

THE MISSIONARY REVIEW WORLD

The Present Situation in China

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By a Resident of the Republic

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The New Outlook in India

Alexander McLeish

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H. Kerr Taylor

Dates to Remember

- 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 18-22**—General Missionary Conference of the Woman's Missionary Union of Friends in America, Whittier, California. Mrs. Bertha S. Sumpter, Argonia, Kans., Secretary.
- 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.
- May 31-June 4**—Triennial Convention, and 50th Anniversary, Woman's Missionary Society of the General Synod, Evangelical and Reformed Church, Akron, Ohio.
- 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 25-July 2**—Interdenominational Conference of Missions, Eagles Mere, Pa.
- June 28-July 3**—Twentieth International Convention on Christian Education, Columbus, Ohio.
- September**—General Committee, World's Student Christian Federation, Japan.
- December 13-30**—International Missionary Council, Madras, India.

Personal Items

Dr. John G. Goucher, deceased, founder and benefactor of Aoyama Gakuin in Tokyo, has just received posthumous honor by the dedication of a bronze medallion placed in a large stone in front of Aoyama Gakuin Theological School.

Paul Rader, former President of the Christian and Missionary Alliance, and afterwards pastor of the Moody Church, Chicago, is in London for five months, ending in May, to work at Midway Center. In the United States he has been pressing the claims of the World-wide Witness Fellowship.

Dr. Lewis S. Mudge, of Philadelphia, has been selected as a representative of the Presbyterian and Reformed Churches of America to be one of America's twelve delegates to

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the preliminary conference of the proposed World Council of Churches to be held at Utrecht, Holland, May 9-13.

Dr. W. Bruce Wilson has been elected Secretary of the United Presbyterian Board of American Missions to fill the vacancy caused by the death of Dr. R. A. Hutchison, on December 11. Dr. Wilson became Associate Secretary of the Board a year ago.

Professor Kenneth S. Latourette will deliver the N. A. Powell Lectures in the Canadian School of Missions, Toronto, April 4th to 9th. The last three series of lectures have been given by Dr. Nicol MacNicol, Prof. D. J. Fleming and Dr. Thomas Jesse Jones.

Obituary Notes

Rev. Frederick S. Curtis, for forty years a Presbyterian missionary in Japan and Korea, died on February 6th at the home of his brother-in-law, Delavan L. Pierson, Upper Montclair, N. J.

Mr. Curtis was born in Norwalk, Connecticut, on October 11, 1861, the son of David Seymour Curtis and Isabelle Raymond. After his graduation from Princeton Seminary, in 1887,

he married Helen M. Pierson, the eldest daughter of the late Dr. and Mrs. Arthur T. Pierson, and together they sailed for Japan under appointment by the Presbyterian Board of Foreign Missions. They served successively in Hiroshima, Yamaguchi, Kyoto and Shimonoseki, Japan, for thirty years and ten additional years among the Japanese in Korea. They were honorably retired in 1928 and made their home in New Haven, Connecticut, until the death of Mrs. Curtis. They are survived by a daughter, Miss Grace P. Curtis, formerly a missionary in Japan, and three sons, Pierson Curtis, Senior Master in the Stony Brook School for Boys; Ralph R. Curtis of Wilton, Connecticut, an official of the New York Central Railroad; and Gordon A. Curtis, formerly a missionary in China, now Minister of Music in the Independent Church of Wilmington, Delaware.

Rev. Thomas E. Stevenson, "Parson Tom," of Boulder City, Nevada, was killed on Christmas Eve by a car with a drunken driver at the wheel. He had won a fight to keep liquor out of Boulder City.

Bishop Elias Cottrell, 80 years old, a great Negro leader, died on December 4. Bishop Cottrell founded colleges in Mississippi, Arkansas, Alabama and Texas.

Mrs. Courtenay H. Fenn, who went out to China as a missionary of the Presbyterian Church, U. S. A., in 1893, and was recently honorably retired, entered into the life beyond on February 5th from her home in Upper Montclair, N. J. Dr. and Mrs. Fenn gave forty years of loving service to China and the Chinese. They passed through the siege of the Legations at Peiping during the Boxer Rebellion in 1900. Even now Dr. Fenn desires to return to China to revise his Chinese Dictionary.

REVIEWS WANTED

Miss Helen Burns, of Miss Michi Kawaii's Christian School in Tokyo, would like to have back numbers of THE REVIEW for the use of shut-ins and for program material for their missionary society. If any of our readers would like to forward their copies after reading they may be sent to Mrs. G. N. Pidcock, Box 13, Bloomsbury, N. J., who will forward them to Japan.

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Editorial Chat

The annual meeting of the Missionary Review Publishing Company was postponed on account of the lack of a quorum; the date on which it will be held will be announced later.

* * *

Many articles and requests are received for the publication of articles on such topics as Peace, Race Relations, Social Justice and Law Enforcement. Although we sympathize with these movements we do not deal to any extent with these topics, unless they are directly related to world evangelization and training for Christian service, because we are convinced that Christ deals primarily with the spiritual need of all mankind, the need of each individual for spiritual regeneration and whole-souled surrender and obedience to Christ as the only Saviour and Lord. Other remedies are only surface treatment of symptoms and do not eradicate the disease, the sin that is destroying mankind and is disrupting homes, communities and nations.

* * *

Here are some comments on the REVIEW, recently received from our readers:

"THE REVIEW is proving of great value in the work of our Department. The articles are to the point and help us in the various phases of missionary education needs. I am especially advertising the 'Moslem World' issue in connection with our church study of Arabia on account of the Fiftieth Anniversary of our Arabian Mission.

Please accept my congratulations on the magazine."

MRS. SANFORD E. COBB, *Secretary for Missionary Education, Reformed Church in America, New York.*

* * *

"THE MISSIONARY REVIEW brings to me much of inspiration and guidance."

MRS. PEARL JOHNSON SCHINDLER, Linton, N. D.

A CORRECTION—DR. SA'EED KURDISTANI

In our December REVIEW (page 569) there was a picture of Dr. Sa'eed Kurdistan, the Kurdish Christian physician of Teheran (not Isfahan). Due to inaccurate information, the statement was made, under the portrait, that the Doctor had been imprisoned by the Iranian Government "for his Christian faith and courage." He was imprisoned but Dr. J. Christy Wilson writes that this is an error. Dr. Sa'eed Kurdistan was taken into custody "for having written a letter of condolence to the family of a Kurdish chief who had died in his home in Teheran, where he (the chief) was required to live lest he stir up trouble among his people. Dr. Sa'eed Kurdistan made the remark in his letter that it was fortunate the chief had died in his own house rather than in jail, like some others. This letter was read by the censor and the police thought there might be some political implications in what he had written, whereas he meant it merely as a letter of sympathy to the bereaved family. The good Doctor was held in custody for several months but friends were allowed to visit him. He was finally released when his son sent a long telegram explaining the whole affair to his Majesty Riza Pahlevi himself."



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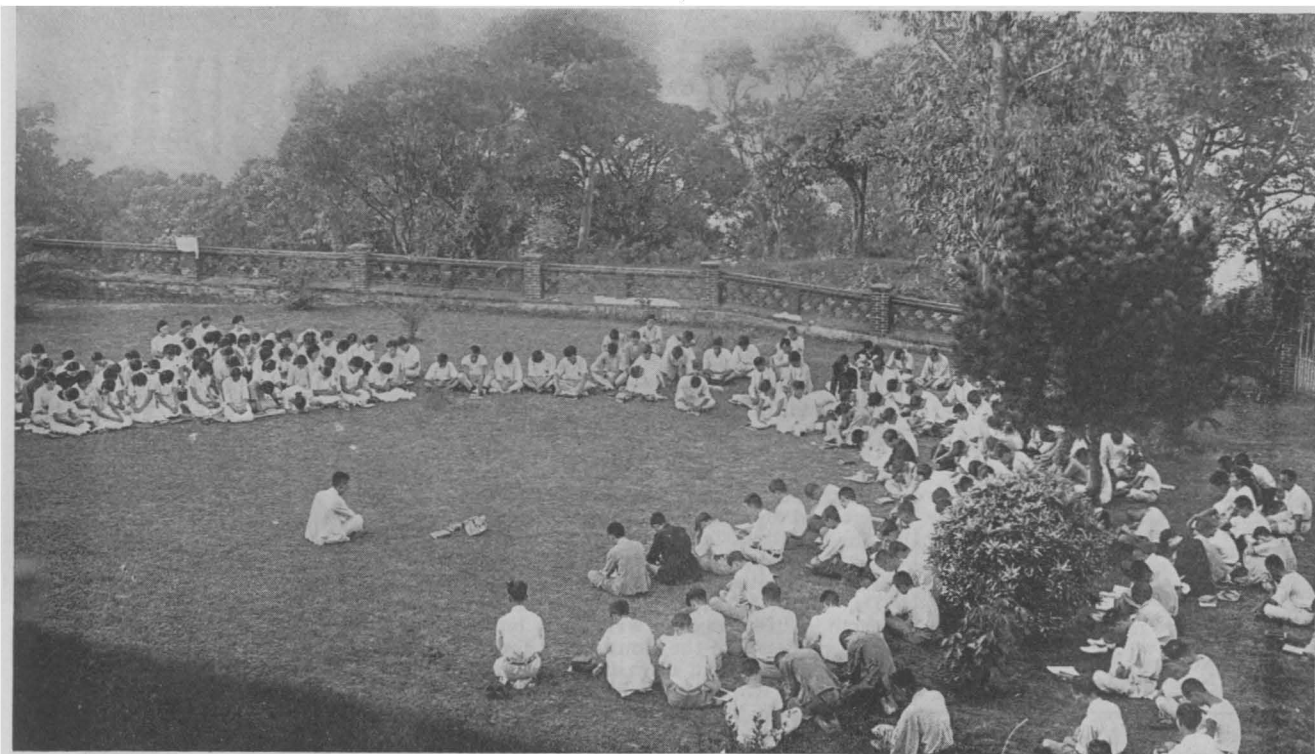
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Topics of the Times

RECENT DEVELOPMENTS IN CHINA

By REV. FRANK W. PRICE, Shanghai

Missionary of the Presbyterian Church in the U. S.

During December and January the area of war, devastation and suffering in China greatly widened. The Japanese captured Nanking (December 13) and Hangchow (December 24). Fighting has now extended near Hangchow, around Wuhu and north and northwest of Nanking. In Shantung province, Tsinan was captured on December 27. Since then the Japanese armies have pressed toward the vital railway junction of Suchow near the Kiangsu-Shantung border. Chinese forces have been massed in great numbers to defend the 150-mile-wide corridor traversed by the east-west Lung Hai Railway. The closing of the gap between the two invading armies would put Japan in a position to attack Hankow, the important city on the Yangtse. However, guerilla operations by mobile units are continually harassing the invaders' lines of communication and have slowed up the Japanese advance. About half of Shansi province has been occupied but the Eighth Route Army (former communist army) has successfully resisted further penetration. In south China, Canton has been under strict martial law. Japanese air raids upon cities of Kwangtung and upon the vital Canton-Hankow Railway have been increasingly severe.

In spite of critical defeats in the Shanghai-Hangchow-Nanking triangle, the government and people of China seem determined to continue the struggle for a long time. Generalissimo Chiang, in six broadcast messages to the nation, has urged greater effort and sacrifice until freedom has been won. Visitors report that he is "full of confidence, physically fresh and buoyant." He and other leaders see hope of ultimate victory through a protracted war which will wear out Japan through the costliness of an extended occupation. A great program of "mass mobilization" with

preparation of all citizens for participation in national defense is being inaugurated.

The end of the war seems far off. Japan's peace terms have been reported to include the following: collaboration between Japan and China in an anti-communist policy; demilitarized zones and Japanese garrisons in China; an economic agreement between China, Manchukuo and Japan on Japan's terms; war indemnities. A missionary writes from central China, "We do not yet know of any real hope for middle ground between the sweeping Japanese intentions and the Chinese determination to hold some degree of independence. Meanwhile misery reigns in much of China, and the problems of the future pile up for both countries."

"I feel that we individually and as a race have to suffer much more before there may come a better day for us," wrote Dr. Wu Yi-fang, president of Ginling College for Women as she left Nanking to join a group of teachers and students in Wuchang. But the leaders and people of China have already demonstrated that they can meet danger and suffering with marvelous fortitude. Not only have soldiers shown courage; thousands of workers on the railways and in postal and telegraph offices have carried on under fire. Mails have been delivered with remarkable efficiency except in some areas now occupied by the Japanese army. Boy and Girl Scouts have risked their lives in rescuing wounded civilians. The women of the nation are organizing for relief work. Schools have moved to central and west China and teachers are serving for mere "living allowances." Millions of the common people, driven from their homes, have accepted their hardships bravely as part of their sacrifice for the nation.

"China is bleeding upon the thorns of this invasion," writes Dr. E. Stanley Jones. Missions and the Christian Church are bleeding too. But the Christian witness has been a bright star in

the night of suffering. "As I leave China," continues Dr. Jones, "I want to pay my tribute of gratitude to the Christians of China, both missionary and Chinese, who are holding so steady and true in this time of national calamity. I am proud to belong to such a band. There is a toughness of fibre in them that is the result of years of facing crisis after crisis. The missionary enterprise has faced many a crisis in China and has grown under each one of them. It will come through this one, too, perhaps purified."

In the Shanghai Area

"In an area of but six square miles, that normally cared for a population of nearly two millions, utterly destitute refugees are now numbered not by tens of thousands but by hundreds of thousands. To us has come the sudden challenge to save this flotsam." More than 175 camps have been established in Shanghai, to house 150,000 people. The Nantao Safety Zone, under the direction of Father Jacquinet, has 250,000. Including destitute refugees living with relatives or friends there are about three-fourths of a million in need of food. Many missionaries living temporarily in Shanghai have been giving full time to help in the refugee camps.

People are returning but slowly to the devastated sections around the International Settlement. Chapei is a city of desolation. A few missionaries have been permitted to visit their former centers of work. At the Southern Baptist compound in Hongkew "the condition is terrible." The dormitories of Eliza Yates School were shelled, the classroom building burned and residences have been demolished and looted. The University of Shanghai property is occupied by Japanese soldiers and all faculty residences have been looted. Margaret Williamson Hospital was destroyed after the fighting had ended. The extent of other damage to mission and church buildings is not yet fully known.

The University of Shanghai, St. John's University and twenty Christian middle schools are continuing their work in the International and French Settlements. Churches are full on Sundays. But Shanghai, formerly a nerve-center of mission work in China, has been cut off to a large extent from the inland. Missionaries have with great difficulty secured military passes to inspect their stations even near Shanghai. The Japanese are evidently working for control of the International Settlement and censorship on cables and mails has been tightened. The economic future of Shanghai is very dark. But the Christian forces are undaunted as they seek to minister with the love of Christ to those in need. The Christian Broadcasting Station continues to send

out news and messages of encouragement to Christian workers all over China.

In East China War Zone

The destruction of property in the region between Shanghai and Nanking has been appalling. Air raids, fires from incendiary bombs and shells and finally the burning of property by retreating Chinese troops have laid waste the once great and populous cities of Soochow, Wusih, Changchow, Chinkiang, and Sungkiang. Hundreds of smaller cities and towns have been ruined. Much mission and church property has suffered. All the mission buildings of the Presbyterian Church, U. S., in Kiangyin, hospital, schools and missionary residences were burned. Sections of the Presbyterian and Methodist Hospitals in Soochow were burned. In Kashing a Roman Catholic orphanage was bombed resulting in the death of 86 children. Hospitals, schools, churches and missionary homes in most of this area have been looted. The beautiful city of Hangchow has been spared the terrible destruction visited on other places, but the city has now only one-fifth its former population.

Property losses have been estimated at \$500,000,000. The life of nearly twenty million people has been tragically disrupted. They have been driven to the four winds before the invading armies and when they return it will be to desolate homes or to farms without animals and seed. One news dispatch from China said that not even in the World War was there such widespread desolation.

Many missionaries refused to leave when the fighting raged in east China. The *North China Daily News* said of the missionaries in Soochow, "From the beginning of hostilities this intrepid little band with their able Chinese assistants, have carried on without cessation." Dr. Mason Young, Miss Lucy Grier, a nurse, Rev. Charles McDaniel and others took wounded civilians and patients from a hospital for the insane to an island in Lake Tai, and stayed with them for weeks. Other missionaries stayed with Chinese Christians in villages and were not heard of for weeks. Rev. D. F. Stamps and Miss Mary Demarest of the Southern Baptist Mission in Yangchow were reported missing for nearly two months. A missionary doctor wrote, "The future is very dark and this whole section may be swept clean before it is over—we can only live day by day trusting in Him." Twenty-eight missionaries stayed in Hangchow and fourteen in Nanking through the siege and capture of those cities and with them many fearless Chinese Christian workers, caring for thousands of refugees in "safety zones."

The missions which have suffered most heavily in the lower Yangtze region are the Southern

Methodist, Northern and Southern Presbyterian, Northern and Southern Baptist, Disciples and London Mission. Fighting now presses in upon stations in north Kiangsu and southern Chekiang.

Dr. Robert F. Fitch, of Hangchow, writes, "The repercussions will be felt everywhere in east China; cold and hunger will be experienced by millions of the poor. For several months to come, perhaps into the late spring and summer there will be an overwhelming need for further aid from outside sources especially from the Christian churches of the West."

The Fall of Nanking

The story of the fall of Nanking and the subsequent weeks of terror has been graphically told in news dispatches from China. A. T. Steele reported in the *New York Sun*, "The fall of Nanking would have been infinitely more frightful if not for the courageous efforts of a handful of American missionaries and German business men who stayed throughout the siege." But these brave fourteen ran risks which nearly cost them their lives once and again.

A cable from one of the missionaries who had helped to maintain the safety zone, received on January 18, said, "University of Nanking sheltering thirty thousand refugees. This service from December 13 has been tenaciously maintained amid dishonor by soldiers, murdering, wounding, wholesale raping resulting in violent terror. Institutional losses moderate. Majority residences partly looted. Staff splendid despite injuries, danger, unspeakable distress. Ginling College situation comparable. Christian Hospital service unique. Relief needs dominate city."

Included in the Safety Zone, and hence spared the material destruction inflicted upon the rest of Nanking, were the University of Nanking, Ginling College, Nanking Theological Seminary, Women's Bible Training School, Ming Deh Presbyterian School for Girls and many missionary homes.

In spite of the sudden advance of the Japanese armies both the University of Nanking and Ginling College were able to move their staffs and considerable equipment to central and west China. The government also succeeded in moving 19,000 out of the 20,000 cases in which it had packed the art treasures from the National Museum.

Nanking is at present little more than a Japanese armed camp, subject to raids from Chinese airplanes. The city and surrounding region have only a small fraction of the former population. The Safety Zone is daily feeding 50,000 of the most destitute.

The War in North China

The people of Hopei province have been experiencing the force of Japanese rule for half a

year. A provisional government was set up in December, staffed by corrupt pro-Japanese puppets. So far no outstanding, able Chinese has been willing to cooperate with the Japanese in their plans for an autonomous north China.

Christian educators are determined to carry on, not to falter in their program, to conciliate where necessary but not to give in on questions of principle. The Japanese officials are seeking to control the schools and all references to nationalist China have been deleted from the textbooks. The Confucian classics have been substituted for social sciences and ethics. Slogans everywhere extol the aims of the Japanese army. Chinese students have been compelled to join parades celebrating Japanese victories. There have been raids on libraries and offices of teachers, and some teachers have been arrested. Japanese is to be the main foreign language in the universities. However, four middle schools in Peiping and Tungchow have an enrollment of 2,350, only one thousand less than last year, and Yenching (Christian) University now has over 500 students. The strain on principals and teachers is severe. "Do you wonder," one writes, "that our educators, Chinese and foreign, are growing grayer each month now than in five years previously?"

The Japanese advance into southern Hopei has caused widespread desolation. One missionary estimates that seventy per cent of the people of north China evacuated. "Many of our mission stations were completely wrecked, and the villages were almost empty of inhabitants. Crops were left rotting in the fields, unharvested. The whole countryside was lifeless." The invasion was accompanied by constant foraging, looting and raping. "It is all more cruelly ruthless than anything in the American press descriptions," another missionary wrote. Paotingfu suffered especially during and after the siege but missionaries of the American Board and Presbyterian missions have continued to serve there.

In the area occupied by the Japanese, evangelistic work is going on. "Chinese Christian leaders," one report says, "are everywhere showing a faith, courage and determination which no obstacles so far apparently can defeat. These men are an inspiration to their missionary colleagues. The Church in the north does not intend to abdicate." At the county seat of Chowchow an evangelist and his family and other Christians, total of seventeen, were killed by a bomb in one church yard. "The Chowchow experience," a missionary writes, "brings to me forcefully the realization that the Church, the real Church is a fellowship. Organization, property and programs may disappear, but little groups of Christians who are one with Christ in God will continue."

The Church of the Brethren mission field in eastern Shansi was first to feel the effect of invasion. A woman missionary from this region writes that the countryside was ravaged bare. "I have spent weeks in the midst of hell. When one thinks of the great areas of this country of which this is a fair example, it is too awful to contemplate." Several members of the Brethren Mission have been reported missing. *The New York Times* of February 2 carried a report, through Hankow, that three missionaries had been shot by a Japanese sentry: Rev. and Mrs. Alva Harsh of Petersburg, W. Va., and Miss Minerva Neher, Laverne, Cal.

The Japanese lines at one time reached as far south as Fenchow and Taiku in the American Board Mission field. The Oberlin-Shansi School at Taiku moved first to Yuncheng, Shansi, then to Shanhsien, Honan province. It may move further inland. The Ming I School at Fengyang moved to Tsishan in the southwest of the province where the China Inland Mission has strong work under Chinese leadership. Many missionaries are remaining in Shansi and also in Shensi to the west. The Japanese are said to have about 140,000 troops in Shansi alone.

In Suiyuan and Chahar provinces the Japanese army holds the main points but, in all the northern provinces, irregular Chinese troops and local defense organizations are making the garrisoning of the area more difficult for the invaders. Relief needs are serious in Peiping, Tientsin and all the conquered territory.

Shantung was spared war until late in December, but Governor Han's vacillating policy left the province without a plan of defense and Japanese occupation was rapid. Part of Tsinan city was destroyed but the buildings of Cheeloo University have escaped damage, according to latest word. Fighting around Tsining, an important mission center, has been especially severe. Suffering in Shantung has been accentuated by a flood last summer which made two million people homeless.

Many missionaries, sojourning at Tsingtau, have left for Shanghai or other ports. A considerable number, chiefly men, remained at their stations.

In Chekiang and Fukien

Southern Chekiang and Fukien have been least touched by war of any coastal region, but Amay has felt the hot breath of attack.

Professor E. M. Stowe, of Fukien Christian University, writes that the University and Christian schools of the province have been carrying on as usual, "a seemingly miraculous oasis in a sea of chaos and blood." The new Union Theological College at Changchow has opened with 26

students. The churches are active and a new extension service to rural churches is proving very fruitful.

"We will go ahead as long as possible," writes one missionary. Most of the missionary women and children have left the province.

South and Central China

Kwangtung has suffered from incessant air raids, the objectives apparently being the destruction of government-owned property, the terrorizing of the civilian population and the prevention of sea-going commerce. Casualties have been high, especially among civilians.

The churches and schools have tried to continue, many with emergency programs. Hospitals have rendered courageous service. Many Christian institutions have organized first-aid corps. The Union Theological and Bible Training schools in Canton have had one hundred per cent attendance. The College department of Lingnan University has been maintained at Canton, under the leadership of the new president, Mr. Lei Yinglam. True Light and Pui Ying Schools moved to Hongkong. The Union Normal School and Mei Wa School were bombed on December 31. The dining hall of Union Normal and the main building of Mei Wa were severely damaged. The Ma Kwong Home for the Blind was removed to Macao.

Hainan Island has been fairly quiet in spite of some bombings and the constant fear of attack by gunboats.

One report from south China gave high praise to three women missionaries of the English Presbyterian Mission who had stayed on at Swatow and helped to maintain morale among the Christian leaders and people there.

"I cannot close this letter," writes one missionary, "without giving expression to the evidence of the wonderful spirit of our church leaders in this time of national crisis, especially in their determination to keep the spiritual side of the church uppermost and at the same time express their loyalty to their country. Chinese church leaders have not been heard to preach hate; their prayers always include a petition for Japan, especially the Christians of Japan." "Don't worry about us missionaries," writes another, "but pray for the poor Chinese people."

The biggest battle of the war is now raging in Central China, northern Kiangsu and Anhwei and in Honan province. More than 500 missionaries normally live in this area. Several missionaries of the United Church of Canada returned to their stations in Honan after furlough only two months ago, and a great number of missionaries in the fighting zone will carry on at their own risk.

The Yangtze River below Wuhu is blocked with booms. Since the capture of Nanking and Wuhu there has been a considerable exodus of missionary families from Kuling but a number remain and the schools for foreign children are being maintained. The school at Chikungshan has closed.

The Wuhan cities (Hankow, Wuchang and Hanyang) have been bombed many times and air raids have reached as far up river as Ichang. But otherwise the provinces of Hupeh and Hunan have been quiet, and Christian work has suffered comparatively little. The effect of the great migration from east China is felt everywhere and many cities have increased rapidly in population. Hospitals are crowded and Yale's Emergency Hospital in Hunan has prepared to receive 2,000 wounded soldiers.

Plans for mass mobilization and education of the people in self-defense are being promoted actively in these central provinces. Hunan province is being made an important area in agricultural experiments and rural reorganization which will increase its productivity as a source of food supply.

Dr. W. Y. Chen, of the National Christian Council, wrote, after a visit to central China, "The spirit of the people in the churches is simply wonderful." Many inland stations write of the help which Christian leaders and their families from east China have brought to them in their work. The churches are active in relief work and students of Christian schools are participating in many service activities.

The railway from Wachang to Canton is still open despite repeated bombings. The new motor road from Changsha to Kweilin will be completed soon. The Eurasia planes still fly from Hongkong to central and west China and carry mails.

In West China

Bishop Ralph A. Ward, of the Methodist Church in Szechwan province, writes, "The rapid and sweeping changes in national life are affecting great changes in Szechwan. Thousands of students and teachers, business and professional people and government officials are bringing a broader outlook, many material things and creative power. Many of the newcomers are Christians. Most of them are at least awakened spiritually. The local Christian communities need adjustment to the new opportunities, not to speak of their need for more vital Christian faith and life for themselves." Such is the unexpected new opportunity in west China.

Szechwan is larger in size than the British Isles and contains a population of over 70,000,000. It has some of the most fertile farm land in China.

There are 60 mission centers of 16 mission societies and more than 430 missionaries in the great area. Since the chance of Szechwan ever being occupied by Japanese armies is very small the strategic importance of this province from the standpoint of the Chinese government and defense and from the standpoint of Christian work and planning for the future cannot be overestimated.

Government universities have moved to Chungkiang and Chengtu. In one city 24 temporary buildings were erected in 40 days. The University of Nanking has moved to Chengtu and will cooperate with West China Christian University. Cheeloo Medical School has also moved from Shantung to Szechwan.

Chinese National Organizations

The National Christian Council continues its office in Shanghai but is working more through regional organizations especially in central and west China. The National Christian Council has issued a "Call to a Forward Movement," suggesting a threefold emergency program for the churches: relief, spiritual uplift and cooperation of the churches with other agencies in service to the people. Christians are being urged to give a cent a day to relief work.

A Y. M. C. A. leader in China writes, "We need your continued undergirding. All are determined to stay though positions dangerous." Mr. George Fitch at Nanking, Mr. Eugene Turner at Hangchow, Mr. R. S. Hall at Tsinan, and Mr. Edward Lockwood at Canton are rendering notable service in places of peril. The National Committee of Y. M. C. A.'s has organized emergency service for soldiers in 28 cities. One hundred full-time secretaries have been allocated to this work while two hundred are carrying on the regular Association program where possible. The Peiping Y. M. C. A. has cooperated with the Red Cross in relief work and recreational activities for wounded soldiers. Through hut work, soldier clubs, service to wounded in hospitals, help to soldiers at railway junctions, travelling units, a work comparable to that of the Y. M. C. A. during the World War is being done and with very limited funds.

The Y. W. C. A. has organized its women members into many forms of service and is helping to train civilians in first aid, health work, and the meeting of emergency needs.

Interruption of Educational Work

Fifty per cent of the Chinese colleges and universities have been closed or forced to suspend. The Ministry of Education has established two temporary universities, one at Sian and another at Changsha. Nankai, Central University and

Futan University have new quarters in Chungking. Tsinghua and National Peking University are now located in Changsha. The new location of some Christian colleges has been noted. College students and graduates are not being encouraged yet to join the fighting services but at least one-half of the 45,000 college students are engaged in war-time studies. Many have joined the War-time Students' Service Corps.

The Christian colleges are playing a noble part in the National life during the crisis. Yenching, as has been mentioned, carries on in Peiping with an enrollment of over 500. Cheeloo University medical students have been transferred to Chengtu, other students to various institutions. Ginling College is operating in three units, at Shanghai, at Hwa Chung College and at West China Union University. The University of Nanking has moved to west China. Soochow University suffered heavy losses to its property and is still closed. The University of Shanghai continues work in temporary quarters in the French Concession and St. John's University carries on. Hangchow Christian College has not suffered damage to property although Japanese guns are now located nearby. Some teachers and students transferred to a small town in Anhwei province. Fukien Christian University and Hwa Nan College, Foochow, have been able to keep going without serious interruption. Lingnan University, Canton, has 460 students on the campus. The opening enrollment of Hwachung College, Wuchang, was fifty per cent above normal due to admission of students from other schools. West China Union University, Chengtu, has an enrollment twice that of last year. Classrooms and laboratories are utilized in successive shifts. All the colleges are incurring serious deficits this year, although operating costs have been reduced to bare essentials.

The Need for Relief Work

Never have the Chinese themselves done so much for their suffering fellow-countrymen as they are doing today. Chinese doctors have volunteered in large numbers for medical service, one hundred going from Shanghai alone. The Shanghai Chinese churches contributed \$40,000. Local relief committees have been formed in a large number of cities. But the need is so great that outside help is imperative.

The Federal Council of Churches, Foreign Missions Conference, China Famine Relief, Inc., and other organizations have appealed for relief funds with limited results. All mission societies have made special appeals. The American Red Cross in September authorized chapters to receive funds but initiated no campaign. Funds will be administered through a committee of prominent Ameri-

cans in China and the Advisory Committee of China Famine Relief.

The International Red Cross is taking over administration of a large number of refugee camps in Shanghai and is extending the "Morris plan." The Salvation Army has been most successful in conducting clean camps and in feeding the refugees wholesome food at very low cost.

Christian relief committees everywhere are most active in helping. "The least that Christian organizations can do under circumstances like these is to make the maximum contribution to ease pain, to heal the wounded and create channels for the love of our Lord, Jesus Christ, to find expression in the midst of carnage and strife," writes one Christian group. The National Christian Council has sent out flying squads to survey needs in devastated areas and give help where possible.

The outstanding service of the Christian hospitals everywhere has won high praise from all classes of Chinese. The work has been carried on often in great danger and frequently without sufficient medical supplies. One missionary from north Kiangsu went 1200 miles to Hankow and back in order to secure needed drugs. In some areas Christian forces have joined with government forces in medical service. Christian field hospital units are being planned.

The Chinese government and army were utterly unprepared to care for such large numbers of wounded soldiers. Dr. A. R. Kepler after a tour through eight provinces reported, "I return to Shanghai from my journey with the wounded soldier as my most poignant memory. I can't get him out of my thoughts. He is the most pitiable person in China today. The chances are that he must eat all the bitterness of the refugee, inadequate clothing, insufficient nourishment, no protection from rain and biting north wind, wounds festering through lack of surgical care." It may be days or weeks before he gets from the front line to the medical centers at Nanchang, Sian, Wuhan or Changsha. Dr. Kepler continues, "The war was unwanted by China. The government was not prepared to face so formidable an enemy, and one so thoroughly prepared and equipped with every conceivable modern missile and instrument of destruction. These poor wounded men are a summons to the Christian forces in China and throughout the world to come to their rescue and set agencies in operation which will look after their needs." He urges a Christian Medical Auxiliary to work in close cooperation with government medical units.

One missionary, after visiting the vast camp for wounded soldiers and war victims at Sian, wrote, "It is the largest mass of suffering human-

ity I have ever seen. Yet there was no groaning or complaining even from stretcher cases who were borne past me by tired Boy Scouts."

The danger of epidemics will increase as spring and summer come on, and all kinds of medical supplies will be needed.

Christians all over China have been contributing to relief funds and women have been making garments for wounded civilians and soldiers. One group made 1600 wadded vests and in each sewed a printed Scripture verse and message of comfort. Missionaries and Chinese Christian workers have been visiting camps of wounded soldiers to give comfort. To one missionary who was on his way to this service Madame Chiang Kai-shek said, "And do not forget to tell them of the One who suffered more than they."

The Outlook and the Opportunity

President Wu Yi-fang of Ginling College, Chairman of the National Christian Council, wrote to friends in America, "In regard to the general situation in China, I don't see any possible improvement immediately and we must face the probable result of withdrawing to Szechwan, Yunnan, Kwangsi and Kweichow provinces. As to how long this process may take, no one can tell. I sound, I am afraid, very pessimistic, but in fact I am quite confident of the ultimate triumph of right over might."

President Francis C. Wei, of Hwa Hung College, now in America, said recently, "Whether China is defeated or victorious the need for Christianity and for Christian higher education will be greater than before. If China shall be victorious, she will have all the greater need for Christianity to use wisely her new position and power. If she should be defeated, she will need Christian courage and wisdom in dealing with the problems that will confront her."

A missionary leader writes, "As soon as hostilities cease, under restrictions and difficulties such as we have never before experienced, we are going to have a tremendous opportunity to preach and teach our Christian faith." After his two months' preaching tour in central and west China, Dr. E. Stanley Jones declared that China presented the greatest challenge to Christianity of any land in the world today.

Finally, this message from the Executive Council of the Methodist Episcopal Church in China, may be taken as an appreciation and an appeal from all Christians in China today:

"Never before have the loyal confidences and intimate cooperation between the Chinese and the missionary groups of our church in China been so plainly evident nor so distinctly stimulating,

nor has the Church ever before stood out so clearly as a minister of good will and helpfulness to our suffering people."

BATES COLLEGE PROJECT IN ARABIA

Eight Bates College students came back to campus after the Student Volunteer Convention at Buffalo in 1932, and had decided to adopt a missionary project suggested at the convention. Through personal sacrifice they volunteered to send to Dr. W. Harold Storm in Arabia fifty dollars for his medical work. Interesting letters and pictures came back as a result. An emergency operation on the desert sands, an eye disease endured for years, cured, a child made over in the hospital—such incidents graphically described held the students and heightened their interest.

Later the so-called Student Volunteer group lost its identity by merging with the Christian Service Club. Just as Dr. Storm was about to sail back to Arabia, Dr. Rayborn Zerby, adviser to the Christian Association on the campus, suggested that Dr. Storm be invited to return to the campus again to interest the Christian Association, comprising all the students of the College, in support of his project.

The invitation was accepted. Dr. Storm was due to appear at chapel. His train was late. Chapel began. There was a long hymn. The President prayed longer than usual. As he turned to sit down, Dr. Storm appeared breathless. "A storm has burst upon you," he began, and he truly carried by storm the student body that morning. In the evening a large number of students came to see pictures of his Arabian friends, of diseases and operations, of desert travel and to hear his story of healing body and soul. He showed articles used in Arabian tent life: the mat for dates—and these articles he presented to Bates College as a permanent Arabian exhibit.

Since that time annually in the Bates Chapel the work of Dr. Storm has been presented and an offering has been made by students and faculty. The Y.M.C.A. purchased and sent to Dr. Storm an "eye kit" such as was used during the War by field surgeons. This kit accompanies him on his desert trips.

The adoption of Dr. Storm by Bates students has been peculiarly fortunate because he has a personality which appeals to students; because his work carries with it so much of the humanitarian appeal; and because he has made such a successful effort to keep in touch with the campus. Here is a means of widening horizons of college students that means a deepening of the religious faith of those who appreciate the spiritual side of such missionary work. MIRIAM B. MABEE.

WHAT IS IN A NAME IN CHINA?

BY GEOFFREY W. ROYALL

"What's in a name?" Forty million Chinese would answer, "Chang," another thirty-five million would reply, "Wang," and a paltry thirty million would bow and say, "My unworthy name is Li." In other words, approximately one hundred million, or almost one quarter of the people of the Dragon Kingdom answer to the name of Chang, Wang or Li. Suppose they all had telephones!

Try to visualize the name of every third American being identical; or imagine everyone in the British Isles, with perhaps the exception of Wales, having precisely the same surname. Such a proposition literally knocks the imagination down and out. The above staggering state of affairs actually exists in Cathay.

The "Four Hundred Million Customers" that Carl Crow has introduced to you of the Occident, have but five hundred surnames among them all! The Smiths, Joneses and Browns that jostle us in the telephone directory have their unique counterparts in the Changs, Wangs and Lis of China. The word *Chang* has several meanings, the best of which perhaps is "stretch"; *Wang* means "king"; *Li* is translated "plum." The fourth most prevalent name in this custard-colored kingdom is *Chao* meaning "hasten."

Originally the Chinese had but four hundred thirty-eight surnames. These were tabulated by a scholar in the early Sung dynasty and appear in booklet form under the title *Pai Chia Hsing*—"All the Clan Names." These surnames are printed in groups of four which enable the native student to memorize them more easily. The average school boy is able to quote the whole list of four hundred thirty-eight by memory and to write them on demand!

China is a kingdom of villages. Their name is legion. Every walled town has mushroomed about it between five hundred and two thousand hamlets. Very often the natives of a whole village will have the same name.

Ten centuries before Christ, when the family system had not yet come into prominence, marriage in China was not under the strict ethical code of the sages as it was later at the advent of Confucius, Laotzi, and Mencius. At that time there was no definite system of surnames. Men and women mingled more or less freely together so that often a child was born without the mother being sure of the father's identity. During this comparatively early period in Chinese history (known as the To Fu Chih) a child was generally given its mother's name and not that of its other parent. As Oriental civilization progressed the family gradually became the strong link that held society together. A man had one wife and when he wished to leave his property to his son, he insisted on the latter taking his name and propagating the family interests. However, it was not until the time of the Chan-Kueh (the Warring States, 403-221 B. C.) that family names began to take on any semblance of permanency. Even then they were subject to change.

Chinese surnames and their English meanings are undoubtedly as brimful of human interest as our Occidental names are to them. After a careful study of the clan names I have translated and arranged the most interesting into groups.

The majority of us are acquainted with such family names as Green, Brown, White, Black, and Grey. While the Middle Kingdom has a White family, she has no claim to any Browns, Blacks, Greens or Greys. However, true to the Oriental love of bright colors, China has a Mr. Blue, Mr. Yellow, Mr. Red, Mr. Crimson, and even a Mr. Colour.

The West has a group of animal surnames such as Bear, Pig, Fox, Wolf and Lyon. Besides the Bear family, China boasts a Mr. Ox, Mr. Camel, Mr. Goat, Mr. Dragon, a Mr. Horse, and also a Mr. Cart!

Before China became a Republic the arranging of weddings was an affair that bristled with superstition. This is still the case in the rural districts. The Mei-Ren, or Middle Man who had the delicate task of choosing a wife for his client, first learned the name of a likely maid before he enquired about her appearance and ability. Supposing the young man's family name were "Ox" and the girl were a member of the "Red" family, the parents of the young lady would object to such a match on the grounds that after the marriage Mr. Ox might "see red"! It is very doubtful if Mr. Cash and Miss Waste would make a good husband and wife. For similar reasons the Fish family, unless they belonged to the New China, would never marry their daughter to young Master Hook! On the other hand the parents of Miss Water might favorably consider the son of the Well family as a son-in-law. . . .

Are you acquainted with the Happy and Sing families? No? China is! Time and sand meet in other places than the hour glass, for among the mustard-colored sons of Han there is actually a Mr. Time and a Mr. Sand! . . . Perhaps the most unique galaxy in this remarkable constellation is Mr. Season, Mr. Summer, Mr. Warm, Mr. Autumn, Mr. Winter and Mr. Cold!

The Winds Shift in Mexico

By a RESIDENT OF THE REPUBLIC

THREE years ago a mighty spiritual conflict was being waged here in Mexico. It was a critical hour, for communism was sweeping over the land. The aggressive atheism which streamed daily over radio channels was blasphemous and deadly in its purpose. The whole educational system of the country was being revamped for the purpose of propagating atheistic communism. School teachers, agents of the government, were being murdered in every state by the rebellious "plebe." Children in public schools were being taught to march to the tune of *Uno, dos; no hay Diós*—(one, two; there is no God). One was almost afraid to mention the name of Jesus. Mission schools were closed. All roads were leading to Russia.

This is the fact without going into many related questions. The type of Romanism which for centuries had dominated the land and which for good reasons had fallen into disrepute, had prepared the soil for the anti-religious sentiment that was now growing so rapidly. This and other questions of a similar nature we will not discuss here.

A group of Evangelical pastors and missionaries, deeply concerned, decided to meet daily for prayer. For eight months every morning at 6:30 they literally bombarded Heaven. It was a tremendous conflict waged in the heavenlies. There was no mere saying of prayers—it was agonized intercession; it was a case of throwing down the gauntlet to the "prince of this world," and then fighting it out with his demoniacal forces; it was wrestling with "principalities and powers" that prevail in this world's darkness. The forces promoting atheism were not merely government officials or a few radical members of cabinet; it was not due only to the influence of Russia. Satan himself was marshaling his forces; the communistic "ideologia" was but an instrument in his hands. There was a feeling of oppression, something indefinable that stifled one's spirit. Only God could turn the tide. For eight months the throne of God was besieged by this devoted and determined group of intercessors. They felt themselves wholly dependent on God. He alone could hurl back the infernal forces that were taking control of the land. With dogged persistence they prayed and refused to be discouraged.

Then suddenly the tide turned. Not a missionary or pastor comprising the praying group doubted for a moment but that God had laid bare His Almighty Arm and had wrought a miracle. The most radical members of the cabinet were dismissed. It was nothing short of a revolution. The nation was shaken. Since that hour there has been a steady shifting of the winds. To what extent Satan has been bruised under the feet of the saints, if I may use the Apostle Paul's language, will be indicated by this simple circumstance. On Christmas Eve, I heard broadcasted from a Government station, the Christian hymn, "Little Lord Jesus Asleep in the Hay." As the words "I love thee, Lord Jesus," came sweetly over the air, my thoughts went back to the prayer conflict and I remembered the blasphemy one was wont to hear from such stations three years ago.

All are conscious of the marvellous shift in the winds in Mexico. Heavenly breezes are taking the place of the deadly arctic blasts that had been blowing. Now every day brings fresh confirmations. Doors for the Gospel are opening so rapidly that Christian workers are not able to enter them all. Furthermore, we are seeing that all things worked together for good, God causing even the wrath of men to praise Him. Unfruitful branches of Christian service in which there seemed to be no evidence of Divine life, were wiped out, and there has come a return to vital evangelism. If we stand firmly with Christ and obey His command to go into all the world and preach the Gospel, then when storms and floods come, our house stands firmly on the Rock.

The shift in the winds is evident in a thousand ways. The head of the Bible Society tells me that they have just closed their best year. The Y. M. C. A. has informed me that they had never had such a fruitful year as the one just ended. Evangelical pastors, missionaries, colporteurs, deaconesses, Christian workers of every kind have a new gleam in their eyes. Heavenly breezes are blowing.

It is true that mission schools, abolished three years ago, are still closed, but Christian forces formerly given to education are now working along definitely evangelistic lines, and would not return to the old order if they could.

If the letter of the law is still in many respects

unfriendly to the Christian Church, at least to the Roman Catholic Church, even here the law is becoming more and more a dead letter. There is a new spirit abroad. Officials all over the land recognize the difference between Evangelical work and the old Roman Catholic order. Though their enmity to the latter, for reasons clear to even the most superficial observer, is not abated, and probably will not decrease, their friendly attitude toward Protestants becomes ever more pronounced.

To illustrate: For a year or more the Gospel has been preached in the Mexican Federal Prison. Then suddenly the door was closed. This led to a call to prayer that God who had opened the door would keep it open. After much prayer the case was presented to the head of the Federal District, who expressed real satisfaction because of the work and issued an order that the workers be permitted to go ahead unmolested. Hundreds in this great prison have accepted Christ as their personal Saviour and are eagerly studying the Scriptures.

A recent experience with the firemen of the city reveals the hunger in men's hearts for the Word of God. A casual call at the Central Fire Station, with a New Testament, elicited such a fervent response that in a short time Bible classes were organized in all four stations. The chief, a thirty-second degree Mason, was eager that his men should be acquainted with the Bible. Some two hundred Testaments were given out and it was a joy to sit with these men about a great table in their station library, and to read and expound the Word of God. Unfortunately, Police Headquarters are in the upper stories of the same building occupied by the Central Fire Station. When the police learned about the work among the firemen the result was a suspension of the Bible classes. Assurance has been given, however, that after the storm has blown over, the classes will be resumed. Not all departments of the Government are aware of the shift in the winds, as this incident reveals.

A mighty Salvation Army movement is under way in the Federal District, under the guidance of the Spirit of God. The work was begun by a Mexican government inspector, who had found Christ and began witnessing to the "down-and-outs" of the worst section of the city. Without any knowledge of the Salvation Army, this convert, Sr. Guzman, developed a work with an evangelistic emphasis even stronger than that which is found in the Salvation Army today. Sr. Guzman and a group of his Christian "soldiers" recently attended a Salvation Army Congress in Atlanta, Georgia, where he received the Army flag from General Evangeline Booth herself, and was officially adopted into the Army.

The eight months of intercession had as one of its objects a spiritual revival in Mexico. That

the winds of such a revival are now beginning to blow no one can doubt. On all sides there are the fragrant heavenly breezes. Christian workers, far from being discouraged, are on the march with eager, wistful looks upon their faces. True, the Roman Catholic Church has received a blow from which she will never recover. But in her place the Sun of Righteousness is arising with healing in his wings. We covet the prayer of Christian people everywhere that God may raise up laborers. "The harvest is plenteous but the laborers are few."

TO TRAIN MISSIONARIES TO MOSLEMS

The Henry Martyn School of Islamic Studies

One-seventh of the world's population is Moslem. To lead a Moslem to Christ, without a knowledge of the teaching and practices of Islam is like trying to lead a Jew to Christ, without having an adequate knowledge of the Old Testament. But how is the average missionary and Christian worker going to wade through the voluminous writings of Moslem apologies and the replies by Christian scholars to their declarations that the Bible is corrupted, the Koran abrogates the Bible, Christ was a mere human prophet, Christ never died on the Cross, there is no need for the atonement, no resurrection occurred, and other objections?

One answer to this great need for a training center for missionaries and Christian workers is the Henry Martyn School at Lahore, opened in 1930. It was appropriate that such a center should be opened in the Punjab in the heart of eighty millions of Moslems.

The most remarkable feature of this School has been the training of Moslem converts and Indian workers who have felt the call to bring the Gospel to Moslems. Workers representing twenty-one different missionary societies have already taken advantage of the course in Lahore, some having come from as far away as Kashgar, Chinese Turkestan and Inland China.

Twenty-seven Extension Courses have been conducted throughout the length and breadth of India, which mean that hundreds of Indian Christians have been given a new vision for work among Mohammedans.

The School, with all its great opportunities, has been threatened by the possibility of having to close because of the lack of \$2,500 required annually for running expenses. Such a far-reaching work run on such a small amount of money is remarkable; to close the school would be a catastrophe.*

* Subscriptions may be sent to the Treasurer, The Henry Martyn School, 9 Masson Road, Lahore, India.



THE SYNOD OF THE PRESBYTERIAN CHURCH IN FORMOSA—1937

A Visit to Beautiful Formosa

By REV. GEORGE H. WINN, Seoul, Chosen

A PORTUGUESE sea captain, beholding the beauties of the island, called Taiwan by the Japanese under whose government it has been for forty years, exclaimed in Portuguese *Ihla Formosa* — “Beautiful Isle” — and that has since remained its English name.

For many years we have desired to see Formosa. As a little boy I had taken from my father’s bookshelves the story of Dr. George Leslie Mackay’s life and had read it with interest, so it was a great thrill to go to Formosa and there take dinner in the home of his son, the Rev. George

Mackay. He was my interpreter for part of the conference.

We docked at a modern wharf at Keelung and went to the home of Miss Adams in Tamsui, the most beautiful of the Formosan mission stations.

After Sunday at Tamsui we went on south to Tainan by an all-day train journey to attend the conference of Christian workers. The Japanese train service is excellent and at numberless stations side lines branch off to huge sugar plantations.

Many pushcars are used where the energy is

provided by two men who ride down hills and sometimes pole the car at five or six miles an hour. In addition to the coastal line on which we rode there was an inner parallel line through the mountains, but an earthquake damaged that line so greatly that seventy-five million yen would be necessary to restore its tunnels and bridges. One train had just gone through a tunnel when the earthquake came and destroyed the tunnel behind it and the bridge ahead. Only this spring, two years later, did they manage to get the train out of the predicament.

Water buffalo are everywhere in the rice fields; as they plow and harrow, the driver pours water

and the coffee bean grow in the mission compounds; at Tainan the compound contains many rose-apple trees from which they gain an income of about 200 yen. Brilliantly-colored wild shrubbery abounds everywhere. Many of the mimosa have flowers of a greenish yellow, instead of the pink to which we were accustomed; trees, similar to the acacia in foliage, bloom in brilliant reds and yellows. Banyan trees are common and at the railroad stations are trained and trimmed to spell out the names of the stations.

The soil is exceedingly fertile so that two, and occasionally three, crops of rice a year are harvested. Sugar cane is abundant, and the world's supply of camphor comes from Formosa. Bamboo is present everywhere, being planted around the villages to protect them from typhoon winds. Many tons of bamboo are shipped to America. Coal is also abundant and petroleum, gold and silver are found.

At Tainan we had a unique experience—a ride in a bamboo boat. Some twenty large bamboo poles are bound together in a curved raft. With sails set, the raft slips along, the water rushing through the cracks from one end to the other. To keep passengers out of the water, tubs are provided; and in them we sat high and dry with water all around.

In Formosa are the aborigines of the mountains, driven there when the Chinese invaded the island some four hundred years ago. They are of Malay descent and were head hunters. The more civilized tribes remained in the plains and intermingled with the Hakkas from China. The Amoy Chinese are the largest element of all, and there are some 300,000 Japanese who have ruled the land for forty years, since the Treaty of Shimonoseki.

Our chief interest in the people was in their relation to Christ. There are four mission stations, two in the north, two in the south. The Protestant church, mostly Presbyterian, numbers about 50,000, making one Christian in a hundred. The Roman Catholic group is very weak. The Presbyterian churches number about one hundred and seventy, served by forty pastors. Although graduates of the Theological Seminary are more numerous than that, they must work on probation for three years, studying and taking examinations before they are ordained. No church is built except by approval of a committee of Presbytery who pass on plans and see if sufficient funds are available. The church is practically self-supporting and self-governing.

The missionary conference had an attendance of some 140 pastors and unordained workers. The latter are seminary graduates, largely young men and forward looking, with a zeal for Christ. It



ABORIGINES AND AN EDUCATED FORMOSAN WOMAN

over the animal with a long-handled dipper. If they are dry their skin cracks. Everywhere flocks of ducks with their keepers are to be seen waddling in the water along the roads, their keepers strolling after them in leisurely manner holding umbrellas aloft. It is amusing to observe the haste with which the ducks automatically seek the side of the road at the sound of the honk of an auto.

The island reminds one of Hawaii. The luxuriant flora of the tropics greeted the eye, and the fragrance of the same flowers used for the Hawaiian lei greeted the nostrils. Banana, papaya

was a real inspiration to be with them for the week.

The First church at Tainan has one of the best organized Sunday schools I have seen, made up of some four hundred children and young people. One hundred of the young folk are organized into preaching bands and go out from Sunday to Sunday to preach. There were five hundred Christians present at the morning worship service. Outside many stood around the doors and windows, while others sat in the shade of the trees to listen. It was a well-dressed audience and seemed largely composed of the business and professional classes, though some in coarse work clothes were not ashamed to come in with them. The singing was hearty and accurate in pitch, and I was interested to note a blind man in front singing and following the service in the Braille.

The second service of the day, instead of being at night was in the afternoon, at the Peaceful East Gate Church, which has a membership of seven hundred. That service also was well attended in spite of a heavy downpour. The pastor is a strong leader, a convert from the Plainsmen. The orderliness and quiet reverence of the worship in that church created a truly spiritual atmosphere.

Let me tell the story of a Formosan magistrate. He loved the savages and did his best to keep them from coming down on head-hunting expeditions. They, on their part, respected him and knew that he was a true friend. One day they said they must have one more head for a great festival. In vain did the magistrate protest. Finally he asked whether they would make this their last such raid. They made an agreement to so do, so he said, "At early dawn I'll send a man dressed in red. Take him." Sure enough a figure in red appeared. He was shot and his head taken in high glee, but soon their savage rejoicing was turned to mourning for they found that this man in red was none other than their best friend, the magistrate who had given himself for his people. The people saw the evil of their ways and repented. From that time head hunting has not been practiced. This man's stone memorial stands at a spot near where he gave his life.

* * *

PRESBYTERIAN WORK IN FORMOSA

Evangelical missionary work in North Formosa is conducted under the auspices of the Presbyterian Church in Canada and has followed the general plan outlined by the pioneer missionary, Dr. George Leslie MacKay. He undertook to give the Formosans the best possible Christian education in order to train them for life and service.

There have been established a Boys' Middle School, a Girls' School, a Theological College and

a Women's School. Church Kindergartens have been added recently and are a powerful agency in linking the homes with the Church.

Presbyterian missionary work in North Formosa is conducted from two centers, Taihoku and Tamsui. The work in South Formosa is under the Presbyterian Church of England.

The MacKay Memorial Hospital was built at Taihoku to carry on medical work and is filled to capacity. There is a leprosy clinic for out-patients, closely identified with the Happy Mount Leprosy Colony. To the patients in every hospital department the story of Christ the Great Physician is made very clear.

General evangelistic work is carried on among the Aboriginal tribes to build up an indigenous, self-governing, self-supporting and self-propagating church. The native Christian churches have their own governing body, the North Formosa Presbytery, which, with that of the Presbyterian Church of England in South Formosa form the Presbyterian Synod of Formosa.

The evangelistic work is promoted by aggressive teaching and preaching. A three-year movement was begun by the native Presbytery which seeks to quicken the whole church life through prayer, Bible study and various forms of service. Revival services have been held by Evangelist Dr. Sung of China. Thousands attended; hundreds were converted and several hundred preaching bands were formed, the members pledging themselves to testify to Christ at least once a week. Thus the whole spiritual life of the church has been quickened.

The spirit of Christian youth in Formosa was evident at the conference of 1936 when two hundred delegates, men and women, testified of their joy in Christian fellowship. The first Preachers' Wives' Conference of North Formosa was held in Tamsui for three days, attended by forty-three preachers' wives. Definite work among the women and girls of congregations was planned. The Formosan Women's Missionary Society has now over 400 members and is actively interested in the work of the Bible women who receive excellent training in the Women's School at Tamsui.

Japanese Government regulations now require that all missionaries in Formosa use the Japanese language instead of Formosan Chinese. This change has placed a heavy load of language study on missionaries, but they are finding that the two languages will be of value in evangelism.

Changes in the educational situation have left our missionaries free to devote themselves to teaching the Gospel and training Formosans to carry on the work so that in time to come native Christians may assume the responsibility of evangelizing their own people, and native homes will become centers of religious life.

Religious Situation in Soviet Russia*

By NICHOLAS ARSENEV, Warsaw, Poland
Professor of Theology in University of Warsaw

ANY investigation into the religious situation in Soviet Russia is met with baffling difficulties, but in this intricate and seemingly confused panorama certain facts stand out clearly.

(1) There seems to be an increase of religious feeling and of religious energy among the people. Possibly it is the manifestation of this, rather than the feeling itself, that has increased.

(2) Methods of anti-religious propaganda and of religious persecution have, to a great extent, failed, and there is disappointment among Bolsheviks as to the results of their struggle against religion.

(3) The Bolsheviks had to adopt some changes in their handling of the religious question. These changes are mainly of a tactical, not of an essential character. Most of them are only means of concealing the real state of things. Although these "veils" or "screens" are transparently clumsy they have proved effective, and friends of the Soviet Government in foreign countries accept them, with no wish for further investigation. In other words, these changes (to a great extent only fictitious) represent a policy of deceit, built on a gigantic scale and used by the Bolsheviks to mislead public opinion in foreign countries.

(4) Religious persecution continues in Soviet Russia, although there are some changes in its application.

(5) In the main, the general picture of the official attitude to religion in Soviet Russia is much the same as it has been for five or six years. The difference lies in the greater religious activity of the Believers and in the collapse of many of the methods of anti-religious propaganda.

The collapse of anti-religious propaganda, due to lack of collaborators, becomes more manifest day by day. This, however, does not mean a change in the attitude of the Government. One string of its bow, that of anti-religious propaganda, is broken, or rather damaged; the other, that of violent destruction of church-buildings and objects of religious art and the putting to death of bishops, priests and many Believers, continues to function. Bolsheviks are realizing more and more the unabated power of religion and hate it

accordingly. It seems as if events were pressing towards a spiritual issue and this makes the present moment a significant one from the religious point of view.

A Closer Survey of Facts

In spite of every effort on the part of the Bolsheviks, it was found impossible to strangle all religious life by persecution. This very persecution has had the opposite effect and religion has, in many cases, been strengthened and driven more deeply than ever into the lives of the Russian people. Every now and again this religious conviction seems to spread in ever-widening circles, sometimes among the most unexpected elements of the population.

Let me quote from an interesting article by E. Yaroslavsky, the leader of the League of Militant Atheists.¹ In reply to his question: "Who goes to church—people belonging to what strata of the population?" the following is the answer:

At the factory *Fraser* (in Moscow) quite a number of workmen are missing from work on church holidays. In the religious organizations of the province of Gorky (previously Nijny-Novgorod) four per cent of the presidents of parish councils are workmen. . . . There is a railway village, Kostych, where 10,000 workmen live. Among the communists this village is known as the 'priest health resort,' more than fifty priests live there. In Petrozavodsk in the parish councils of the churches Onejskaya and Neglinskaya workmen predominate. Let us take the Church of the Transfiguration in Irkutsk: there are, on the whole, 911 believers in the community, among them 866 women of whom 40 per cent work in factories. Ijevsk is a factory town. In 1936 the local priest Pletzky was a former workman. . . .

In the railway village Doobliantchina, the church choir consists of fifty singers, many of them young people; the majority are railway workmen. In the village Ilovay-Rojdestvenskaya (near the station Brigadirskaya), inhabited mostly by railway workmen, the church has recently been restored.² The miners in the Donetz district, having obtained from the authorities materials for building their homes, handed them over for the restoration of the churches and chapels. Children are again being baptized. Before the

¹ *Antireligiosnik*, No. 6, 1937.

² Communist paper *Goodok*, quoted in the Warsaw paper *Slovo*, 28th August, 1937.

* Condensed from *World Dominion* (London), January, 1938.

entrance to dangerous coal mines public prayers are said.³

There is a remarkable spread of religion among the young people, who are especially the object of anti-religious propaganda in Soviet Russia, and even among the *Comsomoltzy* (members of the Youth Communist League). The Review of the Youth Communist League, the *Comsomole Truth*, gives a picture of the growth of religious feeling among the young generation in the province of Voronej. The girls have founded a "secret monastery"; fifteen girls from two *kolkhose* (i.e., collectivized villages) joined it immediately. Boys and girls go to communion, are wedded in churches, observe church fasts and religious rites. Young married couples baptize their children. In spite of all this these young people continue to be numbered among the *Comsomoltzy*.⁴

The Bolshevik Review, *Socialistic Agriculture*, speaks of groups organized by the young people for the reading of the Bible.⁵ In the district of Zaslavsk (province of Vinnitza) three *Comsomoltzy* have signed the request for re-opening the church.⁶ In Beresovsk very early in the morning people may be seen gathering in a churchyard, where priests are celebrating. (This means that there is not a church left in the locality.) The *Oural Workman* writing of this adds: "It is sad that many young persons are in the crowd." In the province of Nijni-Novgorod the leader of the local board of instruction was entrusted with an investigation into the state of the schools. He found that boys in primary and secondary schools were singing in church choirs. In smaller towns and villages schoolboys might be seen asking a clergyman's blessing when they met him in the street.⁷

A Bolshevik journalist, Kosharev, tells us in the Soviet paper *Pravda* that the *Comsomoltzy* go to church, are wedded in churches and baptize their children: Soviet students take part in church choirs in Penza and Ulyanovsk. At the thirteenth Communist Party conference in Kiev much was said about schoolboys and girls buying small icons and crosses in the churches. Yaroslavsky tells us⁸ that in the Gorky province in twenty-two districts there are 182 members of church parish councils of *Comsomol* age, that is, between the ages of eighteen and twenty-five. Bishop Silvester was recently arrested in Torjok. He had great influence on the young people. As a protest against his imprisonment some of the *Comsomoltzy* threw away their Communist certificates.⁹

The growth of religious life is especially conspicuous in the country, notwithstanding the collectivization of the peasant classes. In collective farms it is not uncommon to find priests celebrating religious services in a barn or shed which has been turned into a chapel.¹⁰ In the province of Nijni-Novgorod the peasants have started "consecrating" their huts, which means that they ask a priest to come and conduct a short service and sprinkle the hut with "holy water." In some villages even the village authorities (themselves peasants, although members of the Communist Party) are being influenced by the general religious awakening and make no objection to church processions or to public prayers being said by the clergy in the village schools at the opening of the school year.¹¹ Church holidays — special Days to St. Nicholas, St. John, St. Peter, St. Paul, St. Elija, and our Lady of Kazan, are celebrated by the peasantry, and especial reverence is paid to the feasts of Transfiguration and Assumption. In the small town of Alexin (formerly province of Toula) religious funerals of the faithful take place. In the community of Boorilovsk (district of Efremov) numbering 1,300 inhabitants, all families baptize their children, with the exception of five or six.¹²

This enhancement of religious activity seems to be backed up and fostered, much against the aims of the Bolsheviks themselves, by the new constitution of Soviet Russia, passed in 1936, by which the right of citizenship (i.e., the right to vote) has been restored to ministers of religion. The Believers seem sometimes to consider these "constitutional changes," which are meant, in the main, to remain a dead letter, as something which might improve the religious situation in Russia. In dealing with local authorities they often appeal to these changes, as giving them a new legal standing. They sometimes feel sufficiently emboldened to present petitions to the Government for permission to re-open churches. These petitions, according to report, are signed, not only by members of "collective farms," but even, here and there, by members of the Communist Youth Organization.

The review *Antireligioznik*¹³ tells us that the priests try to explain in their own way paragraph 124 of the New Constitution:

In many places, even in the province of Moscow, the faithful celebrated in the churches solemn services of thanksgiving for the promulgation of the new Constitution. In their sermons priests praised its authors and expressed their gratitude to God. In the province of Yaroslav the peasants of the collective farms talk of the necessity of re-opening churches.¹⁴

³ Bolshevik paper *Trood*. Compare *Slovo*, 5th and 12th September, 1937.

⁴ *Slovo*, 3rd October, 1937.

⁵ *Slovo*, 10th October, 1937.

⁶ *Antireligioznik*, No. 4, April, 1937.

⁷ *Slovo*, 6th June, 1937.

⁸ *Bolchevic*, No. 4, 1937.

⁹ *Slovo*, 5th September, 1937.

¹⁰ *Slovo*, 4th April, 1937.

¹¹ The Bolshevik Review, *Socialistic Agriculture*, 1937.

¹² *Antireligioznik*, No. 4, April, 1937.

¹³ *Antireligioznik*, No. 4, April, 1937.

¹⁴ *Socialistic Culture*, quoted in the paper *Pravoslavnaia Russ*, Vladimirovo Tchecho-Slovakia, 10th July, 1937.

Even the village authorities are telling members of the anti-religious propaganda movement that Believers and ministers of the cult are now in possession of the same rights as other citizens.¹⁵

The movement for re-opening churches seems to spread through many parts of Russia. In the district of Zaslavsk three *Comsomoltsy* have signed a request for that purpose.¹⁶

The Meaning

These reports are brought out as a charge against Believers. Names are given where they are available. The Bolshevik authorities will probably see to it that such happenings shall not be repeated, and that the persons in question shall be punished. The following may be read, for instance, as a distinct denunciation:

The parish council of the church Neglinskaya (in Petrozavodsk) has for its chairman the carpenter Kijin, a workman from the Onega factory. The workmen Frolov and Anookov are members of the same parish council. The president of the parish council of the Zaretskaya church is also a factory woman, Arifmetikova. We could quote many similar examples. . . . When a religious funeral of a workman of the Onega factory took place, seventy-five workmen of the factory were present. Neither party organization, nor *Comsomol* nor communist trade union cared in the least that church people should use the funeral of a workman for a religious demonstration.

It would be astonishing if hints such as these, given by spies of the Soviet Government, should remain unnoticed by that Government. We may be sure that the workmen of the Onega factory had to pay dearly for their participation at a religious funeral and in parish councils!¹⁷

The informer of the paper *Ouralsky Rabotchy* says:

This year the church "Fathers" have developed an unprecedented activity. In the district of Voroshilovsk, under cover of "divine words," the papers are making counter-revolutionary propaganda against the most important measures of the Government. In March of this year the priest Slavtza, of the church of Gorodistshe, threatened from the pulpit those among the Believers who would allow their children to be educated under atheistic teaching. The sermon of the priest was directed against the Soviet methods of education.

In the village Lenktva the priest Kotchetkoff has composed a special prayer for pacification of the church. The prayer was directed against the collective farms and tended to excite dissatisfaction against the Bolshevik authorities. This holy priest took special "care" of the atheistic youth. The activity of the priests does not limit itself to the precincts of the church buildings. At the station of Oosolskaya men and women from the collective farms may often be met, talking "peacefully" on religious subjects. In the village of Eskino the ex-priest gathers the people in the evenings in his room for prayer. (This means that the church has been closed and taken away from the Believers.) Every evening the singing of a choir may be heard from the house of this holy father.

Such information provides a most efficient and terrible weapon for the suppression of religion.

The redoubling of persecution shows that these "friendly hints" fall on fruitful soil. The Soviet Government can be thankful to these informers. We, too, have reason to thank them, for, through the rage and hate of these collaborators of the Soviet executioners, out of those very reports which are meant to be weapons of persecution and which have already sealed the fate of many believers, how beautifully there shines forth the religious fervor of the humble clergy and the faithful people.

It is interesting to note the response to the requests for the re-opening of churches. There seem to have been occasions when the results were favorable. The Kharbin papers contain the memoirs of a certain Mrs. Kravtchenko-Kostenko, who left Soviet Russia in March of this year. She tells of a terrible drought in the Volga region in the summer of 1936. The people became restive and demanded the re-opening of the St. Elija church in the town of Balashov. A petition was sent to Stalin himself who at once complied with the request by a telegram, being afraid (according to Mrs. Kravtchenko) of troubles among the peasantry. The general attitude of the Soviet Government towards such questions, however, is clearly stated in a decree in the "religious" section of the G.P.U., which alone has the authority to grant such petitions. Four requirements are necessary for the re-opening of a church: (1) It must be proved that the people asking for this are politically trustworthy; (2) the church in question should not be situated within less than one-quarter-of-an-hour's walk from the nearest school (this condition alone is enough to make all these applications worthless); (3) there must be no "founded" objections from the local godless league to the re-opening of the church!

As to the promises of the new constitution, they are meant, to a large extent, to deceive public opinion outside Russia. The effect produced on Believers seems to have been unexpected by the Government. The religious tide has been strengthened. That explains the cry of rage that fills the Bolshevik periodicals for the year 1937 to a greater extent than before. They are doing their best to restore the balance, by redoubling the governmental support of anti-religious propaganda on the one hand and by pursuing the line of physical suppression on the other. The reports in the Bolshevik papers that we have quoted are preliminary steps pointing out the enemy to the authorities. The sequel is often exile or even the death-sentence for the victim.

Anti-Religious Propaganda

The inner impulse of the anti-religious propaganda movement is dying out. The breakdown of the Godless Movement is a fact to be reckoned

¹⁵ *Socialistic Agriculture*, See Slovo.

¹⁶ *Antireligiosnik*, No. 4, 1937.

¹⁷ Unhappily this proved to be true.

with (the Godless policy of the Soviets, of course, still continues). In sixteen provinces of the Soviet Union the leagues of the Militant Godless have ceased to exist. Some of them, before dissolving, handed their archives over to the councils of religious communities. The records of the atheistic league of Vyshni-Volotchok, for instance, are in the custody of the local Evangelical community.¹⁸ The General Secretary of the League of the Militant Godless, Olestshuk, gives a survey of the state of utter decadence and inner dissolution of the organizations throughout the country.¹⁹ In Moscow there was not a single active godless member among the workmen of Moscow factories who could be invited to take part in a conference dedicated to the problem of improving and heightening the activity of the League.²⁰

The Constitution and Religion

The wording of the paragraph of the new constitution concerning religion runs as follows:²¹

In order to secure full freedom of conscience to the citizens of the Union of the Soviets, the Church is separated from the State and the School from the Church. The liberty of practicing religious cults and of anti-religious propaganda is vouchsafed to all citizens.

The former text (May, 1929) stated that liberty was acknowledged by law to "religious confessions and anti-religious propaganda." The 1918 text was worded, ". . . liberty of religious and anti-religious propaganda." It can be seen that there is no vital difference between the texts of 1929 and 1936, and we know that the quite liberal and tolerant wording of the 1929 text did not protect Believers from the most atrocious treatment, it merely served as a sort of screen to cover the increasing religious persecution.²²

What guarantee is there that the nearly identical text of 1936, restated solemnly as part of the new constitution, will make things easier?

Of greater interest are paragraphs 135 and 136, restoring the right to vote to the clergy.²³ It is our prayer that this will really mean an improvement in the religious situation. A Christian's attitude towards the Soviets depends ultimately on the latter's real (not fictitious) attitude towards religion. How can this "restoration" of clergy and Believers to the full right of citizenship (in passing, it may be remembered that this right does not mean very much in Soviet Russia) be reconciled with the persecution of religion going

on relentlessly? Here we come at last to the true nature of things.

The Metropolitan Peter, the real *locum tenens* of the vacant Patriarchal Seat of Russia, died last year in exile under terrible conditions. His lawful successor, Metropolitan Cyrill of Kazan (appointed twelve years ago by the Patriarch Tychon) is condemned to forced labor, which means an awful death—slow, painful, in dirt, stench, hunger, exhaustion and humiliation, eaten by vermin and covered by wounds and loathsome rags.

What has become of the many bishops and innumerable thousands of priests and Believers still in the labor camps (death camps would be a truer description) of the G.P.U.? ²⁴ A Bolshevik official statement gives the figure of 9,126 "ministers of cult" in these terrible camps of compulsory work.²⁵ This figure is clearly an underestimate: added to these there are numbers in exile in the wildest parts of northern Russia and Siberia. The destruction of churches continues. There was a pause in the destruction of the well-known "Passion Monastery" (*Strastnoy*) in Moscow, but it has been renewed with energy.²⁶ The famous Vydubitsky monastery near Kiev, dating from 1070, has been quite recently destroyed.²⁷ During the first half of 1937 no fewer than 612 churches have been pulled down in Soviet Russia.²⁸ Orders have been given for the destruction of a further 2,900 churches and 63 monasteries.²⁹ Many of the big towns have not a single church left.

A fierce campaign against the Orthodox clergy has resulted in many executions. In the rooms of the former theological academy of Moscow a High School for Atheistic Culture has been opened.³⁰ In August, 1937, twenty-nine clergymen were sentenced to death and shot in east Siberia. In Krasnoyarsk, as a penalty for influencing young people towards religion, five Orthodox, three Roman Catholic priests and ten Baptists were sentenced to ten to fifteen years in Soviet concentration camps.³¹

Where is the liberty, the tolerance, proclaimed by the Soviet Government? Let us try to sum up the religious situation in Soviet Russia in a few words. It is dark indeed, and stained—and sanctified—by blood and suffering, but there are rays of hope. In God's good purpose there is a rising tide of spiritual life in the country which has been strengthened by the very means destined by godless men to stamp it out.

¹⁸ See the Bolshevik Review, *Communist Culture*, Slovo, 6th June, 1937.

¹⁹ *Antireligiosnik*, No. 7, August, 1937.

²⁰ See *Slovo*, No. 37, 1937.

²¹ Paragraph 124.

²² See my article in the German Catholic monthly *Hochland*, September, 1936.

²³ The text of paragraph 135 runs: "All the citizens of the U.S.S.R., having attained the age of eighteen, have, independently of their race, nationality, confession, and social origin, the right to partake at the elections of deputies and can themselves be elected, with the exception of lunatics and of persons who have been condemned by Tribunal to be deprived of right of election."

²⁴ Descriptions of life in labor camps may be found in *Prisoner of the O.G.P.U.*, by George Kitchin (Longmans, London, 1935), and *Aus dem Lande der Stummen*, by Alexandra Anzerowa (Breslau, Bergstadverlag, 1936).

²⁵ S. B. Sové, *Die Orthodoxe Kirche in Sowjetrußland und in der Emigration (Eine Heilige Kirche*, 1937, Heft 1/3).

²⁶ *Slovo*, 30th May, 1937.

²⁷ *Slovo*, 18th April, 1937.

²⁸ *Dein Reich Komme*, September, 1937.

²⁹ *La Libre Belgique*, 3rd July, 1937.

³⁰ *Pravoslavnaia Russ*, 25th September, 1937.

³¹ *Slovo*, 19th September, 1937.

A Trip into Closed Afghanistan^{*}

*A Vacation Trip with the Expedition of the American Institute of Iranian Art and Archaeology,
Visiting Meshed, in Southeastern Iran, and Visiting Herat, in Afghanistan*

By the REV. J. CHRISTY WILSON, D.D.,
Tabriz, Persia
Missionary of the Presbyterian Church, U. S. A.

WE LEFT Meshed in the afternoon and drove 150 miles to the Iranian border customs at Yusephabad. The director of customs was a former student of the Alborz College in Teheran. A concrete monument marks the boundary of Iran and Afghanistan.

The border post is at Islamgaleh, where our passports were inspected. Everyone speaks Persian but Pushtu has recently been made the official language.

After leaving the border, we followed a made road with crushed stone surface, but in places heavy sand had drifted over the highway. The Afghan legation in London had warned Mr. Pope that it might be best to avoid night driving, but we were overtaken with darkness in the desert and drove on for about two hours to Herat. The distance from the border post to Herat is about eighty miles. We were entertained at the hotel operated for foreigners by the Afghan Government.

There is entirely a different spirit among the people of Afghanistan from that which we see in Iran today. All the enthusiasm for the new and novel and for progress is lacking, except in a few individuals. There seems to be great religious conservatism and fanaticism. The women are tightly veiled in costumes that were prevalent in Iran thirty or forty years ago. Some of the women wear white or colored "charshabs" in the street, though the majority are black. When we were taking pictures from the roof of the Jami' Mosque men were sent ahead to cry out a warning lest by chance there should be women in some near-by yard who might be seen even from such a distance by our profane eyes.

I gave out a few Christian tracts and Gospels, where there was evident desire for them. Should an opening come for the missionary occupation of

Afghanistan, it would no doubt be a most difficult and, at first, a field of very small apparent results. When the changes come, however, which have so affected other Moslem lands and are bound sooner or later to reach Afghanistan, it would be wonderful to have Christian representatives already established on the ground.

The head of the national hospital told me that there are only two qualified doctors and several others with some little private training for a city 60,000 to 75,000 inhabitants. This doctor promised to invite Dr. Hoffman, in Meshed, or Dr. Cochran to come to Herat to consult on the building of a new government hospital. This may develop into an opportunity for establishing close relations between the medical work of our mission in Meshed and Afghanistan.

The fabulous country of Afghanistan is very much like Iran of yesterday. The men all wear white turbans, with one end dangling down the back or over a shoulder, which caused my servant, Ali, to remark, "It appears that all the men are mullahs up here." We found that roving bands of Afghan raiders are not fiction, for there was a wounded Iranian officer at Turbat-i-Sheikh Jam who had received a long bullet wound through the upper part of his leg in a fight near the border on the previous day. We fitted one of the spring beds in the back of our truck as a hospital cot, with plenty of mattresses and quilts, so that he could lie down at full length. We had come up in three and a half hours, but it took six on the return trip with our wounded officer. The road was rough, and even with careful driving it must have been a painful trip for him, though he said he was very comfortable, and expressed his appreciation to Donald Wilber and me by drawing us down to his bed, after we had delivered him safely to the military hospital in Meshed, and giving us each a resounding kiss.

^{*} Condensed from *The Presbyterian*.

The New Outlook in India

By ALEXANDER McLEISH, London, England
Survey Department of the World Dominion Press

A RECENT visit to India and careful study of the work of many missions has produced some strong impressions concerning the missionary situation. Just at a time when the response to the Christian Gospel is at its greatest the missions are hard pressed to maintain the work. The additions to the Evangelical Christian community are between 200,000 and 250,000 a year, and the problem of shepherding them, training pastors and teachers, and pressing forward to meet ever-increasing opportunities for evangelism, is increasingly difficult. There are probably not less than 4,000,000 Evangelical Christians in India today, and the witness of many of these is the main factor in the great increase of the Christian community. This fact must greatly affect all future missionary policy.

Our objective is the evangelization of all India, and in this the individual Christian witness has proved the most potent factor. It, therefore, must be our great aim to make that Christian witness more effective. How can this be made effective?

The first necessity is the organizing and equipping of the Indian Church as the primary evangelizing agency in its own land. In this the foreigner need no longer take up alone pioneer work which can be better done by the Indian himself or through effective cooperation with Indian workers. The missionary has the more difficult work of undergirding the Indian Church, contributing to tasks still beyond its power, such as the training of pastors and teachers, the support of pioneer evangelists, and all that will help the Church to discharge its evangelistic task as effectively as possible. All this the foreign mission can do without pauperizing or destroying the self-respect of the Church and its leaders.

There are many young people who feel the claims of the Indian mission field today. The difficulty in regard to these is to know what to advise. Some things stand out clearly. The first is that any new work should be done in cooperation with Indian leaders of the right stamp. Everywhere ashrams, or brotherhood fellowships, are springing up, and this is one of the ways in which India herself is pointing to the solution of co-working with the foreigner. The ashram, or fellowship team work, insures from the beginning that the

foreigner will come into right relationship with his Indian brethren. Almost any work can be carried on which the group agrees to do; there is practically no limit to its possibilities. In view of the great incompleteness of the evangelistic task before us every talent can be pooled and utilized.

The need of India must be approached realistically. At this stage of the Christian enterprise, for the foreigner to repeat the experience of the pioneers of 120 years ago and to bury himself in an unevangelized area, as if there was no heritage of the Christian faith and experience in India upon which the newcomer could build, seems to many observers a foolish policy. Every newcomer should surely become fully aware of this accumulated experience, and should not repeat the mistakes of the past, nor neglect the opportunities that have opened on every hand.

To adjust oneself to a new outlook may be difficult, but it must be done if we are to preserve precious lives and to utilize aright the financial resources, acquired with difficulty. There is great waste of both these resources today in India; there is a call for collective action on the part of missions in dealing with the opportunities and needs of their respective areas, and for the establishment of a new relationship on terms of equality with Indian fellow workers. Workers of the type who could fulfil this position, do exist but, for the most part, they are not being effectively used by missions. Many are working "on their own," or have gone into secular professions and business. Meanwhile missions employ workers on small salaries, who are not the best kind of leaders for the Christian community which they serve. There is no solution to this situation from the point of view of the mission; the true solution is to accept the viewpoint of the Indian Church which in these matters must be served by both Indian and European in full and generous cooperation.

Experience has shown that a Church built up by foreign effort remains an exotic or conglomerate entity which fails to fit into the community life. Further, continued foreign control of the growing Church is unhealthy. All this denotes that there is need to revise our policies and ask whether

the mission-centric plan of work is wise and whether we can find a better way. I am convinced that there is a better way, more difficult certainly, yet the only way to build the Church of the future in India.

There is in India an average of only nine missionaries to each 1,000,000 people in India, and there are as a result great unoccupied fields containing many millions of people. There are 670,000 villages, of which Christians certainly cannot be found in more than 70,000. These many villages can never be reached by foreign enterprise; it is, therefore, imperative that plans be made deliberately to reach them through the Indian Church. The task at the moment is to find Indian leaders and to associate with them kindred spirits from Christian lands who will be prepared to work

in complete fellowship with them. Only in this way can the great and growing response to the Gospel be met.

An example of what is here urged can be found in the work of the Diocese of the Bishop of Dornakal where a large Indian staff under Indian direction works with a few Europeans who do just that special kind of work for which they are specially fitted, namely, training teachers and pastors for the Church of the future. There are other examples of the new order in India, but they are still all too few. Old traditions and practices are dying slowly, but a new day has dawned on the Christian enterprise in India, and it behooves us to realize this and plan our part as foreign mission workers in the evangelization of that great continent in a new spirit and with a new humility.

Rethinking Missions With Moslems

By S. NEALE ALTER, Hama, Syria (1921—)

ONE of the great ancient Greek philosophers has given us the three steps for rethinking. These are: careful statements of a thesis, the antithesis, and the synthesis. Following these three steps we shall state briefly the thesis for missions during the last century, the antithesis to this from the point of view of the thoughtful Moslem and finally we shall consider a new synthesis of missions to Islam.

When one attempts to "rethink missions" with Moslems one needs to take into account the attitudes and opinions of Moslems who really do some genuine thinking. While these represent less than two percent of the Moslems at present, they are the ones who will determine the future course of Islam. The unthinking masses do not acknowledge that there could be any true thesis for Christian missionary work among Moslems, and a new synthesis would be considered as the rankest form of heresy—a compromise with the devil himself. With the thinking Moslem, however, the situation is quite different and presents an encouraging challenge for both missionaries and Moslems to do some real rethinking, preferably in joint conferences.

The Thesis. In brief the Christian thesis for missions to Islam has been somewhat as follows: Christianity being the only true religion, holding the one true form of monotheism, possessing the one true doctrine of salvation and having superior

social, political and industrial tenets, must bring all people into the Christian fold by a strong world-wide missionary propaganda. By this thesis Christianity makes a direct antagonistic attack on Islam. This attitude has been justified by the following claims:

First, the only true form of monotheism is found in Christianity—unity in Trinity. The monotheism of Judaism is considered inferior because too primitive, while the monotheism of Islam is judged to be a perversion of that of Judaism and Christianity and therefore even less tenable.

Second, Christianity claims to possess the one and only doctrine which guarantees salvation from sin and entrance into Eternal Life. This doctrine has been developed by the Christian Church and reduced to creeds.

Third, modern Western civilization is held to be superior to all others, and is a direct result of Christianity. This civilization has usually included the political, social and industrial orders current in the countries from which missionaries are sent. Western civilization is introduced by promoting modern education and by supplanting the less ideal social, industrial and political orders, by those prevailing in the West. The expansion of Christian political and industrial imperialism of the nineteenth and early twentieth centuries have

made this claim seem to be important in the eyes of the "sending groups."

Fourth, the Christian Church, as an institution, endeavors to absorb into itself all people of the world. The great weakness to this project has been the fact that there have been so many competing forms that the Church has taken. Each branch of the Church shows an unwillingness to make serious modifications in its particular doctrines and forms of worship. As numerical gain has been too often considered as the measuring rod for success; different missions have even often been in strong competition with each other, and with the national faiths of other Christian groups among whom they were working.

Fifth, the claims as to Jesus have often made it necessary for a convert to accept all the implications, interpretations and creedal statements of the particular sending group. It was seldom that even minor modifications were permitted among new Believers.

The Antithesis to this thesis for missions, brought by modern thoughtful Moslems may be stated as follows: Moslems claim that the Christian form of monotheism is not superior to all others but that their simpler form is better. In fact many thinking Moslems feel that many Christians believe in three Gods, since it is difficult to recognize their complicated belief in the Trinity as true monotheism. Thoughtful, well informed Moslems do, however, recognize that many Protestants hold a true monotheism. Some even go further and acknowledge that the modern Protestant conception of monotheism would have a good influence on Islam, since it would vitalize the austere desert deism of Islam. But most Moslems would prefer austere deism rather than anything that seemed to them to be a compromise with polytheism.

As to the second claim that Christians have the only true doctrine of salvation, the reply is that life in all its fulness of past, present and future cannot be reduced to any short dogmatic formula. Islam claims to have reduced this process to the minimum in teaching that one may obtain salvation simply by repeating with serious intent the formula, "There is no God but Allah and Mohammed is his prophet." When Christians present to thoughtful Moslems a new set of dogmatic formulas, they do not receive a very enthusiastic response. Dogmatics have ceased vitally to interest them.

To claim that Western civilization is superior to all others, thoughtful Moslems reply that there is no objection to the claim that modern medicine is much superior to the quack practices of Moslem sheikhs, and that the agricultural and industrial methods of the West enable workers to live

on a much higher plain of physical, cultural and spiritual well-being than similar workers in the Moslem Near and Far East, but that Western industrialism, democracy and culture are the panacea for all the ills of mankind, the thoughtful Moslem is no longer as naïve and ready to accept this claim as he was twenty-five years ago. The thoughtful Moslem will continue to look West instead of East for material inspiration but he is not willing to accept everything without many serious reservations and modifications.

Thoughtful Moslems also disagree with the claim that Western civilization is entirely the result of the Christian religion. They claim that many factors, such as modern science, secular education, mechanical inventions, imperialism, and change of trade routes, have also played very important parts in Western progress.

The fourth claim that the Christian Church should absorb all the people of the world is rejected since the thoughtful Moslem sees little evidence of its realization. He makes serious objections to the results which he sees in the effect of absorption on some of the individuals who have been taken into the Christian Church.

But to the claim, that one must accept the historical creedal statements about Jesus, the thoughtful Moslem takes the greatest exception. Missionaries go to Moslems to make Jesus Christ known to those with whom they come in contact. There is no greater need than this since Moslems do not really know the Jesus as He is revealed in the Gospels. The statements in the Koran about "Aisa" are often far from correct.

After coming into contact with missionaries who make Jesus Christ known, many thoughtful Moslems are willing to correct the false historical statements of the Koran and accept the Gospel rather than the Koran as the true history. Also many are willing to admit that Jesus Christ must have a superior place to Mohammed, and some are even willing to accept Him as offering the true way of salvation, but they reject some of the dogmatic interpretations that do not seem to be proved conclusively in the Gospels. Koranic interpretation has become such a fine art that those skilled in *tafseer* can prove anything by an appeal to the Koran. When a thoughtful Moslem has given up these interpretations he is not anxious to accept a new set of interpretations that seem to him to be speculative.

The Synthesis. We can only point out a few observations as to factors which must be taken into account in a new synthesis.

First Islam should not be classed with polytheistic heathen religions but should be recognized as one of the great monotheistic faiths. The task of the missionary is not to destroy such faith but

"to fulfil" on any and all occasions. Moslems who come into contact with him on the basis of understanding, impartial research, and good-will should not be pressed into a new spiritual bondage of dogmatism, but should be brought into the fuller liberty of Christ.

Second, Christian missionary methods should avoid controversy as far as possible; instead there should be direct, simple and positive presentation of the Scriptural message of Jesus Christ, relating it to modern life. We should emphasize beliefs and practices which Christians and Moslems hold in common and be tolerant in matters where we do not agree. Anyone familiar with Islam will realize that there are many differences of opinion and that there is not much danger of compromise.

Third, Christians should cease to measure success in terms of numbers brought into the church. It may be better to make it difficult for a Moslem to make a formal break with his own community in order to join the Christian community. This might be done not by placing obstacles in his way, but by placing the responsibility for such a break on those who wish to make the break with Islam. This policy may seem to some missionaries unfair, since there are already so many difficulties for a convert, but this course would avoid many of the unfortunate situations which now arise. Such an unannounced policy would also go far towards eliminating the misunderstandings with thoughtful Moslems over the matter of proselytizing from their group. This might also lessen the prejudice against Christian missions.

Fourth, we should allow the freedom provided for in the New Testament to every Moslem who is willing to extend a fraternal spiritual fellowship to Christians. At present Jesus and Mohammed are in direct competition, and Islam has developed a system of dogmatics regarding Mohammed which is similar to the historic dogmatic theology of the Church. A thoughtful Moslem who has recently rejected these dogmatic claims for Mohammed is not usually prepared to accept without question a new set of dogmatic theological statements. Yet many wish to accept Jesus as the New Testament reveals Him. An Indian Moslem is reported to have said: "India wants your Christ but not your Christianity." Many thoughtful Moslems are anxious to enter that spiritual fellowship in Jesus the Christ, but do not want the trappings of Western doctrines and practices.

Fifth: When we speak of a new synthesis of missions to Islam, we do not mean a compromise in which we attempt to bring the truths of the thesis and the antithesis into acceptable agreement, as is the case often in the political sphere. Neither can we "soft-pedal" differences and imitate the "hail-fellow-well-met" spirit of the Rotary

club. A true synthesis takes into account all the facts and issues or difference between the two points of view, in order to see where these differences may be brought into agreement without sacrificing the truth or essential issues; finally the purpose is to make a clear statement of the essential variations which cannot be brought into agreements. The new synthesis will thus show that Christianity and Islam have many very vital differences, such as the austere desert deism as contrasted to Jesus' teaching of the Fatherhood of God. To recognize such a vital difference is not sufficient to clear up the issue, since there are some who will choose the austere deism, just as there are those who choose to live in the desert rather than among the most beautiful gardens.

Islam also differs from Christianity in that Islam knows practically nothing of that spiritual freedom which we have in the Gospel of Jesus Christ. The spirit-controlled life is of more importance than assent to dogmatic creeds or ritualistic deeds performed to obtain merit. Moslems have much to learn in this respect from the life and teaching of Jesus Christ. Moslems should recognize that there is a very vital connection between the high ethical demands of the Gospel of Christ and the cultural and educational developments in the West. For instance modern science demands an honesty similar to that required by Jesus. Satisfactory government administration and international relationships, which are so dependent on right attitudes towards others, unselfishness, brotherhood, and truthfulness, cannot be developed by the compromising ethics of Islam. Christian nations have only partially realized this fact since they still use the same compromising ethics as those taught by Mohammed.

But the greatest difference between Christianity and Islam is in the Way of salvation. Islam depends almost entirely on the formal acceptance of dogmatic creeds, and the performance of meritorious deeds prescribed in a ritual. Islam knows little or nothing about those deeper spiritual realities of salvation secured through Jesus Christ which offers the abundant life here and hereafter. A new synthesis will make this difference more clear to all.

A comprehensive synthesis, such as is here suggested, will require time. Conferences are needed between spiritually minded, thoughtful Christians and Moslems who are willing to do good, honest rethinking, instead of merely rationalizing and seeking new defenses for their much loved and honored dogmas which may no longer offer a vital way of life. Such a synthesis has become a vital necessity in order that we may find and keep a vital reality, in regard to life and faith, in the face of modern materialism.

The Post Office Christian Association

By REV. B. G. LOVELACE, *General Secretary*, London

WHAT is the P.O.C.A.? It is a work built up step by step through over fifty years, a work begun and continued in God, and having but one aim, to extend His Kingdom and glorify His Name.

* * *

In the year 1875, Miss Annie Hodgkin, then a young girl, was staying at Bournemouth, and became interested in the work of Miss Whiteway, who sought to help policemen and postmen by means of Christian literature sent through the post. Four years later Miss Hodgkin, with her family, settled at Surbiton, and there this interest was deepened. She tried to touch the postmen of Kingston in the same way, also arranging meetings for them, and followed up these efforts with practical interest. This small beginning proved to be the start of a life-work.

Another seed was in preparation. In Central London a group of Post Office men were keenly feeling the need of the deepening of their own spiritual life and fuller facilities for helping their colleagues in things spiritual. To this group came tidings of the work at Kingston. They got into touch with Miss Edmonstone, who had taken up the work, and together they planned in the Lord. This was the definite start of the Association as such. Two simple aims were:

1. To band together in prayer and fellowship the Christians of the Service;
2. To seek to win their fellow-workers for Christ.

The P.O.C.A. has never swerved from loyalty to the whole truth of God as set forth in the Scriptures; the Word of the Cross has ever been its final ultimatum.

* * *

The work marvellously grew. An Institute was opened in London and found its home in one building after another, until it finally settled at the present Headquarters, 62, Bartholomew Close, which have been occupied for some twenty-five years. There in narrow and somewhat dark rooms the light of God shone, and memories of hallowed hours spent there are still precious. Today, "62" has become a familiar password. Here counsel has been sought and counsel given; here

men and women gather to hear the heaven-sent message from men of God. Here, too, postmen have come for rest and refreshment, specially set apart for their use. The testimony of one was: "If it were not for this place I should go to the public-house or sit on the curb." Weekly meetings drew many, and as the men passed on to other districts and others took their place, numbers were blessed. Times have changed; the postmen now having better duties, the rest rooms are no longer needed, but the meeting room remains, and there the weekly Prayer Meeting still holds its own. Again and again have the prayers offered there been abundantly answered.

A worker in the Central Telegraph Office, London, was so moved by the daily life testimony of a colleague, herself a P.O.C.A. member, that he was led to make the great surrender, and ere long the purpose was formed to devote his life to the telling forth of the Glad Tidings. He came into the work as Home Evangelist, and is, after but a few years in the Baptist ministry, with us today as General Secretary, and, with all his knowledge of official life behind, has from the first proved indeed to be sent of God. As Home Evangelist, Mr. Lovelace was able to make tours and open up many Provincial Offices.

Other activities multiplied. Miss Edmonstone was led to ask for the use of a room for work among the boys of the Savings Bank Department. The Ladies' Branches also came into being, for soon the Money Order, Returned Letter, Clearing House, and later on the Telephone Departments had each their own branch.

At one of the early meetings at Kingston-on-Thames a member prayed for God's blessing on the work in its beginnings and that it might grow and spread all over the world. This prayer was never forgotten, and was destined to be wonderfully answered.

India—To the meetings for the ladies of the Savings Bank came, among others, one whose heart was already Christ's, and who soon became a staunch member of the branch and a help in seeking others. The desire for missionary service was born, and at a Keswick Convention, where she was one of a P.O.C.A. party, Miss Hale offered herself to God for work abroad. In the

meantime, the prayer seed had been maturing in another direction. Some members in Dublin and Belfast had been travelling in prayer for India, and through their gifts and initiative, first a Gospel paper was started and then a native evangelist appointed to work in the Post Offices of Ceylon. It was not long before Madras was touched, then the Punjab, Calcutta and Bombay. The work of the evangelist at Gujerat revealed the need of a lady worker for the families of officials, and at a Keswick Convention the call came to a P.O.C.A. worker who was at the time Honorary Secretary for Belfast. She went out to India the same year. We have now besides, a native worker, Mr. Mathews in the South, and a Gospel paper, "Bright Echoes," is circulated through the country.

Japan—Some years before Miss Hale's call to India, Japan was touched with Gospel literature through the voluntary work of missionaries of other Societies. At present advance is greatly needed, and will be made as funds and helpers are given. The Savings Bank had given of their best for India, the Postal and Telegraph Staffs were to point the way to China, and eventually to send also from their ranks to that country.

China—At a time when there was no effort for China, suddenly one day a Scotch postman sent "Ten shillings for China." "After many days" this little seed bore fruit. The need was continually remembered before God at the Central Prayer Meeting and by many interested elsewhere, and prayer was answered in a remarkable way.

At the time of the Boxer troubles the Empress of China had a telegram sent all over her empire, the wording of which was as follows: "The foreigners must be killed, the foreigners retiring must still be killed." This telegram fell into the hands of two telegraphists, not Christians, whose hearts were so touched with the desperate plight of the foreigners that they put the word "Protected" for the word "Killed." Swiftly the message ran over the wires from town to town: "The foreigners must be protected, the foreigners retiring must still be protected." Before the mistake was noticed hundreds of lives were saved. The story quickly spread to England, and it came as a challenge to the P.O.C.A. to send the Gospel to their Chinese colleagues. Prayer became more definite, and when the Chinese Imperial Post Office was established it was felt that the time was ripe for a start. It was arranged to send out Bibles and Testaments to all the Post Offices in China, then numbering only 1,000, with greetings from their comrades in this country. The response was so wonderful that Mr. James Heal, then of the China Inland Mission, was led to give himself to

the work. Time fails to tell of the sacrificial giving, of the P.O.C.A. Boat, and of the souls reached. Now other workers have gone out; Bible classes are held, a Gospel paper is circulated widely, correspondence is largely used, and the Scriptures are distributed.

South America—A young girl, entering the office, was invited to a P.O.C.A. meeting. Brought up in a Christian home, its godly influence was with her, although as yet religion had not seemed very attractive. But she accepted the invitation, and at one of the first meetings the message of the friendship of Jêsus Christ so came home to her that she received Him as Saviour and before long the desire for service in the regions beyond was implanted. South America became the object of her prayers and Miss Goldsmith had the definite call to South America. She went out, and has labored there now over twenty years, editing the paper "El Correo," a magazine for Spanish-speaking countries, aided and encouraged by her husband, Mr. Curtis. Through the influence of their work, branches have been started in Brazil and Mexico, helped by voluntary workers in those parts, and Peru and Venezuela are also being touched in a similar way.

A Postmaster in North Argentina noticed a little packet of "Correo," the P.O.C.A. Gospel paper, in his office. Attracted by the name, which means "The Gospel Mail," he opened the paper, and for the first time in his life he read of the Good Tidings of life. It awoke in him a deep thirst for further light, a Bible was obtained, Gospel meetings attended, and finally the man became a sincere follower of the Lord Jesus Christ. Hard by his office he built a little preaching hall as a token of his gratitude to God for the blessing received, and there he conducts a Sunday School and other meetings.

South Africa—The Provincial Branches were slowly increasing, and a good deal of spade and trowel work had been going on. One member spent his holidays touring "on the wheel" on behalf of the work; another visited Germany, which was opening up. This work was shared by the Scattered Branch, which came to include members not only in the then United Kingdom, but also in many Colonies and Dependencies. The South African Branch grew out of the Scattered Branch. A member up-country wrote telling of the deep need of himself and those working with him for spiritual help. "I have longed," he wrote, "to live as a Christian should, but the life here is deadly monotonous; the loneliness of the veldt has got into my soul." A seed of longing desire from a troubled heart became the means for a definite work in South Africa, and another life was surrendered that the purposes of God might not fail.

Mrs. Goslin, of the South African General Mission, gave herself for this work. With Cape Town as a centre, touch was soon made with offices and individuals up and down the country, and today many are blessing God for the P.O.C.A. in their midst. The present Hon. Secretary, Miss Findlay, and one or two of the first members are still among the chief helpers.

Egypt—The work in Egypt, where an Arabic paper circulates, began with a few scattered members, and now reaches Post Offices in a fairly wide area and numbers many members. On one occasion the village postman took Mr. Upson to see the Postmaster. For a long time after supper they discussed the Gospel, and finally the Postmaster brought his family for evening worship.

Europe—In Europe we have the same story to tell; the seed of prayer sown and the purpose of God worked out through those whose hearts were touched to respond to the call. The work in Italy arose through the prayers of a Scotch postman, and the first year's issue of the quarterly Gospel paper was made possible by the gift of a whole year's rise of salary by a lady in the service. This work showed the best method of touching other European countries, i.e., through Gospel papers specially prepared and distributed widely through the post. France, Belgium, Portugal, Spain, Iceland, are all reached in this way. One other line of work used is the distribution of the Scriptures; these have been widely circulated in Russia, and are still being given in Esthonia. In the European work every fresh country entered has been the result of some individual appeal for prayer for an open door in the land.

There remains much land to be possessed. The perusal of even one copy of the "Quarterly Mail," the official organ of the Association, will show the world-wide nature of its activities. Very early in its history John Wesley's motto, "The world is my parish," was adopted, and today the P.O.C.A. is working in every continent. For many years the Society was known as the International Postal, Telegraph and Telephone Christian Association, the present title having been more recently adopted as more concise.

* * *

It will be evident that such a work as here described could not have been maintained by the Service alone, unless by support from a very large percentage of its members. The Christian public has greatly helped, and their gifts and interest have been a distinct boon. And this is not out of the way, for does not the Post Office serve all? And any Gospel work on a sound basis will appeal to the people of God.

There have been and still are Christians who

have heard the call of God and put themselves at His disposal, to witness and serve while still carrying on the daily round. The Association calls loudly today for more such surrendered lives. What could not be done if God had such a witness in every Post Office in the land? *

A Post Office influenced for Christ is not only a receiving station but a distributing centre. So often the life of a little community in various countries centers around the Post Office. The work of the P.O.C.A., which commenced over fifty years ago, has now become world-wide in its scope. Every fresh advance has been born in prayer and its foundations laid in the distribution of the Word of God. Thus country after country has opened to the work through its missionaries and workers, and Gospel magazines are regularly distributed to postal officials in over thirty-three countries. At the present time the response from inquiring souls is growing greatly and the hand of God is upon work and workers in manifest and growing blessing. It would be of strategic importance for the Kingdom of God if He graciously raised up a fellowship of service among the Post Offices of the United States on behalf of the great work yet to be done among Post Office employees throughout the world in leading them to a living faith in Christ. In some instances this work is being done on virgin soil as in Portuguese Guinea, Goa, and Timor, where there is neither missionary nor Christian missionary work of any kind. Yet the post is wide open, and this constitutes not only an opportunity but a challenge. Each of our Gospel magazines contains an offer of a free copy of the Scriptures, and in this way contact has been made with thousands of men and women in the Post Offices which has led many of them to faith in Christ.

MISSIONS AS A CAREER

Charles M. Sheldon, the author of "In His Steps," tells of a university class reunion, where one alumnus asked: "How do you account for Manley's going as a missionary? He was the most intellectual and brilliant man in our class. Now it has been years since I have heard of him. Poor fellow! A great career lost!"

The speaker was the head of a corporation and had spent all his life since graduation in piling up money. His companion, a distinguished journalist, replied: "I have a letter here from Manley enclosing a little circular. His work includes a great hospital for surgical cases; a preaching circle of fourteen stations and outstations; a publishing house that ranks among the first in the East, and a boys' training school with an attendance of 500 students. He has twenty-seven assistant workers in various departments." The big businessman replied:

"I apologize to Manley; I did not know what a great career a modern missionary has. By the side of it my own is small."

—*Watchman-Examiner*.

* Gifts for the work should be sent to the General Secretary, the Rev. B. G. Lovelace, Post Office Christian Association, 62, Bartholomew Close, London, E. C. 1.

Foreign Mission Appeals Today

By the REV. H. KERR TAYLOR, D.D.,
Nashville, Tennessee

*Foreign Missionary Educational Secretary, Presbyterian Church
in the United States*

WHETHER we now call it "Foreign Missions," or "International Christianity," or "World Christian Community," or just the Kingdom of God, our problem remains to raise the eyes and the interest of Christians at home to the outlying, less-favored areas of the world that know not the Good News of the incarnation of the Son of God. Certainly for a few more decades at least this is a task that must derive its support from Christian churches and societies in Western churches for people in areas overseas.

A generation or even a decade or more ago the appeal for interest and support was concrete. Those overseas lands were called "heathen" lands, still unopened and untouched with the Gospel. The religions and cultures there were admittedly non-Christian. The soul-stirring appeals of those days were effective: the untouched fields; the millions in total darkness who were going into eternity at the rate of so many every minute; heathen concepts; the prevalence of cannibalism, polygamy, slavery, infanticide; the degradation of woman and the universal practice of idolatry.

Today the emphasis has changed; so has the basis of appeal for interest and support. The task to some extent has lost its pioneer appeal. The coastal areas and river and railroad towns in the mission fields have been reached to some extent with the Gospel story. Great independent churches now stand in the cities of Tokyo, Shanghai, Canton, Calcutta, Bombay, Cairo, Johannesburg, Rio de Janeiro and Mexico City. Multitudes of voices in lesser known cities and towns in these "non-Christian" fields praise the one God and Father of us all even though they have not all accepted Christ as the only Saviour.

The world, too, is shrinking in its size. Life in any land is not nearly so provincial and primitive as once it was. Steamships, Clipper planes, radios, telegraph, telephone, commerce and international dependence and conflicts have brought that about. In the whole world Christian community there has come a corresponding shift from a purely personal and devotional emphasis to a fuller recognition of the social implications of Christianity. Anyone with even a passing ac-

quaintance with religious and mission matters is quite aware of this.

If, however, we are convinced of the integrity of the missionary enterprise, what remains in the light of changed conditions, of our missionary appeal to the people in the home churches? What are the vital facts that make legitimate an emphasis in the present-day call for money and men and deep concern for the areas of earth overseas? We believe that the integrity of the appeals of the former days carry over with much of their strength into the world situation today, and that the newer conditions, born of the very success and values of the cause of Christ in the world, only emphasize and underscore the reality of the abiding missionary need and the claim of these needy areas on more privileged communities.

Missionary appeal has always been most effectively made along the lines of a real need, of a great opportunity, and of the results that such work may legitimately be expected to produce.

It is necessary to put in the very forefront the stupendous need presented by an unfinished task. As one recalls the mighty appeals of a generation ago for untouched areas of the world and its peoples, one thinks of the exceedingly small number of cities and towns and villages that have been effectively reached today by the messengers of the Gospel of Christ. There are hundreds of millions of human beings who still are in exactly the same condition as were those of whom we were told in former days. Something must be done to reach these people. They continue to live and stumble, to question and die, without a knowledge of the truth of God. Think of the tens of thousands of villages in China, Japan, India, Africa and other lands into which has never yet gone a messenger with the Gospel. Here is a condition that we neglect at peril to ourselves. The newer and more advanced problems and policies at home and abroad cannot ignore it. This was a major appeal for an awakening Church a few decades ago. But consistency in our attitude requires that something must yet be done to overtake these same great needs that exist today.

Loyalty to the service of Christ, and the sacri-

fice of those who have served in these hard places urges completion of the task so nobly begun. It is obviously wise to build now on foundations so well and so sacrificially laid, that the task may go on without interruption. The missionary task has rarely in any field reached a final stage. The typical Protestant congregation in the Far East, it has been said, is a group of about fifty Christians surrounded by 25,000 non-Christians. The same thing is true in other fields. Here is the possibility of a strategic advance. In terms of military strategy the Church should bring up its reserves.

Present-Day Opportunities

One recalls the appeals once made for men and means and united prayer that doors then closed might be opened. There are few such closed doors today. It is exceptional today when a missionary cannot stand and preach or teach or heal in the Name of Christ in any place on the earth's surface. The fact that God answered these prayers and opened the doors should nerve us to a renewed effort to occupy the openings now before us. We prayed for the opening of doors into great geographical areas. That prayer was answered. Life areas, too, of every kind stand open today. The field of service for properly qualified foreign workers remains wide and the opportunity is ours. The messenger must be well prepared, intelligent and of sympathetic heart, but the field for such a worker is almost unlimited.

The missionary message is fresh and vital; it has a universal background; it personalizes, as it were, an ecumenical conception of what the Church of Christ is. There is experience to meet a difficult task. There is needed on mission fields those who can bear witness to the universal character and claims of the Christian faith. It is too easy for the growing Church to conceive of itself as a separate entity with little or no relation to a Christian world fellowship. Provinciality is always a curse of Church life. For health and inspiration the newer churches need association with older and more experienced churches.

Never was the experience of the Church needed more than on mission fields today. There is no necessity for the younger churches to make all the mistakes that have for decades weakened or made futile much of the effort of churches in other lands. The modern missionary, with trained mind and heart, and with vital contact with Christ, can mediate the best in Christian experience; from his peculiar position he can guide past pitfalls in church policy and life.

Convincing Results

The supporters of missionary work wish to feel that there are encouraging results to show

for the expenditure of life and money. Men are encouraged by dividends — material or spiritual. Young workers looking to foreign service wish to be assured that, as a return for the giving of their lives to such service, there is offered a reasonable promise of definite and worth-while achievement.

There is much to say on this point. The church should be informed of indigenous church growth, of well-planned occupation of the field, of virile native church leadership and effective movements of advance.

There is nothing more appealing and convincing than reports and illustrations of strong personalities, indicative of the reality and vitality of the church in foreign lands. How great is the encouragement that has come through Toyohiko Kagawa and Bishop Azariah, T. Z. Koo and multitudes of others in every mission field.

The Church at home needs to realize the great service and influence that the missionary enterprise is exerting on the field. Such a book as "Beyond Statistics," by S. J. Corey, presents a most convincing argument. In social uplift, in health measures, in education, in the creation of good will, in the ameliorating of such great evils as unbridled prostitution, intemperance, use of narcotics, unchecked causes of famine and plague, missionaries have rendered outstanding service. As Dr. Corey says, "Nobody but an intellectual provincial, a moral agnostic, or a dogmatic quack can be cynical about these great results of missions."

The Protestant Christian enterprise has abundantly proved its essential relation to the world's life. It has fought its way to its present position of commanding influence in a world in spite of pronounced and strong opposition where there should have been alliance. The missionary cause, as it has been carried on, has little of which to be ashamed; it has much for which it may be thankful and to which it can point with pride.

There is less provincialism in our day than there was when the missionary enterprise was born. For that let us thank God. World events and national interdependence have forced us to think in more inclusive modes. Foreign service is not merely so "foreign" as it once was. It has come closer home.

President Roosevelt, standing in Chicago in October, 1937, made a clarion call to men of all races to return to and live by the principles of the Prince of Peace. Here was truly a notable emphasis on the work of the missionary. For how shall nations believe and live by the principles and life of One of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

Christians everywhere need to waken to the reality, the opportunity and the success of a di-

vinely appointed task well begun. Foreign missions have weathered a perfect siege of side-line criticism. We are more than standing unshaken in a world whose current philosophy has led it into a cheapened over-concern with the mere tinsels of life. We need to have faith and courage and morale strengthened in the thought that God is with us and that the task well begun has been carried forward to its present magnificent stage. While we cannot point to a service that has not had its mistakes and while we yet have many things to learn, we have much for which to praise God. We need to go on with the enterprise with

new faith and courage. Every church and every church member true to Christ must face the claims of this world enterprise which has successfully stood the test of time.

Move to the fore! God himself waits
And must wait till thou come.
Men are God's prophets,
Though ages lie dumb.
Halts the Christ Kingdom
With conquest so near?
Thou art the cause, then,
Thou man at the rear—
Move to the fore!

When a man receives the Lord Jesus Christ he also receives the power of God to pass through all his being, and to be exhibited in the world for the glory of God and for the salvation of others. The principle and practice of self-sacrifice should control him at every point so that, exactly following in the steps of his Redeemer, as a faithful imitation of Christ, the man should be known as one who, by his life, recommends Jesus Christ to others.

PREB. H. W. WEBB-PEPLOE.

SOME WORLD SUNDAY SCHOOL ACHIEVEMENTS IN 1937

1. In the Apostolic Church of Armenia, Sunday school work, well established in Syria and Palestine, has been extended for the first time to Egypt, Cyprus and Iran (Persia), under the leadership of Levon Zenian.
2. Secretary Newell S. Booth, of the Belgian Congo, has published an indigenous manual, "Serving God in the Sunday School," which will have wide use among Sunday school workers throughout Africa.
3. Sunday school work in Brazil has been greatly advanced through the call of an associate, Sr. Jose Del Nero, to serve with Rodolfo Anders, general secretary.
4. The indigenous program in China for training leaders for voluntary service in the church, in spite of the outbreak of hostilities, has made remarkable advance.
5. The ancient Coptic church in Egypt is vigorously promoting the formation of Sunday schools and is working in close cooperation with the other churches in Egypt.
6. The ZOE movement within the Orthodox Church in Greece has been accorded official approval by the (Greek Church) Holy Synod to include Sunday school classes for girls taught by women teachers.
7. In spite of decrease in Japan, both in the number of Sunday schools and in enrollment of pupils due to the growing spirit of militarism, the National Sunday School Association is steadily pushing forward its work.
8. In Korea, many outstanding Sunday school leaders have been imprisoned because of their unwillingness to worship at Shinto shrines and so place government loyalties before their loyalty to Christ.
9. The conviction among evangelical leaders in Mexico has deepened that the Sunday school is the best agency to meet the needs for religious education since such education is now restricted by law to homes and registered church buildings.
10. The holding of a second annual general Sunday School Convention for the Bantu (natives) in the Union of South Africa has resulted in a decided advance in Sunday school work among Bantu children.
11. Puerto Rico has the largest Sunday school enrollment in any Spanish-speaking area in the world.
12. In Turkey, the churches are maintaining Sunday schools as "Children Worship Services," in order to comply with the law which prohibits the conduct of schools without governmental supervision.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

Ministers and Missions—in Relation to the Local Church

The key man to the missionary enterprise in America today, the one who will determine more than any one else the attitude of the church to the movement, is not the board secretary, or the foreign missionary, but the pastor of the local church. He it is who stands before the congregation every Sunday morning as the expounder of those things which are held to be of transcendent value in human life. . . . Christian missions is not thought of as a one-sided operation in which we are the active ones while they (the non-Christian world) remain receptive, but rather a reciprocal interplay of influences between two foci. . . . The minister must be reasonably certain with reference to the attitude which he should seek to develop in his people. From now on, attitudes are the main thing which America can contribute. What is required is that the attitude within should be made to correspond with the facts in the changing world without. . . . Religious history is being written rapidly in these days. The details are confusing and must be left to those concerned. The really prophetic ministry will discover the major trends and present these to his congregation in such a manner that their attitudes may keep abreast of the times and their support may be continued to an enterprise which is doomed to change so long as it is alive.

This declaration of an outstanding Christian thinker is so central in the present missionary situation that the Department Editor asked a number of pastors what their policies and practices were in the matter, with the following results. Behind each numeral there stands the name of a bona fide clergyman:

Number 1: Taking missions to be an essential part of the warp and woof of a Christian life, I do not preach occasional missionary sermons but, using missionary facts and illustrations in the normal course of any

sermon, and having a church geared for departmental missionary study, I depend mainly upon the dynamic of frequent contact with live missionaries (live in all senses of the word) who not only speak from my pulpit but meet integral church groups—such as the young people's society—and also as many of the membership in their homes as practical. We are a missionary church. (This answer is satisfactory, but we should also like to have heard of a correlated, integrated plan through which the missionary machinery in the church reaches its maximum efficiency and develops its full potentialities. But far be it from us to criticize any plan that works.)

Number 2: Had an outstanding innovation in the way of a Men's Missionary League in which the masculine members kept pace with the feminine in definite mission study and conserved the special efficiency of business and professional men in the undertaking of actual field projects, in community, country-wide and foreign work.

(What a splendid group to turn loose in the special Civic and Peace projects stressed in this year's plans in all the denominations! See THE REVIEW, page 155 of the March, 1937, issue for picture and an article on this endeavor.)

This league holds meetings in other churches, puts out a pamphlet with full directions for organization and work.

(Published by Board of Administration United Presbyterian Church, Publication Bldg., Pittsburgh, Pa.)

Its leader, Rev. G. A. Brown, 238 Princeton Ave., Elyria, Ohio, will give help to any inquirer who will enclose postage for reply.

Number 3: In addition to having a membership well organized and manned for missions, gives up his evening service for six weeks, beginning on the first Sunday in November, to a school of missions in which every department (except the Primary, which has its instruction at the regular Sunday school hour) has its own group session under the most competent instructors—largely college professors—meeting at the opening for a fifteen-minute assembly period in which stereopticon slides, moving pictures, brief dramatic sketches or talks by authoritative speakers are presented. This has proved such a success that after the first year or so the other denominations of the community united in the effort, and thus an advance has been made not only in mission study but that of the denominational comity—which must lie at the foundation of the eventual church unity of which many of us dream.

Number 4 has had six or eight successive Family Church Nights beginning in the autumn, in which the mid-week service is given over to an all-church supper—substantial but simple and inexpensive enough to be within the reach of most of the members. The ensuing meeting includes a devotional period and missionary presentations in the way of the mission study books, addresses, dramatic sketches, pictures, lively programs sponsored by the various missionary organizations, and even lively social features, of a homogeneous nature. This works well in his membership and is looked forward to eagerly each year.

Number 5, whose plan appeared in the January, 1938, is-

sue of THE REVIEW, uses the midweek service over a definite period most profitably by having a School of Broadening Horizons—for the children's groups during the church worship hour, and for the young peoples' and adult groups during the B.Y.P.U. hour. The missionary prayer meeting at the midweek service is held once a month for eight months. Four meetings are to be on the Moslem world and four on the rural theme. Three progressive rural pastors, alive to present-day problems, are to come in and speak on outstanding points in their work. A stereopticon lecture on colportage work will climax the programs on rural life, while a moving picture on the Mohammedan topic will complete the series. Much earnest work and thought were put upon this plan in order to coordinate comprehensively all the features of the work.

Number 6 takes a study book for six successive midweek meetings and has the subject matter briefly and attractively summarized by some speaker who can be held within his time—a different speaker for each chapter. Accompanying stereopticon or moving pictures ought to be used wherever possible. On an average, the services thus utilized are the best attended in the entire year, especially on picture nights; and incidentally, the problem of What to Do With the Prayer Meeting Hour is solved for the time being.

Number 7—and the name back of that numeral is Legion—number 7 has no plan or consistent practice or definite policy whatsoever, stating all unashamed that the handling of missions had been left mostly to "the sisters," as they had the time and seemed to be better informed and more interested than the rest. "O, a few missionary illustrations are occasionally introduced into a sermon but the congregation didn't seem to care for that sort of preaching." And yet these otherwise worthy men are under commission to preach the whole Gospel in which the winning of the world for Jesus Christ is fundamental! Is it any wonder that missions lag and

the church at home is visibly suffering from "marasmus"? Send us your own or your pastor's plan to pass along to those poor preachers of an anemic Gospel.

Another key man in missionary teaching is the Sunday school superintendent. The Department Editor is especially anxious to get helps from and for him. Write to the address at the head of this Department if you have any suggestions.

More Briefs from Our Exchanges

The following *Around the World Cruise* is an adaptable plan taken from *The Evangelical Missionary World*:

Take in all points of interest, but especially concentrate on our mission stations. Leave from San Francisco and stop at Japan, China, Africa, dock on the eastern coast and visit Kentucky.

Supplies necessary for the journey: Boat—can be made by arranging chairs in the shape of a ship with crêpe paper around the outside. Then in the center, by using a long table, crêpe paper and cardboard, you can fashion the smoke stacks; Gas—energy; Oil—enthusiasm; Goal Chart—maps; Tickets—dues or fare; Passport—your baby picture; Schedule—program; Kodak—an inquiring mind and its pictures.

Organization: Pilot—president; Chief mechanic—program chairman; Hostess—meeting hostess; Purser—treasurer; Recorder—secretary; Guide—person in charge of tour or the advisor; Red Caps—entertainment committee; Fruit seller—dispenses fruits, sandwiches, candy, etc.; Newsboy—literature committee—dispenses all church periodicals.

Invitations in the form of circulars announcing the date of tour and rates: *Cruise—"Around the World Cruise"; Ship—Goodwill; Shipping Company—Evangelical lines.*

Suggested Schedule: Song—instrumental or vocal (Star Spangled Banner) as the ship leaves port; Explanation of tour—Guide; Group Singing; Brief Description of Japan; Touring

Japan—playlet, "Let's be Friends." China—description of China. Have some one impersonate missionaries. They might wish to introduce a couple of Chinese children. Play some deck games. Africa—be sure and point out the Southern Cross and other constellations (use suggestions from Chapter 1, Congo Crosses, to give atmosphere); visit mission stations there; meet missionaries and learn about work.

Homeward Bound: Group singing; reading—"Two Roosters" or "The Pig and the Hen" or "The North Wind and the Sun"; special music; New York Harbor—song, "America the Beautiful"; Negro spirituals. Kentucky—just in time for the missionary meeting; devotionals; brief business meeting.

Home Again: Farewells—hymn of parting.

A Missionary Picnic was another usable plan. Last June the Baltimore district of the Evangelicals met for a picnic, groups gathering from all directions from early morn to the sunset hour which climaxed the day. Everyone was ready to contribute something to the success of the day—races, contests and games for the children. A mission band gave a demonstration and an original song. A debate on "Why I Believe in Missions" was very interesting. Towards evening girls came from their places of business and mothers gave them supper from the picnic baskets. Then all sat on the hillside facing the setting sun and the girls held an impressive sunset service. Scripture reading and prayer were followed by two beautiful missionary stories. "Abide with Me," sung by the company, closed the service. The Spirit had drawn us into one large, happy family.

A Convention with the Birds furnishes a picturesque meeting attraction even to those not yet interested in missions:

Invitation

Come, let us go to birdland
And see what they can tell
About the work of Missions
Which we should know so well.
The meeting will be held (date and place).

Decorations

If possible, make this an outdoor meeting. If it must be held indoors at night, try and make the room as suggestive of the out-of-doors as possible. Bird nests, bird baths, stuffed birds and even a few canaries will help to make you feel closer to God's nature.

Devotions

Call to Worship—Read Mat. 6: 26.

Solo by Canary (one dressed in yellow)—"This is my Father's World."

Scripture Promises (read by different members)—Isa. 40: 31; Ps. 103: 5; 91: 1-5; Mat. 10: 29-31; Deut. 32: 11, 12.

Program—Take a bird's-eye view of certain mission stations. Have members give word pictures of activities upon the several fields as seen while soaring high above them. These word pictures will be based upon facts, but the presentation will need to be largely imaginative in order to secure the best effect.

The Evangelical Missionary World is replete with practical suggestions.

Problems that Confront Women and Girls

An address by Lucy Dean Slow, Dean of Women in Howard University, may well be pondered by us all. It appeared in *The Evangelical Missionary World*:

In discussing some of the problems of Colored women and girls precipitated by their contact with city life and their attempts at adjustment to it . . . we find that all of them have their roots primarily in the economic condition of the people. . . . Many very serious problems face these newcomers (in the exodus from farm to city), the most serious of which is maintaining a home. All too frequently the bulk of the Negro population is forced to occupy alley dwellings and old houses deserted by better paid whites. Often these are lacking in sanitation and are located in surroundings not conducive to wholesome living. . . . When you consider that approximately 51 per cent of the Negro married women are employed as against 22 per cent of the white married women, you can realize how difficult it is to maintain the proper

home life necessary to the welfare of young girls in a city. . . . Another problem is that of finding wholesome recreation in most cities. . . . Congested streets and cheap motion picture houses form their places of amusement. Out of these come hundreds of girls and young women with vicious tastes and low ideals to make up a group of undesirable citizens. Our interest in Christian Citizenship should lead us to do the following simple things in our several communities:

1. A group of white women in each city should get first-hand information on how the Colored women in the lowest economic class live in their particular city. The group should work with a housing committee, or if none exists it should form one for the purpose of bringing to the attention of the privileged people their responsibility for seeing to it that Negroes live in surroundings that will produce good citizens.

2. A committee on employment and employment standards should be found to work with the Negro women who must labor long hours for little pay, and who as a result cannot care properly for their homes and children. In the long run it might be possible to build up public sentiment for paying heads of families wages sufficient to reduce the number of such Negro women.

3. A committee should be formed to find out what opportunities exist for caring for girls during their leisure time. . . . The Church could be of service, for their own lecture rooms and parish halls could be used as centers of constructive recreation.

4. Finally it seems to me that all of us need to be aware of what is going on in our cities to this group of people. . . . With the economic problem solved, it will be easier to solve the social and moral problems.

A Comprehensive Outreach

Dr. Carl Heinmiller, Field Secretary of the Missionary Society in the Evangelical church, in his annual report, says this about a comprehensive outreach:

I would like to share with this body a growing conviction of the imperative need for a more comprehensive program of missionary education by this Board, in order that we may effectively confront our constituency with the "planetary dimensions" of the Gospel. I am wondering if the time has not come thoroughly to study our present procedure for the purpose of formulating

a coordinated plan of missionary promotion. The following elements are suggested for inclusion:

1. The preparation and distribution of missionary materials and supplies.
2. The promotion of missions through institutes, conventions, assemblies and like gatherings.
3. The propagation of the missionary cause through church periodicals and church school literature.
4. The promotion of special missionary days and periods.
5. The deputation and itineration of missionaries on furlough.
6. The cultivation of the Christian World View among student life.
7. *The regular and systematic culture of pastors in the missionary idea.*
8. *The building of a program of missionary education and promotion in the local church.*
9. *The enlistment of the annual conference missionary societies for active participation in this program.*
10. *The complete correlation of this program with that of all other agencies affected thereby.*

"Peace on earth, goodwill to men." Shall we help our boys and girls to cultivate an attitude of International Peace? . . . How about Christmas gifts that will suggest thoughts of Peace? . . . From the Women's International League for Peace and Freedom, Pennsylvania branch at 1924 Chestnut St., Philadelphia, you may obtain a list of toys which can be purchased in four of the leading stores of Philadelphia. *Names of the manufacturers will be sent upon request to those wishing to order through local stores.* The list consists of board games, card games, handwork sets, maps, puzzles, pictures, indoor games, dolls and figures, and the prices are stated. Send for the leaflet, *The New Patriotism Is Peace; Building the International Mind through Toys.* . . . Are you thinking of books for your young friends? From our literature headquarters you may secure *Broken Guns, Ship East—Ship West, Victories of Peace*, each 50 cents in paper, one dollar in cloth.

This suggestion from *The Evangelical World* is of great importance. The books mentioned may be secured from any missionary literature headquarters; and the gifts will be just as appropriate on birthdays and other gift-giving occasions as on Christmas.—EDITOR.

BULLETIN

Council of Women for Home Missions

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

Study Quietness

Paul, the pastor and missionary, true to his understanding of the unique Way of Christ, wrote to the Thessalonian Christians, *concerning love of the brethren; . . . ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren that are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business and to work with your hands . . . that ye may walk becomingly toward them that are without, and may have need of nothing.*

Does quietness really accomplish all this?

Peaceful Change

"Do you remember, Little Chipmunk, what the Spider Woman told the Children of the Sun when they started out to subdue the enemies?"

The old man with his face still serene after years of hardship smiled at his Little Chipmunk.

"Repeat the words I have taught you. Repeat them every morning when you greet the sun. Repeat them now."

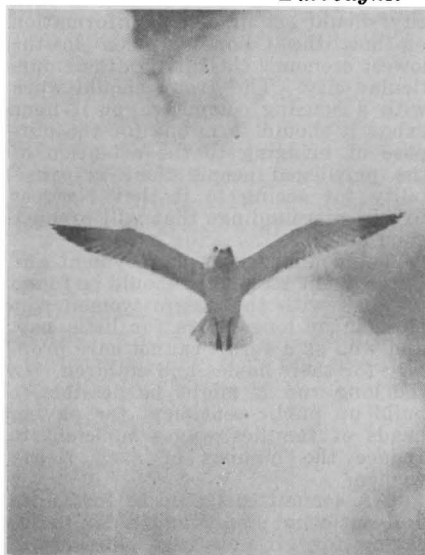
Na Nai said in a low voice—

Put your feet down in peace.
Put your hands down in peace.
Put your head down in peace.
Then your feet are peaceful.
Then your hands are peaceful.
Your body is peaceful.
Your mind is peaceful.
Your voice is peaceful.
For, my children, remember this,
The trail is beautiful—Be still.

—From *Laura Adams Armer: Dark Circle of Branches. By permission of Longmans, Green & Co., New York.*

"I Stand Amid Eternal Ways"

—Burroughs.



Photograph by Dorothy L. Webster

"SPIRIT OF PEACE"

Peter Colonna, aged 15, hears

The Call to Battle

Hark! The bugle's triumphant sound
Throughout the dismal woods around;
Dig your trenches firm and steep,
Get a place where you can sleep.

Hark! The sound of marching feet—
The enemy we're going to greet,
"Come on, boys, we'll make a charge";
"Gee, that cannon sure is large."

I hear a whining close at hand;
"Duck! A shell's about to land";
All night long the shelling goes,
While in the trees a soft wind blows;
"What's the use? I'm going to die."
"Keep on; make another try."
Boom! Boom! Boom! The cannons
roar,
Why this killing and this gore?

"That thing once was Johnny Jones,
Now's a mass of blood and bones;
Billy was my friend and true,
Now he's dead and buried, too."

"Time out now to bury the dead";
"Who's this fellow? Here's his head;"
A man lets out a piteous cry—
"I'm going to the Lord on high!"

Another dying man looks round—
"I guess — I'm going neath the
ground";

So it is both day and night,
Everywhere its "Fight, fight, fight!"
None will miss you in your grave;
They've got their own lives to save.

I think now you'll understand
War's not music and a band;
Nor a uniform neat and trim,
But tragedy both stark and grim.

Is this "Call to Battle," heard
by a schoolboy, in any way the
responsibility of Christians?
What shall we do about it?
When?

Shall We Cure War?

Armistice 1918! First Conference on the Cause and Cure of War, 1925. January 1938, the Thirteenth Conference on the Cause and Cure of War had for the theme, "A Present-Day Program for Peace."

From the Call to the thirteenth Conference, we find the positive emphases that "Our business at the Conference will be to reinforce our knowledge, to refresh our courage, redouble our efforts, and reaffirm our beliefs, having in mind that saying of President Masaryk's—"Nothing kills an idea that is really believed in."

The implication in the Call is, if enough Americans believe in the idea of preventing the use of war as a national policy in settling disputes with any government on the face of the earth, then "the present-day program for peace" will be given a chance to develop in our home communities. By such efforts, our coun-

try may finally become peace-minded and peace-acting in all relations of life. This will not mean absence of struggle or lack of force, but the field of action will be in the scientific and moral realms, and also in the religious field.

Felix Morley said early in the Conference, "If we want to build machinery for peace out of our vast store of knowledge, it must be built by a group of like-minded people." He presented "four points of achievement" of the "late" Brussels Conference. He gave other indications from present events of the beginnings of a new world order.

The responsibility of powerful nations for world peace was urged by most of the speakers. The discipline needed to walk the road of world peace must be accepted by an increasing number of persons and groups. The discipline for peace will be costly, perhaps greater than the cost of the World War. It seems to be a matter of responsibility on the part of *the people, meaning ourselves*. The choice necessitates positive and steady convictions as to the means used to achieve peace.

The Conference program did "reinforce our knowledge" on an international scale. There was a review of the ways used internationally in opposition to war, the plans for the international peace campaign, and a possible international police force. There was the consideration of American policies to prevent war, such as Neutrality, Concerted Action as in Boycott and Sanctions, our Country's Far-Eastern Policy, and the Reciprocal Trade Agreements which seem to be basic to the new world order. There were Round Table discussions on the Far East, an International Police Force, Spain in Europe, Danger Spots in Eastern Europe. Able leaders opened the subjects which were then further explored by folk who *care*, and who *will*, not only to be educated for peace but to be effective for world peace.

In a Christmas letter sent to the writer, a friend quoted

Henry Adams' idea that if he and two friends returned "say, in 1938—their centenary—they might see the mistakes of their own lives made clear in the light of the mistakes of their successors; perhaps then for the first time since man began his education . . . they would find a world, that sensitive and timid natures could regard without a shudder." True, they find it not! It is quite clear that education for peace must include practise of new ways by the present generations.

In this 1938 Conference such subjects as World Economic Cooperation, Raw Materials and Colonies, Trade Barriers and Currencies, American Capital, Labor, and the Farmer, became the personal affairs of those attending. Doubtless these matters will become more and more the common possession of our citizens in their present pursuit of livelihood and happiness. If it is not happening where you live and work, send straightway to the National Committee on the Cause and Cure of War, 1622 Grand Central Terminal Building, New York, for the report of the Conference and the Marathon Round Table material. The National Peace Conference, 8 West 40th Street, is in the midst of a fifteen-month campaign for World Economic Cooperation. The Conference frankly poses this question to the public: "Are you willing to make as the price for peace a fraction of the sacrifices you would make for war?"

John Donald Adams, in the January *Atlantic Monthly*, contends that "personal conscience in the United States has fallen to a new low in our history as a nation." "Where personal conscience dies, there is no freedom." He is positive and helpful in his emphasis that "the personal conscience is nourished and sustained by faith, and by the ready assumption of individual moral responsibility for individual acts." With Christians, it should not be necessary for Mr. Adams or any one, "to contend" this point.

The church women and many

others who attended the Thirteenth Conference on the Cause and Cure of War agree with Mrs. Harper Sibley who closed the program with the consideration of "War and Religion," namely, that there is a dynamic strength in the Christian faith in the Fatherhood of God which can and may soon triumph over all opposition to the present-day program for peace.

Carrie Chapman Catt, invincible soul and inspiration of all peacemakers, spoke unforgettable words: "there is a new way. Anyone who feels inclined might add this new one to the old. . . . Just how ashamed are you of War history, and of the years the human race has wasted its brain power in inventing new armaments to kill, instead of trying to find a way to stop war. If you are not ashamed now, ask God to make you ashamed. It would be the greatest blessing that could come to you. When you have become ashamed, work to make your family, your friends and townsmen ashamed likewise. I long to see a great army of the ashamed, marching up Capitol Hill to our Government, in order that, together, we may make a gigantic apology for *man's war record*. . . . It is not from arguments that peace will come, but it will arise out of the purified souls of men who have put morality above immorality."

My mind and heart turn to the observance of the World Day of Prayer, on March fourth, for which the people are preparing. The Day is observed annually the first Friday in Lent by Christians round the world. The theme is "The Church — A World Fellowship." The civil strife in our own country and the use of queer methods of filibustering and the like, increased armament and show of giant force give us deep concern over the public welfare.

"Justice brings us peace and quiet; honesty renders us secure; my people shall have homes of peace and rest in houses undisturbed. (Isaiah 32: 17 Moffatt.)

This issue of the Bulletin has been prepared by Miss Anne Seesholtz, former editor.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

LATIN AMERICA

Literary Cooperation in Mexico

Evangelical writers have formed a Union, by means of which all engaged in evangelical publication will have a way of exchanging articles, arranging unified statements on matters of general interest, and generally becoming better acquainted with similar work in other denominations. It is hoped that all petitions for help in construction of churches, Christian centers and other kinds of enterprise issued by various churches of the country will have a greater publicity as a result of this Union.

—*World Dominion Press.*

Bibles for Nicaraguans

The American Bible Society is printing 3,000 Miskito New Testaments for the Moravian Mission in Nicaragua, of which a portion have been shipped. The demand for Miskito Scriptures has grown with the increase of adult literacy. This language is spoken by almost 25,000 people of Nicaragua and Honduras along the east coast, and for about 250 miles up the Coco River. It was reduced to writing by missionaries over ninety years ago, and the whole New Testament has been available since 1905. It was revised and published by the American Bible Society in 1926.

—*Bible Society Record.*

Implication in Term "Good Neighbor"

Dr. E. A. Odell, Secretary for the West Indies of the Presbyterian Board of National Mis-

sions, asserts that our Government's use of the term "good neighbor" carries with it implications of tremendous responsibility. "If America is going to be really a good neighbor nation it cannot be that in any superficial way," thinks Dr. Odell. "It must be the result of an impulse within. We must be a Christian nation if we are going to carry into effect in any real way a good-neighbor policy. And we cannot do it if we expect something in return."

Dr. Odell emphasized that there would be no fundamental worth to any neighborly policy by our government "unless motivated by something genuine in our hearts."

Colombia a Backward Land

Colombia is one of South America's most difficult mission fields. After more than eighty years of occupation there are now only twenty-six national ordained workers, serving forty-six organized churches with a membership of 1,196. The Sunday-school enrolment is 2,245. Many new missionary societies are entering this field, most of them of the independent and faith groups. In one year the total number of missionaries has jumped from 87 to 113. There is an open struggle in Colombia between church and state. While religious conditions are backward the country is making rapid development in many other ways. This is particularly true in means of transportation.

Among the aggressive evangelical missions are the Presbyterian, U. S. A., the Christian and Missionary Alliance, the Gospel Missionary Union, the Cumberland Presbyterian and the Scandinavian Alliance.

Itinerating in Brazil

Rev. H. A. Martin, Presbyterian minister in Lageado, Matto Grosso, Brazil, has lived in this interior for 20 years, 2,000 miles from the seaport of Sao Paulo. Most of his time is spent traveling among the natives by mule train. He does most of his sleeping in hammocks strung between two trees in the jungle. He says: "If we slept on the ground, huge black ants would descend on us in armies, and would infect us with fever from their bites."

Since Brazil is a country without fences, the mission party has something of a problem to keep its mules from straying while it encamps overnight. With each mule train there is a horse known as the "godmother" of the pack. At night the mules are allowed to roam free, but the horse is hobbled and a bell is affixed to its neck. Because of the strange affinity which the mules have for horses they never stray far away.

Mr. Martin supervises the mission work in Matto Grosso, and in addition to evangelism has under his care a training school for teachers at Burity. He discreetly refrains from commenting on the policies of the new government of Brazil.

Drive Against Liquor in Chile

The present government in Chile is whipping up sentiment to restrict the sale of intoxicants. There is even a proposal to destroy many of the vineyards. The president and his advisors warn that the future of the nation will be imperiled unless drastic action is taken to curb the drink menace. The brewers say, as they say in the U. S., that the problem is one for education,

not for legal handling. But Chilean women want to see some action, along with education. They have, to produce action, merged ten organizations, including the Feminine Civic Party, the Pro-Emancipation of Women Movement, the American Women's Club, the Feminine Evangelical Club, the Chilean Women's Association, the *Club de Professoras*, the Woman's Federation, and the Methodist Feminine Federation.

—*Christian Advocate*.

EUROPE

An Achievement in Giving

To secure local gifts of £10,500 in two weeks to restore a church in Wolverhampton, England, is probably a world record in rapid fund raising. The mayor launched the appeal for £10,000; 28,000 letters were mailed to householders; a short film, in which the mayor appealed to the town, was shown in nearly all the cinemas; the church was floodlit every night, open until 10, and visited by thousands in groups escorted by guides; the local newspaper gave daily support of the campaign.

A change of mayors took place during the period, and the new one took up the appeal at once. Fourteen days to the minute from the start of the appeal, the mayor went to the church steps and announced the total received. A service of thanksgiving followed.

Paris Evangelical Student Union

About four-fifths of the population in France have drifted from all religious mooring. French Protestants number scarcely more than a million, most of them in the south where today are evidences of revived interest in Bible study.

Although opportunities for evangelistic efforts are becoming fewer in several European countries, there is still complete liberty for Gospel teaching in Republican France. Realizing that the door may not remain

open, an organization known as the *Union Evangélique Internationale D'Etudiants* is seeking to "buy up the opportunities." It is estimated that there are 45,000 young men and women studying in Paris, about 8,000 of whom are from other parts of Europe and overseas. The Union has an attractive club-room, converted from an old coach stable, and conveniently situated in the heart of the University Quarter. Here meetings, Bible-study groups, and social gatherings are held each week. The president is a French teacher, the vice-president a Christian Japanese student. No fewer than 20 nationalities are represented in the meetings.

A new venture in 1937 was a Young People's House Party, held at Vennes, Switzerland. The daily program included conversational Bible study, followed by a season of prayer. Altogether more than 1,000 young people attended the four camps.

—*The Christian*.

Plan to Subjugate Church

A December issue of the *Schwarze Korps*, a Nazi periodical, announces a "program for the future German Church" which seems to offer little to choose between exile or martyrdom for those who remain Christian. Here is the "program":

(1) Germany proclaims a State religion to which all citizens, without exception, are obligated. This new religion is based on the "revelation of God in nature, and in destiny, life and death of the peoples."

(2) The churches will be permitted to exist as purely private institutions if they subordinate themselves in sermon and teachings to the basic doctrines of the general State religion.

(3) The State refuses all cooperation with the churches. It removes its protection from them and refuses the financial support hitherto paid to them.

(4) The State confiscates all church property on the grounds that "this property was created through the joint cooperation of all citizens, and in a period when State and Church were still an entity." Convent schools and institutions and monastic settlements will therefore be disbanded.

(5) Religious instruction in the churches will be conducted in the service of the State religion, and will

be given by teachers that have left the churches. In exceptional circumstances special instruction can be furnished for children remaining in the Christian Church by teachers who are "ecclesiastical professionals."

—*The Living Church*.

Finland—Protestant Bulwark

Religiously, Finland is the eastern outpost of Protestantism, facing Greek Catholicism of yesterday and militant atheism of today. The Finnish Church forms the shock troop of Lutheranism against the onslaught of persecution and a propaganda of godlessness that has almost destroyed the Church in Russia, Ukrainia and elsewhere east of the Baltic.

Lutheranism was brought to Finland through Swedish influence, a change that developed in a conservative and gradual manner. Although Finland has felt the influence of various cross currents and religious movements which have affected Protestantism, it has been remarkably free from internal schisms and separatism. Ninety-eight per cent of the entire Finnish population of three and one-half million people, are members of the Lutheran Church. It is not noticeably affected by the insidious forces of atheism and Bolshevism that continually seep through its borders.

AFRICA

Sunday Schools Imperative

For some time the Egyptian Government has been working on a program of compulsory education, and it is now being put into effect. One of the serious problems confronting the Christian community is that of the religious lessons in these compulsory schools. These lessons are in the Koran and Islamic teachings. While the children of Christians are not required to attend these religious lessons, it is inevitable that much of the Moslem teaching given to other children will be imbibed by Christian children. Furthermore, these children are without religious training unless the Christian community is sufficiently large to make some spe-

cial provision on its own account. It is therefore most important that an effective Sunday school program be maintained. Sheikh Metry Dewairy has a large part in promoting this work.

Aggressive Evangelism in Morocco

The Southern Morocco Mission attains its jubilee this year. In this fanatically Moslem land, a staff of 25 missionaries carry on educational, medical and evangelistic work in several centers. As always where Islam is in power, the work is not easy. Medical work proves a most useful means of contact. Those who journey to the mission for medical attention are never allowed to depart until the Gospel message has been presented in some form.

Mr. Robert Nairn, of Marraksh, tells in *The Christian* how the medical work leads to evangelistic opportunity. Missionaries, visiting a village for the first time, sought out two women, who, they remembered, had come from that village to the dispensary some time before. The result was that the missionaries were warmly welcomed, and at a meeting in the small house of one of the women the room was crowded with an attentive congregation. Arrangements have been made to visit the village each month.

Increasing numbers of Jews, living in all parts of Morocco, have been visiting the dispensary in Marraksh. No opportunity is lost of testifying to them of their Messiah. Scripture copies are sold every day. Lantern services usually prove popular, and provide excellent opportunity for presenting the Christian message.

A Moor's Fidelity

Here is an example of enduring faith. A convert of the North Africa Mission in Morocco is over 70, and on a recent visit the missionaries found that his memory was failing rapidly; but his trust in the Saviour was steadfast. "Tell me again," he

said; "I do forget so." As they repeated to him the story of the Cross his face lit up, and he said, "Oh, now I begin to remember! Tell me more."

A young man who had opposed the Gospel put his hand on the old man's shoulder and said to the missionary: "This is the only one in the village in whose heart your words have entered." —*Life of Faith.*

New Christians

Results of the preaching mission in Efulan, Presbyterian West Africa station, went so far beyond expectations that help was sought to examine the 642 who publicly confessed Christ, to see if it were the real thing. After the missionary preached his sermon he told these people that he did not want them to come forward unless they really meant it. It was not just to have one's name written, but it must be a real confession of faith in Jesus as their Saviour. After that 600 came forward.

In some parts of this field there have been people so afraid that they might confess if talked to, that they would hide when they knew the personal workers were in their town. These were people who knew they should be Christians, but who could not give up the things of this world. One man went away from his town when he knew the preaching mission was coming, and went to another town only to find the mission there, and confessed in that church.

Chaos in Ethiopia

Mussolini has arranged that the Roman Catholic Prelate of Rhodes shall officiate at the crowning of a Roman Emperor of Abyssinia. But it is not so sure there will be a crowning. A condition of chaos is reported in Ethiopia, with guerilla warfare and shortage of food. The conquerors move about only in large companies and protected by airplanes. Haile Selassie is said to have refused Mussolini's offer of the Abyssinian throne under Italian protection, with the remark that Ethiopia would

yet be the grave of Italy; and to have ordered his son, living in Jerusalem, to pay no attention to any invitation from this same source. —*S. S. Times.*

Locusts, and a Revival

Bolobo is a town of about 5,000 inhabitants, on the river bank about 450 miles from the mouth of the Congo. In its large hinterland an extensive evangelistic work has been carried on for nearly fifty years, and a large church membership had been built up. But while the church grew in numbers, there was a falling away in quality. There were plenty of fluent native preachers, and several evangelistic teams, but the heathen knew that the inner experience of the church members who preached to them was not greatly different from their own.

In 1934, the missionary staff called a conference of pivotal men and women, hoping for a complete renewal. Far from producing a singleness of purpose, the deacons resented the implication of failure on their part and retaliated by citing the missionaries' shortcomings. The frank discussion proved to be salutary. The deacons declared that cooperation was impossible, and, after three months of increased tension, they unanimously tendered their resignation. On the first Sunday of January, 1935, no Communion service could be observed. Then swarms of locusts were sighted near Bolobo. The European official was instructed by telephone to organize beating parties and keep the locusts from alighting. For three days the people wearied themselves in the effort to preserve their maize, manioo and ground nuts, and then the locusts departed without doing any material damage.

The coming of the locusts was effectual in bringing within a week a revival, a conviction of sin and testimony.

—*The Christian.*

Native Health Problem

Unsatisfactory health conditions among the natives of South

Africa is disturbing the Government and public opinion. General Smuts is quoted as saying:

"The natives in this country are getting rotten with disease and are becoming a menace to civilization. Something will have to be done, the condition is becoming worse and worse." Agitation over native physical deterioration and the serious death rate among their children has been increased by an outcry from urban areas that native servants are carrying widespread infection into the homes of the whites. Tuberculosis and other pulmonary troubles, personal diseases, and unsanitary habits prevail among natives who are in daily contact with white people and their children, and who handle and prepare their food. A demand for compulsory medical examination is being made, but there are legal and other difficulties. The root difficulty can be dealt with by relieving malnutrition and removing its source in poverty. This involves the whole economic and industrial situation.

—*World Dominion Press.*

WESTERN ASIA

The Power of Initiative

Modern Turkey has coined a new word which means "the power of initiative." It is on every tongue at present. A deputy in parliament and editor of a monthly magazine, *New Education*, discusses it in an article.

Power of initiative, he says, can exist only with freedom. As there was no freedom in the country in the days of a Moslem theocracy and absolutism, there could have been no power of initiative. Those who believed everything came directly from God considered it a sin to begin a work on their own initiative. The Sultans thought themselves as irresponsible as God, as infallible as God, as the shadow of God on earth, and the substitute of the Prophet; these did not desire to have anyone in the kingdom with personal initiative. There is freedom now in Turkey, therefore also the power of initiative. . . . There is much work which the power of initiative can accomplish by creative science and industry, and in the domain of literature and learning.

Fascist government would do well to ponder this.

—*World Dominion Press.*

Sabbath in Palestine

Tel-Aviv in Palestine has the distinction of being the only 100 per cent Jewish city in the world. Last year, a series of meetings all over Palestine culminated in a conference at Tel-Aviv, during which lectures were given on how to observe the Sabbath in agriculture, industry, etc. This movement is supported in the highest Jewish circles.

For some time the arrival of the Sabbath has been proclaimed on Friday afternoon all around Tel-Aviv by the blowing of the *Shophar*, or ram's horn trumpet of Biblical days. After dark there blazes from the dome of the synagogue an electric sign, "Remember the sabbath day to keep it holy." The reformers want to see every Jew in the synagogue on Sabbath and private motor cars put away.

—*Alliance Weekly.*

Decline of Islam

Islam no longer has the strength and power of 40 years ago, and gates of brass are being opened. Modern Arabia has an area of one million square miles, with about eight million people, and is the center of a great non-Christian religion. Islam has been bound together by the annual pilgrimage to Mecca from all parts of the world. The Government blue book on the subject shows a shrinkage in the number of pilgrims from 300,000 twenty or thirty years ago to about 50,000 last year. During the last 50 years marvelous progress has been made in Arabia. The slave traffic has been stopped, the old social system is uprooted, and it will not be long before Egypt and Arabia follow the example of Iran and Turkey in the emancipation of womanhood. Ibn Sa'oud has been raised up to develop and unify his country. Roads have been made through the desert, and the automobile has replaced the camel as a means of transportation. Modern developments have helped missions, and Arabia has now nine hospitals along the coast. Arabs are watching the lives of the Christian mis-

sionaries and there have been conversions in many parts.

S. M. ZWEMER.

Iran Attacks Illiteracy

The Boy Scout Movement is spreading rapidly in Iran, under government support. Every town of any size has a troop; it is claimed there are 50,000 Scouts in the country. They are organized and directed by an American, Thomas R. Gibson.

The government encouragement of adult education also grows apace. Night classes in reading and writing are conducted in all the provinces. Illustrated posters showing the value of education are placed everywhere. At present, so many people have enrolled in these courses that it is taxing the department of education to provide the necessary teachers and equipment. The hope is that illiteracy will be abolished in two years. —*Christian Century.*

INDIA AND BURMA

Training in Evangelism

Those who know the value of college trained women evangelists in America and England feel that similar training should be available to Indian women students, in view of the present open door for Christian teaching. This has led to a new venture in one area of the United Church of Northern India. Two members of the Bible Women's Institute committee of the Punjab Church Council were asked to make a tour of girls' middle, training and high schools and the women's college to present the challenge of evangelism and Bible teaching as a vocation. The idea was well received, and discussion brought out reports of actual evangelistic and social service projects being carried on by the various groups. It is hoped that the day will come when Indian youth will have their equivalent of the Student Volunteer organization.

Another Sundar Singh?

A young sikh is preaching in western India, with the result

that the number of Bibles sold increased from 500 to 12,000 in a year.

This Sikh was converted by reading some literature on a steamer going to Canada. *World Dominion* says: "He has all the fire of an apostle. He preaches Christ and Him crucified, and tells Christians that they must themselves be convicted of all sin if they expect to see the non-Christian so convicted. He is roving the churches of the Punjab as Sadhu Singh used to do. How he lives is a marvel. He never asks for money and refuses it, except for his railway fares, and he has no collections at his meetings. He tells simply how Christ brings into his life joy which he vainly sought as a Sikh."

In This Case—Not!

Rev. S. P. Hieb, pastor of a church in Sholapur, denies the statement of a recent Ripley "Believe It or Not" cartoon, which called this—"the Christian Robbers' Church—the strangest church in the world . . . whose entire congregation consists of robbers from the hereditary criminal tribes of India." The fact is the church is called "The City of Hope Church." Less than one-half its membership is drawn from the people of Criminal Tribes. It is inaccurate to represent that all, or most of the "Crims" are joining the church, that people who still have criminal habits are accepted as church members, or that the stigma of their former occupation is attached to Christians in the church.

Madras Christian College in New Location

Tambaram is the new location of Madras Christian College, premier Christian college in India. It is 16 miles from the city of Madras, but connected by efficient electric railway service. The college is built on about 400 acres of land and on the model of the residential universities of Oxford and Cambridge in England, and of Harvard and Yale in the United States. It has four

halls each with rooms for 150 students and for two unmarried members of the staff and a certain number of tutors. The 450 or more delegates to the World Missionary Conference can be conveniently accommodated.

The college moved from Madras city to its new home at Tambaram six months ago. In the work of the college several missions cooperate; from the proceeds of the "British Colleges Appeal" a sum of £10,000 was given last year toward the new Tambaram set-up.

The Church in the Punjab

In honor of pioneers who laid the foundations for the Church of Christ in the Punjab, great groups of Christians poured into Ludhiana last October, carrying banners and singing psalms until two thousand registration badges had been used up, and still more delegates arrived for the three-day celebration. One day the crowd marched through the streets of the city, displaying Bible verses, preaching, singing, in a remarkable procession over a mile long. At a community supper, 2,700 Christians, gathered from all walks of life, from village and city, many former untouchables, ate together in the bond of Christian fellowship.

The Principal of the Theological School, Rev. S. N. Talib-ud-Din, sounded the challenge that inasmuch as America has provided money and leadership, the Indian Church must now give money and men and service to meet the unparalleled opportunities for the presentation of Christ in India today. At the closing consecration service it was decided to raise during the next five years a Centennial Fund of ten thousand *rupees* for evangelism.

—*Presbyterian Tribune*.

Ways of Working

Moravian missionaries in Tibet use various methods of making God's Word known. One missionary, adapting the method of the Buddhists who carve holy words upon the rocks for passing pilgrims to see, stencils

Scripture texts in brilliant colors beside the way. Two Christian hostels have been opened where travelers may obtain a night's lodging, hear the Gospel, and pass on. In one town an attractive newspaper is being produced monthly, on the back page of which a Gospel message is printed.

Siam Sends Missionaries

Siamese Christian churches of Chiangmai have recently sent out five young people into missionary service. Two of the five are foreign missionaries, having gone over the border into Yunnan Province, China. Kiulungkiang was formerly a station of the Yunnan Mission of the Presbyterian Church, but was transferred to the Siam Mission because, although in China, the language and customs closely resemble those of Siam.

A missionary who attended a farewell service for them remarked that "they are going with quaking knees, but *going*."

—*Monday Morning*.

Judson College

Judson College, Burma, has reached the highest enrolment in its history — 337 — classified as follows: 197 Christians, 75 Buddhists, 48 Hindus, 14 Mohammedans; 117 Burmese, 108 Karens, 70 Indians, 22 European, 10 Chinese, 4 Chins, 2 Kachins, 2 Mons, 2 Shans; 102 women, 235 men. There are 248 students in residence, 157 men and 91 women. Ninety-nine students receive aid in some form.

Two Sunday schools are maintained for Burmese children in a near-by village, with 107 pupils and 12 teachers. The Indian Church, which developed from efforts of the college students, meets regularly in the chapel and its pastor has a genuinely evangelistic influence.

—*Burma News*.

CHINA

Christ the Only Hope

Chinese Christians in North China are praying for Christians in Japan. When a Japa-

nese Christian soldier comes into church the words, "I am also a Christian," banishes at once the expression of strain and apprehension on the faces of the people. An English-speaking soldier came—an engineering college graduate and a Sunday school teacher in Japan—"What a pity! What a pity!" cried a young Chinese teacher. The man talked with the Chinese pastor and asked for a verse from the Chinese Bible, since he was going to the front, together with the pastor's autograph. He wished to carry it in his hat. The verse given him was, "Where there is neither Jew nor Greek, barbarian, Scythian, bond or free, but Christ is all and in all."

More than one individual Japanese soldier and officer has said they would prefer not to be in this war, but "we are under orders."

An American woman whose name is known nationally was walking along a street in Japan a few weeks ago just before sailing for the United States. A Japanese gentleman fell into step beside her, asked if she were not an American, and apologized for speaking to her but said he felt that he must. He said, "I don't know who you are, but you are going to America and I want you to tell the American people that we Japanese do not want this war—We do not want to fight China. It is only the militarist party in control, and we are helpless."

War and Christianity

A writer in *The Christian Advocate* declares there never has been a time in China when antagonism to Christian teaching was so rapidly disappearing. The work and spirit of the Church are making themselves so strongly felt in high places that they are quietly permeating the life of the people, breaking down prejudices and removing barriers, which a few years ago seemed immovable. Old superstitions are disintegrating and opening up an unhindered way for the message of the Christ as the Saviour of men from sin.

Throughout the country there is a growing recognition of the absolute necessity of honesty in administration, and men whose integrity is beyond question are being sought to fill positions of trust. In spite of war, a new China is being built, and the Christian Church is being asked to furnish the ideals.

The Silver Lining

A missionary in Peiping writes the Presbyterian Board of a station prayer meeting in which a report was given of experiences in Paotingfu, when the city was taken by the Japanese. The courageous and convincing testimony of the Chinese Christians in the face of wounds and death, the equally impressive attitude and conversation of Japanese Christian soldiers under the compulsory sway of a military system which enrolls all able-bodied men for war; and the evident use of this testimony by the Holy Spirit in the conversion of many, all demonstrate that no matter how dark the world outlook may be, God's overruling providence is making even the wrath of man to praise Him.

St. John's University Carries On

The work of Christian education goes on in Shanghai. St. John's University began its fall term five weeks late in a huge office building constructed of concrete in the heart of the business district.

The many practical difficulties connected with such a move were met and overcome by the acting president, William Sung, and the administrative staff in a most efficient manner. Funds for the extra expenses such as rent and the transportation of furniture were collected from the alumni. The enrolment of students was greater than ever, many universities in China being unable to open at all, and their students transferring to St. John's.

About half of the staff continued to live on the university campus which was guarded by British soldiers; but when the

scene of battle moved from Chapei to the western district of Shanghai, St. John's campus was on the very edge of the battlefield and it became necessary for everyone to evacuate.

—*The Living Church.*

Y. W. C. A. Service

The Young Women's Christian Association is rendering valuable service in China during the present struggle in meeting urgent human needs. Refugee camps, first aid classes and clinics were the first response to the situation; a woman's service center has been established which combines into one large unit a refugee camp for unemployed Chinese women, a hostel for factory girls already at work, and a vocational training center for those still unable to return to, or find work; units of industrial girls have gone to the front to aid in helping both soldiers and civilians.

It is gratifying to note that the regular forward-looking program of the association is being carried on throughout the country; some of the national staff members are remaining at headquarters in Shanghai, while eight others have gone to Hankow to establish a national headquarters in Central China, and to be ready to follow the Government if it moves farther inland. Every cent of money raised for pursuing the program goes directly to China.

Movements in Central Asia

The missionary occupation of Chinese Turkestan has been exceedingly thin, but so long as it was possible to do so, two pioneer missionaries, George Hunter and Percy Mather, traveled up and down sowing the seed of the Gospel in preparation for a harvest yet to be garnered. They sought to reach the most remote peoples, and succeeded in spreading the knowledge of Christ and distributing Scriptures over an enormous area.

Meanwhile, on the Western side, the Swedish Mission in Kashgar, by medical and educational methods, maintained a

steady effort to reach the Moslem population. At present it is not possible to report accurately the missionary effort of Chinese Turkestan because of the critical political situation, but there has been advance in that territory which lies south of the Karakoram Pass. There are plans for new effort at the starting point for all caravans moving toward Chinese and Russian Turkestan.

Nothing could be more important than to establish work which will influence traders and travelers who form these caravans and supply them with Scriptures. There is talk of establishing bases from which hitherto closed provinces, such as Yasin, Hunza and Nagar, can be penetrated, and there is hope of occupying an area known as the Trans-zoji-la field which is accessible from the Kashmir border, and which will greatly affect pioneer work in Ladakh and Baltistan.

—*Mildred Cable.*

JAPAN—CHOSEN

Kagawa's Christmas Gift

American friends of Kagawa, have sent him a Christmas gift of \$1,000 to continue his service. More than 350 persons had a part in this gift. Probably there has never been a time in his life when Kagawa was in more need of a practical demonstration of Christian brotherhood than the present.

Rev. J. Henry Carpenter, 285 Schermerhorn St., Brooklyn, N. Y., is treasurer of this fund, which has a balance of \$100 still in the bank, and promises of more to come.

—*The Living Church.*

Difficulties Beset the N. C. C.

The National Christian Council's United Campaign of Evangelism has been slowed up by the Sino-Japanese crisis. The thinking of the nation is given wholly to the struggle being waged. Only in Tokyo are the meetings arranged in the Spring of 1937 for Dr. Kagawa being carried out as planned. There

he has been speaking night after night to packed audiences. It is reported that young people are especially restless and bewildered at the situation, and are earnestly seeking for the lead which Dr. Kagawa is so capable of giving.

The National Christian Council of Japan announces: "One of the primary objects of holding the 1938 World Christian Conference in the Orient was to make it possible for the attendance of full delegations from the younger churches." This may not now be possible, but the Council reports that it will co-operate as far as possible in making the meeting to be held in India in December, 1938, a success.

—*World Dominion Press.*

Practice in Leadership

A little over a year ago the Osaka English School decided to organize a Sunday school to take the place of week-day Bible classes. At that time there was not even one student who had ever had the experience of leading a worship program of any kind, and only three who would lead in public prayer. It was not easy to plan worship programs for an untrained group of this kind, who had never before had any connection with a Sunday school and who knew little about Christianity. But gradually their interest increased, and a few "born leaders" were discovered. Only once or twice has anyone declined to take part when asked, and then with good excuse. There is an average attendance of fifty.

—*World Outlook.*

Christian Front Urged

At a missionary rally last January in the Cathedral of St. John the Divine, New York, William R. Castle, former U. S. ambassador to Japan, appealed to Christianity to present "a united front against the forces of reaction and evil." He branded communism as reversion to the primitive, and Naziism and Fascism as enemies of individual liberty.

In his plea for vigorous support of missions, Mr. Castle used Japan, the country with which he is familiar, as an example of the need for such work. "We hear people say, 'I will not give to missions in Japan.' If they feel so bitterly toward Japan, they should give more freely than ever before, since, in their own opinion, the Japanese are desperately in need of Christian standards of conduct. The usefulness of missions is not in the least dependent on whether we approve or disapprove the actions of the government of the country where the missions are established."

Another speaker, Bishop Tucker, himself a former missionary to Japan, defended the existence of missions in Japan against the criticism of those who hold that Japan's present conduct toward China does not justify missionary effort.

"Perhaps we do not realize that Christian nations sometimes do not show evidence of Christianity in practical conduct," he said.

Christian influence in Japan "has won an almost complete victory" in elevating moral standards of the Japanese in social, industrial, business and philanthropic life. While admitting that perhaps it has failed in regard to influencing the nationalistic attitude of the Japanese, Bishop Tucker said: "I believe the cause may be that as the Japanese watched the activities of Christian countries in the Orient, witnessing certain degrees of aggression, they have not gathered that Christianity has much influence on Christian governments." —*N. Y. Times.*

Aid for China

Here is proof that not all Japanese are militarists. Rev. H. H. Kano, minister in charge of the Episcopal Church's work among Japanese farmers in Western Nebraska, has sent a gift of \$10 to the China Emergency Fund. As further proof, a young Japanese artist, son of Yone Noguchi, made a drawing of a Chinese mother and child, to be sold at a benefit in New York City for

the Chinese. The drawing was purchased by a Chinese business man of New York. When asked why he contributed his work to this end, Mr. Noguchi is quoted as saying:

I give this drawing to make the Americans understand that the Japanese are not all militaristic. I am just as distressed for the Japanese as for the Chinese. Whereas in China people are killed and hearts are broken, in Japan children will be raised with hearts hardened to a race next to them if they win this war.

—*The Churchman.*

Year's Growth in Chosen

Rev. C. A. Clark writes in *Pyongyang News* that 1937 was a remarkable year in the rural field. Every church has been filled to overflowing; four congregations are building new, and larger churches. As a gesture of sharing, Mr. Clark contributed 10 *yen* to each; except for this the people have met the entire cost.

Mr. Clark began work in his field fourteen years ago when there were 21 churches; two or three of these barely started. Today, there are 45 churches in the same area. Five women workers are paid in full by the churches. Each church last year had a week of Bible classes.

ISLANDS OF THE PACIFIC

Bible Course for Formosa

The Canadian Mission in Formosa asked for a Japanese translation of Dr. W. L. Sivalen's Bible Correspondence Course, for use among Japanese Christians in Formosa. This has now been made, making this course available in Korean, Chinese and Japanese. The number now enrolled is over 10,000 and those who have finished the course are more than 3,000.

—*Pyongyang News.*

The Real Thing

Some of the young people in Dansalan, P. I., have resolved to take their Christianity in earnest by doing these three things:

1. Analyzing their lives, getting rid of every little sin, and surrendering completely to God.

2. Learning to listen while God speaks, and to obey what He says.

3. Telling to other people the good results that have come to their lives.

There have been surprising results. Many school girls have confessed that they have been cheating in examination, and have resolved that, at whatever cost to their marks, they would cheat no more. They have confessed to the matron that they stole food and fruit from the cupboard when she was not around, and have resolved to return or pay for all they have stolen. Some have confessed to stealing money and have planned to return it. There is a new conscience about obeying the rules of the school and dormitory.

These young people spend an hour or so each day in quiet times together, listening silently to hear what God says. The answers they are getting are practical, and are resulting in such striking changes that everybody notices them.

C. E. Jubilee in Australia

The following call has been issued: "Ninety thousand Australasian Christian Endeavorers affectionately and enthusiastically invite their comrades of every nationality to come to Melbourne, the entertaining city of the Tenth World's Christian Endeavor Convention—August 2nd to 8th, 1938. We earnestly ask that you will make every effort throughout your territory to organize a representative delegation and thus kindle fires of consecration, fellowship, unity and goodwill that will spread from Melbourne to the utmost corners of the earth. . . .

"Christian youth, 'neath the Southern Cross, holds out to you the ready hand of welcome and affection. A young nation, facing the dawn of a great future, whose people are imbued with the highest instincts of friendliness, invites you to mingle with her sons and daughters in formulating a covenant-program of world evangelism, world unity and world peace."

—*N. C. C. Bulletin.*

Unexplored New Guinea

The entire coastline of New Guinea has been assigned to the Dutch missions. Many thousands have been reached, but the task of evangelizing the interior of that great island is an enormous one. The population has

always been a matter of uncertainty. Recently the Dutch Government has made a thorough survey of their part of the island, with the result that the population is now estimated at over a million. Here are numberless tribes and races unreached except as viewed from the air. They are generally known as Papuans (curly). They are black, have curly hair, and in many cases are still probably cannibals. Nearly one hundred Dyak Christians of Borneo have been employed by a gold mining company, and have gone to New Guinea. Some of the Chinese missionaries of the Chinese Foreign Missionary Union are feeling a call to this island, which save Greenland, is the largest island in the world.

—*The Pioneer.*

In Dutch East Indies

The Dutch East Indies is one of the largest fields of the Christian and Missionary Alliance. Recently the Government withdrew its objections to the Alliance using a hydroplane in one of the districts of Borneo which is exceedingly difficult of access. The only condition is that the plane shall be nominally owned by a Dutch subject. As a Dutch missionary was due to arrive on the field a few weeks ago, there is not likely to be any further objection. This method of transport will save the missionaries much time, and will be a safer way of traveling than by the swift-flowing river.

The Alliance has a Bible school in Makassar, Celebes, where about 170 students were enrolled during last year, preparing to preach the Gospel in the unevangelized parts of the islands. Nearly 3,000 converts were baptized in 1936, most of these being in Borneo, and bringing the Christian community in that island to more than 11,000.

—*The Christian.*

NORTH AMERICA

Our National Leakage

Prof. Charles J. Bushnell, of Toledo University, and other in-

investigators have recently supplied some startling figures in regard to crime's economic drain on the nation. For example, in the time those defaulted war debts have been running, the accumulated crime bill would pay for all the wars in history. This appalling drain includes a gambling bill of \$4,000,000,000; \$3,500,000,000 lost through commercial frauds, diverting funds from legitimate channels; the loss from crimes against property; the half million annual arrests; the 200,000 prison population with an annual turnover of fifty per cent, the police, courts, transportation and institutions estimated at never less than \$10,000,000,000 and as high as \$15,000,000,000.

If even a fraction of this money were saved by preventive measures, it would stimulate business; and a large proportion of the taxes spent on the futile turnover of a constantly recruited criminal class could be put to constructive purposes—education, libraries, recreational facilities, health and mental hygiene.

Let it be noted that this loss is cumulative in its effects, increasing both taxes and cost of living.

Gospels for Evanston, Ill., High School

Through the cooperation of the principal of the Evanston High School the Scripture League of Evanston placed a Gospel of St. John on the desk of each boy and girl in the different assembly rooms, and the matter was briefly explained to them by the assembly teacher. They were told that the acceptance of the book must be entirely voluntary and that if they did not wish to keep it they could drop it in a box on their way out of the room. Less than 500 of the 3,000 Gospels were refused. After reading the Gospels through, almost 400 signed the P. T. L. membership cards and received their Testaments. The Scripture League reported that 361 marked "I accept Christ" on

their signed cards. Among those signing were:

33 Catholics	1 People's
49 Episcopalians	Church
53 Presbyterians	93 Methodists
2 Brethren	1 Pentecostal
1 Mormon	2 Church
12 Congregation-	of God
alists	3 Swedish
14 Christian	Mission
Scientists	3 Greek
7 Evangelicals	Orthodox
1 Salvationist	6 St. Andrew
45 Lutherans	Protestant
4 Disciples	1 St. Lucas
30 Baptists	19 Unsigned

—P. T. L. Quarterly.

University Christian Mission

The Federal Council of Churches announces a "University Christian Mission" to be conducted at the invitation of leading educational institutions of the nation during 1938. It is a united effort on the part of all groups engaged in student Christian work to present the claim of Christian faith and life upon students of America.

The primary purpose is to confront students with the claims of Christ upon their lives, and to lead them to a definite Christian discipleship. The time is opportune for a new religious movement among students. Many are seriously looking for a Divine Master in whom they may believe, and for a cause to which they may commit themselves. The aim of the Mission will be to make the strongest possible presentation of Christ, and of what He means for the life of the individual and of the world. The Mission has been organized under the chairmanship of Dr. John A. Mackay, President of Princeton Theological Seminary, whose influential leadership among thoughtful Christians is recognized on all sides.

Presbyterian Youth Conferences

An attempt to do something on a national basis about Presbyterian young people in their relationship to the United Christian Youth Movement and to the Student Christian Movement takes form in plans for three conferences in June and July,

1938, in eastern, central and Pacific areas. The theme will be "Presbyterian Young People in the World Christian Community." Each conference will continue for five days, and each will be led by Dr. Harold McAfee Robinson. College students will have time set aside in each for consideration of their particular problems, and to plan for regional student organization.

Inquiry Into Student Affiliation

The Episcopal Church has made a survey, and announces that 47,729 of the nation's students are Episcopalian, or one sixth of all college students. The survey also disclosed that a total of 88.3% of students in American colleges have a definite religious preference. These figures are based on information received from 1,340 institutes of higher learning, involving 828,071 students.

Methodists, with 156,423, or 18.89 percent, led the list of denominations. Roman Catholics were second with 122,786 students, or 14.83 per cent.

Other groups in order were:

Baptist, 99,219.

Presbyterian, 88,473.

Congregational and Christian, 48,354.

Protestant Episcopal, 47,729.

Lutheran, 38,339.

Hebrew, 32,405.

Disciples of Christ, 13,921.

Christian Science, 12,282.

Latter Day Saints (Mormon), 11,428.

It was found that in nine states it is illegal to inquire into the religious preferences of students. —*The Living Church*.

Mormons on Relief

Statements appear from time to time to the effect that the Mormon Church has taken care of its own relief problems during the depression, and since. A Presbyterian missionary at Wasatch-Logan Academy calls this "publicity" for the Latter Day Saints, and says that 42 per cent of Mt. Pleasant—about 90 per cent Mormon—is on government relief; the situation in other parts of Utah is similar, or worse. The state supervisor of social work, a Mormon, by the

way, says that the Mormon Church does very little in this connection.

—*Monday Morning.*

The Race Question

As a follow-up of last year's study of the American Negro, two conferences of church women have been held, one at Asbury Park, N. J., the other at Evanston, Ill. Considerable attention was given to reports from denominational representatives as to how far their groups had progressed in their racial attitudes, and the specific results of their recent study. These reports showed long standing interest in the Negro, first as an object of missionary endeavor, next as the center of a great moral controversy that split several of the denominations, then as a hopeless freedman who needed education and leadership training, and finally the increasing shift from simply doing things for the Negro to thinking of him as a fellow human being whose help is needed in the building of a Christian America. It was reported that Negroes are receiving greater recognition in the administrative agencies of most denominations; that equal treatment of racial minorities is required by many denominations when they hold official gatherings; but that all these advances are only a small beginning toward better racial relations.

MISCELLANEOUS

Missions—an Information Bureau

The 25,000 missionaries stationed all over the world know intimately the facts about the people among whom they labor, and possess a mass of information far greater than that collected by news agencies, or by governments. If the League of Nations, for example, wants to know exactly what the situation is in regard to a mandated portion of Africa, it often has to turn to the missionaries to obtain accurate and unbiased information. Newspaper correspondents covering assignment

in distant and isolated places turn almost invariably to the missionaries for advice, for interpreters, for hospitality. Thus the Christian Church has its own sources of information, which on the whole are more complete and more trustworthy than any other sources dealing with the same class of facts. The nearest approach to a General Headquarters for the world's Protestant churches is the International Missionary Council, which deals with what would be called in military parlance the expeditionary forces of the churches.

—*Presbyterian Tribune.*

Some Figures Do Not Lie

Churches uninterested in missions eventually die. *The Watchman-Examiner* supports this theory with the following figures. In 1832 there were 3,000 anti-missionary and 3,000 missionary Baptists in one state. Fifty years later there were still 3,000 anti-missionary Baptists, while the missionary group had grown to 37,000. In North Carolina, Baptists divided in 1840 on missions. There were then 1,200 anti-missionary Baptists, and twice as many committed to missions. Fifty years later the anti-missionary group had not increased in number, while the missionary group had in their churches 300,000 members.

World Preaching Mission

Dr. Jesse M. Bader, Director of the National Preaching Mission, announces a World Preaching Mission, with participation by all evangelical churches in all lands, in 1940. Arrangements are well under way in some countries.

Widespread interest, as great as that during the 1936 missions, and a marked benefit to the churches of all communions have been reported from the eleven cities visited by the National Preaching Mission last autumn. At every center the city's largest auditorium was used for the mass meetings, and in most instances it was completely filled on one or more days.

War Resisters

The War Resisters' International is pledged to refuse support to any kind of war and to work for the removal of all causes of war. It has members in sixty-eight countries, and in twenty-five of these there are fifty-two organized groups. The headquarters in London reports that "open work is now absolutely impossible" in Germany, and that in Italy correspondence can only be "erratic and carried on with great discretion." But the Peace Pledge Union in Great Britain has 127,000 members, in five hundred groups with its own weekly newspaper. In the United States there are 13,000 members of the War Resisters' League, and the movement continues to grow in numbers and effectiveness. The Belgian Union Against War, an absolute pacifist organization, includes 75,000 members of the Flemish Ex-Servicemen's Association and 20,000 members of the Anti-War League.—*Christian Advocate.*

More Light on Old Testament

Knowledge of ancient empires and peoples is being enlarged so rapidly that facts which confirm the truth of the Bible are being brought to light constantly. In Egypt, Palestine and Mesopotamia, patient archeologists are unearthing information which renders rationalistic interpretations untenable. Sir Charles Marston and Sir Henry Wellcome are among those who have not only contributed generously to various archaeological expeditions; but have recorded the findings in a series of books. The latest of these is Sir Charles Marston's new volume, "The Bible Comes Alive." One of his most striking refutations of criticism is in regard to the literary ability possessed by the Israelites from the time of Moses. He proves that so far from being illiterate, they were far superior to the nations around them, and had at least three alphabetical scripts. Thus the theory of oral transmission is set aside.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

China Through a College Window.
By William G. Sewell. 183 pp.
\$1.00. Friendship Press, New York.
1937.

The author of this delightful book is a well-known chemist in Chinese educational circles. Although he gives the fictitious name of "Ren I" for his university, the book very well describes "West China Union University" at Chengtu, Szechuan.

Prof. Sewell, who has been connected with the Friends' Service Council since 1924, says, "The sole design of the book is to portray life as it is lived today among Chinese students in the city removed from the extremes of coastal influences." However, the fascinating pen sketches of the Chinese character, both ancient and modern, as portrayed in actual experience, makes the understanding of the changes in new China easily understood. This book gives an excellent view of Chinese life, and is more readable than Lin Yu-tang's "My Country and My People," which is a little heavy for steady reading.

The author's summing up of the Christian approach to the student is commended to others. He says: "The spiritual help they need is not gained through Bible study groups and religious services alone. What really matters is the quality of life of those who profess themselves Christians; for right living is really infectious."

There is one statement which should be challenged. On page 41, Mr. Sewell says, "In his simple bedroom he (the Chinese student) hangs pictures, not only of Confucius and the Buddha, but also of Jesus Christ, Chwant Dze, Mohammed and the great ones of the world." We

have yet to discover a portrait of Mohammed anywhere in China.

We recommend this book as a readable account of the fundamental changes taking place in the youth of China today.

C. L. PICKENS.

Windows. By Amy Carmichael. Illustrated. 8vo. 247 pp. Paper, 3s. 6d.; cloth, 5s. 6d. May be ordered from Hope Church Sunday School, St. Louis, Mo. 1937.

Real stimulus to faith and devotion comes from this very attractive, beautifully illustrated, spiritually impressive Dohnavur book. In it Miss Carmichael—now on a bed of pain—tells how "windows in heaven" have been opened to supply the needs—temporal and spiritual—of the family of 700 children and workers connected with the various phases of the work at Dohnavur and the neighboring villages. Here we learn much about this remarkable work of faith and labor of love and its fruitage. We see rare photographic and pen pictures that visualize the scenes. We hear why they needed electric lights—not only for the hospital work but to avoid snakes; thirteen cobras caught one afternoon—and rats—one hundred invaded a single bathroom in a few weeks! The electric lights were given in answer to prayer. There are many stories of the hospital—"Place of Heavenly Healing"; the rescue of the little boys and girls from lives of sin and shame; the "angel's weekly finance meeting"; the gifts offered by children; the life in the nursery; experiences in a haunted house; satanic attacks; fiery trials; battles against ill-health; victories.

Miss Carmichael has the eye of an artist, the soul of a poet, a heart of love, the vision of a spirit-filled missionary and the mind of Christ. Her book is filled with facts and incidents—some grave and some gay—that stir the reader and lead to a desire to share in such a vital, life-giving work. The 36 pictures are unique and fascinating; the quotations are striking, but the deep impression is made by the vastness of the spiritual need of the people of India. When we hear the words, "the voice of thy brother's blood crieth unto me from the ground," we realize that our answer to that cry must be the message of the life-giving blood of Christ.

"Ask and It Shall Be Given You."
By Ida Goepf Pierson. 8vo. 140 pp. \$1.50. Wm. B. Eerdmann Pub. Co. Grand Rapids, Mich. 1937.

Mrs. George P. Pierson was for forty years a faithful and efficient praying missionary in Japan. Her husband testified that she was a woman of prayer and knew from experience the fact that God answers prayer.

Here are her Bible studies on the subject. The book is not a logical treatise on prayer but Mrs. Pierson has gone over many of the 255 prayers of the Old Testament and the 209 New Testament petitions to discover the subjects, the laws, and the power of prayer. She includes interesting and suggestive observations on the unanswered prayers of the Bible and on the prayers of God and evil people. It is interesting to note that no prayers are recorded in Leviticus, Ruth, Esther, Ecclesiastes, Proverbs or Songs of Solomon. Some books have even no reference to prayer. Jesus' example

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

A Definite Experience of Faith and Consecration Is Our Heritage

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"Did not open
burn within us
while He opened
us the scripture
Luke 24: 32.

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and teachings on prayer are most fruitful.

The book offers an excellent basis for further study. It is strictly biblical.

The appearance and clearness of the volume would be improved if the many Scripture quotations had been printed in a different type.

An Ambassador in Bonds. The Story of William Henry Jackson, the Blind Priest of Burma. By May C. Purser. 64 pp. 6d. S. P. G. London.

The story of a consecrated and remarkably talented blind young Englishman, who made his physical handicaps count in service for his Master. The story is written by one who knew him as a sister and an associate in work. A missionary of the S. P. G., he gave his life to the blind of Burma, created a Burmese Braille type and established the school for the blind. Deeply appreciative of Burmese music, poetry and national customs, he adopted the national dress. The Government of India awarded him the Kaiser-i-Hind medal. Though living in perpetual darkness, "there was zest and joy in his living, and in his dying there was no room for tears." RUTH WILDER BRAISTED.

Problems of the Pacific, 1936. Edited by W. L. Holland and Kate L. Mitchell. \$5.00. University of Chicago Press, Chicago. 1937.

The problems of the Pacific have become world problems. They are increasingly difficult and ominous, and no solution is now in sight. This volume contains a large amount of information upon certain phases of these problems. It is a summary of the proceedings of the Sixth Conference of the Institute of Pacific Relations, held in Yosemite National Park, in August, 1936. The sub-title, "Aims and Results of Social and Economic Policies in Pacific Countries," indicates both the scope and the limitations of the volume. The "countries" referred to are the United States, China, Japan and Russia. The student of missions

will be deeply interested in the wealth and variety of the facts cited and in what was said by delegates from the various countries. It is true that "much water has flowed under the bridge" since August, 1936, but most of the contents of this volume is of abiding value. Our regret are that it deals with the "problems of the Pacific" as if they were solely social, economic and political, and with no apparent recognition of the significance of the moral and spiritual forces that are operating and the contribution of the Christian missionary enterprise. Something more is involved in these "problems" than trade and politics.

ARTHUR J. BROWN.

The Land of Umbrellas. Lessons on the Church in Burma. By Ruth Henrich. 1s. S. P. G. London. 1937.

A missionary study book for Juniors, comprising twelve studies on the work of the Church of England in Burma. It includes maps, a picture sheet, leader's helps, much fine illustrative material, and practical project suggestions. While definitely concerned with the work of the Church of England in Burma, the material is excellent, clearly and attractively presented, and would be helpful as source material to any Junior group studying Burma.

RUTH WILDER BRAISTED.

Leonard Peter Brink. By Lee S. Huizenga. 66 pp. Cloth, 75 cents; paper, 50 cents. Zondervan Publishing House, Grand Rapids, Mich. 1937.

Dr. Huizenga, himself a medical missionary and at one time in the Navaho field, tells the life story of another missionary, who spent thirty-five years as a pioneer among the Navahos, and was known to his friends and admirers by the familiar sobriquet of "L.P." Dr. Henry Beets, a pioneer in Christian work of the Christian Reformed Church, writes an Introduction.

"L.P." was a veteran of the Cross, and a constant source of inspiration to young and old, to Indians and whites. In eight

brief chapters Dr. Huizenga relates some of the high lights in the career of this missionary leader, and gives some of the tributes paid at the time of his death in 1936.

Going out in 1900, Mr. Brink labored at three strategic points, Tohatchi, Toadlena and Farmington, all on the New Mexico side of the broad expanse of the Navaho reservation. At Farmington, "L.P." saw "several of his long-cherished missionary ambitions realized . . . his translations come from the press and distributed in the field; his first native Navaho evangelist, J. C. Morgan, set aside by the Board for the work of the Lord; saw his proposed chain of mission stations to reach all the outlying Navahos of the reservation accepted by the Synod."

Someone has called Brink "the Cadmus of the Navaho tribe," as he is said to be the first to put the Navaho tongue into writing. He compiled a grammar and dictionary and translated portions of the Bible into a language which the American Bible Society designates as "a very complex language, with verb forms that can express an almost infinite variety of shades of meaning, in sounds that do not lend themselves readily to representation in our English alphabet." His translations also included Gospel hymns. Today the Navaho youth are learning to read and understand the English Bible but they love to sing the hymns in their native language.

J. C. Morgan, a converted Navaho and recognized leader among his people, who served under "L.P." for many years, gives a fitting tribute to this Gospel messenger to the Red Men: "The great success of his missionary work among the Navahos can be summed up in a few words: Meekness, kindness, honesty and unselfishness. He was never too busy to sit down and talk with the Indians . . . by the hour, . . . about their affairs in general, and finally, end up with some Gospel message." G. E. E. LINDBLUM.

Prayer for the Nations

The Federal Council offers this prayer for mercy, grace and peace:

Almighty God, our Father, from whom every family in heaven and earth is named, hear our prayer for Thy children in other lands who live in the midst of conflict and death, who are wounded in spirit or in body by man's inhumanity to man. Have mercy upon them and sustain them in their dark hour of trial and temptation. Forgive us our indolence and faithlessness in not teaching nations a better way than strife. Purge our own hearts of racial and national antagonisms.

O God of love, draw us all so close unto Thyself that we may be enabled by Thy Grace to pray for our enemies as did Christ himself, to put away all malice, and to subdue the hateful promptings of evil. So may our fellowship within Thy Church Universal endure in spite of distance, falsehood and bloodshed.

Gather us together with all our Christian brothers of every tongue and nation beneath the Cross of Christ, that in humility we may learn of Him how to serve Thee in healing the wounds of a stricken world. Enlarge our hearts to respond to suffering and need that we may give and not count the cost.

May Thy wisdom guide us. May Thy power sustain us. And may Thy love keep us ever. Amen.

New Version of Bible Planned

The International Council of Religious Education is an organization of about forty Protestant denominations which are cooperating in matters affecting Christian religious education. In 1929, this Council appointed a committee, composed of well-known scholars, to explore the need of a further revision of the text of the American Standard version of the Bible. It agreed that the last forty years has been especially fruitful in the discovery of manuscript materials offering new resources for the better understanding of the New Testament. They reported:

That we record the conviction that there is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures, and expresses this meaning in English diction which is designed for use in public and private worship, and preserves those qualities which have given to the King James Version a supreme place in English literature. We, therefore, define the task of the American Standard Bible Committee to be that of revision of



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the present American Standard Edition of the Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version.

The work is to begin at once, and will require about five years for completion.

—*Christian Observer.*

New Books

"Ask and It Shall Be Given You." Ida Goepp Pierson. 140 pp. \$1.50. Wm. B. Eerdmans. Grand Rapids, Mich.

Der Arbeitslohn in China (in German). Paul Arndt, Djini Shen and Chu-Fen Lo. Paper, 7.50 RM; cloth, 9 RM. Hans Buske, Leipzig, Germany.

Arab and Jew in Prophecy and History. C. H. Titterton. 32 pp. 6d. Pickering & Inglis. London.

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China Through a College Window. Wm. G. Sewell. 183 pp. \$1.00. Friendship Press. New York.

Eclipse in Ethiopia. Esme Ritchie Rice. 124 pp. 40 cents. Marshall, Morgan & Scott. London.

The Open Door in China. A Scriptural Interpretation of Missions by a Missionary. M. A. Hopkins. 189 pp. 35 cents. R. C. Annan, 2613 Mary St., St. Joseph, Mo.

Problems of the Pacific. Edited by W. L. Holland and Kate L. Mitchell. \$5.00. University of Chicago. Chicago, Ill.

Religion in Central America. 147 pp. \$2.00 or 5s. World Dominion Press. New York and London.

Thrilling Voices of the Past. T. Christie Innes. 150 pp. 2s. 6d. Pickering & Inglis. London.

The Missionary Education of Adults. John Leslie Lobingier. 182 pp. Cloth, \$1.00; paper, 60 cents. Missionary Education Movement. New York.

Goforth of China. By Rosalind Goforth. 364 pp. \$2.00. Zondervan Pub. House. Grand Rapids, Mich.

Christ the Life. D. M. McIntyre. 93 pp. 1s. Pickering & Inglis. London.

A Black Civilization: A Social Study of an Australian Tribe. W. Lloyd Warner. 612 pp. \$5. Harper. New York. 16s. Macmillan. London.

The Christian Approach to Jews. Charles Singer. 30 pp. 1s. Allen & Unwin. London.

The Wailing Wall. Olga Levertoss. 136 pp. 3s. 6d. Mowbray. London.

Christian Faith and the Modern State. Nils Ehrenstrom. Trans. by D. Patrick and O. Wyon. 240 pp. 6s. Student Christian Movement. London.

World Peace and Christian Missions. Harold E. Fey. 64 pp. 25 cents. Friendship Press. London.

Race Attitudes in South Africa: Historical, Experimental and Psychological Studies. I. D. MacCrone. 328 pp. 12s. 6d. Oxford University Press. London.

THE LIFE OF GEORGE BOWEN, OF BOMBAY

By ROBERT E. SPEER

This is the biography of a very remarkable Christian missionary to India and for twenty years the influential and able editor of the *Bombay Guardian*. Dr. J. Sumner Stone called him, "The White Yogi."

When George Bowen died in 1888 there was call for a worthy biography but its preparation was delayed. Later all the biographical material—including his diaries, letters, reminiscences, and the books and pamphlets of which he was author—was turned over to Dr. Speer. This material has now been put into shape for publication and the result is a frank and stimulating picture of the man,—his experiences, unique character, forceful views and methods of work. Here is a life story that is of absorbing interest and will richly reward the thoughtful reader. The book is now ready for delivery.

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