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### THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

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### Editorial Chat

Plans are under way for two more special numbers of THE REVIEW this year. Our June issue is to be devoted to the important Home Mission topic for 1938-1939, "Christ and the City Today." Very attractive and stim-ulating articles, with noteworthy authors, are promised.

Our October issue is to be devoted to that great continental peninsula-India — the land of many races, languages, castes, religions and op-This is an especially portunities. fascinating subject.

The annual business meeting of THE REVIEW is to be held at 156 Fifth Avenue, New York, on February 10th, at 2 P. M.

The special numbers of THE REVIEW on Rural America and Moslem Lands have been in great demand and orders for additional copies continue to be received.

Here are some recent comments on the value of the magazine to our readers:

"I want to express appreciation for the Missionary Review and what it means in the program of missions. Leaders in our missionary societies and groups throughout the country subscribe to it regularly. During our annual convention in June when our new program of missions is inaugurated, special prominence is given to the place that the REVIEW has in helping to create effective missionary programs. It is our sincere wish that THE REVIEW will continue to hold this To have the restoration of Palestine so phenomenal---To have the building of Jerusalem so progressive---To have the wealth of the Dead Sea so extraordinary...
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REV. F. A. GOETSCH, D.D., Executive Secretary, Board of Foreign Missions, Evan-gelical Synod of North America.

"I have been a reader of your splendid magazine for many years and would not like to get along without it. It is a great help in giving the needed information regarding missions the world over."

STELLA WOOD, Editor, Albert Lea, Minn.

"I have been a reader of THE MIS-SIONARY REVIEW for nearly ten years and value it highly. Its material is excellent and helpful."

MRS. M. W. DOUGHERTY, Morn-

ing Sun, Iowa.

#### CHRIST AND THE WORLD'S FAIR

The next great World's Fair is to be held near Flushing, a suburb of New York, on Long Island in 1939-40. Already the grounds and buildings on Flushing Bay are taking form and the architects and exhibitors promise a most attractive, complete and unusual exhibit - scientific, industrial, educational and recreational. A Committee of New York Christian laymen and women have also formed a committee to promote Christian activity at the Fair. This committee includes representatives of over sixteen interdenominational organizations, among which are The National Laymen's Christian Fellowship, the Gideons, Union of Gospel Missions, Pocket Testament League, Christian Youth Movement and the Missionary Review of the World.

The main purpose of this committee will be to present Christ and His Gospel to those who attend the Fair—by mass meetings, personal work, over the radio, by distribution of literature, motion pictures and art, Christian education and entertainment. Among

the active members of the committee are Mr. Philip Benson, president of the Dime Savings Bank of Brooklyn; Dr. Hugh R. Monro, president of the Stony Brook Assembly, and Mr. James E. Bennett, attorney, Bible teacher and radio speaker. The secretary is Rev. Alexander H. Sauerwein of the First Presbyterian Church, Flushing,

March 4. World Day of Prayer. The day of prayer for missions was begun in 1887 by Presbyterian women of the U. S. A. and was made a World Day of Prayer in 1927. It is now ob-served in more than fifty countries, beginning in New Zealand and the Fiji Islands at daybreak and continuing westward around the world until the day ends forty hours later at Gambell on the St. Lawrence Island off the coast of Alaska.

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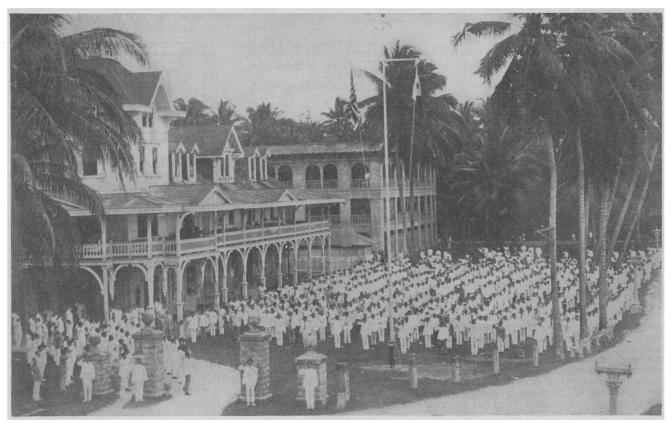
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SILLIMAN UNIVERSITY STUDENTS ON PARADE — DUMAGUETE

PRESBYTERIANS TRAINING THE COMING GENERATION IN THE PHILIPPINES (see page 78)

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

FEBRUARY, 1938

Number 2

### Topics of the Times

### OPPORTUNITIES IN CHINA

Larger harvests follow thorough harrowing; better fruit is the result of careful pruning; light is increased by trimming the wick; spiritual growth is stimulated by hardships and persecution. This has always been true—in the days of the early Church, during the Reformation, and in the modern missionary enterprise. It is true today in China. In spite of many difficulties and dangers-or because men's hearts are made tender by trials—increased spiritual fruitage is evident among Chinese Christians today in the midst of the horrors and hardships of a foreign invasion. While Japanese soldiers loot, ravish women, commit cruelty and murder, the missionaries befriend the Chinese who find refuge in their mission churches, schools and compounds. A recent dispatch from a Canadian insurance surveyor in Hangchow, at the time of its capture by Japanese soldiers, reports:

Hundreds of women and girls found refuge in the six refugee camps established by thirty American, British and French missionaries throughout the city. Heroic service was rendered by these plucky foreigners. Every Chinese woman and child who appealed for a haven in these camps was taken in, although all were badly overcrowded. . . Bishop Curtis E. Clayton, of the Methodist Wayland Academy; Dr. K. Vaneverer; Gene Turner, of the Y. M. C. A. refugee camp; Mr. E. Fairclough, of the China Inland Mission, and other Americans risked their lives on many occasions.

The American Protestant Episcopal Mission reports great damage to their mission property, including hospitals, churches, schools and residences in Shanghai, Kiangwan, Woosing, and elsewhere, but the missionaries are still carrying on their work of witnessing and mercy. Many missionaries and Chinese Christians have lost all their possessions in the battle zone. Many have been passing through a baptism of fire and blood but

Christians have not wavered. Out of about six thousand Protestant foreign missionaries in China at the outbreak of hostilities over one-half remain at their posts-many of them in the war-torn Most of the women with children have been evacuated to port cities or to the Philippines and other countries, but the men who could do so are standing by to minister to the Chinese and to encourage the suffering people. Of the American Presbyterian missionaries, 115 remain at their stations and 70 more have been transferred to other points of service in China. The spirit of the missionaries is shown in their disapproval of the Government's "evacuation policy." They are in no mood to withdraw. One missionary writes: "All feel that if it was worth while for us to come to China in time of peace, it is even more important for us to remain here in time of suffering and warfare—to heal the sick, feed the hungry and to preach the Gospel of Christ. Today is the day of challenge to missionaries. Woe betide us if we sound a retreat."

The China Inland Mission reports on several places where God is working; among them there is a revival at Salowu, Yunnan.

The work began in the Bible School. The work spread among church leaders and church members. I have not seen such a deep work among so many people since coming to China. We felt led to form a revival band, planning a visit of several months to various tribes and stations. The revival blessing is still spreading. Considerably more than one hundred church members have come out confessing sins, while fully one hundred unbelievers have come out and made profession of conversion.

Similar reports come from many stations scattered throughout China. Pray for the missions and Chinese Christians particularly.

In the majority of the provinces the missionary work is continuing and all are encouraged by reports of revival movements in the churches and of numbers coming forward for baptism. The following is an extract from a missionary's letter:

The people's hearts are very fearful, and we have a special ministry amongst them just now—a ministry of comfort and encouragement, and these days of distress are making openings for the Gospel. Now is the time to put into practice what we have so often preached, namely, that our God whom we trust is able to deliver us and to give us His peace no matter what the outward circumstances. The very fact that we are here is a help. A Chinese was heard to remark,

"Oh, they haven't run away yet."

"No," replied the other, "they believe and trust in God."

The British Baptists, writing of "New Opportunities in Shensi," say that while in Shansi and Shantung work has been completely dislocated by the Japanese advance, there are great opportunities there for aggressive evangelism.

Rev. A. Keith Bryan writes from San Yuan:

Several new village Sunday schools have been started. This work is still in its pioneer stage and is beset with difficulties, but shows great promise. . . .

We are planning a special campaign throughout all the churches in the Sanyuan and Fuyintsun districts. The object is to strengthen the faith of all church members at this time of national crisis and to enthuse those who have grown cold and indifferent.

#### CHRISTIAN PROGRESS IN KOREA

In spite of poverty, hardships and persecution, the Church of Christ has grown and continues to grow in Chosen. Periodically Christians have been called upon to suffer and even today individual Believers are being persecuted by their unbelieving neighbors. In the past, many attempts have been made to blot out Christianity and to obliterate the Christians' Bible. Temporarily the number of Believers may have been reduced but the Church has been purified and unafraid, and will endure as long as it is faithful to Christ.

The Federal Council of Evangelical Missions in Korea recently reports:

The Korean Church has gathered momentum; its houses of worship and school buildings dot the landscape everywhere. On Sundays, long lines of people can be seen going to and from the Christian services. Everybody in Korea knows about the "Jesu Kyo" and knows something of what this doctrine stands for, particularly in the field of morals.

The Roman Catholic Church in Korea has been in existence for over 150 years and reports 150,000 converts (including all adherents). The Protestant Church has been at work here for a little over fifty years and has won 225,000 baptized members, not counting enrolled Christians who are neither full members nor probationers. The total number of adherents in both churches is greater than ever before

In all Korea there are at least 425,000 non-Roman Catholic Christians enrolled. There are now more Christians here than there were in all the Roman Empire one hundred years after the

coming of Christ into the world. As to recent progress The Korea Mission Field says:

Half a million enrolled Christians, meeting in 5,000 places, in groups large and small, not only create an impression of a large organization but they render a great service. Tens of thousands of Korean youth are enrolled in extention Sunday schools, in day and night schools, in children's clubs, and in Daily Vacation Bible Schools. There are kindergartens, orphanages, homes for the aged. The Christians assist in flood relief, fight intemperance, sanctify the marriage relationship, elevate the home, educate their children and enlist in community betterment movements.

As Korean Christians scatter into Japan, into Manchukuo, China, Mongolia, and Siberia, many become heralds of the Gospel to other peoples in these lands. Missionaries are being sent by the Korean Church to the Chinese with satisfactory results. As the momentum of the Korean Church increases, an evangelized Korean people may do much to fulfil the purpose of God in the Far East.

### CONSIDERING FOREIGN MISSION PROBLEMS AT TORONTO

Never in the history of the Foreign Missions Conference has the missionary enterprise faced such a world crisis as in the warring world of today. For the first time in the more than forty years of close fellowship between the Foreign Mission Boards of Canada and the United States, the Conference met in Canada (Toronto, January 3-6)\* for the forty-fifth annual session.

The spirit of the Conference is hard to put into cold print; there was a depth of feeling and a spiritual atmosphere which permeated every session. The periods of worship, the messages, the papers all carried this atmosphere so that the whole program was a unit with the dominant note of "Maintaining the spirit of love in the midst of hate"; the love of God as revealed by Jesus Christ in the midst of a world filled with hate and greed. It was the message of a supernational Christian fellowship to a needy world. The outstanding result of the Conference were two resolutions given below.

Naturally much of the thought of the delegates centered in the China-Japan situation. Again and again it was emphasized that as followers of the Christ we must live and teach the spirit of love regardless of the provocation for hate. Facing the present need in China the Conference adopted, with a rising vote, this very significant action.

<sup>\*</sup> The Canadian hosts excelled even their own noted hospitality in the plans which were made for the conference in the spacious hotel and in every detail including a tea to the Conference on Women's Work and a complimentary dinner given to the delegates by the Canadian Boards. Miss Mabel E. Emerson of the American Board, as chairman of the conference, presided with great ability, wisdom, tact and with spiritual force. There were a hundred and ninety-six delegates and seventy-two visitors.

A resolution concerning relief in China was adopted, in substance as follows:

The Conference is confronted with a situation in the Far East which already involves human suffering on a scale unparalleled since the World War. Millions of men, women and children are homeless and on the verge of starvation. They will perish unless the Christians of the world rally to their rescue. If in this hour of China's supreme distress the Christian churches of North America rally to the help of the sufferers in China, they will give a demonstration of the reality of their own Christian character and will strengthen their witness to the Gospel of Christ which they profess and proclaim.†

In view of this situation, be it

#### Resolved:

- (1) That the Foreign Missions Conference recognizes that this is a primary responsibility which the Protestant churches of North America must accept as their own and to which they must devote unstinted energy.
- (2) That to carry forward the share of the Foreign Missions Conference in this responsibility the Conference appoint a special Committee on Relief in China with power to add to their number, this committee to report to the Committee of Reference and Counsel from time to time.
- (3) That this committee be instructed to cooperate in Canada with the National Committee for the Relief of War Sufferers in China and in the United States, with China Emergency Civilian Relief, Inc., the Federal Council of Churches of Christ in America and other interested groups in making and carrying out effective plans to enlist the support of the Protestant Christians of North America.
- (4) That the Conference urges all churches and mission boards in North America to do their utmost in responding to the needs of the suffering people of China; and with this in view, instructs the above named committee to approach the responsible church authorities to obtain effective action on their part by such concrete methods as a China Relief Sunday, use of denominational publications, utilizing the services of China missionaries on furlough and other plans to secure an early and generous response.

Outstanding messages were given at every session. The spirit of the Conference is revealed in the summaries of two of the messages. The first dealt with "The Newer Concept of the North American Missionary Program as Part of the World Project." Under the skilled leadership of Miss Sarah Lyon, the Conference faced five types of patterns which reveal the field as the whole world, with the Church of North America as a struggling unit in this world Church; this world mission of the Church going from East to West and not only from West to East; the new missionary as a servant "realistic, flexible, compelling, winsome"; "headquarters" not centering in North America as the home base but mission units

wherever needed, developed along lines to reveal the underlying motive of this world mission; cooperation not as graciously offered to the younger churches but as the inherent right of all groups. Miss Lyon closed by speaking of the need of these newer concepts of the world mission in order to meet the needs of a "world rocking on its base," and quoted from the bulletin of the Japanese Students' Christian Association of North America, "In the present hour of darkness, even patient, peace-loving people are apt to fall into victims of dark despair. Yet, every one who has made his or her deliberate choice with Christ must see through the present darkness the approaching dawn. . . . To lead men in the way of Jesus—a world project indeed, and how glorious that North America can be one unit in that world adventure."

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It is difficult in a few words to give a summary of one of the most deeply stirring messages which came to the Conference from Dr. Lyman J. Shafer on "What should be the bearing of the foreign missionary enterprise on world peace?" peace as a positive not a negative force; the building of a world Christian community to give recognition to the values of nations and races and to proceed not across but through national units. "As Christians we should seek not one vast world community of like-minded people but as a federation of states which for mutual advantage have given up the notion of absolute sovereignty for each nation and have accepted the principles of self-denial — the way of the Cross — that the abundant life for all may be realized."

Embodying the spirit of this message by Dr. Shafer, another resolution was passed concerning progress toward world peace.

The representatives from China and Japan who were attending the Conference and particularly the Nationals from China embodied in a remarkable way this spirit of love and Christian fellowship.

Dr. Mott and Dr. Warnshuis presented plans for the International Missionary Council at Madras, India (December 13-30, 1938). The theme will center around the universal Church as a Christian fellowship creatively cooperating in presenting an intensive evangel to the mind and heart of men everywhere. The delegates will come from practically all of the nations of the world, half of them being from the Asiatic and African churches and half from the churches of Europe and North and South America. The National Christian Council in each country is making extensive preparation in order that this Conference may be most significant in the development of the universal A call to prayer is going out to all churches throughout the world since prayer preparation is of the most vital importance in order

<sup>†</sup> In response to this situation, there has been formed in Canada a National Committee for the Relief of War Sufferers in China, in which the Canadian Red Cross Society and the Religious Bodies of Canada, cooperate. In the United States, while China Famine Relief, Inc., the American Red Cross, the Federal Council of Churches of Christ in America, the Foreign Missions Conference, and Mission Boards and other groups have secured and forwarded limited sums for relief, no adequate program has yet been undertaken. At the present time, a national movement is being launched by China Emergency Civilian Relief, Inc., which is being developed as a unified agency with the active cooperation of the Far East Committee of the Foreign Missions Conference, of the Federal Council and of other interested groups.

that the Conference may arrive at a united understanding of the Will of God and of the mind of Christ for the World mission of Christianity.

In the closing service of worship of the Conference, led by Dr. E. W. Wallace, Chancellor and President of the Victoria University of the University of Toronto, each delegate faced personally the responsibility of having been a delegate. "Our hearts have been burdened, our faith has been tested and yet our hearts have been warmed as news has come to us as to the ways in which God is moving in the hearts of men even in war-torn China. We have faced the glory of the expectation which lies before us." GERTRUDE SCHULTZ.

### THIRTY YEARS OF HOME MISSION COOPERATION

In 1908 three councils were formed to bring into closer cooperation the various Protestant Church bodies working for the advancement of Christianity in North America. These were the Home Missions Council, the Council of Women for Home Missions and the Federal Council of Churches of Christ in America. The first two of these interdenominational councils held their thirtieth annual meetings in New York City, January 9 to 12, to consider reports of progress, to elect officers and plan for the future. The secretary of the Home Missions Council, Dr. Wm. R. King, who for the past ten years has served the cause most effectively, has resigned because of ill health and has been succeeded by the Rev. Mark A. Dawber, for some years the able secretary of the rural work for the Methodist Episcopal Church. As Dr. Dawber said in his inaugural address:

"The great job (of Home Missions) remains for the most part to be done. . . . The vast army of the poor and needy, the influence of the liquor traffic, the new social security measures, the decrease in incomes due to the 'depression,' the problems of church comity, the unemployed ministry and the changing status in foreign language groups—all these and other conditions influence the Home Mission task today. . . . To date the work of promoting comity and cooperation has been for the most part in the realm of the town and country field. The next step is to see how far we can apply the principles of interdenominational cooperative service in the large cities."

"The City" is the topic for Home Mission study circles for the year 1938-39 and will be dealt with in the June number of THE REVIEW. It was especially noteworthy that the Mayor of New York, Mr. F. H. LaGuardia (a member of the Protestant Episcopal Church and a former interpreter at Ellis Island), addressed the conference on "Some Social and Moral Problems of our City and How We Are Seeking to Solve Them." This was a clear

and stimulating statement that brought new confidence as to the efforts of the City Government in promoting good living conditions, especially to the children of this metropolis of over seven million people, including all colors, races, languages, faiths and conditions.

Dr. Robert W. Searle, Secretary of the Greater New York Federation of Churches, gave a powerful address at the annual dinner on "The Missionary Challenge of the City." (We hope to publish this later.)

Much has already been accomplished in interdenominational cooperation and by church federations in many states, and in promoting evangelical work for Spanish-speaking peoples of the Southwest, as well as in other fields. Dr. Edward D. Kohlstedt, the re-elected President of the Home Missions Council, gave a stimulating address on the stupendous task before the Christian Church in America — to combat indifference, secularism, communism, crime, intemperance, vice and other evils by presenting Christ and His full Gospel, with all of its implications.

The Council of Women for Home Missions have been doing a remarkable work, not only by bringing women's boards and societies into closer cooperation, but in promoting Christian activity in behalf of American Indians and neglected Migrant Groups. The Executive Secretary, Miss Edith E. Lowry, and the various committees gave encouraging reports on many phases of the work carried on independently and in cooperation with the Home Missions Council. The President of the Council of Women for Home Missions, Mrs. Augustus Trowbridge of the Protestant Episcopal Church, succeeds Mrs. Millard L. Robinson of the Methodist Episcopal Church.

The Home Mission task of the churches in America is far from completed and will not be finished until every man, woman and child in this great continent has the opportunity to hear the Gospel of Christ, and has available the facilities for Christian training; and until it is far more difficult than it is at present to exploit youth, the laboring classes and the underprivileged, and until true Americans are solidly united in combatting the evils of intemperance, injustice, vice and crime and are honestly devoted to the worship of God, are winning men to Christ, and Christians generally are enlisted in His service.

If thou wouldst walk with me, Take up thy cross: I carried mine—is thine, then, heavier?

Step for step, I walk with thee:
Lay thy tired hand in Mine.
Love bore for this alone
The prints that press thy palm
That I and thou together mighest walk.

—The Calvary.

### From Confucius to Christ

By ANDREW GIH, Bethel Mission, Shanghai, China

N A LARGE room full of Chinese boys and girls a little lad of six was kneeling on a hard bench. He was obliged to kneel there until he could recite from memory the daily portion of several pages from the Confucian classics. He shouted the lines rhythmically at the top of his voice, though the words conveyed no meaning to him.

It was a bright, wintry February day when I started to school. In honor of the great occasion my mother bought me a new wadded coat and jacket. She combed my hair and tied a red string on my little queue. In my father's absence my uncle took me to the school, carrying a red blanket, candles and incense. On entering the school building I found a big room with 80 or 90 boys and girls, all reading aloud. The teacher, a man of about 50, with a ferocious-looking mustache, was told by my uncle to enroll me as one of his pupils. The red blanket was spread before the teacher, and on it I knelt and kowtowed until he raised me up. Then the candles were lighted and the incense burned before the tablet of Confucious, as I again kowtowed.

The other children stopped their reading to watch me. Then suddenly, in the silence, I was terrified by the teacher striking the table a resounding blow with a heavy wooden ferule. Instantly all the pupils began shouting out their lessons again. I was assigned to a table at which there were six students, four of them, unfortunately, my cousins! We soon formed a clique and were tormenting one of the other pupils. teacher discovered our mischief and made us choose between being struck with the teacher's heavy ferule or kneeling on our benches until our lessons were learned. I chose to kneel, but soon regretted it. The harder I tried to learn, the more nervous I grew, the longer it took to memorize and the sorer my knees became!

From early morning until late afternoon we did only two things—read aloud and learn to write. The children came to school as early as possible, some were there at day-break. The teacher was early too and was pleased to see the first arrivals, so eager for an education. While waiting for the new lesson to be assigned the pupils would recite past memory work—one or two whole books from cover to cover. The new lessons were taught indi-

vidually. One by one the pupils stood before the teacher with their backs to him and recited their old lessons; then the teacher would read the new portion to be learned, and they would return to their seats. The confusion of so many voices was at first very distracting, but I soon became used to it. A bright student could recite his lesson by noon, then in the afternoon he could receive a new assignment and thus make rapid progress.

We went home for luncheon but hurried back as quickly as possible for our writing lesson. First we had to make our own ink by vigorously rubbing a solid stick of ink around in an inkstand containing a little water until the liquid was of proper consistency. We had no pens but brushes made of sheep hair. At first we merely painted in characters that had been outlined for us. In the second stage we traced the characters on thin paper over the models written by the teacher. In the next stage we copied them freehand; finally we learned to imitate different famous styles of writing.

After the writing period we shouted our lessons again until it was too dark to see. Then the teacher dismissed us one by one in order to keep us from fighting on the street. With no exercise and no recess all day long of course the boys became very restless and would pester the teacher with excuses to leave the room for a few minutes.

This Confucian school was not really conducted according to Confucius' method. He had six subjects in his curriculum—poetry, literature, ceremonies, music, horsemanship, archery. This was a well-rounded training, not just dull memory work from the classics. With the passage of time the curriculum was divided into two branches, wen and wu, the literary and the military. Those preparing for official position took the literary course while those interested in national defense took courses that developed physical prowess.

In the literary course the student spent years memorizing the classics before he understood anything of their meaning. If he was bright, in three or four years he could memorize several books and be able to recognize more than 5,000 separate characters. Only then would the teacher begin to explain the meaning. This is still done in some Confucian schools. The student listens carefully to the explanation and then studies the passage

for himself; returning to the teacher he turns his back and recites what he has learned.

I spent five years in this school and, though frequently ill, I managed to memorize several books. Then my father opened a school. I supposed that there I could come and go as I pleased. How I rejoiced, for I thought the day of my freedom had come. To relieve the monotony of school hours I bought a little bird but my father took it away from me. I expected him to set it free, and had trained it to come back to me! But my father anticipated that and dashed the bird to the ground and killed it. I went on a "sit-down strike" and mother had to come in as peace-maker. I found that my father was no longer my father but my teacher! I had to go back to the same old life!

#### What Confucius Teaches

Confucius teaches us to be good citizens and good rulers. His teaching is very practical and materialistic and it is difficult to convert a true disciple of Confucius to any religion. The great scholars attack all religion as heresy and superstition. Confucianism divides society into four classes: scholars, farmers, laborers, merchants. Since Buddhist monks belong to none of these classes, they contribute nothing to the nation but are parasites. Hence they are despised. Four occupations are open to the Confucian student: fishing, wood-gathering, farming, study. These all aim at material benefits. As the monks do none of these, they are considered useless nonproducers. The Confucianist worships Heaven, but it is only a formal ceremony. Confucianism ignores the soul or spiritual life of man.

Later I discovered, as I learned more, that the teachings of Confucius are good for this life only. I found that Christ promises both "a hundredfold now in this present time — and in the world to come eternal life." Confucianism is negative, Christian teaching is positive. Confucius says, "Do not to others what you would not have them do to you." Christ gives the command positively.

As a Confucian scholar I had no use for religion. Then I entered the high school of Bethel Mission in order to learn. English. Since the Bible was taught in English I enrolled in that course and was greatly impressed with the Sermon on the Mount. Confucius says: "If you want to rule the nation you must settle your own house; to rule your own house you must set an example in your own life; to set a good example you must keep your heart right." He failed to realize that the heart of man is deceitful above all things and desperately wicked. The Confucianist is a moralist but he never condemns sin in the heart. On the other hand, Christ says that lust in the heart

is sin; and to call your brother man a "fool" is sin

I found that if we measure our lives by the Sermon on the Mount even the most moral Confucianist comes short of that high standard. Confucius teaches that we should return good for good, but Christ says, "Love your enemies, pray for those who persecute you." Confucius warns us to do no wrong but he says nothing about how to treat those who wrong us. Christ points the way out when he says that love covers all.

When someone asked Confucius about death, he replied: "I can't understand life; how then can I understand death?" There is nothing for the man's soul in Confucianism. We read in the Bible: "It is appointed unto men once to die, but after that the judgment." For truth, Confucius uses a word which may be translated "Word" or "Way." He says: "The Word cannot be parted with; if it can be parted with it is not the Word." The Apostle John declares: "In the beginning was the Word, and the Word was with God and the Word was God; the Word was made flesh and dwelt among us, and we beheld His glory - the glory as of the only begotten of the Father full of truth and grace." The one defines a principle; the other introduces us to a divine Person, who will give us the experience we seek.

Confucius said, "If this is the Way, enter in; if it is not, turn away." His followers have a mind for spiritual things but they seek without finding. Jesus Christ says: "I am the Way," and in Him we find the Way to life and God and our problems are solved.

Many uninformed Westerners say, "Confucianism is good enough for the Chinese; why teach them Christianity?" I will tell you why I forsook Confucianism to become a Christian. I found that Confucianism is only a human philosophy. Christ I found that which entirely satisfies not only my spiritual life but also my mind. Confucius says, "If it is not right do not look at it, do not listen to it, do not speak of it, do not do it." That sounds very good, but Confucius imparts no power to put that teaching into practice. My guilty soul cries out: "Yes, my Teacher, you are right; you want me to see no evil, hear no evil, speak no evil, do no evil. But I have done them all. I have sinned already. I find guilt on my soul. Is there any way out?" His teaching only adds to my despair, for he says: "If one has sinned against Heaven no prayer will accomplish its end." In the Bible I find great comfort in the promise: "If we confess our sins He (God) is faithful and just to forgive us our sins and to cleanse us from all unrighteousness!"

Confucius gives us his conception of God or the spiritual world in these words: "Respect the

spiritual beings or gods, but keep yourself aloof from them; this is wisdom." He knew no forgiveness for sin or no way to draw near to God; Jesus Christ, God's only begotten Son, revealed God as our heavenly Father. Confucius warns us to keep away from God; Jesus Christ tells us to draw near to Him and we may come to know His tender, loving heart.

When, as a Confucianist, I started studying the Bible, I knew that I came short of obeying the teachings of Christ. Under the teaching of Miss C. F. Tippet, I was convicted that I was a sinner needing salvation. I was told that Christ had died on the Cross for sinners and that He is the Lamb of God that "taketh away the sin of the world." I saw the Saviour on the Cross with outstretched hands and His compassionate voice calling, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Confucius did not die as a saviour and substitute for sinners, but I learned that "while we were yet sinners Christ died for us." Then my proud Confucian heart was softened and I was won to God through the wonderful love of Christ. I bowed my knees and for the first time prayed to God who so loved me that He gave His only begotten Son and had mercy on me, a sinner. The loving Saviour answered my prayer and I was received with assuring words: "My son, thy sins are forgiven thee; go in peace." My burden rolled away and assurance, peace, the joy of salvation, was given me.

Confucius says nothing of making lost sinners righteous, but God says that by Christ "all that believe are justified from all things, from which ye could not be justified by the law of Moses." In the court of Confucianism I would be a condemned sinner forever; there was no way out. But when I came to the bar of God, in the name of Christ, I found the Way of pardon. His law demanded, "The soul that sinneth it shall die";—"the wages of sin is death." But in love His own Son took my punishment on the Cross. I entered the court of God a trembling, convicted sinner; I walked out a free man, justified, righteous, through faith in the Lord Jesus Christ. And the righteous Judge on the bench had become my loving Father. I was no more treated as a condemned sinner, no more a foreigner, but was received as a son into the household of God. I was born again into God's family. Oh what joy and satisfaction I found in the salvation provided by the Lord Jesus Christ! No wonder the Psalmist cried, "O taste and see that the Lord is good." I would urge everyone to come and taste the joy of salvation offered through Christ.

The practical-minded Confucianist asks: "Is Jesus Christ a real Saviour? If we are saved by His death, did not Confucius also die?"

Yes, Confucius died and his tomb is in Shantung. Costly buildings have been erected on the site where sacrifices are offered to the great Sage. Visitors throng the place. His bones lie there, but that fact spells doom. He is dead. Can a dead man save a living sinner? Jesus Christ gave His life on the Cross, a sacrifice for the sin of others. He was buried, but the grave failed to hold Him. He who raised Lazarus, the widow's son, and Jairus' daughter, Himself rose from the dead on the third day. He who created life, and was not worthy of death, could not be held by death. He "brought light and immortality to light through the Gospel."

### Christ a Living Saviour

Jesus Christ rose from the grave over 1,900 years ago. God Himself gave witness to this fact; the disciples left reliable testimony; the whole course of history has been changed by this fact; we can accept the record. Christ was not merely a historical character like Confucius; He lives today. I have talked to Him and have received answers from Him. I have fellowship with Him and experience His love. He is living today!

A Chinese proverb says, "The world can be changed but human nature can never be changed." This is a hopeless philosophy. Confucius could reform, educate, give knowledge, but he despaired of human nature ever being changed. I know that Christ has changed my heart and has completely transformed my life. "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." This, as I can testify, is a blessed reality.

Forty days after His resurrection Jesus Christ ascended into Heaven, while his disciples stood gazing upward: There is nothing like this in the classics of Confucius. We have fairy stories in Chinese; but this record is actually true. We know that it is a fact, because when Christ went into Heaven He sent the Holy Spirit to carry on His work. Pentecost stands as a witness to the ascension of Christ. The Holy Spirit bears witness with my spirit that my Saviour is glorified.

Before Jesus went to the Cross, He gathered His loved ones about Him and tenderly told them that He was "going to prepare a place" for them and would come again and receive them unto Himself, saying, "that where I am, there ye may be also." The return of Jesus Christ is the blessed hope. When the dead in Christ rise the living will be transformed. In the twinkling of an eye we shall be in the presence of the Lord Jesus Christ.

There is nothing of this sort in Confucianism; no glorious future, no coming Kingdom. If Christian faith misses these great truths it misses the glorious promise of eternal life. Without these

fundamental truths, Christianity is not much better than a pagan philosophy.

Christianity has taken deep root in Chinese soil. The Gospel seed faithfully sown by ambassadors of Christ is springing up and bearing fruit. Many Chinese no longer look upon Christianity as a foreign religion. Christianity is making progress among a people with thousands of years of the practical, materialistic teaching of Confucius, because Christ offers not a new set of rules, a new philosophy, new ethics, a new religion, but Christ offers Himself as a Person, a Saviour. Christianity is Christ. We have religions enough. We have philosophies enough. But we are sinners and we need a Saviour. There are, roughly speaking, two hundred million Chinese who have never yet heard the Gospel. Oh, give us a gospel; introduce us to a Saviour who is mighty to deliver and who saves to the uttermost!

Many problems are confronting China; we need much help. But Christ is the solution to all these problems. Is it worth while to send missionaries to China? Christ said, "What shall it profit a man if he gain the whole world and lose his own soul?" If you should think Christianity a failure in China look at the thousands of young Chinese Christians who are going into the streets and into the villages, preaching the Gospel to their own people. That should put a ringing "Hallelujah" into the hearts of every Christian.

Our Lord's command, "Go ye into all the world and preach the gospel," is still a challenge to Christians, while one-tenth of the world's population is still unevangelized in China. The Chinese may not be head-hunters and cannibals, but they need Christ. There is a great field waiting, white to the harvest, calling young men and women to come with the Gospel of Jesus Christ which they themselves have found is the power of God unto salvation to everyone who believeth. Will you be obedient to the command of our Lord Jesus Christ: "Go ye into all the world and preach the Gospel to every creature"?

Confucius is a human teacher, not a prophet of God.

Confucianism is a system of ethics, not a religion.

Confucianism is a materialistic philosophy, not a spiritual revelation.

Confucianism offers reformation, not regeneration.

Confucianism recommends a philosophy of living, not the Way to Life.

Confucianism deals with man's relation to man, not with man's true relation with God.

Confucianism is a recipe for the present, not a new life for all time.

What Confucius and his philosophy lacks, Christ and His Way of Life supplies.

### INDIAN TRIBUTES TO A CHRISTIAN MISSIONARY

The late Dr. William I. Chamberlain made an abiding impression during his service in South India. A memorial service was held in Vellore on October thirty-first and a public meeting of the Indian citizens was held on November fourth under the chairmanship of the Hindu Mayor of Vellore. The well-deserved tribute was paid, not only to a great Christian missionary, but to the man who during his residence in Vellore rendered distinguished public service as Chairman of the Municipal Council, their term for Mayor. The Vellore citizens not only passed appropriate resolutions but they have launched the project to erect a library by public subscription as a tangible memorial to one whom they highly honored.

The Madras Mail, principal paper of South India, paid eloquent tribute to Dr. Chamberlain as the "Maker of Modern Vellore." The paper printed letters from two distinguished Indian citizens — Sir Mahomed Habibullah, a Mohammedan high in government service, and Sir S. Radhakrishnan, a Hindu, one of the world's most well-known philosophers, now Professor of Logic at Oxford University. Sir Mahomed Habibullah wrote:

"Dr. Chamberlain was almost my first and best friend in Vellore. There was no public movement in the District of North Arcot in general and in Vellore in particular which he did not either initiate or sponsor. It was my privilege to be associated with him in all his activities, whether social, educational, humanitarian or political. It may fitly be said that he was practically the maker of modern Vellore.

"To a magnetic personality he added the charm of winning manners and suavity of temper. His devotion to duty, and the high conception of the conscientious discharge of the responsibilities appertaining to it, had become an object lesson to those who wished to succeed or had aspirations in life. Having been his colleague on the Municipal Council (in Vellore) in different capacities, I can bear personal testimony to the contribution which he made to the civic life of Vellore.

"It was universally felt, when he finally left Vellore, that his departure would create a void which it would be hard to fill; experience proved that this fear was well-founded."

# Effective Missionary Appeals Today

By the REV. CLELAND B. McAFEE, D.D.

Secretary Emeritus of the Board of Foreign Missions, Presbyterian Church, U. S. A.

TWO definite lines of appeal are always needed at the home end of the missionary enterprise: for the dedication of life and for the dedication of resources; both appeals imply an earlier dedication of spiritual force. Experience shows that the money comes harder than the lives. Young people at this present hour seem to see in Christian missionary work a larger opportunity than their elders count it to be.

But what are the terms of appeal for either or both the youth and their elders? What can make the enterprise look so great and alluring to Christians that both life and money will be forthcoming?

In the recent past the appeal was predominantly double—the command of Christ and the need of mankind throughout the world. Has anything happened to change the force of that double appeal? Have new elements emerged which weaken the old appeal or that can make a stronger call than these? Can both appeals be reworded so that they may fit better into present-day moods?

Certainly nothing has altered the essential purpose of the missionary movement. There was no date nor any particular description of world conditions when the command of Christ was given, nor when at various periods the work was undertaken afresh. Neither the command nor history permits evasion nor compromise.

The methods of work must be suited to the conditions under which it is to be done. The New Testament gives no details as to what methods should be followed. It brings us merely the clearcut word of our Master in six verbs: Go, preach the Gospel, make disciples, teach, baptize into the triune Name, bear witness to Christ. To make this kind of work effective the continued presence of Christ and the power of the Holy Spirit are promised. How it is to be done, and what is to be the general outcome, we are not told. Our part is to do the work, with the promise of God's presence and power.

Recall the illustration of Robert Browning in his Prince Hohenstiehl Schwangau. The courier is sent by his master on an errand and is given adequate equipment. He is told to go a thousand miles to a certain destination and to do a definite errand. Then his own part begins. His master leaves it to him to rise early or late, take long or short cuts in the road, and many other details. But when he arrives he must give account of his faithfulness.

Just so

I have God's bidding to perform; but mind And body, all of me, though made and meant For that sole service, must consult, concert With my own self and nobody beside, How to effect the same: God helps not else.

It is not strange that from time to time we must stop and ask what are the best ways of doing what remains always as our task.

After all, missions continue to be a Christian movement and not merely a general humane endeavor. It is, to be sure, the most humane endeavor that humanity is now making, but it has its roots in something deeper than kindly impulses toward other people. There is no effective plea for missions which can be addressed to those who do not intend to be accounted Christians. If one really does not care greatly for Christ, he will not greatly care for Christ's call to service. One must "come" before one will "go." There is not enough "drive" in a mere humanitarian movement to carry one overseas on a mission for Christ, nor to keep one there after the first shock of repulse by those whom one means to benefit. Nor is there sufficient force in the social impulse to persuade men in general to maintain persistent and sacrificial giving. The motives for such a work must be powerful and continuous, not intermittent and impulsive. The appeal has to be made to Christians, not to grown-up Boy Scouts who are expected to do "a good deed every day," beautiful as that purpose is and fine as the habit is.

The question keeps recurring whether we ought still to continue to emphasize the dire need of the world and of each individual for Christ and the life He can bring—spiritual, moral, social, economic—or to stress instead the reconstructive programs of international peace, interracial understanding and the social justice. Are we seeking only to bring individuals to Christ for personal redemption or are we trying also to reconstruct the social order under which so many

wrongs are done and so much evil exists? Is it eternal life and Heaven we are offering, or are we seeking to establish the rule of God on earth?

It would be a narrowing of our conception of the Gospel of Christ if we did not answer the question with "both-and" rather than "either-or." The Gospel is adequate both for the individual and for all the world and is needed for both. Yet it is clear that missionary concern continues to be primarily with the earlier half of the question. So many agencies are now at work on general international and interracial programs that they are not in danger of serious neglect by good people, much as they still need to be pressed. Enough ought certainly to be included in the missionary appeal to make it very clear that the temporal earthly needs of men are of deep missionary concern. But the basic necessity for a new spirit in individual men and women is not emphasized as much as is needed, nor is the need of the individual considered today so much as it should be. This is a distinctive missionary task.

Missionary advocates must make room in program and appeal for those who are called to carry forward one phase of Christ's work for men, even though they may feel that the part to which they are called is so important as to cover the whole program. They may not welcome the more distinctly personal element we would emphasize, but we may welcome their part because it is truly part of the whole. One group feels that nothing is really of permanent value but individual surrender to Christ and personal redemption; another group feels that social reconstruction is most important and alone can justify the program. We can welcome both objectives for we can be sure that only spiritually reconstructed individuals can properly reconstruct society, and that when an individual is really reconstructed he will be ready to take his place as a rebuilder of the social order. Our Lord once warned His disciples against too narrow views of fellowworkers (Mark 9:38f), though He recognized also that there is always danger of affiliations which really vitiate His program (2 Cor. 6:17, 18). The issue is really not between the different parts of the program but as to their order—which is primary and which is logical outcome. Too many social developments and reformations have resulted from "preaching the simple Gospel" to allow us to count such work unimportant in the Christian movement. We must not reverse cause and effect; we must not try to produce the fruits of the Christian life while we neglect its roots. The missionary movement is concerned centrally with rootage, with cause, but collaterally it is also deeply concerned with fruits and with effect.

Much may be said about the downright and tragic needs which still mark the "non-Christian"

world. In some factors those lands merely share in these needs with the rest of the world; in some matters, non-Christian lands hold a tragic preeminence—in ignorance, in poverty, in social indifference, in callous neglect, in attitude toward women, in superstition, in unworthy and degrading human practices. In such particulars the "sending countries" are far beyond the "receiving lands." If need is to be measured in quantity, in lives affected, in weakness of corrective measures, then the "receiving lands" must be counted far more needy than the "sending lands." If it is insisted that dire needs still exist in all lands, the reply is a sad and unqualified admission of the fact, along with an earnest reminder that in some lands many great agencies are at work for the correction or alleviation of these evils and that in other lands such agencies are lacking or feeble.

Certainly we cannot expect any permanent concern for Christian missions if we do not look upon them as a means of supplying some real need. It is sheer intrusion if those to whom we go do not need what we bring. We do not take gifts of medicine to a family in full health nor offer food and clothing to a family fully supplied against the winter. If the religions of other lands are adequate, we need not present Christ to them. The appeal based on need is not invalidated, but it must be used in humility and love and never in arrogance or contempt. The facts assembled by Dr. Stephen J. Corey in his "Beyond Statistics," are too abundant to leave any serious question of the service of missions to meet existing need, need much too real to be dismissed by occasional or frequent instances of culture and advantage found among the people by these other lands.

Today we recognize the newly arisen need in the world for a unifying and mollifying spirit. When nations and races were safely distant from each other, their underlying defects made little or no difference. Today, when nations and races are in unavoidable contact, there must be either conflict or understanding. Some form of world brotherhood must develop, something that will make men everywhere try to understand each other and to work in fellowship. If it is asked whether there can be a world brotherhood, the reply is that there is one now — the Christian brotherhood. This is weak and ineffective in many places, betrayed over and over again by those who should be its staunchest supporters, but it is always present, checking its own violations, challenging its membership to fuller sympathy, shaming them for their failures. It is no weak plea for missions that it is the largest single agency in forming this world brotherhood, and that every man truly won to Christ automatically becomes a member of it. There is no short cut to its realization and it cannot be framed by legislation nor by treaties or leagues. It must be the outcome of the service of those who now follow Christ in seeking men everywhere to join the ranks of His followers. The process will be just as slow or as rapid as we make it, and its speed is measured by our faithfulness to this principal method of service.

Here is also the true basis for the much used idea of "sharing"—the feeling that we go to other lands to "share" our best with them. Of course we should learn what they can teach us; every missionary learns a vast deal from the land to which he goes. But on his main errand for Christ he does not go as an inquirer, wondering if perhaps he may learn something in the other land which will replace that to which he has given his life and for which he has gone out as a messenger of Good Tidings. If the people to whom he goes know something which he may well learn, much more does he know something which they may well learn and that is his principal errand — to give the knowledge of Christ and to start the vital influences which flow out from Him. We have no successful appeal to young people who are not committed to Christ as their Lord and Saviour, first and foremost. Their knowledge of Him and His truth will grow with the years, but its roots must lie snugly in the life of the missionary before he starts on his errand.

### The Appeal That Inspires Volunteers

Let the effort, then, be made to phrase the appeal of today in explicit terms. What have we to urge that will inspire the unreserved gift of lives and possessions?

- 1. The call to lay out life where many others cannot or do not go to help men. There is need at home—yes, and thousands of people are here concerned for its supply; there is need abroad—yes, and only tens of people, or none at all, are concerned. Where shall the one life be laid out, if one is free to choose?
- 2. The desire of earnest people in "mission lands" for help in removing hindrances in the way of their own people. The first missionaries went to foreign lands without being asked, simply because they were needed. No one now needs to go without being asked to meet needs, for these are keenly felt in all lands. The "man of Macedonia" has come out of the vision and will meet the right workers at the shore, sometimes alone and without a crowd of supporters, but ready to welcome men who will "help" him in making Christ known.
- 3. The opportunity in the name of Christ to assert the value of personality against the contempt or low regard of masses of men and even of many rulers. The Christian missionary is the prime believer in the value of men to whom he goes; he is no superior person going to inferiors,

but a messenger of One who claims all men for Himself.

- 4. Noblesse oblige—making some decent effort to share with those who lack them the undeserved favors of life which we possess. Christ is the great gift of God to us; who are we to let the gift stop with us?
- 5. The present wide ruin of life can be prevented by the new and renewing Spirit which Christ gives. If anyone doubts the ruin of life, let him look around; if it is ruined here it is ruined yonder, equally or more, and ruin hurts and brings death wherever it occurs. Certainly the ruin is as dire there as here and there are few to bring the remedy there.
- 6. The call to lay our Christian faith down alongside of world religions, in assurance that it will carry its own argument and its conviction of truth. The missionary movement does not seek to attack, as it does not adopt, these religions. The message and power of Christ merely gives men of this day what many of their fathers once had—some knowledge of God and of another and better Way of Life which they may accept if they will. Vital religions always have traveled, and races of men have accepted and followed new religions many times in history. It is no impertinence to present the Christian faith; if men of today find this faith better than the religion they have had, it is no more than their fathers did in accepting the faith they now have. After hearing an address in which the Christian faith was presented, a young Hindu said: "The speaker did not mention our faith, but if what he says about the Christian faith is true, our faith is not true." One religion does not reform another; it replaces
- 7. The call to advance the whole program of human unity. The human race needs to have all its parts brought into right relationships around the best which any part of the race knows. This lays the chief burden of world unity on the races that know Christ and His vitalizing and unifying power.
- 8. The call to bring relief to real need in many lines—spiritual primarily, but intellectual, physical and social as well. The first relief is generally brought to individuals, but it often leads to changing a whole social practice and to relieving need in a wide circle. It would not be impertinent to seek to relieve real need in the next street; why should it be impertinent to relieve the need in another land?

All this runs back to the fundamental assurance of Christ's desire as expressed in His commission to His disciples, and to the promise of His abiding presence. There is no successful appeal for life or money for this enterprise to people who do not know Him.

## The Dynamic of Philippine Progress

By the REV. ENRIQUE C. SOBREPENA, D.D., Manila

FOR four decades the people of the United States, through their government, have cooperated with the Filipinos in building a new Filipino nation. The best things of America have contributed to this development. The form of government of the Philippines has gradually been builded in the form of that of the United States. With it there has come into our life knowledge

and practice of those great principles of democracy which have helped the American people to grow strong.

We Filipinos are now guaranteed in our own Constitution the same rights of free speech, free press, free assembly, and free worship which we first enjoyed under the Constitution of the United States.

To the United States we owe also our system of popular education. In 1901 the American transport steamer Thomas brought to the Philippines a thousand teachers recruited from American colleges and schools of education. To them and to their successors we owe the large decrease of illiteracy — an illiteracy due to the fact that previously schools had been intended almost entirely

for the children of those in power. As education and understanding have spread, so we have advanced commercially, socially, and religiously. Upon our educated citizens rests the success, and even the existence of our republican form of government.

Our acquaintance with the Americans, who have husbanded their national resources to afford comfortable living conditions, has also inspired us to develop our rich natural resources so as to pro-

vide us more adequately with material benefits. As a result, there is now increased activity in the cultivation of hitherto untouched lands and the development of our great mineral resources. With increased wealth for the people, there should come better living conditions for all.

During these last forty years sanitation, hygiene, and medical science have greatly advanced

here.

The Rev. Enrique C. Sobrepena, D.D., is the moderator of the United Evangelical Church of the Philippine Islands. He came to America to represent the new church of his native land at the Centennial celebration of the Presbyterian Board of Foreign Missions. Dr. Sobrepena has been reelected biennially moderator of the United Church for five successive terms. He was also a member of the Constitutional Convention and he assisted in the drafting of the plan of government for the Philippine Commonwealth.

Born in Caba, La Union, he was baptized and joined the Evangelical Church while still attending

Born in Caba, La Union, he was baptized and joined the Evangelical Church while still attending grade school. Upon completion of high school and trade school courses, he served as a surveyor under the government. In 1920 he came to the United States and entered Macalester College. For two years he studied at Princeton Theological Seminary and took graduate courses in the University. He was graduated from Drew Theological Seminary in 1926. During his student days in Princeton and Drew he served as pastor of the Filipino Church in Brooklyn and was one of the founders and first president of the Filipino Students' Christian Movement, organized in 1923 during the Student Volunteer Movement convention in Indianapolis.

After returing to the Philippine Islands in 1926, Mr. Sobrepena became pastor of the United Church in Manila and taught in the Union Theological Seminary. When the Union College of Manila was organized, Dr. Sobrepena was called as president.

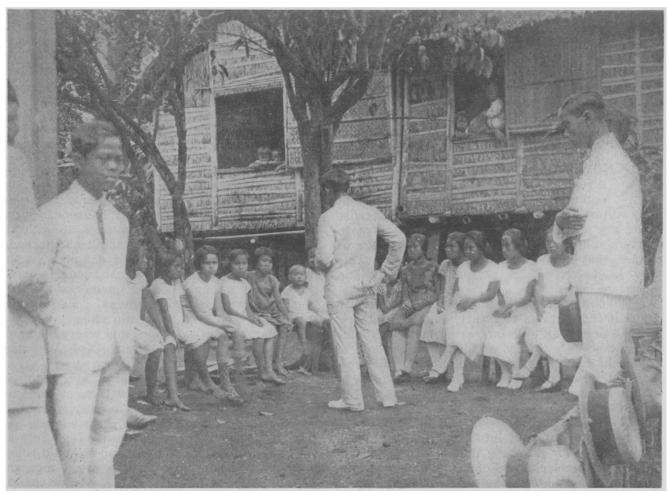
Dr. Sobrepena is a member of the board of trustees of Silliman University and the Union Theological Seminary, has served as executive secretary of the Philippines Council of Religious Education and is editor of the local official organ of the United Evangelical Church, The Advance.

the Filipinos today are generally healthier and sturdier than were those of a generation ago. Diseases which used to send thousands of people to untimely graves have now been brought under control. The epidemics of cholera, diphtheria, typhoid fever, and smallpox-the ravages of which were well known to the older generation — are no longer feared as formerly. According to a report recently made by the Philippines Health Service, smallpox — which used to take toll of so many lives, to say nothing of marring the features of large numbers of people -claimed not one victim last year. As a result of this scientific knowledge and other factors for the strengthening of physical life,

Consequently,

the Filipino is much better prepared to take his part as a citizen.

But the most significant contribution to our people has been made not by the government or by commerce or by medicine, but by the evangelical churches of the United States. We Filipinos, as a people, had not been without some knowledge of the Christian religion. Spain, as a colonizing power, brought to her subject peoples the institutions and doctrines of Christianity as she believed



EVANGELICAL STUDENTS, AS VOLUNTEER TEACHERS, CONDUCTING A CHRISTIAN SUNDAY SCHOOL IN A VILLAGE IN THE PHILIPPINES

them. But religion, as we knew it before the coming of the American missionaries, did not play an important part in the transformation of the individual lives and in the vitalization of social progress. The presentation of Jesus Christ by the messengers of the Gospel as an actual, purposeful reality for the release of men from the bondage of sin and selfishness—preparing them for the life that is to make them veritable assets in their communities—has made the life and teachings of Christ truly vital factors in our national progress. The evangelical missionary work carried on by the representatives of the American

churches has succeeded in drawing together Filipino men and women who believe in the teachings and the power of Jesus Christ. They are thus brought into a virile fellowship fired by a common purpose — that of making individual and social life thoroughly Christian.

With the continued help of the older and stronger churches of America, we believe that the Evangelical Church of the Philippines will grow in strength and usefulness, accepting Jesus Christ as the dynamic force for the saving of individual lives, for sanctifying social institutions, and enriching all human relationships.

"During my ministry for nearly half a century I have tried to keep abreast of modern developments, and to keep in touch with modern knowledge, but through all the years I have carried on what people call an "evangelical" ministry. I do not see that historical criticism or scientific discovery or the new psychology invalidates in the slightest degree the central and essential Gospel that God was in Christ reconciling the world to Himself."

J. D. Jones, Bournemouth, England.

## What a Missionary Knows

By GEOFFREY W. ROYALL, Tientsin, Shantung

Missionary of the Church of the Nazarene

"KNOWLEDGE, like religion, must be 'experienced' in order to be known," Whipple reminds us. There are many things that only editors know—and they won't tell! Likewise there are some things known only to doctors, to pastors and to mothers. I would tell the saga of things that "only a missionary knows." This knowledge comes from personal experience and not from books.

The young missionary knows what it means to literally bid farewell to father, mother, brothers, sisters, and to an ever-increasing host of friends and set his face toward an alien heathen land to which he has not even been invited. The prospects of furthering his education, the thoughts of becoming successful in business, the possibilities of building towers of friendships (the foundations of which have already been laid in youth), the idea of fitting naturally into his place in a modern civilization—for all these things to be suddenly wiped off the blackboard of life is no easy thing.

A missionary knows the sudden jarring impact of a heathen land. No one invited him to come! He has been thinking white ever since he first looked into the mirror. Now his thinking must be in terms of black, yellow or brown, depending upon the land in which he labors. His mother tongue must now be painfully switched over to the staccato of the Kingdom of Kimonos, the singsong of the Dragon Kingdom, the gutteral language of the pigmies or the mellifluent rhythm of the Spanish-speaking lands. He must master this new language, not that his pockets may be soon lined with silver, but that the King's crown may be provided with adequate gems!

The abrupt change in climate and its inevitable reaction upon the body, the natural mental strain that comes in the transition from the customs of one nation to another, the resultant embarrassment that follows his first efforts to speak an exotic language—all these are among the less significant potpourri of experiences that make up the background of the young missionary's novitiate.

Home-sickness is a common ailment among new missionaries! To be surrounded year after year by superstition and darkness, the lack of Christian fellowship that you take so much for granted in the home lands, the responsibility to ageing parents on the white side of the world — these things are forever greedily sapping the vital energy of the missionary, generally unconsciously, for his mind and time are too taken up with his immediate tasks to stop and think about them!

Did you ever bury a son or daughter in the jungle of a pagan land? No? Missionaries have. Have you ever fought wicked spirits and matched your wits with Satan's minions? Missionaries have! Did you ever walk into villages where a white man has never stepped and where the name of Jesus has never been uttered? No? Well missionaries have—and are still doing so.

The missionary knows what it means to say goodbye to his children, to leave them at home for education while father and mother return to heathen lands to help civilize, help educate and help save someone's else children! Drop into almost any college and you will find splendid young men and women whose parents are a thousand leagues away on mission fields. Neither parent nor child considers his an unnecessary or unwilling sacrifice. This they do for Christ's sake. These are among the things known to missionaries—and their children.

In the business world the basis upon which a man is paid a salary depends, generally speaking, upon his ability. The better his education, the more skilled his hand and the richer his experience will mean that he can demand a larger remuneration for his services. The clergy, generally speaking, receive their emolument according to their qualifications and experience. An older pastor will generally command a larger church and income than his inexperienced contemporary. On the other hand a gifted young minister may be placed in a better parish than an older man. The remuneration of the missionary does not increase with his efficiency and experience and does not depend on the size of his parish. The missionary who is appointed to the superintendency of a mission field receives larger responsibilities, more criticism, more sleepless nights and a greater demand upon his pocket—but nothing extra in it! Yes, the missionary is reimbursed in spiritual rewards—not in dollars!

The missionary knows what it means to have

to combat the unwholesome influence of fellow countrymen on the mission field. For instance, a well-known tobacco company has as its slogan here in the Orient: "A cigarette in the mouth of every Chinese within three years!" While two thousand coffins are piled within the vicinity of the Temple of Heaven (the execution ground) outside Peking, waiting to house the bodies of unfortunate opium addicts and pedlars who may be executed this year, our so-called Christian nations (one of which was originally partly responsible for the introduction of opium into China) thrust out their minions with a milder form of poison to take its place! Big self-seeking oil companies force up the price of gasolene and its by-products and gain a monopoly over a trade that could otherwise sell its goods at thirty per cent below the present figure and still make a profit. The inroad of unwholesome twentieth century films with the resultant lowering of social and moral standards, is also among the galaxy of evils which make up the missionary's environment.

Remember, a missionary has to keep the Stars and Stripes or the Union Jack from being dragged in the dust of international misunderstandings, as well as his primary task of keeping the banner of the Cross flying high and unsoiled. He is, as a rule, the first pioneer and the first ambassador to the pagan lands. Trade, commerce and international relationships follow, rather than precede, the footsteps of the missionary.

How far can the Christian apostle to the heathen lower his standards without compromising? How can he keep a clear conscience and yet permit certain heathen customs to continue even after a family has embraced Christianity? A new convert's plurality of wives for instance. These intricate problems and perplexing questions and their answers are known only to the missionary.

Often a missionary knows what it means to dwell continually in the midst of a bandit-ridden, war-torn, famine-stricken land, where the toil, tears and triumphs of years may be apparently swept away in a day. (The writer has just returned to Tientsin from an enforced 2,000-mile trip to the interior. He went against the wishes of his Consul and in a period of forty-five days bumped directly and indirectly into war, floods, earthquake and plague! The last seventeen days were spent in quarantine on a British ship off the coast of China under the surveillance of the almond eye of Nippon. Cholera had menaced the ship on its way from Shanghai and it broke out before the boat reached Tientsin. Three passengers died of the disease.) There are few, if any, missionaries who have not at some time or other been pilloried as "foreign devils" or whose own every-day customs have been mistaken by the natives as barbarian gaucheries.

What should be the attitude of an evangelical missionary in Spain or China today! He knows far better than any war correspondent just who is in the right and who in the wrong. How often does his righteous indignation clamor for expression, only for discretion to step in and become the inevitable better part of valor, lest his tongue betray his legitimate disapproval of the powers that illegitimately be! How often does the missionary sit upon a hypothetical fence and keep his mouth shut, for his garments must never smell of politics. His ministry relates to the soul rather than to the rice bowl. To express himself in favor of either party would be to place himself between the Scylla of offending the people that he has come to help civilize, educate and save and the Charybdis of provoking the powers that be.

### Disappointments and Ecstasy

A missionary knows the keen disappointment of passing through sometimes a whole year without receiving a letter from those whom he counts among his dearest friends. "Of course we'll be writing to you every month," was their glib promise in farewell. They have not forgotten you (oh no!) but they just don't think to sit down and write you a real newsy letter. They prefer to give their nickle to Wriggley Junior instead of to the Post Office! To one far from home there is no emptiness like that of an empty mail-box. Read that again.

What are the emotions and impressions of the herald of the Gospel on his return to the Occident? Only the missionary knows. Perhaps his mother or father died while he was on the mission field and will not be there to greet him. He has been a royal ambassador of good will (without portfolio!) to the courts of the heathen as well as an evangelical envoy with insignia from his church. Only those vitally interested in his going will be on hand to greet him on his return.

The advance of modern civilization since the World War has been so pronounced and rapid, that the missionary of today, who returns to the homelands after an absence of only five years, will discover more changes than his fellow minister of twenty years ago who returned after an absence of ten years! Time marches on—the modern missionary must keep pace as best he can.

For the first few weeks at home he will feel lost. His clothes may be out of date. His English vocabulary will in all probability need definite attention. The threads of civilization must be taken up where they were dropped. Calloused society is suspicious of him. His body will be weary and his mind tired yet, following a few months of relaxation, it will be his privilege to spend the remainder of his furlough in deputation work.

Then, rested, more or less, he will return to the land of his ambassadorship.

There is one more thing that is known only to the missionary. It is the unspeakable ecstasy that fills his heart on seeing the Light of the Gospel break in upon men who were born and who have lived their lives in darkness. To see heathendom light its spiritual candle at his lamp without depriving him of any flame—yes, this is the time when dollars are cheapest and spiritual diamonds are the rarest!

If you, reader, are one of those who have only an effervescent, spasmodic interest in Foreign Missions—and they are a plethoric tribe—then go back and look for your cross! Your prayers and your gifts are like your interest—sporadic, inconsistent and therefore not to be depended upon. Alas, mere interest is like the proverbial railroad time-table, a woman's mind, the weather—subject to change without notice! General interest may speak all languages and act all parts but it carries no load. Mere interest has the security though not the virtue of principle. It is too much like the

tide that ebbs and flows or as the moon that regularly loses its face once a month!

Let a legion of missionaries (modern but not modernistic) scattered along a score of far-flung battle fronts, and upon whom the sun never sets, challenge you to barter your "interest" for a real genuine "burden." Interest is extrinsic, a genuine burden is always intrinsic.

These, then, are some of the things that "a missionary knows." Think well upon them, add to them the call and claim of the Christless multitudes and the dynamic commands of our Lord—and then be lethargic if you dare!

Today—send us more "oil for the lamps of China," more spiritual nurture for young Mother India, more doctors and nurses for the "Black Ward in the World's Hospital," and more light for the Kingdom of Kimonos.

Tomorrow—we will share with you these "diamonds in the rough"; polished by the power of the Spirit, with your own hand you may set them into the crown of the King of kings.

# Missionary Pioneering Today

By KENNETH G. GRUBB, London, England Survey Department, World Dominion Press

**7HAT** is a pioneer? This question, like most which raise a problem in definitions, is not easy to answer. There are pioneers of trade, as well as pioneers of ideas, of exploration, and of evangelization. When a soul detaches itself from the complex activities of its time, when amid the maze of committees, institutions, preoccupations and criticisms of the day, a soul asserts its freedom and plunges far away from its own environment, then the pioneer spirit is born. When that soul has realized the sum of its attainments, when it sinks back into that background from which it arose, when the fruit of its initiative has been gathered by the institution out of which it was born, a pioneer achievement ends, and the second stage begins—that of development and consolidation.

Some such conception would probably cover the various uses of the word pioneer. The missionary is concerned with evangelization, a living vibrating process, which is ever claiming new leadership, new methods, and which ever leads onwards to new horizons. The pioneer is always breaking new ground and is working for the future. His

world has no frontiers except those which he seeks to abolish. He admits no defeats and is satisfied with no victories—except the last. The pioneer spirit shows a genius for breaking bounds.

The missionary pioneer has led the advance of Christianity into the non-Christian world. This has been such a distinctive service that many associate the word "pioneer" almost exclusively with the attempt to reach unevangelized fields with the Gospel of Christ. Some missions have been founded almost wholly on a pioneer policy: they have not wished to undertake the upbuilding of the Church. It is obvious that, unless the pioneer has himself failed, his scope is limited. Today, there are not many well populated regions where the Gospel has never been preached. The whole world has, in the main, been covered by a network of missions, Roman Catholic and Protestant, which have created churches and congregations in many thousands of places. Such occupation is gravely inadequate, but the remaining task can hardly be called a pioneer one.

It is necessary to distinguish between "closed lands" and the real pioneer task. If the Gospel

has not been carried into certain areas like Afghanistan or Tibet, it is not because the Church has not borne these lands on its heart, but because there are artificial obstacles to evangelization. In such cases the challenge wears the air of a pioneer task, but is actually of a different order. It is generally useless for a small mission to send out one or two inexperienced men to sit down indefinitely on the borders of these lands; indiscreet action puts the real advance even farther off. In these cases there is no open door, but there is a call to prayer, which may be as effective in America as in northwest India. This problem, in any case, is not one for inexperienced men. It seems absurd to put the more poorly equipped men to work on the most difficult task, if we are not to expect failure. The highest wisdom, experience and devotion are needed when the obstacles are greatest.

The pioneer task, in the old meaning of the words, is limited. The writer can remember, hardly a decade ago, making a journey of nearly six months without passing through one mission station, but such areas were very sparsely populated. Does this mean that the greater part of the population of the world is really evangelized? Unfortunately, No; this is far from being the case. The christianization of the world is like an incomplete mosaic. All over the map there are scores of small pieces of varying denominational colors; between and among them there are very many gaps where other pieces are needed to complete the pattern. These gaps cannot be filled up by a piece of any color, by some new mission planting itself anywhere in cheerful faith. effective results it is essential that the denominational pattern, when complete, should at least present some degree of harmony. It is, therefore, necessary that the completion of the task should be carefully considered in its relation to the existing and adjacent churches. The zeal of those who diligently pore over the map to see where a new mission can by any means be dropped down may be admired but not commended.

This does not mean that the day of the missionary is over. A great need of recruits is felt by almost every mission. In such a country as China hundreds of new missionaries are required. But the place of the missionary will, in the future, be modified. There is some difference of opinion here, which arises from the different conditions in various lands. In many cases the missionary can still do work, if not of a pioneer nature, then approximating to that. He can take the lead in opening up new districts, in establishing new congregations, always in cooperation with the local church and in such a way that when the pioneer stages have been traversed the new congregation can find fellowship among the existing ones. In other

cases, the best pioneer evangelists come from the Church itself, which, by its intimate ties with the life of the land, is better equipped to undertake the occupation of new areas. The place of the missionary will then be behind the front line, counselling and aiding, giving his time, perhaps, to the training of evangelists, and to that unobserved but constant service of love which is the essence of fellowship.

This means that there will not be the same demand in the future for the special type of pioneer missionary who has been so useful in the past. It is notorious that pioneers are often difficult to live with; they are angular people; they are accustomed to facing critical situations entirely alone and to finding unusual solutions for totally novel problems, and that on the spur of the moment. These defects are those of their qualities. The present-day situations do not demand less initiative, and do not offer any the less scope for personality. But they generally call for wisdom, for the cooperative spirit, for patience, sympathy and understanding in an unusual degree. They often suggest a reversal of our sense of what is important and unimportant; if rigid organization, efficiency, and the like represent the ideal of good missionary work, then the sooner the ideal is abandoned the better.

It may be doubted whether a consciousness of the changed situation has fully penetrated the outlook of those training institutions which have mainly prepared missionaries of the pioneer, evangelistic type. At the same time it is difficult to agree with the implication of "Rethinking Missions" that only men of exceptional intellectual ability should be sent to the mission field. Such men, in any vocation or profession, are rare, and in any event are by no means always the best representatives of a cause which calls for devotion of the heart as much as skill of the mind. The demand of the present hour is not so much for men of this type, as for men of simplicity and strength of character who have the courage to refuse popularity, abjure the temptations which accompany influence. They will decline to spend time on any activities except the simplest, which are nearly always the most difficult, being for this reason the most neglected. Sympathy, humility, sacrificial living and unswerving loyalty are indispensable to the modern missionary. Unless he is loyal, how can he expect to be of any service to a Church which, as in the Far East today, is faced by grave tests of faith, wisdom and courage?

Far from admitting any spiritual laxity, the present situation demands an immense increase of spiritual power. The lonely pioneer is of necessity cast upon God; he has no other resource, and no other hiding-place. The artificial conditions of civilization, along with accessibility of friends and

numerous available channels of help and support bring a greater temptation to look elsewhere than to God alone for inner strength and power of endurance. It is strange to meet missionaries who are unhappy if the wireless is not functioning clearly. The old pioneer conditions did at least throw a man back upon God; the writer has found few things so spiritually beneficial as being lost. The starving find God in a way in which He is rarely known by those who have never known want. This sense of the utter indispensability of God, of the impossibility of any real help except from Him, needs to be restored to the whole missionary enterprise.

Furthermore, every age is constantly offering its pioneer problems. Every age brings the Church grave challenges, in the face of which the attitude of the majority is either silent acquiescence or the voting of resolutions. But a resurgence of iniquity, under polite modern forms, is not to be met by resolutions but by resolution expressing itself in action. Someone must detach himself from the main drift of popular opinion, stand out, be made a fool and called a fanatic: he is a pioneer. In every age some grain of wheat must fall into the ground and die; someone must be crucified in order that by death life may acquire meaning, and words be convicted of their futility in the face of the deed.

In order to relate the work of the pioneer to the progress of the Church we must consider his functions more closely. The pioneer is, in a sense, a solitary representative of an order that is to be. He enters a new province with the Gospel exemplifying in his own person the new life that is to come. In his own life and message he clears away a mass of corruption that has come to be called a social habit. He therefore stands for a new order at present composed of one individual. He can do this because he is constantly compelled by an internal necessity which is nothing less than an identity of life and action. He has to make a movement out of something which, either by acquiescence or definition, has become a halt. He puts the whole essence of his faith and life into action in his own field.

But his field is also the field of the Church itself—the world. The Church, although a divine society, is in its human aspect the medium of intercommunication through which individual Christian souls interact with one another. It is Christian individuals that make Church history. It is the duty of the Church to provide the back-

ground, environment and support through which alone the pioneer's initiative can be fruitful, and without which it will be both as spectacular and as useless as a meteor in the night. To the Church, as such, the majority of the great reforms, the majority of the great missionary advances have appeared unrealizable. It has required the pioneer to break down the barriers, to destroy the vicious circles, and "to build above the deep intent the deed."

The elements of solitude and uniqueness belong to all pioneer acts. This solitude is not always external, it may be a loneliness of the heart. Alone, the Saviour moved to his appointed doom; alone St. Paul heard the Macedonian call; alone Luther stood before the Emperor at Worms.

I hear a voice you cannot hear
Which says I must not stay;
I see a hand you cannot see,
Which beckons me away.

The pioneer's act is also unique: it can never be repeated. Some things can only be done once: Columbus discovered America and no one else can do it; Edison invented the phonograph and no one else can invent it. It is the privilege of the pioneer to do the unique act, which cannot be done a second time.

It must be our prayer that the indigenous churches of Africa and the East will also have their own pioneers of thought. They must face their own spiritual and intellectual problems, and their own pioneers must emerge in order to solve them. Oliver Wendell Holmes divides thinkers into three classes: there are the original thinkers; there are the retailers of these men's thoughts, who are generally equipped with profound speculative powers; and there are the re-retailers who popularize and illustrate. The first class are the true pioneers of thought, and we must pray that the Churches of our day may possess them.

It must further be our prayer that the "younger Churches" may have spiritual pioneers, men whose very presence in the congregation reveals the restlessness of a spiritual Alexander, ever sighing for new worlds to conquer. They must be men who can call the fainting back to God, who can inspire the Church, and declare the whole purpose of God in and through His people, who can freely face and accept responsibility in a constant assurance of the love of God. Without such consecrated spiritual pioneers, we may well despair of the outcome of our missionary work.

# The Foreign Missionary of Tomorrow

By REV. J. LOVELL MURRAY, D.D.

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ISSIONARIES should be weighed, not counted," said Dr. Gustav Warneck over thirty years ago. That wise and learned missionary scholar was speaking in a time when the Christian missionary force throughout the world was being widely discussed in terms of its numerical proportions. The quality of the workers was not stressed as it is today. The Laymen's Missionary Movement was then presenting its challenge for the complete occupation of unevangelized lands on the basis of one missionary to every 25,000 of the population. The needs of each field were presented largely by calculating the number of persons that made up the average "parish" of the missionaries working there. A similar emphasis had already characterized the recruiting appeal of the Student Volunteer Movement. This was true especially of the first few years of its work, when the effort seemed to be mainly one of mass production.

The last quarter of a century has seen a decided shift of attention from the quantitative to the qualitative element in missionary personnel. The World Missionary Conference at Edinburgh in 1910 chose the Preparation of Missionaries as one of its eight major themes. In line with its recommendations the Board of Missionary Preparation was established in North America and the Board of Missionary Studies in Great Britain; and the questions of the selection and training of missionaries have ever since received a generous amount of attention in these and other "home base" countries. At present, in anticipation of the Madras meeting, a committee is working under the chairmanship of Professor D. J. Fleming on "The Future Task and Preparation of Missionaries." A particular evidence of this growing interest is found in the facilities that have multiplied for the specialized training of candidates and of missionaries on furlough.

In recent years the questions of quantity and quality have both been brought into the front of missionary thinking by reason chiefly of two factors in the "receiving countries." One is the increased competency and self-reliance of the Churches in those lands. They are recognizing in an impressive and practical way that the responsibility for the evangelizing of their countrymen and

the development of their churches rests largely on their own nationals. The other is the percolating into those churches of the intense spirit of nationalism which is abroad in their countries and which resents the leadership of foreigners. These factors, which have brought some perplexities as well as much rejoicing to the missionaries on the field, have been having their effect too in the "sending countries." One of the reasons for the sag in the missionary interest and response of church members is undoubtedly the attitude which says, "Why continue to harp on the question of missions? The Churches over there are now in a position to deal with the situation. And besides they don't welcome our missionaries as once they did.'

Are our missionaries still needed and wanted? When the then Educational Secretary of the Student Volunteers, Dr. Milton T. Stauffer, went to the Jerusalem Meeting of the International Missionary Council in 1928, this question was ringing in his ears. He had been hearing it in the colleges on all sides. He got what light he could at Jerusalem and on his return wrote to prominent representatives of the younger churches, many of whom had been present at Jerusalem, asking for their frank opinion on the matter. A summary of their responses as published in a small volume. "A Call for Colleagues," records all but unanimously an affirmative answer, although with qualifications as to the kind of missionaries wanted. The opinions of these eminent churchmen of the Orient and Africa not only had weight in themselves, but they also qualified as a cross-section of the sentiment of their fellow-Christians.

Has that sentiment changed in the interval? Is it generally true that our missionaries are still desired by the younger Churches, and if so, are they wanted in decreasing or increasing numbers? This question gives rise to two others. For what tasks are they now needed? And what attitudes and equipment should they bring to the tasks? These questions are obviously of basic importance in our missionary plans for the future and in our current missionary apologetic and appeal.

Like others actively engaged in missionary work at the home base we have been trying in our school to gauge the sentiment of the Churches in the field on all of these questions. We have made use of correspondence files, of books and periodicals, of field reports, of National Christian Council documents, and particularly of the judgments brought by several scores of missionaries each year from many parts of the mission world. The concensus of opinion gathered from these sources has been abundantly confirmed by three bishops, all of them Orientals, whom we have interrogated within the past fortnight. They were Bishop P. S. Sasaki, of the mid-Japan diocese, Bishop P. Lindel Tsen, of the Honan diocese in China, and Bishop V. S. Azariah, of the diocese of Dornakal, Chairman of the National Christian Council of India. All three are trusted and experienced leaders of the indigenous Church, with their fingers on the pulse of Christian sentiment in their respective countries.

### How Many Are Needed?

Our first question was: In what numbers, if at all, are our missionaries still desired? "Desired? Why by all means," they replied at once, apparently surprised by the question. They had no yearning for an avalanche of poorly furnished and ill-adapted workers; but they felt strongly that the numbers of suitable missionaries should be increased largely and promptly. Bishop Azariah pointed to the mass movements in India and to the bewilderment of the Church there as it faces the problem of shepherding and instructing the tens of thousands who are coming into its membership yearly. And back of these, are rank upon rank of these same depressed classes moving out of Hinduism, they know not whither. Islam is ready to absorb them. Sikhism is ready. But the Christian Church is handicapped because its capable personnel already is enlisted almost to the limit. More missionaries are urgently needed to develop teachers of Christian truth.

Bishop Sasaki said that missionary work hitherto had been mainly for middle-class people in Japan, and he pleaded for a large corps of workers from the West to give special attention to the upper classes and to the rural population. Bishop Tsen stated that the Chinese Church "would like to have as many new missionaries as the Western countries will allow." Only rabid nationalists would discourage their coming. Bishop Azariah spoke similarly for his country. "The Indian Church has a real knowledge of a real need and sees greater opportunities in the future than it has ever faced and therefore desires a continuous flow of missionaries." All three agreed that the missionary's effort must always be to make himself dispensable in his district by his training of nationals. But they also agreed that so long as there are unoccupied areas, or so-called occupied areas where in large districts no Christian witness has yet been given, or where there are certain classes of the population unreached by Christian effort, the combined resources of the older and younger Churches must be enlisted; and therefore that the missionary force should not only be made up to its pre-depression strength but be increased still further—and that without delay.

### Why Are They Needed?

Our second question was: For what special tasks will missionaries be needed in the years before us? This is a subject to which much careful thought has been given recently and on which much light may be expected from the Madras meeting. The tasks will of course vary in different fields. Readers of THE REVIEW are familiar with a number of special demands which in general seem to be made by the changing conditions in which missionary work is done — demands for literary workers, religious education experts, specialists in industrial problems, in social service, in rural betterment, in youth movements, in women's work, etc.

The bishops quite agreed with these calls for specialized attention. Doubtless, although the subject was not discussed, they would appreciate the values to be derived from a limited number of short-term workers and also from brief visits by outstanding specialists, such as the visit which Professor Luther A. Weigle recently paid to China in the interests of religious education. But they touched only lightly the matter of "specialists" and talked rather of certain branches of Christian effort to which some concentrated attention should be given in the future. Bishop Sasaki emphasized rural evangelism. Necessary as it is to adjust our programs of education, medicine and literature to the actual life of the country people, he regards evangelism as needing foremost attention. So also in social welfare work. Japan is giving a large attention to this problem. The missionary who comes as a specialist may easily be just one more social worker. His contribution should be distinctive by being thoroughly Christian, a phase of evangelism, and should be in close connection with the Church. The Bishop pointed out that Japan is also well equipped with state schools and colleges. The justification for the Christian institution hereafter will be its effectiveness in building Christian character and this must be its determined effort. The result can be best attained if a boy or a girl can pass through the whole educational process-primary school, middle school, college—under such an influence.

The Chinese situation, in Bishop Tsen's view, calls for a uniform adaptation in medical, educational, and evangelistic work to the changing times. He mentioned religious education and

rural work as calling for missionary specialists, but added that looking ahead he saw in all the regular lines of service large opportunities for any missionary workers who would be sent out by the older Churches.

Bishop Azariah felt that in India all missionaries should consider that for the immediate future their primary task is to strengthen the Indian Church. Nothing will invite their energies more than the training of pastors and lav workers to care for the great ingatherings of today and tomorrow. He stressed the need for lay workers. In his own diocese there are no longer any paid Church members are told that if evangelists. they are Christians they will be evangelists. But they need training; and here the missionary can and must help. He referred to the new movement of caste people towards Christianity and pointed out that caste women will not learn from men. Women missionaries are urgently needed to witness to them and to train women to do evangelistic work among them. He had just appealed to the C. M. S. for more women to meet this need. And he added with emphasis that all the Indian lay workers, and the pastors and teachers also, "are needing the inspiration which the Western Churches can contribute out of their centuries of Christian experience." This statement suggests that the missionary should help the young Church, while achieving indigeneity, to appreciate and to retain its connection with historical and ecumenical Christianity. And again he spoke of "the pioneer work to be done in unevangelized areas and in the yet untouched communities in evangelized districts"—a work in which the missionary has a large part to play.

### What Kind Are Needed?

The third question was: What manner of men and women must they be who can effectively discharge these various tasks in the near future? The bishops were of one mind in regard to certain basic qualifications. First among the categories of fitness they placed a deep personal experience of Christ that impels to witness, and with that a substantial knowledge of the Christian Scriptures. They felt that denominational views of doctrine and church organization were of quite minor importance as compared with "an unshakable faith in Jesus Christ." They realized too that mental strength and alertness and adequate preparation were never so greatly needed as now. And each of them naturally included among necessary qualifications an equipment for the special tasks of which he had previously been speaking. For example, Bishop Azariah was insistent that the missionary of the future should be qualified not only for personal and public evangelism but also for

giving instruction in Christian doctrine and in regard to the Christian Church. He must be prepared to give his life to the Indian Church. "He should say a thousand times before coming to India, "The Church must increase; I must decrease." And if he is to be the teacher of teachers in the young Church he must be well prepared. Bishop Sasaki, in referring to the same thing, used the expression "the pastor of pastors." The same bishop said that most missionaries of the future, so far as Japan was concerned, should be specially qualified to work either among the upper classes or among the country people.

It was Bishop Tsen who had most to say on this third question. He mentioned three important qualifications: (1) The missionary must be prepared to identify himself with the national interests of the people, insofar as these are not contrary to Christian principles. He must regard himself not as a foreigner but as a member of the community, and with sympathetic understanding and naturalness must become one with the people. (2) He must come wide awake and scientifically minded, as ready to learn as to teach. Instead of bringing along preconceived notions of Chinese culture he must patiently seek to ascertain its true character. He must be slow to condemn customs, such as ancestor worship. Conversely he must beware of representing all things Western as being Christian, for to the Chinese some of them may seem to be quite otherwise. (3) He must consider himself as a member of the local church. He must not think that he is there to superintend, to lead, to "run" something, but must identify himself fully with the group. "I notice," said the bishop, "that in their thinking many missionaries put themselves apart from the indigenous churches. They say, 'You wanted to direct the church's affairs. Go and do it. We won't be in your way.' This is not healthy. There is just one inclusive 'we.' We teach each other, we learn from each other. We share the sorrows and failures and also the joys and achievements of our common Church. We go along and we grow along together. The missionary may be short in other points, but this attitude is too vitally important to be neglected."

This symposium of opinion is far from a complete survey of the issues which this article was meant to embrace. But it was contributed by "three wise men from the East" who are wielding large influence in their respective countries and whose elevation as nationals to the episcopate is a sign of the changing missionary times. It may therefore be taken as a fair synopsis of present thinking among the younger Churches which our missionaries have the privilege of serving.

#### A NEWSPAPER MAN'S TESTIMONY TO MISSIONARIES IN CHINA

The most significant job done by Americans in China is neither the buying nor the selling of goods. It is so great a work that it is altogether misunderstood by small minds and even smaller hearts. That is the tremendously important and valuable services of the American missionary.

These men and women have gone to town and village, bringing with them not only the many varieties of Christianity, but a new cultural pattern; in my opinion, a nobler cultural pattern than the Chinese retained amid the disintegration of China's indigenous social and intellectual establishments during the last century.

Take, as an example, St. John's University in Shanghai, or the Shanghai College (which used to be the Shanghai Baptist College) or Lingman University (which used to be called the Canton Christian College), or Yenching in Peking or Soochow University, or Yale-in-China—these and many more have kept the light of modern learning aflame in China during the dark days of civil war and revolution and change of government.

These missionaries brought medicine and hospital and nursing and child welfare to China. They brought a new conception of social relationships—not man-for-his-family, but man-for-

society — a broadening of viewpoint.

They planted the seeds of a social revolution, which, if it did not quickly make China strong, at any rate produced in China a forward-looking, progressive, non-opium smoking monogamous leadership.

Chiang Kai-shek and the Soongs are Christians. In fact, the Soong family is particularly notable for its Christian affiliations, for on the mother's side they trace themselves back to a famous figure at the end of the Ming dynasty who came under the influence of Ricci and whose daughter, Candida, was the first nun in China, while Charles Soong, the father, actually came to China from the United States to teach English and the Bible.

The present Chinese Ambassador to the United States, Dr. C. T. Wang, was the first Chinese secretary of the Y. M. C. A. in China, while Dr. H. H. Kung, who was in this country recently and is now Premier of whatever remains of government in China, was secretary of the Chinese Y. M. C. A. in Japan at one time.

It is impossible to overemphasize the great value to China of the American missionary, of the American school and hospital situated in that country. And it is something to note in these days of collectivist materialism that there has been no return to the United States for this service. It has cost us more, over a century, than we ever earned out of our trade with China. It was the contribution of a well-off people to those who needed our help and assistance.

And it is to be noted here that, in a measure, we did as well by Japan. It is true that the Japanese, sooner than the Chinese, were ready to take over many schools and hospitals which American good will had established in their country. But for years our missionaries labored there, as in China—not forcing anything down unwilling throats, but offering help and service to those who were willing and eager to receive.

I have known the American missionary in China well. He has been my friend. I have lived at his house. He has dined at my table. I know of no human beings who are more self-sacrificing, more loyal to the people among whom they live, more generous and less materially rewarded for an arduous life than most American missionaries. No matter what happens to China, most of them will remain at their posts valiantly laboring for the simple people who love them.—George E. Sokolsky, in "The New York Herald-Tribune."



AN INTERRACIAL, INTERDENOMINATIONAL MISSIONARY HOSPITAL AT TRUJILLO CITY, SANTO DOMINGO

### Christian Unity in Practice

By BARNEY N. MORGAN

Superintendent, Board for Christian Work in Santo Domingo

NE notable tendency in the Protestant Church for which the last two decades are to be remembered is the growing spirit of unity, whether this has been expressed in actual union or is still in the realm of hope. In no place has the need for true unity been felt more keenly than on the mission fields where a vision has been the heritage of Protestantism. There was a day when Christians thought they had fundamental reasons for dividing into separate camps, each of which bore a different name. As one moves further out from the center of controversy he often moves closer to others in an effort to stand victoriously in the face of common foes. The move from a doctrine-centered, to a life-centered approach to religious reality has brought to great groups of Christians a growing sense of oneness which demands definite, practical, outward expression.

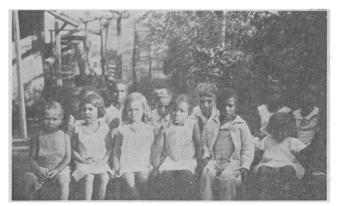
In many communities in America there have

been encouraging signs of Christian unity in the merging of different evangelical church groups and the formation of one body out of diverse denominational elements. It is encouraging to note the similar moves toward unity which have taken place on fields where different denominations had already established work in separate camps.

In the island of Santo Domingo a dream has become real and a new philosophy of missions is at work. Seventeen years ago when three major denominations of the United States faced realities there was born the Board for Christian Work in Santo Domingo. The result has been a movement which today is an example of Christian unity in action. It was conceived from the beginning as a program of Christian service to a whole country. Four departments of activity were organized—the evangelistic finding its center in the church, the medical, the educational and the social. These have operated under the direction of the field

superintendent and while each department has its own leadership there has been a very decided unity both in spirit and action.

The Presbyterian Church, U. S. A., the Methodist Episcopal Church, and the United Brethren in Christ, have from the first acted as a unit in the promotion of the work; since 1930 the Wesleyan Methodist Church of England has also cooperated but in 1834 they began to minister to the English-speaking colored people who a few years before had come to the northern part of the island from the United States and the neighboring islands. An immigration of Negroes from Penn-



A PATIO SUNDAY SCHOOL CLASS IN LA ROMANA

sylvania, New Jersey and the Carolinas brought the demand for evangelical work. Shortly after their arrival in 1824 they petitioned their former churches in the United States for a minister but no response came to their appeal. In 1832 a group of twenty-four men signed a petition which was sent to the Missionary Society of the Wesleyan Methodist Church and in response there was sent to Puerto Plata from Turk's Island the Rev. Wm. Tindall who established a church there in 1834 and another in Samana in 1837. The work has been bi-lingual (English-Spanish) with growing emphasis on the latter. Now old age and youth, fast growing into manhood, have joined hands and are marching together down the highway of Christian unity, for the churches of these districts with a membership of over five hundred have become an integral part of La Iglesia Evangelica Dominicana (The Dominican Evangelical Church). The question of vested interests, barrier to many mergers, scarcely entered into the plan of union. All properties formerly owned by the Wesleyan Methodist Church are being transferred without monetary consideration to the Union Board. La Iglesia Evangelica Dominicana is a national church and has no ecclesiastical affilition with any of the constituent denominations of the Board. It is working out its own form of government and statement of faith. Up to the present no urgent need has been felt for the latter statement, although the church definitely feels itself to be heir to the best in the Christian tradition. The ministers have been drawn largely from the constituent denominations having work in Puerto Rico, without regard to balance in number, but there is being formed a national ministry, members of which are being ordained by the General Assembly of the churches. All work, with the exception of that in the Puerto Plata — Samana districts—is in Spanish.

With such an origin the Church has never become denominationally conscious. In fact even the names of different groups have little or no connotation for the Dominican evangelical. This has made possible the releasing of spiritual energy for real tasks and not in the building of straw men to be defended. With a vision of Christian service, whether it be through the channels of the church proper or through the hospital or schools, the evangelical movement has won the respect of all classes of Dominican society and counts as friends many outstanding intellectuals who are helping to shape the future of the Republic. The relation to the established church — the Roman Catholic — has been one of friendship and the critical spirit of former days in many nominally Roman Catholic countries has been absent. The superintendent of the Evangelical work and the present archbishop, an Italian born, naturalized American citizen, talk frequently over the common religious problems which both churches face.

Two factors which have aided greatly in the approach to the people have been the annual Institute of Religious Education, an intensive training school for workers and young people throughout the island, and the weekly radio broadcast from Ciudad Trujillo. The former has helped in the training of leaders in La Iglesia Evangelica Dominicana and the Free Methodist Church having work in a separate district in the north of the island (established before the formation of the Union Board) and also in the preparation of teachers for the public schools. Several successful teachers received all of their technical training in teaching methods in the institutes.

The weekly radio broadcast—a regular feature since August, 1935—has created a wide interest in and understanding of the evangelical program. The weekly program, with music by a trained choir of young people and a short address has given rise to favorable comment by many who are not evangelicals. Reports from all parts of the island and from Puerto Rico, Cuba, Venezuela, Columbia, Costa Rica and the United States bear testimony to the high type of program which is being broadcast.

Hospital Internacional—a part of the union program—is one of the outstanding medical institutions of the country and is serving all classes of

people. For the last eleven years it has been the only source of supply for graduate nurses for the Republic and still maintains the only standard training school for nurses in the country. Less than two years ago the Dominican Red Cross established a school for nurses and the only graduate nurse on the faculty is from Hospital Internacional which has an all-Dominican medical and nursing staff, with the exception of the superintendent of nurses. Unity with the other departments of the program is secured through the administration of the hospital under the direction of the general superintendent.

Three schools, functioning under the direction of an educational committee named by the General Assembly of the churches, are making a definite contribution in the education of Dominican youth for practical citizenship. All schools are inspected by the government and their standing is first class.

The Social department has made a recognized contribution to youth through the promotion of a Boy Scout and athletic program.

This union project is beyond the purely experimental stage and has developed a stability which augurs well for its future. New trails have been blazed and a highway is open toward Christian unity in this land which Columbus loved. The Republic is enjoying an era of peace and order and religious liberty is guaranteed. One hopes that the influence of this practical demonstration of Christian unity in action may spread to other lands so that oneness in Christ, who knows no dividing line of race, color, nationality, or denomination, may become reality.



THE EVANGELICAL UNION CHURCH IN TRUJILLO

### CHRISTIANITY DOMINANT IN INDIA

In his last public address before returning to India by way of England, Bishop Azariah, of Dornakal, said in New York:

There are great opportunities for missionary work in India. One-half the people on the globe are trained in religions which were born in India. There is a peculiar sensitiveness to God in the Indian mind. India is permeated with religious feeling. . . .

permeated with religious feeling. . . .

It was less than 100 years ago that Christian missions were seriously begun in India. Today a great part of the people are stirred and the Christian religion is dominant in India. Many Indians believe that through Christianity India will become what she ought to be. . . It was 75 years ago that the first outcaste came to learn and to be baptized. Now, there are in India 1,000,000 Christians, the greater part of them out-castes, but not all: in 1936 we baptized 11,428. They represent all castes. At first, the high-caste Indians came to discuss social questions. This is not so today; they come to be baptized.

Christianity grows quickly in India. This is because the Gospel is first preached to the poor. When Christianity is given first to the poor, it rises and permeates the rich. When Christianity is preached first to the rich and powerful, the reverse is true. . . .

All the people who have come within reach of the Christian message are studying Christianity. The high-castes and the out-castes are baptized together. This is because the Christian religion has transformed all castes.

—The Living Church.

### Christian Literature for China

By FRANK R. MILLICAN, Shanghai

Secretary of the Christian Literature Society for China

HE missionary enterprise has mainly been carried forward along evangelistic, educational and medical lives. When one reads reports of the millions of dollars annually given and used for these three aspects of work, he cannot fail to be impressed and filled with gratitude to God. But as we examine more carefully these methods of establishing the Kingdom or rule of God in mission lands one question arises: Have we fallen too easily into the assumption that these types of work are the only strategic ones? Have we overlooked other means which might be used equally effectively? I have the deep conviction that we have sadly neglected one of the most fruitful methods of missionary promotion and Christian expression. Having lived for nearly thirty years in China, where the scholar has been honored and where literature or the written page has been held in sacred awe, we are all the more impressed with this omission in our missionary enterprise.

While there has been a real failure to appreciate the possibilities of literature as a means of evangelism, something along this line has been done. There have been prophetic individuals who have seen the vision and who have found or made ways of using Christian literature in evangelism. Someone may reply that literature naturally falls within the general field of evangelism. This reply would be quite valid if literature had been given an adequate place under that heading. I would not quarrel over the question of classification; that is, whether literature should have been a distinct and conscious division in missionary strategy on a par with education, medicine and evangelism or whether it has more properly been included under the general heading of evangelism. What I do wish to emphasize in this article is the fact that the strategic importance of Christian literature in the missionary program has been very little appreciated in the conscious formulation of our programs and budgets.

Take for comparison the emphasis placed on education in the past of missionary work. Take the astounding amount of funds expended for plant and staff and current budget in any one of our larger educational institutions, and compare this with the petty sums appropriated for any one of the literature agencies in China. I would not belittle the importance of educational work—I am not discussing that problem now. I would only point out by way of contrast the tremendous sums spent for educational institutions and the meagre provisions made for any one of our literature agencies. Our policy has been millions for education and thousands for supplying the educated public with wholesome Christian literature.

Educated people will read. For what purpose then are we educating all these masses? Are we educating them to be able to read the volumes of unwholesome, licentuous and atheistic literature that is flooding the nation? Have we done our duty when we put into their hands this new weapon for either good or evil? Or are we morally obligated not only to create the ability to read but also to supply the type of literature that will turn this new skill to constructive and ennobling ends? Again I say the public in China will read, and whether it be in the cities, on the trains or in the country, they find literature of some sort at hand for their consumption. Are we content to let them feed their minds and souls on whatever they can pick up—largely commercialized trash or even worse-or do we feel the obligation to flood the reading public with constructive and redemptive literature?

Now to "sow China down with good Christian literature"—and that should be our motto—is no small or unworthy task. It requires determined and sustained effort. It demands a conscious and carefully planned program of cultivation, of production and of distribution. Our imaginations need a tremendous stretch to visualize properly the task in the proportions it should be carried forward. There are signs that the leaders in the forward programs of the church are beginning to awaken a little to this obligation and opportunity. In more recent conferences and missionary promotion groups in the West we find references to this neglected aspect of our work. In China, too, this work is being considered more seriously than in the past. The Church of Christ in China, comprising one-third of the Christians of China, has put literature into its program on a larger scale than formerly. A committee has been set up to make a study of the problem and to formulate a program of proceedure. This program as presented to the recent General Assembly provided for the agencies to cultivate this new interest as well as suggestions as to methods of cooperating with the various literature societies now providing literature for the church. This is a very hopeful sign. Other Chinese church groups are developing the same interest. This raises the question what literature societies are working in China and what they are doing to meet this growing need.

Besides several smaller literature agencies in China we have at least five larger agencies offering their services to the churches.\* The Religious Tract Society and the Christian Literature Society are the two major literature agencies offering their facilities to the Christian constituency at large. All of the above agencies have made splendid contributions but all, too, have been greatly handicapped in their work by the lack of adequate The cramping effect of limiting budgets and the efforts to do worthy pieces of work annually without going into the red verge on the tragic. What would happen in any one of these institutions if they could have funds and plant and staff comparable to any one of our larger educational institutions? And just as it takes a large number of educational institutions to meet the various needs of China so it will probably require several strong literature agencies to meet the growing and diverse needs of the Christian movement in a country the size of China. We desire as much cooperation and even organic union in our societies as we can bring about but we ought not to allow the difficulties in this line to hold us back in the great task before us.

The Religious Tract Society celebrated its Diamond Jubilee in 1936 and the Christian Literature Society is now celebrating its Golden Jubilee. This represents sixty and fifty years of fruitful service by these well-known societies, respectively. With a worthy history behind them they face the future in this new day of increased opportunities in the confidence that the Christian Church both in the West and in China will make it possible for them to increase their contributions manyfold. The R. T. S. has always specialized on tracts for wide distribution. At the same time it has published many larger "tracts" in the form of books or booklets. Recently it is tending to put greater emphasis on these more substantial works. The C. L. S. in the earlier years emphasized literature for the literati and works of general enlighten-

ment in Western and Christian thought. This has done much to break down prejudice and open the way for the acceptance of the Gospel message. At the same time the C. L. S. always has published distinctively Christian literature for this wider group of readers. Now that secular presses are adequately supplying the needs for general and secular literature the C. L. S. is concentrating more especially on books to supply the needs of the church. This includes both books for Christians themselves and books for the reading public. Its catalog reveals a wide variety of subjects. Starting with Bible Dictionaries and general works it goes on to the Life and Teachings of Christ, Apologetics, Religious Education, Comparative Religion, Devotional Literature, Biography, and special works for women and children. It aims to supply as far as possible all the literature needs of the Christian movement in China in all aspects of its work, so far as these are not supplied by other societies.

The C. L. S. offers facilities for the publication of a wide range of literature from the best writers in the Church in China as well as literature provided by special groups. Among the special groups working with the C. L. S. in this cooperative task may be mentioned the S. P. C. K. (including the work of the Literature Committee of the Sheng Kung Huei (Anglican)), Cheeloo School of Theology, Nanking Seminary, the National Christian Council and the National Committee for Christian Religious Education in China (N. C. C. R. E.). There is also a cooperative working agreement with the Canadian Mission Press of West China.

All the literature agencies in China have had and still have their special friends and supporters in the West. The C. L. S. has had special encouragement from groups in England and America recently in the form of special provision for the support of Chinese members of the Executive and Administrative side of its work. This is a step forward from the loyal support to the general budget in the past. But this brings with it the increased opportunities which can only be met by decidedly increased amounts to the general budget to make possible the extensive work that the new situation requires. It is because of this new opportunity and the demands of the Christian movements in China for a general forward advance in its literature program that prompts this appeal to mission Boards and all other interested agencies for adequate financial support. Let us prayerfully consider this great need and opportunity and in loyal obedience to Christ's command give ourselves more fully to the task of literature evangelism in China.

<sup>\*</sup>These are the China Baptist Publication Society in Shanghai, the Lutheran Book Concern in Hankow, the Association Press in Shanghai, the Religious Tract Society in Hankow, and the Christian Literature Society in Shanghai. The Luthern and Baptist societies naturally specialize on literature for their own constituencies primarily. The Association Press issues books and booklets for special classes.

### The Story of Malam Ibrahim

By DR. A. P. STIRRETT, Nigeria, West Africa

Missionary of the Sudan Interior Mission

HAT Moslems need is not argumentative literature in favor of Christianity, but rather the "living and powerful" Word of God, and that not in a foreign language but in their mother tongue.

Some years ago a man named Ibrahim arrived in Jos, Nigeria, from one of the districts to the east where he had spent his childhood. He had been taught in all the traditions and customs of Islam and, being an apt pupil at the Moslem school, he was taken into a Government school and taught the Roman alphabet. Until then he had known only Arabic, which is always used in Moslem schools. His qualifications made him useful to the Government, and after he had finished school they soon promoted him to the office of Judge of the town of Jos—quite a lucrative position.

The Sudan Interior Mission had opened the Jos Bishara Church, and Ibrahim frequently came over from his office and house and would slip in during the evening service. He sat in one of the back seats, no doubt to escape observation. The preacher spoke of the superiority of Christ and the Christian religion to every other prophet and religion, but Ibrahim went away unsatisfied and unsaved. His faith in the Koran had been wavering, and he was not satisfied with Islam.

One day a man called on Judge Ibrahim, and upon his departure handed him a copy of the Hausa New Testament. The mother tongue of Ibrahim is Hausa and, having been taught in the Government school the use of the Roman alphabet, he was able to read this book. Here he had found what his soul needed! He read and re-read the book, pondering and studying it, until he became convinced that there was something wrong in his life. Promptly and honorably he sent away his two superfluous wives, retaining the one whom he had first married. He hoped that in a short time she too would become a Christian.

Then he realized that there was something more to be done. He must confess Christ. He began to attend the morning Sunday services in the Bishara (Gospel) Church, now sitting well up to the front and there he heard the sweet Gospel message. One Sunday morning, after a young man had arisen and expressed his desire to repent and follow the Lord Jesus, Judge Ibrahim arose and came forward. Standing in front of the con-

gregation, in trembling voice he confessed himself a penitent sinner desiring to follow the Lord Jesus Christ, and asking for the prayers of God's people.

The Judge attended the Baptismal Class for some time. On the day Ibrahim was baptized his wife ran away, and next day there came a letter from her father saying that she would not return until Ibrahim renounced Christ. Ibrahim wrote: "I shall never renounce Him who loved me and died for me!"

As a Christian he found that he was not wanted as Judge of the town of Jos. They wanted a Moslem. The Government wished to rule according to the wishes of the people and asked Ibrahim either to renounce his judgeship or to give up Christ. He chose Christ and thus became a poor, lone, wifeless man. Not only so, but he had the care of his three children—one an infant in arms. Through all this Ibrahim came in triumph. One evening at Bishara Church he sang us a solo, in the chorus of which are the following words:

Yesu, mai-kamnata. Ban yarda, ban yarda. A raba ni da Kai. (Jesus, my Beloved, I will not agree, I will not agree to be separated from Thee.)

Formerly when Judge Ibrahim walked the streets of Jos, people would bow down to him. Now he was called on to suffer many indignities. He was despised and even cursed.

After a time the tables were turned for Ibrahim. The Government recognized that he was a good public servant and soon he was offered the position of Treasurer of the Town of Jos, an office he holds today. He often preaches in the Bishara Church, and it is a real treat to hear him expound the Scriptures. He has married a Christian girl. His influence has been widely felt in the community. Not long after his conversion he was used to lead to Christ another Moslem (Malam Mama, who was formerly the leader of the Moslem worship in a small town near Jos). Later he had the joy of seeing his own younger brother come out boldly for Jesus Christ.

Surely it is the business of missionaries to teach young men to read the Word of God. The whole Bible has now been translated into the Hausa language, a tongue which reaches over 20,000,000 people—Moslems and pagans. Let me ask God's people to remember in prayer this great Hausaspeaking multitude, praying that God will cause His word to run and be glorified among them.

# Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

#### More Nationality Nights

An "Evening in Beautiful Japan" culminated a term's study of that land. Beside brief talks on different phases of Japanese life, the girls gave an effective tea ceremony, "The Froth of the Liquid Jade," in costumes rented from our Board. Films from the same source showed our work in Japan, and there were three fine reels, free, from the Japanese Tourist Bureau, 551 Fifth Avenue, N. Y. The exhibit included "friendship tokens" made for us by the girls of Sturges Seminary, and hand-colored woodcuts loaned, free, by Shima Art Company, 16 West 57th St., N. Y. As we have no Japanese nationals locally, we supplemented by visiting the Saturday Church School of the Japanese Christian Institute and attending the notable Christmas program there.

The program for our Negro Night, culminating the season's study of the Negro, was furnished for us, in the interests of interracial understanding, by friends from the House of Friendliness, Negro Y. W. C. A., Jersey City, whose summer daycamp we had visited. The director gave readings from Negro prose and poetry (many are in "Singers in the Dawn," 10 cents, Commission on Interracial Cooperation, 703 Standard Building, Atlanta, Georgia); another told the origin of the spirituals, several of which they sang, and one played piano selections by Negro composers, Samuel Coleridge-Taylor and Nathanael Dett. They then distributed copies of the beautiful Negro national anthem (words by James Weldon Johnson, MISSIONARY

REVIEW OF THE WORLD, June, 1936; words and music, 15 cents, Marks Music Co., 225 West 46th St., New York City; the Presbyterian Board has words and music on a single sheet, free). One young woman read the words, the pianist played the stirring music and all then joined in singing it, rising with the Negro guests. During the social hour, there was opportunity for our congregation, and program "scouts" from other churches, to meet the visitors.

Our International Doll Show featured not one but many lands. About three hundred dolls were present, and just about as many men, women and children. Dolls were borrowed from the Foreign and Domestic Mission Boards, from the National Board, Y. W. C. A., three collectors, and countless individuals inside and outside the church. The Swiss people knew who had a doll from what canton, and the Scotch located plaids. The display of dolls from all over the world made a real League of Nations. There was a Laplander on skis, a South American fruit vendor, Vatican guard, Korean couple; no color line, and no caste. We learned incidentally not only of the costumes, sports, occupations, etc., of the various parts of the world, but also their ways of thinking. Most doll families ran to parents, boy and girl, but the Chinese gave prominence to Blue ribbons grandparents. were formally given to the largest doll, smallest, oldest (150 years), best collection, most beautiful, most unusual, and to the one from farthest away (India).

One girl told of the Japanese doll festival, and of the 13,000

dolls sent Japanese children by America as the first project of the Committee on World Friendship among Children. All sang Mexican, Italian and other folk songs, to keep the foreign dolls in countenance; and finally we sang all the dolls to sleep with an Italian lullaby. A girl of Italian descent, holding a doll from Rome, gave one verse in Italian. Gingerbread dolls and tiny chocolate dolls were sold. Aside from money profits were a friendly drawing together of different nationals in the community, and a widening of our thought to include all peoples.

At our Scandinavian Day, described in a previous issue, we were asked "What next?" We hope to "go Armenian," knowing a rug-maker who will help and an Armenian friend who will be resource person for costumes, folk songs and native sweetmeats. For another program, we count on the German Club in the High School, which sings folk songs in Bavarian costumes, and a large German population. We hope an Italian Lutheran Church will help us unlock Italy's rich store of music and art, and we have designs also on a Spanish Club in the high school, now that the current project of the Committee on World Friendship among Children is with Spanish children. You will note that our general principle is to use volunteer local aid wherever possible, drawing on other denominations as well as our own, and interesting the general public. We aim to make the base of participation, and therefore interest, as wide as possible. — Florence G o r d o n, Weehawken, N. J.

### Field Notes on Rural America

Wishing to find just how several average rural communities were endeavoring to improve the religious and educational conditions of their folk and especially to gear them for teamwork, the Department Editor recently sent questionnaires to country or village women of her acquaintance. Briefs of their replies may be suggestive, not only to other rural residents but to city dwellers as well, since the latter's knowledge of rural conditions and needs is becoming an ideal.

Miss Elizabeth Bryant — a country minister's daughter writes that from her own observation and experience, not only the radio and the telephone but especially the college extension clubs have greatly diminished the loneliness of the farmer's wife and children. bringing of the college to the farm has resulted in marked improvement in men and methods. County agents and other paid specialists have brought enlightenment and rendered the farm sufficiently attractive to youth to induce attendance at agricultural colleges and subsequently to attach these young folks to agricultural life. College extension clubs, 4-H clubs, etc., are educational in their purpose and also afford fine social centers for the life of the entire family. The spreading of knowledge of artistic crafts has developed latent and unsuspected possibilities. opening larger fields of endeavor for young people searching for a worth-while life investment. In fact, country life is made so attractive in some localities that people not making a success of their work in cities have been led to do so on farms. The writer stresses the desirability of developing leadership so far as possible from the rural folk themselves rather than importing any but the original trainers. because the former have a grasp of the problems and a sympathetic attitude of mind which no outsider can have. "Spiritual influences have not kept pace with educational facilities: but union mission study of a graded nature

has been carried on in villages and country with great success."

Mrs. Belle Tracy Grimes and Miss Merl Davis-both of whom have taught extensively in country schools — write at considerable length of actual experiments in Lucas County, Iowa. Few if any country churches of their denomination (Baptist) are supporting full-time ministers, two of which they write being only three miles apart, each accepting half-time service, the evening congregations being practically the same regardless of which church was taking its turn. Each church has its own Sunday school in the morning, with good attendance. Both churches are trying to develop their young people, in one case giving over to them the devotional services of the Sunday school.

The teamwork among the denominations in one village cited is excellent. The King's Heralds, in the Methodist church, is attended by children from various other denominations, its personnel including members ranging from the little folks up to high-school age. A capable leader and teachers are chosen and meetings held on Sunday afternoons once a month. Children take turns in leading the devotional services. Each spring a special program is given at the church and an offering taken which, added to the 25-cent membership fee, goes to the support of a child on the foreign field. Parents pack the house on this occasion. A picnic later affords a fine social opportunity and closes the year's work.

Vacation Bible school is held in another of these churches during the summer, with teachers for the various grades selected from the cooperating denominations. A public program and a display of the handwork rounds out what has proved a popular endeavor.

Every summer a Sunday school convention draws together the entire community, three Baptist churches, a Methodist and a Presbyterian participating. The churches take turns in entertaining the convention. A Sunday school session and a sermon

come in the morning, with representatives from all the denominations giving live talks and exchanging helpful ideas, in the afternoon.

Both the contributors mention that each church has its separate missionary meetings—and that, in this day of United Study courses that are proving so valuable in affording cooperative opportunities and a world-wide outlook! It would seem that mid-month meetings might be held separately — or one every three months — to consider denominational plans and specifics -leaving the regular monthly gatherings of a union nature. One of the villages — with two struggling denominational churches only poorly supported and attended—has a union meeting of the ladies' aid societies, the services including benevolent work, a luncheon, and an instructive missionary or enter-taining program in the after-noon. This is popular and very well attended. One federated church in the county is proving a marked success.

In 1914, a Lyceum Association was formed under a Presbyterian minister's leadership. This prospered for several years. But due to the fact that the men sponsoring it were left to foot annual deficits caused by their effort to bring high-grade entertainment to the rural community, a substitute for the plan was sought. An Agricultural Short Course was decided upon. Farmers were urged to bring their best stock and products to be exhibited and evaluated, the judges being sent from the Iowa State Agricultural College. The cooperating churches furnished a 25-cent dinner at noon and an entertainment for the evening. This prospered and grew into an agricultural fair covering four counties. Good buildings have been erected for all exhibits, which include displays from schools, 4-H clubs, sewing and canning clubs, assortments of fancy work, quilts and culinary prod-ucts. In a good dining hall, four aid societies serve meals all through the term of four days, each society taking one day. Most of the food being donated, the venture proves profitable in dollars and cents. The young people patronize this fair eagerly, even the small boys and girls displaying their pets, from ponies to puppies. Prizes are awarded.

In response to the question as to the means now used to relieve the social isolation of country life, Mrs. Grimes says: "I don't see how many more devices could be used. With school and college parties, choruses, band practice, club dances, movies and radio, most of the young people don't get enough sleep or time to read." Good old Iowa is a longsettled state. Undoubtedly those things could not be said of numerous communities farther west. And in all rural regions there is much room for improvement in the selection and grade of the activities. Remember the religious activities and facilities lag behind the social and educational.

### Methods from Our Magazine Rack

The "Ways of Working" of a universal character which appear in the columns of the various denominational missionary magazines sent in to this Department monthly are so many and so excellent that we only regret our space limitations make it impossible to give more than an occasional sample, especially as so many are accompanied by practical demonstrations in the way of projects. A selection of outstanding plans will, however, be presented for some time to come, in the conviction that neighborly borrowings enrich all the participants.

The United Church of Canada furnishes so noble an endeavor toward interdenominational unity that we are particularly interested in all its projects. The Missionary Monthly, the official organ of its Woman's Society, furnishes the following items:

Its avowed aim is inspiring, covering the union of all the women of the church for the World Mission of Christianity; the provision of missionary education for children, teenage girls and young women; encouragement of study, prayer and giving on behalf of Christian missions at home and abroad; sharing in sending the Gospel of Jesus Christ to every Canadian and to peoples of other lands; aiding in the development of the Christian Church in Canada and of the world-wide Church of Jesus Christ; creating bonds of Christian friendship between its members and peoples of other races and other lands; listing the whole membership in united effort for temperance, social welfare and world peace; building up

a fellowship committed to the doing of God's will and to the extension of God's Kingdom in the home, in the community, in Canada and throughout the world.

Its study theme for the current year is, "A New Church Faces a New World." One of its avowed methods is the use of lantern slides, lectures and lecturettes, one of the leading sets of pictures being "Touring With the United Church."

A New Adventure Program is provided for the girls in conformity with the general study topic—"The United Church around the World." The girls' special book, "Landing Fields," carries the student on imaginative visits to rather inaccessible places on Canadian frontier and prairie, in Japanese city, in Indian and African villages and many other places. By stories and letters, by poetry and word picture, we are given sketches of people engaged in truly great adventures. A project leaflet gives two projects in outline and each has notes suggesting how it may be adapted for a departmental project. A play is entitled, "Beyond the Skyline." This play shows how Chinese young people are seeking to find what is the most valuable pursuit in life. A heart-warming project is "A Week at the Church at All Nations Camp." In this mothers and children, together with missionary workers, comprise the party, a large number of the mothers and half the children being from the Church of All Nations, Toronto. The children were divided into groups by ages and cared for during the morning by trained leaders. After cabin inspection there was a worship and study period with the mothers, when interesting discussions took place. After a rest period, swimming and meeting in planned groups occupied the afternoon and it was not till the evening, when the children were in bed, that the fun began with the mothers. A carefully planned program was given in the playhouse. A group of the foreign-born mothers entertained the guests one evening. Another night they taught some of their Dances, fortune-telling and choral work were most enjoyed by the English-speaking group. A fashion show took place. One lady made a dress out of six and a half sheets of newspaper, five pins and fifteen toothpicks; another wore it, and the judging began. Two Ukrainian women took first and second prizes. The highlight of the camp was a coronation ball, international in flavor, as the king was a Yugoslavian young man who was assisting at the camp. Thrones were built up on benches and kindergarten chairs. The royal family preceded the king and queen, who entered dressed in curtains, with rugs for trains. Among those who were presented were an Ukrainian prince and princess, with crowns made of cheese, tinfoil and real wild flowers; a Macedonian peasant, a Bulgarian street cleaner who presented arms with a broom as royalty passed, a Finnish nobleman, a Swedish gentleman, an Italian ambassador and his wife, the Polish president and his wife, and others. The costumes were beautiful and extremely original, as not one was prepared beforehand. How wonderful such a project as this would be in the United States, in order to get acquainted with the elements in our "melting pot," and to put them on friendly terms with each other!

A Reading Course Planned which has unique features is offered by one of the auxiliaries in Alberta. entire membership was divided into equal groups, each responsible for and preparing one or more monthly programs, part of the prescribed study book to be given. These monthly groups were combined into three larger groups meeting bi-weekly, for bookshelf reading, and the major part of all three groups, with a membership ranging from 10 to 15, did their reading aloud at these meetings. A few members chose to read at home; but the chief aim was to promote reading generally, to create a more lively interest in missions and strengthen bonds of friendship in this field of en-deavor. As a fitting close of the year's work, the three groups met together in a social evening and each woman contributed orally an outstanding incident from the book read. These short talks were an inspiration, and all participating were most enthusiastic for more reading the following year.

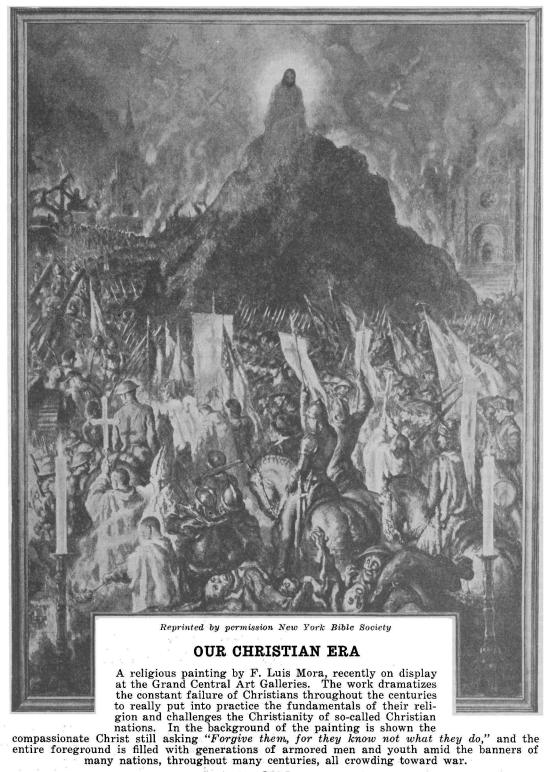
#### A Dinner Basket

A popular means of supplementing the treasury of the Queen Esther Standard Bearers has been used by the girls' organization of the First M. E. church, Hutchinson, Kansas. A basket is passed among the girls and sometimes to auxiliary members, friends or relatives outside the organization. In the basket is something the girls have made -jelly, preserves, cake, cookies, candy, salad, or other good things. The one receiving it takes out something she would enjoy, and puts into a container -which is also included in the basket—the amount of money she thinks represents the worth of the article. Within three days she adds something of her own making and sends the dinner basket on its way to the next person. This plan has unobjectionable features not always in evidence among commercial methods for raising money for church enterprises. — Adapted from Woman's Home Missions.

### **BULLETIN OF**

### The Council of Women for Home Missions

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



They rebelled against the

words of God, and condemned the counsel of the most High. . . . "Fools because of their transgression, and because of their iniquities, are afflicted. . . Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

"He sent his word, and healed them and delivered them from their destruc-

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men, and sacrifice the sacrifices of thanksgiving, and declare his work with rejoicing.

"But the fruit of the spirit is love, joy, peace." "He that abideth in me the same bringeth forth much fruit."

Love that is higher than the love of men,

Reaching above all self, all others, even,

Lifted upon one impulse that is pure: To glorify the God who is in heaven.

Joy that is deeper than mere mortals know.

A joy that flowers in a field of sorrow,

That sees beyond man's cloud of present pain

The blessed sunlight of God's bright tomorrow.

Peace that the world can neither give nor take,

A peace that passeth all our understanding,

Tranquility that finds in every storm That quiet born alone of God's commanding.

Beloved, if your lives would bear such fruit,

Abide, Ye are the branches; Christ, the root.

HELEN FRAZEE-BOWER.

### Digging the Channels of Understanding

A description of one community in the Philippines will show what a basically important contribution the missionary is making to a world society in miniature. At the heart of a valley, a mile from the sea, is the village. It contains the three essential institutions of human society, homes, a school, a church. Surrounding the village are fields. Running through it is a stream.

The church is at the center of the life of this community. When a blight attacked the rice, the economic welfare committee of the church brought an expert from the agricultural college three hundred miles away.

organized a cooperative for irrigation, another for marketing. It introduced the raising of citrus fruit, brought in an improved variety of hand loom, encouraged people to weave their own cloth. As a result of these efforts, the school expanded its function to include adult education, lending its facilities when the church brought in a teacher who held classes for adults, sending out its own teacher to visit other communities and introducing a library.

When the school taught the need for a better diet to overcome beri-beri, the church organized a campaign to get vegetable gardens planted and their products eaten when raised. The leading elder of the church soon had nine varieties of vegetables in his fields. Posters on prevalent diseases appeared on the walls of both the church and the school. Classes in infant care were conducted by the church while the school inculcated higher health standards among the children. Regular visits of a doctor were arranged.

An enterprising business man in the neighborhood had secured some athletic equipment and was renting this out, charging a fee, and collecting a percentage on the bets which he encouraged on all contests. The officers of the church remonstrated with him for fostering gambling, and when he refused to change his methods, offered to buy his equipment. When he declined to sell his profitable enterprise, they bought some equipment of their own and soon, in spite of his angry demands that the church should stick to the preaching of the Gospel, succeeded in putting him out of business by offering the use of their own equipment free to teams which played without Although they ingambling: curred his enmity, they put a stop to the demoralization of their youth. They continued to maintain socialized recreation facilities and gave their youth training not only in athletic skills but in taking responsibility for their own community recreational life.

Religion became the dynamic in that community; all week long the church is the center of a life that is vitally related at every point to its people. Christian enterprise is busy, building such complete and well rounded communities all over the world now. It is impossible to overemphasize their importance.—World Peace and Christian Missions, by HAROLD E.

Order from your denominational headquarters, or from the Council of Women for Home Missions. 35 cents a copy.

### Hymn

(Tune, SHACKELFORD)

Hymns for Creative Living, No. 182.

All beautiful the march of days, As seasons come and go; The hand that shaped the rose hath wrought

The crystal of the snow. Hath sent the hoary frost of heaven, The flowing water sealed, And laid a silent loveliness On hill and wood and field.

O'er white expanses sparkling pure The radiant morns unfold; The solemn splendors of the night Burn brighter through the cold; Life mounts in ev'ry throbbing vein, Love deepens round the hearth, And clearer sounds the angel hymn, "Good will to men on earth."

O Thou, from whose unfathomed law The year in beauty flows, Thyself the vision passing by In crystal and in rose, Day unto day doth utter speech, And night to night proclaim, In ever-changing words of light, The wonder of Thy name. FRANCES W. WILE.

### "Cultivators of Earth Make the Best Citizens"

The rebuilding of rural America is of prime spiritual significance, not alone to rural life but to the cities and the nation. Nearly three-quarters of all the churches in the United States are rural in character. church members are engaged in agriculture than in any other industry.

There is a vital and universal bond between the processes of agriculture and religious experience which we may well note. The Christian religion had its beginnings among agricultural and pastoral people accustomed to grain fields, flocks of sheep, herds of cattle, vineyards and

sycamore trees. It seems to be easier for man to see God in the fields, in the singing of a bird, in the setting of the sun or the rising of the moon, in the flowers and trees and in wild animal life, than in the complicated social and economic mechanism of a great city. Throughout history farmers have had their religions, their religious practices and their religious organizations. And if these today are imperiled in America by disintegrating forces, it is the business of the rural Church to adjust itself to. and interpret, the best of the new conditions. To those who know the heart of rural America it is clear that, even when hidden by uncouth exteriors, the country people have expressed a genuine faith in religious realities. No people could have braved the dangers and difficulties of the American wilderness and converted so much of it into a rich garden without feeling that a divine being was shaping their destiny on a great new continent that would become the home of a virile Christian nation.

Fortunately for those of us who believe that Jesus is the outstanding personality of all times, the greatest teacher of religious truth, the revealer of the heart of God himself, and the Saviour from sin and death, America was built by folk who called themselves Christian. The early settlers brought with them the Christian Bible. They believed in the God whom Jesus came to reveal. They respected and admired Christian standards of life, even when they failed to attain them. It is easy to laugh in these days at the rigidity of Puritan ecclesiasticism, but it contributed something to America which possibly never before was used as a foundation for building a new civilization. It was a Christian way of living and working. We may change greatly in the future, but it is to be doubted whether we can sever the influences of those early days. Because of the Christian ethic there was an appreciation of right and wrong, a sense of duty and responsibility, a willingness to endure and a determination which entered into the very fibre of American life.

The spread of settlements from the Atlantic to the Pacific is the story of the frontiersman's religion and Church, the valor of the devoted men who, as preachers of the Gospel, found their way to the remotest hamlets or actually led the way, as in the case of Jason Lee, Marcus Whitman and others. Nowhere else has such an amazing spread of tian concepts, Christian institutions, and Christian interpretations of life.

But as life became more settled and society better organized, so that one part of the country could, in time of crop failure, feed another, the sense of divine providence in crop production tended to lessen. Methods of production changed; the farmer gradually lost his intimate contact with the soil, until today many agricultural enterprises are conducted like factories. Automatic machinery has reduced the number of hours on the land, and that sense of a spiritual kinship, of mystic unity, with the land and the forces of nature which man has cherished for ages, has been directly affected. It is hardly to be believed that the farmer who spends his working hours at the controls of a tractor feels the same intimacy with the soil as did the farmer who dug his soil and planted his crops with simple instruments in his own hands. Today the Church must revive that kinship and link it to spiritual interpretations of rural problems if religion expects to have a place in the new economy.

## Farming as a Way of Life

Is farming to follow a commercial standard and be carried on primarily for financial profit, or can it be made a way of life satisfying to the souls of a rural people and yielding to them enough of the bounties of nature and factory products to make living rich and joyful? If the soil must be enriched, so must the life of the farmer. The farm is not primarily a place to make money but a place to live. Its

equilibrium of economic, social and religious forces must not be at the mercy of unruly profitserving forces whose pressure disturbs its balance. The Church must help to resist these disturbing forces and their fickle, unreasonable demands. For the normal farmer, his home and his place of business are one, and, in spite of complaining, he will not desert the farm for the city unless he is driven away by population carried with it Chris- forces over which he and the state and government have no control. Intimately involved in this problem is the rural Church which ministers to his peculiar

> The picture of rural life of yesterday, is a thing of "neighborships"—a fellow feeling growing out of common experiences and common responsibilities. How shall these neighborships that cluster about and support the rural Church, survive? The leaders in nearly every realm of interest sprang from the rural social order of pioneer agriculture, and the nation cannot do without this precious reservoir of strength.

> Isolation had its influence, also its obstacles and difficulties, but it produced qualities of mind that have played a significant part in coloring our entire social structure. Nature provides an atmosphere and opportunity in which intellectual speculation and contemplative habits are developed. The rural mind is capable of logical reasoning, deep thinking and high ideals.

> The rural Church is the focal point of these qualities and characteristics. It has made them tangible to the farmer, given them expression and direction. It is the rôle of the rural Church to keep alive in the hearts and minds of people this sense of the place of agriculture in the life of the nation. Above all should the Church enable farm people to see in the daily rounds and common tasks of agriculture a road that may lead them daily nearer MARK A. DAWBER.† to God.

<sup>† &</sup>quot;Rebuilding Rural America" may be ordered from the Council of Women for Home Missions. Paper, 60 cents; cloth, \$1.

Prepared by Edna M. Springhorn, Chairman of Committee on Conferences and Schools of Missions of the Council of Women for Home Missions,

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

#### CHINA AND TIBET

### A Christian Ambassador

C. T. Wang, Chinese ambassador to the U. S., said in an interview:

I am trying to be a Christian who works at it. I have a pew in my church at home, and I sit in it regularly. I take time to talk over my political moves and statecraft with Jesus Christ. I think that needs to be done in China and in America and in diplomatic circles around the world. We all need to listen for the Voice. I have been playing the royal game of statecraft now for a good many years as foreign minister, prime minister, and minister of this or that, not one of which is as important as being a good minister of Jesus Christ.

I am proud of the fact that Christ

I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me, that is happening. His footsteps become clear and clearer in the good earth of China with every passing hour.

Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, "You better go home and forget it." But the handful stayed. The story of their staying is an epic which makes the defense of modern Madrid a sham battle.

Today the handful is winning.
—The Christian Herald.

#### Trend Toward Christianity

Rev. Paul H. Bartel, Kweichow-Szechwan Mission, writes in the Alliance Weekly that a definite trend toward Christianity has become very pronounced. The encouraging fact is that the Chinese Church itself is being vitalized and energized as never before, with the result that great numbers are being added to its membership. Many men of power and influence in the government have come to know Christ personally, and these men are filling their positions in the Spirit of Christ. Their testimony and conduct are making a tremendous impression upon Chinese officialdom. It is the

presence of these men in the government today that has helped to strengthen the moral fiber of the nation. It is not inaccurate to say that the Church of Christ today is touching men and women in all strata of society, from the man in the street to the highest authority in the land.

## Prayers for Japanese

Picture, if you can, a clergyman in any of the Allied countries during 1914-1918 saying: "Today we will pray especially for the German soldiers." Yet prayers for the Japanese soldiers were said at the Cathedral of the Holy Saviour, Anking, China, led by the Rev. Robin Chen.

—The Living Church.

## Christian Loyalty Recognized

Here are extracts from an editorial written by a Chinese in the *China Press* of Shanghai.

Christian missionaries in China have ignored their government's advice to seek personal safety. They have been urged to leave their posts and concentrate in sectors from which evacuation under the protection of their national forces may be comparatively easy; and they have preferred to remain in this war-torn country with their Chinese fellow-Christians, unafraid and undaunted. The action of the missionaries has doubtless been prompted by a sense of duty toward their evangelical cause and toward their fellowmen. To God they have pledged to march onward as true soldiers of the Cross, and to their fellowmen they have professed to bring a divine message of goodwill and spiritual comfort.

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

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

#### Where Students Go to Church

Hangchow has a church attendance problem that differs from that of most places. The principal of the Baptist Wayland Academy writes: "One of the most difficult problems used to be how to get our students to go to church. Now the problem is how to keep them away. Church members are so crowded out and so overwhelmed by the increasing student attendance that we have had to give formal permission to students to go to church."

Student attendance figures bear out this remarkable statement. There has been an average of 80 at the church midweek prayer meeting, 200 in the Academy chapel service (now voluntary), 350 in church Sunday mornings, 400 in Sunday school and 150 in special extracurriculum Bible classes.

#### Help for Sufferers

Chinese in America are making great sacrifices for relief of suffering. At first, efforts were made to raise war funds but, as the story of what is probably the greatest suffering in the history of the world began to reach the United States, war chests were largely forgotten and all efforts put on war relief. Considering the resources of the average Chinese in America, gifts are almost beyond belief. Reports from some communities say they aver-

age \$200 a person, and \$500 a family.

There are 252 Protestant mission hospitals in China. Some have been bombed, some have been obliged to move for safety. Most of them are seriously affected by lack of funds, for there are practically no pay patients these days and there has been a tremendous increase in free work. Literally thousands of sick and wounded are dependent on these American mission hospitals. In Nanking and Wuhu, according to cabled reports, only the mission hospitals are open.

## Student Relief

The International Student Service, with the backing of the World Student Christian Federation and three other large international bodies, is endeavoring to raise sufficient funds to care for Chinese destitute students. The first money will be used to evacuate them from the war area, but the larger portion of the funds will be used to undertake a three-point program: (1) to establish four temporary district universities outside the war zone; (2) to set up student hostels which will act as dormitories; and (3) to create a scholarship fund for the neediest and worthiest Chinese students.

The reason for this appeal is the fact that 30,000 Chinese students are today unable to continue their studies because of what passes for war in China. Five large universities have been totally destroyed and ten others partially ruined. These students want to continue their studies, but can only do so if aided. —Christian Century.

## The Bosshardts Tell Their Story

Fully 2,500 people crowded Albert Hall, Manchester, England, November 6, to hear Mr. and Mrs. R. A. Bosshardt tell the thrilling story of their captivity by Communists. The address was relayed to 500 more in the lower Hall, while 800 were turned away. On the platform were Mr. Bosshardt's mother

and father, his sister and members of the Manchester C. I. M. Committee. Mr. Bosshardt held his great audience for fifty minutes, while unfolding very simply his wonderful story of God's sustaining power. He told modestly, and occasionally with humor, a remarkable story of hardship, suffering and endurance. Mrs Bosshardt also gave her side of the story.

-China's Millions.

## JAPAN—CHOSEN

## Christian Council Takes Stand

The Japanese Government, at the outbreak of the present crisis, sent a statement to all religious groups outlining its attitude and urging cooperation. The National Christian Council of Japan sent the following reply:

Regarding the present incident we pledge ourselves to comply with the purport of the Government's statement and to render faithful services to the state

In this emergency: 1. We recognize our great responsibility as Christians for bringing about a spiritual awakening in our nation and we will redouble our efforts to this end. 2. In order to express our appreciation of the toil of our Imperial troops we will undertake projects to comfort them. 3. We earnestly desire that this difficult crisis may be solved as speedily as possible and with a minimum of sacrifice.

4. It is our hope that this incident may result in the establishment of relations of good will definitely and for all time. To this end we ask our fellow Christians throughout the Empire to pray most earnestly.

Voted: 1. That the National Christian Council establish a department to cooperate with all Christian organizations and institutions in carrying out projects for comforting the Imperial troops and open a central office for this purpose. 2. To send messengers and comfort bags. 3. To raise for this purpose a fund of Y10,000 as an initial amount. 4. To set up a Commission of Thirty to carry out these projects; the members of this commission to be chosen from the different communions and Christian organizations.

The Committee of Thirty was promptly named, with Dr. William Axling a member. Comfort bags were made and distributed, but no religious literature was allowed to be put in. Secretary Akira Ebisawa and the Rev. Y. Manabe, a prominent Methodist

pastor, spent the last half of September in North China as messengers from the Christians of Japan in carrying out the plan as outlined.

Now that the situation is so much worse, the Council has expressed its desire to take part in a national spiritual mobilization in the spirit of prayer for the establishment of good will.

--National Christian Council Bulletin.

## Kagawa Suffers

Word comes that the great apostle of brotherhood and love, Kagawa, is bowed down with remorse because of the Japanese aggression in China, yet he continues to preach the message of the Prince of Peace. It is reported that recently at one of his meetings he stood silent for a long time with bowed head and when he spoke he said, "This is not Kagawa standing here. It is but his shadow. The real Kagawa is over there in China with the suffering mothers and children mutilated and made homeless by the war."

Furthermore, his income is practically eliminated because the war mania has stopped the sale of his books, yet he is struggling to carry on his far-reaching service of evangelism and regeneration. A group of his friends in America made up a "Kagawa Christmas Fund" to help him carry on.

The shabby six foot square shed in which Kagawa lived and worked for fourteen years in the slums of Kobe was about to be swept away in a program of municipal reconstruction, when it was rescued by a group of his friends and is now given a permanent place in the garden of the Good Neighbor Kindergarten in Kobe, as a memorial to his dauntless spirit in "crossing the deathline."

—Living Church; Christian Century.

## Theory Needs Revision

Kohachiro Miyazaki has founded a Christian society based on the idea that Japan is the Kingdom of God. He believes that Amenominaka-nushiup-kami and the Christian God are identical, and that if Jesus had lived in Japan He would have made annual pilgrimages to the temple of Ise. He criticizes Christian missionaries and Kagawa for not basing their messages on the national history and nationalist culture of Japan. The *United Presbyterian* observes that had they done so, they would experience difficulties in writing their sermons at present.

## Salvation Army Commended

Mr. S. Tokutomi, noted historian, journalist and leader of public opinion, recently wrote an article in the Tokyo daily *Nichi Nichi*, in which he said:

If anything is lacking today in Japan, I should say it is religious atmosphere. The Salvation Army has the religion we need today. It appeals to the common people. It teaches the duty of mutual love, mutual respect and mutual help, on the basis of universal brotherhood in the love of God. The Salvation Army, therefore, helps the nation. . . .

Another article in the same daily is by a distinguished statesman and former Minister of Justice, Viscount Watanabe, who says:

Political force is not almighty. What politics can achieve is very limited, and what politics fail to achieve is limitless. It is religion that can do limitless work in this limitless field . . . and the Salvation Army, by its religion, is rendering limitless service in this limitless field.

#### Do Medical Missions Pay?

A grateful Korean, able to express himself in English, has written a mission secretary regarding the return of an American doctor:

DEAR SIR:

Are you in peace? I hope you will excuse me, but my heart is so full of thanksgiving to God for what he has done for me through your servant in Christ, Dr. Martin, who saved my life and soul, I wanted to know if it were possible for my people to have him back now. He cures our bodies and loves us so much we find Jesus through Him. He is so gentle with the Koreans. I think his voice must be like that of Jesus. He befriended the homeless, fed the hungry, cured the sick, found a job for those that

wanted to work. Dr. Martin loves the poor and needy and does not seek to gain friends that will do for him.

Please send our friend back to us as soon as he is rested. God does not give us a friend like Dr. Martin but once in a lifetime. Please tell him that my people are thinking and praying for his return to us.

Sincerely,

-Korean Echoes.

## Women's Work in Korea

The Women's Missionary Society usually holds its annual meeting just preceding the General Assembly. Each of the presbyterial societies in Chosen is entitled to send a delegate. All of the officers of the general society are Korean women, but missionaries sometimes serve on committees. The Korean women show much ability in carrying on their work.

At the last meeting delegates gave reports from the twenty-three presbyterial societies, which include a total of 1,023 societies.

On the wall in front of the audience was the motto for the year, "Be thou faithful unto death." There were also maps of the world showing the great proportion of the population of the world who are not yet Christian. One of the officers of the Society prepared a map of Korea on which was a red cross and a grapevine twined around it, with branches and bunches of grapes reaching to different parts of Korea up into Manchuria, across the Yellow Sea to Shantung Province in China and across to Japan. Each province of Korea was pictured and in each province the presbyterial society named. The number of church societies in each presbyterial was shown in figures.

—Women and Missions.

#### ISLANDS OF THE PACIFIC

#### Around the World Revival

In none of the countries visited by evangelist J. Edwin Orr was he more cordially received than in Australia; so marked was the interest shown that he promised to return at his earliest opportunity. Mr. and Mrs. Orr, with

three other workers, are now on a world tour expected to last six months. After a series of brief campaigns in the U.S., they expect to sail for Australia early in February. The work there will be under the auspices of the "Campaigners for Christ," an Australian movement which is making considerable headway. The Team, however, expects to cooperate with ministers' councils and all other Christian organizations which welcome their ministry. They hope to devote some time to all the capital cities —Perth, Adelaide, Melbourne, Hobart, Canberra, Sydney and Brisbane. —The Christian.

#### Guns for Books

It took 30 years for government and missions to arouse in the Filipino the desire for an education. Now, on the threshold of the greatest educational opportunity that the Philippines ever had, a policy has been adopted that may prove one of the greatest blows that civilization has suffered in the Islands. A military program requires that every school boy of 10 years or over must take military training. Every young man of 20 years must enter one of the numerous camps to take training. Every school, private and public, elementary, secondary, high or university, must teach military training to its students, at great expense to the government whose financial resources are limited. The system has so dug into the finances of the educational department that every school except one in the Bontoc district has either been closed or reduced to the first four grades. The one that has remained open could not accommodate one-tenth of the pupils from these barrios, even if it were possible for them to find a place to live.

The result is that mission schools are practically swamped. The problem is one of taking care of the thousands who have been converted, and of trying in some way to help the thousands who are eager for an education, and a knowledge of the Kingdom of God. —The Living Church.

## Airplane a Mission Adjunct

Aviation is proving a definite auxiliary of mission activities. Not only is it used in locating tribes hitherto virtually unknown, but it enables missionaries to bring the Gospel to them quickly. Furthermore, the use of planes makes such an impression on native tribes that they are more susceptible to the teachings of Christianity.

Dr. W. G. Turner, missionary of the Seventh Day Adventists in the South Seas, has been using a plane in the interior of New Guinea. The existence of the people with whom he has been working, and who number several million, was unknown before 1931. They were discovered by white miners in search of The distance from seaports is so great, the jungles are so impenetrable and the lack of trails so complete, that aviation is virtually the only means of keeping in touch with them. With their planes, Dr. Turner and his associates have been able to establish 40 schools among the natives and have made great progress in reducing the language to a written basis. Apparently they have no religion of their own.

These people are not cannibals, but tribal warfare is their principal pastime. They do not use poisoned arrows, but the shafts are cruelly barbed and capable of inflicting death at 200 yards. Their only civilized attribute is that they are fine gardeners, and lay out large areas planted with sweet potatoes and other native vegetables.

#### NORTH AMERICA

#### Is America Christian?

A cultured Christian gentleman from India was stranded in one of our eastern cities. Unable to secure lodgings at any of the hotels in town because of his dark complexion, he was finally befriended by a taxi-driver who took him to his humble lodgings and gave him his bed for the night. Several times during their conversation the Indian gentleman, expressing his gratitude, happened to remark: "You

are a Good Samaritan. You are a Good Samaritan." At last the taxi-driver said: "That's twice you have called me a Good Samaritan. What do you mean by that?" The Indian Christian was astounded. "Have you never heard the story of the Good Samaritan," he asked the taxi-driver? "No, tell me about it." he asked the taxi-So the Christian gentleman from India told an American taxidriver the story of the Good Samaritan, and left in his keeping a copy of the New Testament that he might learn more of the teachings of Jesus. Perhaps we are not as Christian as we think we are.

## "Let Freedom Ring"

New York World's Fair visitors in 1939 will have their attention called to the importance of liberty in worship by a statue dedicated to "Freedom of Religion." This statute, with three others symbolizing freedom of press, freedom of assembly and freedom of speech, will be placed in a prominent position. The group will be known as the "Four Freedoms."

Freedom of Religion will be portrayed by a young, modestly attired girl with her face raised reverently toward the skies and holding a prayer-book in her hands. On the base of the statue, which will be thirty feet tall, a number of houses of worship will be outlined to indicate that freedom of worship in the nation is not confined to any one sect or creed.

The idea originated with Arthur H. Sulzberger, president and publisher of the New York Times. The thought behind the idea, Mr. Sulzberger says, is that "freedom is something that must be won by each succeeding generation. This has been clearly proved since the war by the rise of dictatorships throughout the world. I feel that the New York World's Fair could do a genuinely patriotic service if statues. symbolizing the four freedoms guaranteed by the first amendment to the Constitution were placed where the millions of visitors to the Fair could not fail to see them, and could not fail to

be impressed anew with the importance of preserving these rights for themselves."

## Prison Reading

The American Library Association would take the affirmative side in the much debated question: Reformation vs. Punishment as a prison objective. At least, they know that good books have helped many an outlaw to drop his rôle of "public enemy."

Most of the 200,000 inmates of American prisons, according to prison librarians, are eager to follow reading courses, and their unguided tastes are much the same as those of the average frequenter of a public library. The difficulty, as might be imagined, is the lack of the kind of books they should have. The Federal Government, a few states, and a city or two have sizeable libraries in their penal institutions, but these are the exception rather than the rule. Many, many books are needed, and librarians to offer guidance among the shelves.

—Christian Advocate.

## "United Thank Offering"

"Many a little makes mickle," a Scotch proverb which Episcopal women of the United States put into practice, but with larger results. The procedure of the "United Thank Offering" is that whenever any woman of the church feels that she has some special reason to be thankful, she puts money in a box, and every three months turns it over to a local treasurer. Here are some of the occasions for thankfulness: a woman who had lost a pet dog dropped a dollar in the box when the dog was returned. Another time her husband was so late in coming home that she was seriously alarmed; when he showed up, the grateful woman dropped a dime in the box!

At the recent Episcopal Convention in Cincinnati, report was made of total women's thank offerings since 1934. The amount was \$861,030.52, \$70,000 more than the total of 1934. All of it will be devoted to those

mission services at home and abroad conducted by women alone.

—The Churchman; Cincinnati Times-Star.

## Both Theory and Practice

Sheldon Jackson School, Sitka, Alaska, knows the educational value of a boat, and a Tsimshian Indian, who came to Sitka with Sheldon Jackson in 1888, has, with the help of boys in the School, recently built one. They cut the timbers for the keel, keelson, deck beams and other parts of the boat frame. They logged yellow cedar trees and cut the ribs for the boat from them. Machine-shop boys constructed the 600-gallon Diesel tanks and built a sturdy rudder from an old safe door, all under the direction of the machine-shop instructor. This boat is used not only for spreading the Gospel, but for transporting students, visiting villages, hunting, fishing, logging, Diesel demonstration classes and navigation classes. -Monday Morning.

## Eskimos Keep the Sabbath

One sees what kind of Christians the Eskimos have become when it is observed how they keep the Lord's Day. Their food consists largely of seal meat, and seals are abundant in Labrador. A Moravian missionary relates how, on four Sundays in succession, great schools of seals came into the harbor and played in the water in front of the mission station; but on the following weekdays not a seal was to be seen.

When the fourth Sunday came, bringing an immense pack of seals, the missionary saw several Eskimo men sitting on a large rock on the beach. He wondered how long it would be before the men would leap into their kayaks and pounce upon these seals; so he asked them why they did not go hunting. Then one Eskimo replied: "Haven't you noticed that these seals come in such great schools only on Sundays, and not one appears on a weekday?" "Yes," replied the missionary, "I have

noticed that fact." "There you see it," declared the Eskimo, "that is a work of the devil. It is he who is setting a snare for us in order to get us to desecrate the Holy Day. But you may rest assured he will have no such luck."

Before the summer ended these sincere Christians had a rich, weekday harvest of seals.

#### LATIN AMERICA

## A Colporteur's Experiences

Colporteur Ceja of Puebla, Mexico, receives many insulting letters, some threatening his life, all of them unsigned. As part of an organized campaign to run him and other workers out of the place, the priest has taught the children to sing a song which says:

Get out! Get out! Protestants, Get out of our nation. We wish to worship The divine heart.

Even in their salutations in their patios or on the streets, the priests are teaching them to change the usual Spanish greeting: "To serve God and thee" to Ave Maria purissima—"long live Christ, my life I am willing to give for thee." One hears this expression on all sides, spoken so rapidly the words cannot be understood.

In another town, Colporteur Ceja's knowledge of gasoline engines and simple mill machinery gave him an entrance. He installed a mill for grinding corn, and Mrs. Ceja stayed several days to help the owners of the new machine understand its manipulation. Now Ceja is helping the mayor of the town to build a reservoir and lay a pipe to bring water to the village. Thus serving the people, the priest has not been able to stir up hatred toward him.

-F. L. Meadows.

## Religion in Mexico

According to *Missions*, the religious aspect of the Mexican Revolution is slowly fading into the background. The daily press from time to time reports movements in widely separated places

in Mexico to open some Roman Catholic church for worship. Sometimes these efforts succeed and sometimes they fail. In no case is the whole country stirred by them. President Cardenas is reported as favoring the reopening of churches. He is compelled to move slowly because of the violent anti-clericalism of some of his supporters, and also because each State has its own regulations concerning religion. No one expects any modification of the religious laws. They will remain on the statute books to be invoked against the Roman Church, whenever the occasion may arise. It seems obvious that as the Roman Church relaxes its opposition to the government's program of socialization, there will come a relaxation in the enforcement of these laws.

President Cardenas has shown his concern for the masses in his organization of cooperative societies, and by promoting legislation to safeguard the rights of labor. In education, special stress has been placed upon rural schools, which increased to 10,000 in 1935 and to 11,000 in 1936. The present year will show an increase of approximately 1,600. This is a striking record when one remembers that 20 years ago Mexico had no rural schools.

#### Methodist Jubilee, Puerto Rico

This year marks the 25th anniversary of the founding of the Puerto Rico Methodist Mission Conference. It was 37 years ago that Charles W. Drees, who came there from Argentina, conducted the first Methodist service on the Island. By the end of the first year there were 835 members and probationers, seven Sunday schools, five preaching places, two congregations, \$139 collected for benevolences, and \$41 for ministerial support. In 1913, Puerto Rican Methodism was organized in a Conference. From the original nucleus of thirty persons with which the first service was started, a church has arisen with twenty-four pastoral charges with ninety-four congregations, comprising 3.778 members and probationers.

There are eighty-nine Sunday schools, with 6,343 pupils.

Although Puerto Rico is a mission field, it has both home and foreign missionary work. The church has sent missionaries to the Dominican Republic.

-Christian Advocate.

## Education in Cuba

After being closed almost continuously for six years for political reasons, the University of Havana and the original six provincial institutes or high schools have not only continued to function normally since reopening last January, but 14 new institutes have opened. Two of these are in Sancti Spiritus and Guines, and one is near Caibarien.

Cuba as a whole is slowly awakening to the need of a more practical education for her people in place of the formal academic type which has always prevailed. The Department of Agriculture is taking the lead by sending out teams to sponsor tree-planting, agriculture, care of cattle, homemaking classes, etc. Four of the Presbyterian Board's schools (at Sancti Spiritus, Cabaiguan, Cárdenas and Placetas) have used the services of these teams. In Cárdenas and Sancti Spiritus, for example, boys' clubs for the planting of vegetables have been organized and a number of classes in domestic science and child care have been given.

-Monday Morning.

## Converted in Nicaragua

Jose M. Ruiz, a priest of the Catholic Church for 18 years, has been converted in Managua, Nicaragua. He gave his first public testimony in a Baptist Church, October 31. The occasion is described in the Watchman-Examiner:

"The school assembly hall was crowded to overflowing and hundreds were standing. He spoke about thirty minutes and although we feared disorder, we had the best of attention during his message. He gave a message with a positive ring, sincere and forceful. The basis of his mes-

sage was a comparison of his own life with that of the same experience through which the Apostle Paul passed. He realizes his need of being grounded in the Protestant faith, and is studying day after day in the home of Don Arturo. When he had finished his message, a hymn was sung and an invitation extended to others to accept Christ. Twenty-five responded, among them several students.

# Missionary Forces Grow in Colombia

During the past seven years, the number of foreign missionaries in Colombia has increased from 59 to 160. This is due to several causes. 1. The return to power of the Liberal party has created great opportunities for preaching the Gospel to receptive audiences. 2. Since the publication of the survey of the Northern Republics of South America there has been a far better knowledge of actual conditions existing in Colombia, and many missions and individuals have given attention to the vast opportunities that the country presents for the Gospel. 3. Better means of transport for open parts of the country which were hardly accessible some years ago. 4. Many of the organizations which have commenced work in Colombia are Faith Missions, which during recent years have been able to increase their activities considerably. The proportion of national workers to foreign missionaries is now very low, and the question of the training of a national ministry, both lay and ordained, is one of considerable importance.

-World Dominion Press.

#### No Doctors Wanted

In some mission areas medical work is the most successful way of introducing the Gospel. In the interior of Brazil, where living conditions in general are primitive and unhealthful, however, one finds a different situation — people eager to hear the Gospel but live in terror of doctors and hospitals. They would rather die than go to a physician.

The number of patients coming to the Presbyterian Hospital in Rio Verde is small as yet, but each returns home with a new idea of hospitals. This hospital, a rented private house, has four capable girls in training as nurses. With a population of 2,000, Rio Verde is the largest town in the state of Goyaz.

-Monday Morning.

## EUROPE

#### Church and State

The summer of 1937 will be remembered for the international religious conferences in Europe. One of the main themes at Oxford was the relation of church and state; and the series of regional Baptist conferences came to grips with this question in a practical way. Separation of church and state was treated in some form or another at each one of these conferences—sometimes in the presence of hostile officials.

France is the only country of Europe which has no problem as to church and state relations, while in Germany it is, of course, a burning question; and it is not likely that there will ultimately be any place for a free church in any totalitarian state. Delegates to these conferences in eight countries were convinced it will be a long time before we see anything like a "United States of Europe."

-Missions.

#### Christianity's Last Reserve

A Leipzig newspaper recently had an article about the Starzi, a people who can be traced back to the Bogomilians of the early Russian Middle Age, Evangelicals who came up from By-(Bogomilian means zantium. "loved of God.") Their protest, which they felt was God-given, was against the secularization of the Church, and they often came into conflict with the clerical element. They were at times persecuted, and in their testimony was often a strong admixture of fanaticism.

The *Starzi* were usually of the lower class, but occasionally men from the aristocracy joined

them; their testimony has never died out. Again and again one hears of them, now in European Russia, now in the forests of Si-They are considered beria. saints by the common people but handled rather gingerly by the clergy. But the interesting thing is that today there has been a revival of Starzentum in Soviet Russia. Their purpose is to restore the Christian faith. They travel on foot in simple peasant dress, staff in hand, with the Gospel and crucifix in a bag on the back, seeking to bring back the Russian people to the naïve simplicity of Russian orthodox belief. They are loved by the people, hated and persecuted by the Soviet authorities.

-S. S. Times.

#### Needs of French Children

State education in France leaves God out entirely, and while a small percentage of French children have some sort of religious training at home, the majority grow up as virtual pagans. In many cases a definite anti-God influence is seen in the schools. Says one educa-"Leaving God out and funding our moral code on a purely human basis, we undertake to produce intelligent and brotherly citizens." Another says, "We are not called upon to attack or deny the existence of God, but to give an education which makes faith in God impossible."

In the McAll Mission settlements in Paris and other towns of France, Gospel truths are being taught to both children and adults.

—The Christian.

## No Christmas in Germany

Christmas came again, but not in Germany so far as the Storm Troopers were concerned. The chief of staff of this Nazi Guard issued "Instructions for Cultural Exercises of Storm Troops." It is of the utmost importance, says Herr Lutze, to eliminate the "foreign ideology" of Christianity from the exercises of the Storm Troops, and create new forms and ceremonies which will have not even the faintest flavor

of Christian ideas. "We must avoid rituals reminiscent of church ceremonies. These ceremonies are dead. Our National Socialist ideology is not a substitute but a new creation. Christmas festivals in Protestant parish houses are as divorced from our ideology as the singing of Christmas hymns. A solstice ceremony must be substituted in such form as to force out the foreign spirit through the strength of our own faith."

## Bibles in Yugoslavia

The National Bible Society of Scotland reports this incident from Yugoslavia, told by a colporteur.

Traveling by train, I showed some Bibles and Testaments to my fellowpassengers. Sitting next to me was a man who began to speak very lightly of the Word of God, frankly confess-ing that he was an atheist. Wanting to show off, he bought five Testaments, opened the window and threw them out one after another, to show his disrespect for the Book. I felt deeply grieved, and wished to return him his money, but he gave no heed to my words. Some days later, on my way home, I passed again through this district, and seeing a gang of trainmen standing, I approached them with a friendly greeting. After a few words about the weather, I asked if any of them possessed a Bible, and if they read it, and took two copies out of my pocket. Instantly one of the men shouted, "These look just like the Books some of our men found on the line." It was true: the Testaments thrown out by the atheist had been rescued before rainy weather set in, and the trainmen told me of the great joy they had in reading them. It was in an exclusively Roman Catholic territory that the Books were thrown out, where perhaps no one would have bought the Word of God.

## Twenty Years of Communism

It may be that Japan's aggression in China is partly due to signs that all is not well in communist Russia—that she is in no condition to thwart Japanese plans. American tourists return from Russia and report an atmosphere of tense uncertainty there.

Nevertheless, celebration of the communist revolution's 20th anniversary was carried out as in other years. With all due recognition of Russia's achievements during these 20 years, two observations are pertinent. (1) Even the best friends of Russia, and those in sympathy with some of her social objectives, must question whether communism can succeed if its progress depends on threat, force and wholesale executions. (2) The relentless crusade against religion seems to have resulted in a shortage of spiritual power to motivate the vast social program. While communism itself has created an emotional energy comparable to that in religion, it is apparent that the Russian program cannot permanently succeed until the religious impulse in the soul of the people is again given freedom to express itself, and to furnish the guiding principle of the nation's life. -Missions.

#### **AFRICA**

## Italy in Ethiopia

While the eyes of the world are turned upon the Far East, Mussolini is busy Italianizing Ethiopia, and a part of this program, as all the world knows, is making Catholics of the natives. The Associated Press reports that Mussolini's engineers have built, or are completing eight Roman Catholic churches with dozens of auxiliary schools, dispensaries and clinics in Ethiopia. The idea of Catholic education is being pushed, and it is estimated that 800 priests and 1,200 nuns will be needed. The Salesian Brotherhood—famous for its work in South Africa—has been authorized to lead in this program.

Coptic churches and Mohammedan mosques are being renovated in line with Mussolini's friendly gestures to Islam. It is not Ethiopian souls, but loyalty to his Roman Empire project that concerns him.

#### In a New Field

As already noted, the expulsion of missionaries from Abyssinia led to the determination to open up fresh territory in the adjacent Anglo-Egyptian Sudan. This project has received unexpected gifts toward the extra financial responsibility entailed.

Extension in another direction is marked by the commencement of work among the lepers of the Moslem provinces of the north. Five doctors were needed if the facilities provided by the British Government were to be fully grasped. Three of these are now at work, another is on his way and the fifth is taking a course of study of tropical diseases.

On a recent Sunday morning, Dr. R. V. Bingham, general director of this work, led a service in an area where seven years ago the natives were cannibals. Motoring to another center he preached to a congregation of 600, and in the evening he conducted a service at which 800-900 people were present, and the missionary in charge apologized for the smallness of the gathering! The morning congregation usually numbers 1,500, but in the afternoon and evening many go out to preach to their unevangelized neighbors in surrounding towns and villages.

A native chief, who had revelled in tribal warfare and head hunting, heard the Gospel from a member of his own tribe. Gathering that it demanded the renunciation of polygamy, lying, stealing and a variety of other sins, he declared that he had no use for it. Later he came into contact with the missionary, who startled him by saying, "Come to Christ just as you are."

Imagining that Christianity had capitulated, he decided to attend mission services. Sunday after Sunday found him in his place, and eventually the light broke upon his heart. Now, he finds that he no longer takes pleasure in evil doing.

-Life of Faith.

### Witnessing to Moslems

A ministry of unmeasured value, involving hardship and often peril, is that of Medani, a converted Mohammedan of Tebessa, on the Algerian frontier. After helping in the mission for some years, he now journeys with caravans of Arabs. The average Tunisian countryman is hospitable, and as Medani carries a stock of simple medicines and sweets for the children, he

always finds lodgings. He helps in the day's work, and bears witness for the Lord as opportunity offers.

In his travels he visits places where no missionary has ever been, away from all Christian fellowship. He keeps in touch with Tunis by letters posted whenever he comes to a post office, and these tell of a courageous witness in face of many difficulties. Many Moslems confirm the truth of these accounts. In one village he was received very kindly by a sick old man, who wept when he heard of the crucifixion of Christ; and when a few days later he lay on his death-bed, he refused to witness Mohammed, but assented when Medani spoke of Jesus as the Saviour. After the burial he was accused of converting the old man to heresy. The men planned to kill him, but a woman, grateful for healing, helped Medani to escape, supplying him with food and money. He had to remain hidden for some days, and in his letter he asked for prayer that whether in life or in death he might glorify God's Life of Faith. name.

### German Mission in Cameroon

As most of us know, the British Government several years ago permitted the resumption of mission work by Germans in the section of the Cameroons which it holds under mandate. German Baptists, however, encountered serious obstacles in maintaining their work. Rigid regulations regarding the export of currency were among the chief of these, and for a time the continuance of German foreign mission work —not only by Baptists, but equally by members of other churches — depended upon friendly assistance from Christians of other lands; and British Baptists raised and sent several hundred pounds. The gravest crisis has passed, and it has recently become possible to reinforce the mission staff. Peculiar interest attaches to the departure for Africa of Helmut Simoleit, son of Dr. F. W. Simoleit, the well-known Vice-President of the Baptist World Alliance and

Director of the German Baptist Missionary Society.

## New Life in Angola

Methodist missionary E. E. Edling believes that Angola is seeing the harvest of all the seed sown there during the past 52 years. He writes:

"Our native evangelists are constantly on the road, and still cannot keep up with the calls for special meetings in outlying stations. They go to hold the meetings, and people come pouring in from miles around. The work has gone beyond us.

"Meetings were being held in a village that seemed to have grown cold and indifferent, and too full of family quarrels to make any progress. But more than 30 people gave their hearts to the Lord for the first time, not to mention the old members who had been stirred to new life and warmth. One of the helpers in these meetings was needed in another place, but begged for one more day to help new converts. The trip was delayed for one day, when it was seen that this was only the beginning. For four more days the meetings went on, new people coming in each day from all that region, many of them heads of villages who had stoutly resisted the Gospel for many years. Saturday night when the services finally came to a close with a great testimony meeting, 96 new names had been added to the list.

"This is typical of what has gone in since November. To date the list of new converts since that time in all the villages visited totals just about 1,000. A new spirit is abroad in the whole field."

## Raising Spiritual Standards

The Lovedale Bible School, South Africa, was founded five years ago to assist in deepening spiritual life. Its leaders recognize the danger of the growth of an African Church which is satisfied with a low standard of faith and morals. There has been in some districts a recrudescence of heathenism, because

converts have remained ignorant of the elements of the faith they

professed.

The five-months courses of the school have put nearly 50 evangelists into the field. Entering the school with vague ideas about God, sin and salvation, they have had their whole attitude transformed. A four-page monthly, "Preachers' Help," is issued in Xhosa and Suto, and has 1,100 subscribers. It finds its way into every Province of the Union, and into Southwest Africa and Rhodesia. The Lovedale Press also publishes a "Guide for Preachers and Bible Students" to meet their needs both in private study and as a textbook for training classes.

-S. S. Times.

## WESTERN ASIA

## Cyprus Has a Sunday School

Last year, an Armenian Sunday school worker, with headquarters in Beirut, Syria, visited Cyprus and organized the first Sunday schools within the Armenian Church in Cyprus. He was received with enthusiasm, and reports that a Council of Religious Education has formed for the Island, Sunday school work in Larnaca has been firmly established, and a series of lectures have been given to teachers and prospective leaders on methods of teaching, and principles of Christian education. The Armenian population on the island is about 4,000; there were about 850 children enrolled in the Sunday schools.

## Bible School for Syria

Yusef, a young carpenter of Tyre, was converted from the Moslem faith. Accompanying a missionary on an itinerary to villages which it is possible for the missionary to visit only once in two or three years, he surprised himself in the discovery of a gift for evangelism. One Moslem asked Yusef why he had left the fold of Islam. With superb Christian diplomacy, saying nothing derogatory to the prophet, he read passages from his Bible which set forth the

glory of Christ. Deeply impressed, the Moslem said, "These are good words; I will hear you again."

This, and other such incidents convinced the British Syria Mission that the training of native evangelists must somehow be assured. Accordingly, plans are under way for establishing a Bible School for Syria. The Mission Secretary has completed a world tour, chiefly to make this project known. Rev. Evan R. Harries is to be the first Principal, and Zaki Effendi of Port Said has accepted the post of tutor. The school will be opened in the Mission building —The Christian. Shimlan.

## Turkey's Development

Turkey is now chiefly intent upon internal developments. The State controls the chief industries, private enterprise benefiting by State initiative and financial guarantees. The recently signed Asiatic Pact between Turkey, Iran, Iraq and Afghanistan is designed to assure their internal development equally with their territorial in-Pan-islamism has retegrity. ceived a setback; an influential intelligentsia in these countries is pressing for religious reform. The missionary outlook is distinctly promising, provided that Christianity is presented not only as a Gospel of personal salvation, but of national regeneration and progress.

-World Dominion Press.

## New Day for Iranian Women

Evangelistic work has felt the effect of women's emancipation in Iran. Calls may be made in Moslem homes, with less embarrassment to the hostess. A spirit of open-minded inquiry is engendered with the passing of long established usage.

Again, medical work reflects the new feeling. For years Iranian women have been increasingly willing to consult a man physician, but never was there such willingness as today. Year before last, two of our hospitals—and their only American doctors were men — had more women patients than men. This past year saw 455 babies born in six mission hospitals, Kermanshah reporting one week with a baby every day—and triplets to top it off with! An increasing number of nurses are being trained. In 1936, the Government decided to inaugurate nurses' training as a branch of the educational program rapidly expanding under the direction of its able Minister of Education, a graduate of Alborz College.

The educational impetus is placing girls in positions as typists, clerks and teachers. A knowledge of English and French is considered essential to secure the best of such em-

ployment.

-Women and Missions.

## INDIA—BURMA—CEYLON

## The Basis of Evangelization

Indian missions need "rethinking." Evangelical Christians number at least 4,000,000, and to these approximately 250,000 are being added yearly. These believers have been gathered chiefly through the witness of changed lives and spontaneous testimony of Indian Christians; therefore the completion of the unfinished task of India's evangelization lies in making the witness of her Church more effective.

The organization, training and equipment, as well as the spiritual and material encouragement of selected Indian workers is the pressing duty of missions. Nor is this enough. Vital collaboration between missionaries and Indian leaders on a basis of Christian fellowship and perfect equality, will alone bring into play the special contribution of each, which together, may achieve a success denied to unilateral mission activity. One effective point of contact is found in the Ashram Movement. These brotherhood fellowships can serve to bring foreign missionaries and Indian colleagues into this helpful relationship and generous cooperation.

-World Dominion Press.

## Madras Meeting of I. M. C.

The Hangchow Meeting of the International Missionary Council is now to be known as the Madras Meeting of the International Missionary Council. On account of the disturbed conditions in the Far East the Council has decided to accept the invitation of the National Christian Council of India and hold its meeting at Tambaram, on the campus of the Madras Christian College. Tambaram is a suburb of Madras, in the semi-tropical southeastern section of India. It is near the heart of the Mass Movement area where a strong Christian community is growing rapidly, and where visitors from other lands may observe much that will be instructive and en-While the Indian couraging. Christians eagerly welcome the coming of the Conference to Tambaram, Bishop Azariah spoke on their behalf in hoping that the Conference would be indeed an ecumenical conference bringing Christians from all parts of the world to India. Although conditions are uncertain in the Far East, it is hoped that there will be a strong delegation both from China and from Japan, as well as from other parts of Asia, Africa, Latin America and the West. The conditions which the Christians of these two countries of Asia face are of major concern to Christians of all lands and make the strengthening of Christian ties more important than ever. The Christian Church, the Church Universal, must stand in united witness to its faith today. This will not be a conference only on prob-lems in the Far East. It is the regularly called decennial meeting of the International Missionary Council, coming together to consider fundamental problems of the Christian mission. It will be concerned with the worldwide witness of the universal Church. The Faith by Which the Church Lives, the Witness of the Church to Its Faith, the Inner Life of the Church, the Church and Its Environment, and Closer Cooperation among Christians; these were the five topics named for world-wide

study, action and consultation. The Meeting of the Council furnishes the opportunity for this consultation among the representatives of national groups in international conference. This program, launched a year ago, will continue as planned. It has emerged out of the life experience of these national groups and continues as a guiding influence for thought, action and prayer around the world.

## Student Evangelism in Ceylon

For the past two years the Jaffna Inter-Collegiate Christian Fellowship has held an Evangelistic Week. Meeting centers have increased from nine to nineteen, and the work was extended to include Junior Secondary English and Bilingual Schools, in addition to High Schools. Methods included "witness meetings," and to keep the "witness" from becoming a biography, without point, witnesses were asked to speak on such questions as "What God has meant to me in times of difficulty or doubt, sorrow, defeat or joy; in harmonizing personal relationships, in giving direction and purpose to life"; and to address meetings, with topics such as "God in Christ," "Forgiveness Through Christ," "Me for Christ.'

The method usually adopted to register decisions is to take the senior students out for a quiet retreat, or gather them together for a quiet meeting, a week or ten days after the evangelistic week, with its emotional stress, is over. Students cannot be baptized without permission of parents or guardian.

-National Christian Council Review.

#### Among Criminal Tribes

Major Sheard and his wife of the Salvation Army, after working twenty-five years among the criminal tribes of India, were sent by the government four and a half years ago to the Andaman Islands in the Bay of Bengal, where 600 convicted murderers and robbers had been segregated. One hundred and twenty were chained as violent criminals.

Their first move was to select four murderers as household servants. The rest were set to work building three villages. So ignorant were they of work that each had to be taught how to use a spade. Schools, offices and a medical dispensary were built. A hand-weaving industry was started, and these ex-criminals have made clothes for themselves and for sale to all the Andaman Penal Settlements. In five years the gangsters paid back every penny loaned to them by the government to start industries. They have built a dam and reservoir, planted fruit trees, built a hall for their Gospel meetings. Men who were hardened criminals can now be seen on Sundays teaching the Bible to the children of the colony. Boys are now preparing for mission service.

These two workers recently visited England, and said that in twenty-five years spent among criminals they had not lost the smallest of their possessions. However, within an hour after arriving in civilized England, Mrs. Sheard's umbrella was stolen.

—S. S. Times.

## Missionaries Help Ex-Patriots

The secretary of the "Servants of India" Society made an extensive tour of three years in the Far East, America and in Australia: and wherever Indians were living in these countries he made it his business to visit them, and stay with them some time. As a result, he gives three general impressions with reference to the condition of Indians overseas. First, "If generalizations are permissible at all, it may be said that in Trinidad, British Guiana and Fiji, where Indians were originally introduced under the indentured system, they are commendably better off than similar classes in India." Second, "It is remarkable that by their own self-help and against tremendous odds these Indians overseas have made great progress." Third, "We cannot be too grateful to the Christian missionaries who alone took interest in the uplift of the Indians." —Dnyanodaya.

# Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Apostle of China. Life of Samuel Isaac Joseph Schereschewsky. By James Arthur Muller. 275 pp. \$2.50. Morehouse Pub. Co. New York and Milwaukee. 1937.

This is a long overdue biography of one of the most remarkable missionaries of the Nineteenth Century, Samuel Isaac Joseph Schereschewsky of China. Schereschewsky was a Russian Jew born in Lithuania, May 6, 1831. He became a Christian through studying the New Testament in Germany and association with Jewish Christian friends in America where he came in 1854. After two years in the Western Theological Seminary of the Presbyterian Church in Allegheny, Pa., he transferred to the Protestant Episcopal Church and was sent as a missionary to China in 1859. There his great work was the founding of St. John's University in Shanghai and Bible translation, though as bishop he had administrative charge of the work of his mission from 1876 until his breakdown and paralysis from sunstroke in 1881. For four years he sought to repair his health in Europe and then for nine years, with a shattered body but an indomitable will, he worked in America on his Bible translation and revision of translation, though he could write only by punching a typewriter with a single finger.

In 1895 he returned to China for two years and then from 1897 until his death in 1906 he lived in Tokyo, tirelessly busy in his colossal books. He was one of the greatest linguists and most learned men of his time, a man of original and forceful character and a true and devoted Christian who rose above poverty and suffering by the grace

of God. No man contributed more than he to making the Bible available to the Chinese people. The foundations which he laid will endure forever.

Professor Muller has done an amazing piece of work in assembling the adequate material of this biography, when at first it seemed that all the material had been lost, and he has put it together in the most simple and satisfactory way. The account of his researches should lead every missionary board to resolve to perfect its archives and preserve its irreplaceable treasures of correspondence.

R. E. SPEER.

Highland Heritage. By Edwin E. White. Friendship Press. Cloth, \$1.00; paper, 60 cents. New York. 1937.

Mr. White reveals his wide reading and his deep experience. He does not live in the realm of romance inhabited by many writers. His spirit is that of comradeship, rather than of condescension. He emphasizes the fact, often ignored, that the people of the mountains were for a long time "in the thick of the nation's life. They played a large part in the formation of new states" and have always responded when the nation needed heroes to fight her battles. The mountains have suffered from wanton exploitation; through ignorance or greed, the resources of forest, and soil, and minerals, all have been plundered. author does not allow us to draw down the curtains of our minds as we pass abandoned mining towns, rural slums, schools, the playthings of some rural Tammany.

As he compels us to face reality, Mr. White calls our attention

to thrilling facts. To illustrate: Often poverty in the mountains is associated with high intelligence and profound wisdom; often Christian people have shamed the state to action; good roads and good schools and the Wider Parish, the Boy Scouts and the 4-H Clubs are helping to reveal, and to make usable, "the precious things of the mountains." Mr. White has mountains." given us a book, small in compass, readable, sane, encouraging. Perhaps we shall remember best his quotation from a mountain man, who says: "We had so many churches we couldn't have a church."

> WM. J. HUTCHINS, President, Berea College.

"It Is Hard to Be a Christian." By Samuel M. Zwemer. 159 pp. 3s. 6d. Marshall, Morgan & Scott. London. 1937.

This is the full outpouring of a rich and noble experience. It is not testimony which cost nothing. It bears "traces of having bled." "Scars" and "loneliness" and "the Cross" are not mere words lightly spoken. They show forth realities through rents in The book is not an the veil. apologetic for unbelievers or a piece of impersonal doctrinal statement. It is a soul in Christ, speaking out of the glory and tragedy of Christian life to other souls in Christ, drinking of the cup of which Christ drank and being baptized with the baptism with which He was baptized withal. Each chapter begins with an apt quotation from "Pilgrim's Progress" and the true spirit of that Pilgrim breathes from every page. The book is full of fresh illustrative material, and apt and unhackneyed words of poetry, and its mes-

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

sage is spoken in short, truthtelling sentences with the warmth and glory of a true love of Christ. It deals with Christian discipleship as the New Testament deals with it and with life in its tragedy as illumined by the Cross of Christ and comforted with the love and joy of God and finding its full meaning beyond the things of time and sense. It begins with a motif from Browning's "Easter Day":

How very hard it is to be A Christian! Hard for you and me.

And its lesson might be summed up in Browning's closing words:

And so I live you see, Go through the world, try, prove, reject,

Prefer, still struggling to effect My warfare; happy that I can Be crossed and thwarted as a man, Not left in God's contempt apart, With ghastly smooth life, dead at heart.

Tame in earth's paddock as her prize . . .

Thank God, no paradise stands barred To entry, and I find it hard To be a Christian, as I said.

Hard and glorious and alone worth while! ROBERT E. SPEER.

The Romantic Isles — A Sketch of the Church in the West Indies. By John Levo. 88 pp. S. P. G. and S. P. C. K. London.

This is more than a sketch of missionary work in the West Indies. As a handbook for the study of the West Indies it has much to commend it. From Columbus on down through the ages explorers, pirates, traders and English settlers are shown in a clear-cut background for the picture. That picture is the West Indian folk of today—their physical, moral, educational and economical status, as these factors have in many ways determined their religious development.

The motive of the writer is to show the part in this development played by English philanthropy and missionary effort; and what still remains to be done. For the casual visitor to the Islands as well as for the student this little book has a decided value.

James Cantine.

Stand Up and Preach. By Ambrose Moody Bailey, D.D. Round Table Press, N. Y. 141 pp. \$1.50.

This volume by a pastor of wide experience is announced as "a formula for better preaching." That an adequate formula of this nature would be a powerful aid in this day of changing pulpit standards, none will dispute. The chapters deal with such practical questions as the minister's calling, ideals, message, intellectual habits, sermon technique, etc. There is a wealth of counsel and illustration; in fact the book is largely a record of personal experience. There are also lists of striking sermon topics which the author has used with apparent success. The tone of the book is evangelical and while it contains much which is suggestive and valuable, the discriminating reader will sense a degree of inadequacy and incompleteness. There is, for example, an inadequate recognition of the importance of doctrine; there is commendation of certain books of questionable value, and some quotations are either carelessly made or unfortunate. The book does not live up to the promise of its title and purpose.

HUGH R. MONRO.

"Broken Guns." By Eleanor Holston Brainard. 120 pp. \$1.00. Friendship Press, New York. 1937.

The author of this wholesome junior book knows how to picture the peace and war issue vividly for children and to give them a good background for their thinking.

The story begins with the outbreak of the World War and portrays briefly the experiences of soldiers who fought. We see the part greed plays in the making of war; what propaganda is and does; who are the true patriots; finally, how the author believes that peace can become a fact, and what boys and girls can do to make this possible.

There are no footnotes or references. They are needed to substantiate such statements as: "The German and French airmen did not bomb enemy munition plants by agreement,

because the 'war-makers' did not want these supplies damaged or destroyed." For children today, between the ages of 9 and 12 years, footnotes are often supplied to give sources of information. Such documentation is valuable to carry conviction. Our boys and girls are far more alert and mature than in previous generations.

JAMES F. RIGGS.

Along an Indian Road. A play by Mrs. Martin de Wolfe. 5 cents a copy. Woman's Board of Foreign Missions, Reformed Church, New York, or Hilda L. Olson, Marion Way, Rockport, Mass.

"Along an Indian Road," pictures Dr. Ida Scudder's work in which the author (Ruth Scudder) herself formerly had a share. It sets before us the gathering of the Indian sufferers, some of them lepers, with their groanings and grumblings and jealousies; and then the arrival of Dr. Ida who ministers to them so patiently and kindly that they say to one another, "The name of her God is Love."

The play was recently given for the first time before the Federation of Women's Missionary Societies in Poughkeepsie. Dr. Wm. Bancroft Hill, who has watched Dr. Ida by the roadside, reports, "It is full of the Indian atmosphere, very life-like with mingled humor and pathos; and it held the large audience from start to finish. It can easily be presented by a small society as well as by a large one; and it makes a very effective missionary appeal."

Accidents Will Happen. By Winifred M. Pearce. 126 pp. 1s. 3d. Pickering and Inglis, London. 1937.

A very readable story of the son of an English archæologist who accompanies his father to Iraq, meets with rather queer accidents, learns something of the country and more than a little about things that are worth while in life. Several illustrations add to its value for a boy in his early "teens." There is plenty of adventure and an added spice of mystery.

JAMES CANTINE.

## Dates to Remember

February 9—Annual Meeting, Missionary Review Publishing Co., New York.

March 4-World Day of Prayer.

March 23-24—United Stewardship Council, Columbus, Ohio

April 28—General Conference, Methodist Episcopal Church, South, Birmingham, Ala.

May 12-16—Southern Baptist Convention, Richmond, Va.

May 19—General Assembly, Presbyterian Church in U. S., Meridian, Miss.

May 25—General Assembly, United Presbyterian Church of North America, Cleveland, Ohio.

May 26—General Assembly, Presbyterian Church in U. S. A., Philadelphia, Pa.

June 2—General Synod, Reformed Church in America, Asbury Park, N. J.

June 15-22—General Council of Congregational and Christian Churches, Beloit, Wisconsin.

June 28-July 3—Twentieth International Convention on Christian Education, Columbus, Ohio.

## Personal Items

Prof. Roy Smith, missionary professor in Kobe University of Commerce, has been decorated by the Emperor with the Fifth Order of the Sacred Treasure in recognition of his meritorious service as an educator. Professor Smith has been in Japan since 1903, and continuously in educational work as an instructor in English.

Rev. Norman J. Smith, of Yonkers, N. Y., has been called to be General Secretary of the American-European Fellowship 156 Fifth Avenue, New York City. This society supports Christian missionaries in Europe. Mr. Smith will also be managing editor of The European Harvest Field. He will continue to act as General Secretary of the All-Russian Evangelical Christian Union and editor of The Gospel in Russia (formerly edited by the late Rev. I. S. Prokhanoff). Previously, Mr. Smith was with the Russia Bible and Evangelization Society and formerly he was a district secretary of the American Sunday School Union, at Richmond, Va.

Rev. and Mrs. Alva Harsh and Miss Mineva Neher, missionaries of the Church of the Brethren, mysteriously disappeared from their station at Show Yang, Shansi, China, on December 2. These three missionaries disappeared on their way home from visiting a French family but up to date no definite information has been received about them.

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Dr. H. H. Kung, the prominent Christian Chinese statesman, brother-in-law of Madame Chiang Kai-shek, has been made the Premier of China. Generalissimo Chiang Kai-shek has given up this position in order that he may devote all his time to the defence of his country against the Japanese.

Miss Huang An-li, graduate of Yenching University, is the first woman ever to be appointed by the Chinese Government to fill a position in its diplomatic service. She has been appointed third secretary to the Chinese Embassy in London.

\*

Rev. Robert F. Chisholm has been appointed General Secretary of the National Bible Society of Scotland. In his student days, he was an assistant in the Glasgow Mission to Jews, and was the first Scottish missionary to the Jews in Transylvania. He will also assume the editorship of the Quarterly Record.

Rev. G. W. Ridout is making his third missionary evangelistic trip to South America. He will preach and hold evangelistic meetings in Panama, Peru, Bolivia, Chile, Argentina, Montevideo and Brazil. Dr. Ridout will work mostly with the Methodist churches and schools, but will also be associated with missions of the Presbyterians, Baptists, Friends, N zarene and Christian Alliance.



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## **Obituary Notes**

Bishop Isaac Lane, oldest Bishop of world Methodism, died December 5 in Jackson, Tenn., at the age of 103. Bishop Lane was born in slavery, and was 29 years old when Lincoln signed the Emancipation Proclamation. He helped to found the Colored Methodist Church, and later established Lane College for Negroes. The Isaac Lane Memorial Hospital was organized in 1934 by citizens of Jackson to perpetuate his name and work.

Dr. Leopold Cohn, founder and former president of the American Board of Missions to the Jews, Inc., of Brooklyn, died recently. He was 75 years of age. After studying in the Yeshivas of Central Europe, Dr. Cohn came to America and shortly after his arrival became a Christian. He went to Edinburgh where he studied at the Free Church College and on his return became a Christian missionary to the Jews of the Brownsville section of Brooklyn.

Rev. David Wendel Carter, formerly a missionary of the Methodist Episcopal Church South, died in Texas on September 3, 1937. He went to Mexico as a missionary in 1882 and since his retirement has worked among the Mexicans in Texas. He was a cultured and effective missionary who knew how to deal with all classes of people.

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The Resurrection of the Human Body. By Norman H. Camp. 12mo. 127 pp. Bible Institute Colportage Assn. Chicago. 1937.

There is much confusion in the minds of Christians as to the time, form and nature of the resurrection. Even Evangelical Bible students differ in their interpretation of Bible passages. Mr. Camp is an evangelistic Bible teacher, sponsored by the Moody Bible Institute. He is a clear thinker and firmly believes that the only definite information on the resurrection is found in the Christian Scriptures. here presents clearly the case for the physical resurrection of Jesus Christ and of all believers in Christ. His argument is based on both Old and New Testaments but he also appeals to the testimonies of godly men and to the reasonableness of the belief found from the study of the analogies of nature, the desires of the human heart and the justice of God. Christians will find this study rewarding.

Medical Missions at Work. H. P. Thomson. 82 pp. 1s. S. P. G., London. 1937.

A compact little book giving vivid glimpses of the wide range of medical missionary work from African huts to well developed medical schools in China. Pioneering, hospital work, nurse training, public health and research all come in for attention. It is primarily a book of descriptions and narratives, using plenty of first-hand "Close-ups, rather than a discussion of problem and policies, or of the philosophy of medical missions. However, the last chapter on "The Meaning and the Motive" brings out the Christ-like basis and demonstration of medical missions with special focus. It is a very readable book with many usable stories.

E. M. Dodd.

## New Books

Christian Faith and the Science of Today. J. H. Morrison. 228 pp. \$2.00. Cokesbury Press. Nashville.

A Christian Layman's Handbook. Robert M. Kurtz. 72 pp. 50 cents. American Tract Society. New York. An Unusual New Book on the Distinctive Truth of Christianity!

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For the Mountains — An Autobiography. William Goodell Frost. 352 pp. \$3. Revell. New York.

The Growing Menace of the "Social Gospel." J. E. Conant. 72 pp. B. I. C. A. Chicago.

The House on the Island. Grace Pettman. 182 pp. 1s. 6d. Pickering & Inglis. London.

Happy Though Poor. Donald Grey Barnhouse. 95 pp. 1s. Pickering & Inglis. London.

Along an Indian Road. A Play.

Mrs. Martin de Wolfe. 5 cents.

Woman's Board of Foreign Missions, Reformed Church in America,

New York; and Hilda L. Olson,

Rockport, Mass.

Poems of Faith. Edith E. McGee. 39 pp. \$1.00. Stratford Press. Boston.

The Resurrection of the Human Body. Norman H. Camp. 127 pp. 75 cents. B. I. C. A. Chicago.

Twelve Brave Boys Who Became Famous Men. Esther E. Enoch. 95 pp. 1s. Pickering & Inglis. London.

Why Do I Believe the Bible Is God's Word? William Dallmann. 75 cents. 138 pp. Concordia Pub. Co., St. Louis.

Windows of the World. Life of Alfred H. Burton. F. W. Pitt. 2s. 6d. 162 pp. Pickering & Inglis. London.

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

Sidney James Wells Clark: A Vision of Foreign Missions. Roland Allen. 170 pp. 2s. 6d. World Dominion Press. New York and London.

Henry T. Hodgkin: A Memoir. H. G. Wood. Illus. 281 pp. 5s. Student Christian Movement Press. London. A History of the Modern and Contemporary Far East. P. H. Clyde. 858 pp. \$6. Prentice-Hall, New York.

The Invasion of China by the Western World. E. R. Hughes. 324 pp. 15s. A. & C. Black. London.

Crisis in China: The Story of the Sian Mutiny. J. M. Bertram. Illus. 318 pp. 10s. 6d. Macmillan. London.

China at Work. Rudolf P. Hommel. 366 pp. \$5. John Day. New York.

China Through a College Window. William Sewell. 183 pp. 2s. 6d. London. Edinburgh House Press.

China Faces the Storm. Ronald Rees. 158 pp. 2s. Edinburgh House Press. London.

Stone-Gateway and the Flowery Miao. W. H. Hudspeth. Illus. 87 pp. 1s. Cargate Press. London.

On the Bombay Coast and Deccan: The Origin and History of the Bombay Diocese. W. Ashley-Brown. Illus. 280 pp. 8s. 6d. S. P. C. K. London.

A Tribe in Transition. D. N. Majumdar. Illus. 216 pp. 10s. 6d. Longmans. London.

History of the Arabs. Philip K. Hitti. Illus. 767 pp. \$10.50. Macmillan. London and New York.

Iraq: A Study in Political Development. P. W. Ireland. Illus. 509
pp. 15s. Cape. London.

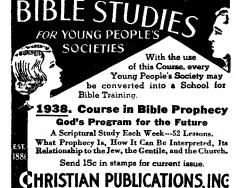
African Genesis. Leo Frobenius and D. C. Foz. 236 pp. \$3.75. Stackpole Sons. New York.

Black Hamlet: The Mind of an African Negro revealed by Psychoanalysis. Wulf Sachs. 280 pp. 10s. 6d. Bles. London.

The Republics of South America: A Political, Economic and Cultural Survey. 374 pp. 21s. Oxford University Press. London.

Religion and Social Organization in Central Polynesia. R. W. Williamson. Edited by Ralph Piddington. 372 pp. 25s. Cambridge University Press. London.

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I. Family of George Bowen.

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