "Christianity at Work," he discusses the religious character of the world mission, "sharing and beyond," and the two poles of the Christian movement. Part III describes the "Objectives of Christianity" as Christian truth, Christian personality, and Christian community. While he mentions "Re-Thinking Missions,"

only once and then merely to refer to an incident, his theological viewpoint is apparently the same as that of the first four chapters of that formerly much discussed but now half forgotten volume. He holds that "the answer to present world turmoil is a new Christianity freed from the dogmatic metaphysics of the Catholic Church, and from both the irresponsible otherworldliness of Lutheranism and the legalistic conception of Calvinism." He strongly urges a "liberal Protestantism" which "recognizes the will of God as supreme over all life, individual and national," a Christianity the heart of which is the revelation of God in Christ, and the goal of which is the Kingdom of God as Jesus described it. Those who do not as well as those who do agree with some of Dr. White's statements and theological presuppositions will find much in this thoughtful and remarkably interesting book in which they will heartily concur.

ARTHUR J. BROWN.

The Church Can Save the World. By Samuel M. Shoemaker. 162 pp. \$1.50. Harper & Brothers, New York. 1938.

The rector of Calvary Protestant Episcopal Church, New York, has earned the right to be heard and read. At the age of thirty-two, he took an old downtown Protestant Episcopal church (Calvary), with a large plant and a small congregation; his flaming zeal has made it an evangelistic powerhouse in that part of the city. The present volume, like its predecessors, shows that he has something to say and that he knows how to say it in straight-forward fashion. He believes that the situation at home and abroad is ominous with peril, but that the Church can yet be used to save the world if its members will dedicate themselves to the task in full surrender to the guidance of God. His viewpoint is that of the "Oxford Group," of which he is the recognized leader in the United States. His zeal leads him to declare that "antichrist has been busy attempting to wedge apart the organized

Church and the Oxford Group," and that the Church should not be "guilty of the insensate folly of rejecting unity with any force that can help in the winning of the spiritual world war." Critics of the "Groups" may not relish such a characterization. The book as a whole is excellent, a fervent summons to Christians to get in personal touch with God and unite in a spiritual mass movement which God can mobilize for the salvation of the world.

ARTHUR J. BROWN.

Toward a Literate World. By Rev. Frank C. Laubach, Ph.D. Foreword by Prof. Edward L. Thorndike of Columbia University. 8vo. 175 pp. \$1.50. Columbia University Press. New York. 1938.

Dr. Laubach's short cut method of teaching illiterates to read and write has created quite a stir not only among the Moros of the Philippines where it was originally tried, but in India, Africa, and other lands. Dr. Laubach has been called "an evangelist of literacy" who carries on his campaign successfully among all classes of people. He estimates the illiterates of the world at 62% of the population and in some countries it is as high as 90%. The progress toward literacy has been steady during the past thirty years but it has been slow. By Dr. Laubach's method illiterates have learned to read their native tongue in a few weeks. This will be of immense advantage in general education and in opening avenues of Christian truth. What has been accomplished and the method, form a fascinating story. Missionaries and educators in backward countries will be especially interested in Dr. Laubach's story and many will be eager to apply his principles to their own people. The achievements among the Moros and the influence on their whole life and thought constitute a miracle of progress.

Directory of World Missions. Edited by Joseph I. Parker. 8 vo. 255 pp. International Missionary Council. New York. 1938.

This companion volume to the "Statistical Survey" gives the

main facts—names, addresses, officers, periodicals and fields of the mission boards, societies, colleges and councils connected with Protestant foreign missions. Merely this brief directory impresses one with the magnitude of the enterprise. Over 1,100 organizations are listed (without duplications about 1,000); these are related to nineteen denominational families and independent groups. The Presbyterians and the Reformed represent the largest number of societies, (83); the Lutherans come next (60); the Methodists next (43); and the Baptists (42). Independent and "Faith" missions are not separately listed, but they number over 175, union enterprises 275 and indigenous societies over 100. The independent "Faith" missions have had an especially large growth in the past twenty-five years. This reference volume is particularly valuable for missionary executives.

Adventures of Service. Stories of Modern Pioneers. By D. M. Gill and A. M. Pullen. 127 pp. \$1.00; paper, 50 cents. Friendship Press. New York. 1938.

Here are eight stories of pioneers who worked against heavy odds to help their fellow men and women. Some are well known—like Jane Addams and Booker T. Washington. Others are comparatively unknown—like John Flynn of Central Australia, Edward Wilson of the Antarctic Scott Expedition and Sophia Jex-Blake of Scotland who opened the medical profession to women. They are readable stories told for young people. Additional facts, a few dates and names of places are added in the notes in the appendix.

Der Arbeitslohn in China. By Prof. Dr. Paul Arndt, Dr. Djini-Schen and Dr. Chü-Fen-Lo. R. M. 9. Hans Buske, Leipzig.

Every missionary to China will find great profit from reading this illuminating and informative book. Evidently it was written after years of research, and from first-hand knowledge of the field, by men who gained

subsistence by hard work. The reward of toil, outside of character and personality building, is kept before the reader in the form of wages or returns for service. The change of wages in various economies is carefully considered as related to China.

The 3,000 years of feudalism in China repeated many conditions found in the world today, showing the way to organic co-operation among various economic groups. The study of wages is fruitful for the scholar, the agriculturalist, the mechanic, the tradesman and other workers but not to the militarist whose life is built on the philosophy of force.

This book traces the primal cell of China in society to ancestral relations and then through property holding, bartering and the problems of industrial difficulties. Facts as to income, the cost of living and the means of subsistence are carefully compiled. In an estimated population of 474,569,181 or 80% are active in agriculture. The mechanical trades are growing in number and their products are becoming diversified. These facts help the missionary to gauge, not only the condition but the possible support to be expected for the Church and its institutions.

While there is no direct reference to the Christian missionary enterprise as such, everything in the book bears some relation to missions and to all life as related to sound economic principles. JOHN M. G. DARMS.

What Has Christianity to Say? By F. R. Barry. 192 pp. \$2.00. Harpers. New York.

Canon Barry deals in this fresh and refreshing book with the modern world in its sickness and with the Gospel worded to the mind and speech of the modern world as the one remedy for its disease. To us who believe it seems that such a statement, meeting the modern mind in its own habitat, ought to be convincing. Of many present-day statements of the Christian view we have this feeling. And often we give these books to men who

do not believe, in the hope of winning their assent but we meet with disappointment. Why is this? Such books are good and useful, but is there some other approach to which Christianity must turn? Canon Barry's restatement is firm and persuasive—a genuine and honest service to the Christian cause. He himself, no doubt, feels the perplexity. Our Christian case is clear. Why then do men not believe? That is our problem. The Gospel of John is full of answers to it.

R. E. SPEER.

Steps Toward the World Council. By Charles S. McFarland. 8 vo. 128 pp. \$1.25. Fleming H. Revell Co., New York. 1938.

The recent Conference at Utrecht, Holland, draws attention to the movement for church unity. The next step seems to be the "World Council of Churches," proposed at the Oxford and Edinburgh Conferences. Dr. McFarland, who was the first Secretary of the Federal Council of Churches of Christ in America, presents a brief history of the Movement, showing the need, progress and some of the suggested plans.

Victory Through Youth. By Luther J. Holcomb. Booklet. 83 pp. 25 cents. Boardman Press, Nashville, Tenn. 1938.

It is estimated that over 15,000,000 young people under the age of thirty are connected with Protestant churches in America. At least 10,000,000 are Roman Catholics and 40,000,000 are outside any church. One-half of these are between twelve and thirty years of age. Mr. Holcomb, a young man, writes of the need of these youth for a spiritual revival. The first section deals with planning a revival, suggesting committees and their work. The second part is a series of ten very short messages from such men as Dr. George W. Truett, J. H. Pace and Norman W. Cox. While the general tenor is Baptist, the whole book relates to youth and their spiritual revival. It has a definite message and practical value.

Our Missionary Bookshelf

(Concluded from page 620.)

A Year of Children's Sermons. By Joseph A. Schofield, Jr. 192 pp. \$1.50. Cokesbury Press, Nashville, Tenn. 1938.

The pastor of the First Presbyterian Church of Gouverneur, New York, has acquired the art of preaching also to adults through his talks to children, without seeming to do so. All the stories in this volume of fifty-two sermons—and they are real sermons, each based upon a Scripture text—can be adapted to local audiences. In some of them, simple objects are used as illustrations. H. H. F.

Scripture Calendars for 1939. 1s. and 1s. 6d. each. Pickering & Inglis. London and Glasgow.

These daily calendars combine dates, Scripture texts, and comments from well known Bible teachers. The larger calendars (with the comments from men like D. L. Moody, Horatius Bonar, F. B. Meyer, Arthur T. Pierson, Campbell Morgan, Graham Scroggie, Hudson Taylor and others) are one shilling six pence each; the others are one shilling. There are also almanacs and diaries that make very useful gifts—especially to missionaries.

New Books

Central Africa Revisited. D. M. Miller. 120 pp. 2s. Africa Inland Mission. London.

Cruikshank of Calabar. Alexander Gammie. 110 pp. 2s. 6d. Pickering & Inglis. London.

Five Times Ten. A Child's Story of the Woman's Missionary Union. Myrtle Anderson Love. 64 pp. 25 cents. Broadman Press. Nashville.

Interpretative Statistical Survey of the World Mission of the Christian Church. Edited by Joseph I. Parker. 324 pp. \$5.00. International Missionary Council. New York.

Japanese Terror in China. H. J. Timperley. 220 pp. 75 cents. Modern Age Books. New York.

The Man by the Side of the Road. Willard W. Bartlett. 62 pp. 50 cents. Albert Pub. Co. Westerville, Ohio.

Patches—Missionary Life in India as Seen by a Dog. Loretta P. Root. Illus. 98 pp. \$1.00. Women's Missionary Society, Winona Lake, Ind.

Prisoner of War 31,163—Bedros M. Sharian. Ernest Pye. 202 pp. \$1.50. Revell. New York.

Soudan's Second Sunup. Desmond W. Bitteringer. 254 pp. \$2.00. Elgin Press. Elgin, Ill.

Studies in Church Unity. Angus Dun. 48 pp. World Conference on Faith and Order. New York.

Urban Scene. Margueritte Harmon Bro. Illus. 61 pp. 25 cents. Friendship Press. New York.

Vivid Experiences in Korea. William H. Chisholm. 136 pp. \$1.00. Bible Institute Colportage Assn. Chicago.

The Spirit of the Shepherd. M. P. Krikorian. 125 pp. \$1.00. Zondervan Pub. Co. Grand Rapids.

Studies in Hymnology. Mrs. Crosby Adams. 96 pp. \$1.00. Cokesbury Press. Nashville.

The Star in the East. C. Darby Fulton. 264 pp. Presbyterian Committee on Publication.

The Victory Life. John Wilmot Mahood. 120 pp. 35 cents. Zondervan Pub. Co. Grand Rapids.

What Has Christianity to Say? F. R. Barry. \$21.00. 190 pp. Harper Bros. New York.

The Way of Partnership in India. P. L. Garlick. 1s. 86 pp. C. M. S. London.

Youth in the Toils. Leonard V. Harrison and Pryor McNeill Grant. 167 pp. \$1.50. Macmillan. New York.

Personal Items

Dr. Hu Shih, the new Chinese ambassador at Washington, is the highest type of Chinese practical philosopher and sage, with an American education. He is not a professing Christian like his predecessor Dr. C. T. Wang, but is sympathetic with Christian ethics and ideals. Dr. Hu Shih is anti-militaristic and has been working for peace and unity in China, based on literacy unity with a common national tongue, general education and agreement in ideals. He uses politics to promote education, unity and liberty based on a general recognition of the rights of man. He wrote in *The Forum* in 1927:

"The part played by the missionaries in the modernization of China will long be remembered by the Chinese, even though no Christian church be left there. They were the pioneers of the new China. . . . They agitated against foot binding, which eight centuries of esoteric philosophizing in native China had failed to recognize as an inhuman institution."

George H. Theuer, a graduate of Yale University Sheffield Scientific School and a member of the Evangelical Church, has been called to be associate secretary of the Student Volunteer Movement, 254 Fourth Avenue, New York.

Dr. William Pierson Merrill, who recently resigned from the pastorate of the Brick Presbyterian Church in New York City, has been elected President of the International Committee of the World Alliance for International Friendship through the Churches. Dr. Merrill is also President of the Church Peace Union.

* * *

Rev. J. Quinter Miller, Ph.D., has succeeded Dr. Roy B. Guild as Executive Secretary of the Federal Council's Field Department. Dr. Miller will continue to carry part-time responsibility in the work of the Connecticut Council of Churches.

* * *

Rev. Eleazar Guerra has been elected Bishop of the Methodist Church of Mexico. He is a graduate of the Southern Methodist University of Dallas, Texas.

* * *

Kemal Ataturk, President and founder of modern Turkey, died on November 10th at 58 years of age. He is succeeded in the presidency by General Ismet Inonu, former Premier and sometimes called "the conscience of Ataturk." The late president was regarded as a military genius who seized the reigns of power at the end of the World War in 1918 and built a dictatorship (nominally a republic) on the ruins of the Caliphate of Constantinople. The new president is expected to continue constructive work in Turkey and to preserve friendship with Great Britain and the Soviet Union. He is looked upon as an able soldier, a talented diplomat and a stern ruler. He was said to be responsible for abolishing the Moslem Caliphate, closing religious schools and monasteries, and forcing Turks to discard the fez and wear hats.

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