

# THE MISSIONARY REVIEW OF THE WORLD

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**How the Indian Church Reads the Bible**

*Marguerite Grove Modak*

**A Cathedral on Wheels in Ohio**

*Norman R. Sturgis*

**Mansur Sang---Christian Dervish**

*J. Christy Wilson*

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*Jesse H. Arnup*

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## Dates to Remember

- 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. Virginia Peelle, Wilmington, Ohio, President.
- May 19—General Assembly, Presbyterian Church in U. S., Meridian, Miss.
- May 22—Rural Life Sunday.
- 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 18-25—Geneva Summer School for Missionary Education. For information address Mrs. Paul H. Wezeman, 1177 S. Humphrey Ave., Oak Park, Ill.
- June 25-July 2—Interdenominational Conference of Missions, Eagles Mere, Pa.
- June 28-July 3—Twentieth International Convention on Christian Education, Columbus, Ohio.
- July 12-August 17—Winona Lake School of Theology, Winona Lake, Ind.
- September—General Committee, World's Student Christian Federation, Japan.
- December 13-30—International Missionary Council, Madras, India.

## Obituary Notes

The Rev. Dr. J. Sumner Stone, a Methodist Episcopal clergyman and missionary for more than fifty years, died in New Rochelle, New York, on February 18th at the age of eighty-two.

A native of Wheeling, W. Va., Dr. Stone studied medicine at the University of Pennsylvania and, after his graduation in 1879, he went to Calcutta, India, as a missionary for eight years. He then returned to the United States and did mission work in New York before assuming his first pastorate.

He retired nine years ago after having served nine churches. He was for a time the president of the International Missionary Union.

Lieut. Col. Elijah Walker Halford, who rose from "printer's devil" to become editor of *The Indianapolis Jour-*

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nal at 24, and was private secretary to President Benjamin Harrison in 1889, died at Leonia, New Jersey, on February 27th, at the age of 95.

Colonel Halford was very active in church work and in the Y. M. C. A., and was a member of the Board of Foreign Missions of the Methodist Episcopal Church.

He was born in Nottingham, England, in 1843, and was brought to the United States in 1848. He was a delightful personality and was deeply interested in Christian work. For some years he was active in the American Mission to Lepers.

Dr. John R. Fleming, emeritus secretary of the Alliance of Presbyterian and Reformed Churches, died suddenly in London, December 28, at nearly 80 years of age. Dr. Fleming was born in Fifeshire, Scotland, and was educated in Edinburgh. He was one of the first Scottish supporters of the Christian Endeavor Movement, and in 1902 was elected its national president. Among his books are *The Burning Bush* and *History of the Church in Scotland*.

Rev. Levi B. Salmans, M.D., first medical missionary to found a hospital in Mexico, died in Pasadena, January 29, aged 83. He had retired in 1927, after 42 years of medical-evangelistic work.

Mrs. Nora Jones Bowen, wife of the former President of Nanking University, died January 14, in Altadena, California. She had gone as a missionary under the Methodist Board in 1897, retiring in 1930.

James H. Post, one of the most generous givers that America has ever known, died on March 5th, at his home in Brooklyn, N. Y. Mr. Post had lived an abundant life of Christian service, both in personal ways and in movements for the welfare of his fellows and for the evangelization of the world. He had given largely to many missionary enterprises, notably the Laymen's Missionary Movement. Mr. Post and his wife, Louisa Wells Post, a daughter of the Rev. John D. Wells, D.D., a former president of the Presbyterian Board of Foreign Missions, have generously cooperated in the undertakings in home and foreign lands. They founded the John D. Wells School in Seoul, Chosen, and the John D. Wells School in Siangtan, Hunan, China, and aided substantially MacKenzie College, in Brazil, and many other undertakings in various missions. Mr. and Mrs. Post were

deeply interested in the Y. M. C. A. and Y. W. C. A. and in THE MISSIONARY REVIEW.

George Foster Peabody, noted philanthropist and churchman, died at Pine Glade, Warm Springs, Ga., on March 4th. He was 85 years of age.

Mr. Peabody had a keen interest in the welfare of the Negro. He gave time, attention, and money to various organized efforts for the advancement of the Colored people. For many years, he was a trustee of the American Church Institute for Negroes.

Mr. Peabody was born in Columbus, Ga., on July 27, 1852, the son of George Henry Peabody.

He often said that he was graduated from the Y. M. C. A., declaring he obtained the equivalent of a college education in its libraries and lecture rooms.

Amy Blanche Greene, Director of Young People's Work for the Greater New York Federation of Churches since 1933, died on March 2, in New York. She was a graduate of Miami University, the Chicago Divinity School and Union Theological Seminary.

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## Editorial Chat

The annual meeting of The Missionary Review Publishing Co. was held at the Parkside Hotel, New York, at 1 p. m., March 28, 1938. At this meeting reports for 1937 were given, directors were elected for the coming year and the future plans for THE REVIEW carefully considered. Matters of vital interest concerning THE REVIEW were given much thought and thoroughly considered.

The June number of THE REVIEW will be devoted to the Home Mission study topic—"The City." Articles are planned to show the great need of the modern city for the Gospel of Christ, the various agencies that are seeking to solve the problems—especially those that touch spiritual needs, and the results of such work in the transformation of individuals, homes and communities. Send in your order now in advance—25 cents a copy, \$20 a hundred.

While editing a newspaper, Mark Twain once received a letter from a subscriber complaining that he had found a spider in his paper and asking the meaning of it. The editor replied: "Dear old subscriber: Finding a spider in your newspaper was neither good luck nor bad luck for you. The spider was merely looking over your paper to see which merchant is not advertising so he can go to that store, spin his web over the door and lead a life of undisturbed peace ever afterward."

\* \* \*

Readers of THE REVIEW are awake to present-day conditions and needs at home and abroad. They have purchasing power and giving ability, and the will to make use of them. They appreciate both material and spiritual needs—their own and those of other men and women.

\* \* \*

A reader in Kansas recently wrote to the Editor: "The first time I ever looked into your magazine was today. I was glad to see the stand you took concerning your conviction that Christ deals primarily with the spiritual needs of the world."

\* \* \*

This is true for Christ sees that the spiritual needs underlie and permeate all others. He is also concerned for man's material needs, as He showed when He was on earth, for the supply of these needs has much to do with man's character and welfare and his efficiency in the service of God and man.

\* \* \*

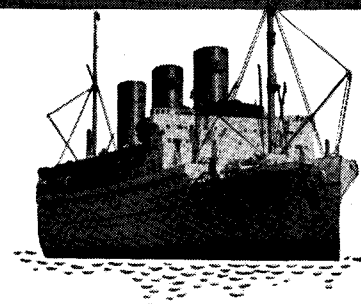
Another reader writes:

"I have always had an intense interest in mission work and missionary problems. Only recently, however, has your publication come to my attention. I assure you that I am glad to have discovered it. The articles I find definitely interesting. The section entitled "Our World Outlook" is particularly instructive and enlightening. It covers such vast ground that one cannot but realize how well the idea of Christ has gotten to the remotest corners."

JULIUS S. MILLER,  
*Dillard University.*

*New Orleans, La.*

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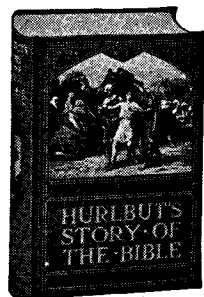


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## THE RELIGIONS OF THE WORLD

The twelve leading religions of the world which have persisted through a succession of centuries are, in the order of their origin: Animism, Hinduism, Judaism, Shinto, Zoroastrianism, Taoism, Jainism, Buddhism, Confucianism, Christianity, Islam and Sikhism.

Numerically, Christianity has the largest following of any religion, with more than twice as many adherents as Confucianism, the next largest.

The 1937 *World Almanac* gives the following statistics: Christianity, 682 million; Confucianism and Taoism, 351 million (about 43 million of these are Taoists); Hinduism, 230 million; Islam, 209 million (most authorities give 240 million, placing Islam third in the list); Buddhism, 150 million; Animism, 136 million; Shinto, 25 million; Judaism, 15 million. The number of adherents of the three religions not listed by the *World Almanac* are commonly estimated as: Sikhism, 3 million; Jainism, 1 million; Zoroastrianism, one hundred thousand.

Islam is the only religion which started in opposition to Christianity.

Only three of these religions claim to have a universal claim on mankind — Islam, Buddhism and Christianity. Islam excludes its women, approximately half its adult followers, from full participation in its privileges and responsibilities.

Four religions are strictly monotheistic: Islam, Sikhism, Judaism and Christianity. Only Christianity presents a loving deity who actively seeks the redemption of the world and who is represented in human history by a Person of the same high moral character and purpose.

Four non-Christian religions claim in some form supernatural birth for their founders: Buddhism, Taoism, Jainism and Zoroastrianism.

All the living religions, except Animism, have sacred scriptures: Hinduism, the *Vedas*; Judaism, *The Law*, *The Prophets* and *The Sacred Writings*; Shinto, *Ko-ji-ki* (The Records of Ancient Matters) and *Nihon-gi* (The Chronicles of Japan); Zoroastrianism, *Avesta*; Taoism, *Tao-Teh-King* (The Canon of Reason and Virtue); Jainism, the *Angas*; Buddhism, *Tripitaka* (Three Baskets); Confucianism, *The Five Classics*, and *The Four Books*; Christianity, the *Bible*; Islam, the *Koran*; Sikhism, the *Granth*.

All report some miraculous happenings of religious import in connection with the life of the founders.

Seven religions have teachings approximating the Golden Rule as teaching right relations with others.

Hinduism: "Do naught to others which, if done to thee, would cause thee pain: this is the sum of duty."

Buddhism: "In five ways should a clansman minister to his friends and familiars . . . by treating them as he treats himself."

Confucianism: "What you do not want done to yourself, do not do unto others."

Taoism: "To those who are good to me, I am good; and to those who are not good to me, I am also good. And thus all get to be good."

Zoroastrianism: "That nature only is good when it shall not do unto another whatever is not good for its own self."

Judaism: "Whatsoever thou wouldest that men should not do unto thee, do not do that to them."

Christianity: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

There is a like precept in Greek philosophy: "Do not do to others what you would not wish to suffer yourself."

All living religions hold some belief concerning a future existence, though they differ widely as to its character and even concerning its desirability.

Dr. R. E. Hume, in summing up the essential features of Christianity which are not paralleled among all the religions of the world, states three distinct characteristics in terms of the Christian belief concerning God: (1) In God there is something eternal (God as the creator and universal, loving Father); (2) In God there is something historic (the incarnation of God in the Son, Jesus Christ); (3) In God there is something progressive (the continuing, available, transforming presence, known as "The Holy Spirit").—*World Call*.

# THE MISSIONARY REVIEW OF THE WORLD

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## Topics of the Times

### THE ONLY NAME — IN INDIA

"The problem of the uniqueness of Christ may perhaps have only an academic interest for those who were born in a society where the people enjoy their elementary birthrights of the equality of man. But to us Indians, it is one like the new discovery of a great treasure of truth that has been hidden away in the earth for long centuries."

These are the opening sentences of an article on "The Uniqueness of Christ" by Bhagat Ram in *The Indian Witness* of January 20, 1938. He says: "In Christ this writer, who has been long walking in darkness, has seen a great light." He then proceeds to set forth thirteen aspects of Christ's uniqueness.

1. "His life and teachings are unique in that they are of a different order from the world's debatable theories and ideals. . . . In a complex world He gave us simple, basic truths upon which life is founded.

2. "The central place He occupies in the history of mankind. . . . Christ is the central figure of the universe. Christmas, the day of His advent in this world, has come to be recognized as the universal day of exchanging joyful greetings of good will and peace.

3. "The unique purpose with which He came into the world. . . . Christ brought a new dynamic of love. . . . My Hindu brethren tell us that Lord Krishna came 'for the destruction of the wicked and the preservation of the good.' But Jesus Christ came to turn the wicked into good; to give them both the desire and the power to conquer sin.

4. "He set forth His unique mission to the world as follows: 'The Spirit of the Lord is upon me because He has anointed me to preach the gospel to the poor; He has sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty

them that are bruised.' He gave the invitation, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' . . . His Sermon on the Mount is a unique enunciation of eternal ethics.

5. "He is unique in His claims to divine authority and power. (See John 8:51; 14:6; 11:25; Matt. 24:35.)

6. "He is unique in His claims to be one with God. (John 10:30; 14:9; 15:23; 5:21; Matt. 10:37; John 5:25.)

7. "He is unique in healing the wounds of the bruised. (Matt. 11:28; John 6:35; 2 Cor. 5:17.)

8. "He was unique in changing the world for womanhood. . . . He regarded women equally with men, as capable of full intellectual and spiritual apprehension, as responsible for the exercise of the highest intellectual and spiritual faculties. . . . This message of His brought a liberty that made available to her such service in the home and society as has accomplished great things for the world.

9. "He is unique in finding the great spiritual value in child life. (Matt. 8:3.)

10. "He was unique in bringing a new conception of fitness for leadership. (Mark 10:43.)

11. "He is unique in that He rose again from the tomb and is ever alive.

12. "His unique character.

13. "Christ is unique in His influence on the world today."

And the writer concludes: "Now, of the evidence from His disciples, His life, His teaching, His regenerating power in individuals, and even from the evidence of the avowed enemies of His mission, any rational being with a brain to think and a heart to throb in his heart of hearts must conclude that Jesus Christ is God as the one Man. Very hard indeed must be the person who is not attracted and captivated by the story of His life and death."

This is a voice from within the Christian community in India. The same voice speaks from within the Hindu community. *The Statesman* of India recently published a two-column article entitled "Jesus Christ, the Saviour," written by Swami Apurvananda of the Rama Krishna Mission, a Hindu ascetic monk, in which he declared of Jesus, "He is the golden link to bridge the hiatus between this mortal world and the Kingdom of Heaven. . . . We worship Jesus of Nazareth as God incarnated on earth to save humanity. . . . There is nothing in history so sublime, so majestic. He stands there above all as the King of mankind, the Son of God, the Lord Himself, beckoning all, with bleeding hand, towards Heaven."

Indian literature is full today of testimonies to Jesus. One more may be quoted. It is from a little book, "India's Response to Christ," by P. K. Sen, a Hindu of Calcutta, who writes: "I believe in my heart of hearts that India cannot escape Christ. No one can escape Christ. So has it been with me. The hostility to Christ that made itself manifest in the first clash of East and West has disappeared. Years have passed and Christ has slowly and silently entered the hearts of the thinking section of the people. Slowly and surely He will enter the hearts of all. For Christ is such an one as cannot but be accepted. . . . One sees Him and simply cannot escape Him."

Every such sign is welcome, but Christ's day is still not come. There is still no answer in these signs to Narayan Tibah's question:

When shall these longings be sufficed  
That stir my spirit night and day?  
When shall I see my country lay  
Her homage at the feet of Christ?

Yea, now behold that blissful day  
When all her prophets' mystic lore  
And all her ancient wisdom's store  
Shall own His consummating sway.

ROBERT E. SPEER.

### CHRISTIANS AND THE TURMOIL IN EUROPE

Unrest, uncertainty and fear characterize the situation in Europe. Statesmen who thought that the "Peace of Versailles" would bring peace if not good will among men have been sadly disappointed. Those students who expressed the conviction thirty or forty years ago that the Kingdom of God and the reign of Christ was already established on earth and would prevail by the gradual dissemination of His spirit and teachings, find that neither the Bible nor history confirm their expectations. It becomes clearer every day that only truly regenerated men and women, and the universal acknowledgment of Jesus Christ as

Lord, can form a regenerated world and bring universal peace and righteousness, with a release from selfishness and fear.

The latest overturning in Europe is but another illustration of the failure of human diplomacy and the inability of any League of Nations to guarantee peace or the "self-determination" of weaker nations. Austria, formerly united to Germany but for over one hundred and thirty years an independent nation, was taken over by Hitler's Nazi forces on March 12th and without a battle has been made a part of Germany. Thus the German nation, that was supposed to have been made incapable of defying Europe, has defied the world by force of arms and selfish "self-determination." European governments are now waiting anxiously to see what will be Germany's next move. Will Czechoslovakia and Danzig, with their large German populations, be absorbed by the Reich? Will Italy also attempt to absorb more coveted territory in order to increase Mussolini's prestige? At any rate, the map of Europe continues to change—and will change until the kingdoms of this world become the Kingdom of our Lord Jesus Christ.

What have the unrest, the wars, and the changing governments in Europe and Asia to do with Christians and the Christian program? Naturally every Christian is disturbed, saddened and aroused by the sufferings of those affected by war, greed and injustice—whether in Asia, Europe, Africa or America. The two hundred thousand Jews in Austria will suffer, like those in Germany, and can find no peace out of Christ. True followers of Christ in Europe will suffer for their uncompromising loyalty as the Evangelicals are suffering today in Germany and in Korea. There may come still more bitter persecution from those who are opposed to the sovereignty of God and the Spirit of Christ. All this is predicted in the New Testament. Evangelical missionary work is naturally being hindered by the forces of unrighteousness but Christians are being chastened and tested and their testimony will not be silenced.

What then shall be the attitude of Christians in these days of change, turmoil and trial? "When the foundations are destroyed, what can the righteous do?" They can still be loyal to Christ; they can refuse to compromise; they can suffer for righteousness sake; they can help the needy and afflicted and encourage the faint-hearted; they can witness to God's love and supremacy by their words and their Christ-like lives; they can trust and not be afraid. Jesus Christ and His disciples in the early days were not disturbed by political turmoil and by changing human governments in Judea and Galilee. They submitted to their



THE THEATER OF TURMOIL IN EUROPE TODAY

A Herald-Tribune map showing the German absorption of Austria and the position of surrounding "interested observers"

earthly rulers but were controlled only by the supreme sovereignty of God. The same principles will guide true Christians today. The nations may rage and rulers take council against God and against His Anointed, but "the Lord will have them in derision." He who rules the universe must ultimately prevail and His people will share in the victory. Is there anything for Christians to do in the present time of testing other than to be loyal and unafraid, to live lovingly, righteously and godly in this present world and to continue to witness by word and deed to the saving, directing and keeping power of God?

### THE RESPONSIBILITY OF CRITICS

When Jesus Christ came into the world, He came to His own people, but they did not receive Him. At first the multitudes crowded around, even going out into the desert and hillside to listen to His teaching. Why then did they not receive Him and accept what He offered? The responsibility rested largely on the shoulders of Christ's severe critics, the Jewish leaders. They set themselves up as interpreters of the Jewish law, as intellectually superior and able to decide on the

claims of Jesus to be the true revelation of God, the Father. The Scribes and Pharisees, the Sadducees and Herodians, may have had different reasons for opposing the teachings and claims of Jesus but they were all united in opposition by pride in their intellectual acumen, by their desire for personal honor and by consciousness of what acceptance of Jesus as the Messiah must cost them. They therefore rejected Him and influenced the Jewish people to reject Him on the ostensible ground that He came from obscure Galilee, that He mingled with despised Publicans and sinners, that He did not conform to their interpretation of the Old Testament prophets, that none of the Jewish rulers followed Him, that He did not sufficiently respect the temple or the laws and customs of the Hebrew writers and that He claimed that God was His Father. The immediate result was Jesus' rejection by the multitudes, His final condemnation by the Jewish and Roman courts and His death on the cross. Jesus' self-appointed critics were humanly responsible for the fact that Jewish multitudes did not receive Him.

Is not a similar situation found today, both in America and in other lands? A missionary to

Moslems in Central Africa, A. R. Pittway, writes of the difficulties put in the way of the acceptance of Christ by Moslems. Self-appointed critics—not only Moslems but also some who claim to be Christians and who take to themselves the role of rationalistic judges—hinder many from accepting the authority of the Word of God or the claims of Christ and faith in His redemptive work. Mr. Pittway says:

Obviously in our approach to Islam there are many difficulties. Among them are some which are of our own making. For instance one finds, in a study of Islamic literature published in England and elsewhere for educated Moslems, that the attack upon the Bible is mainly based upon the written and verbal statements of professing Christian leaders, whose theology is of a rationalistic nature. Again and again Moslem leaders have brought such statements to me with the question, "Are not these men the leaders of the Christian Church? Are they not your teachers? Do not their statements show that your Scriptures are not trustworthy?" Our rationalistic theologians have, by their declared attitude towards the Bible, made a difficult task still more difficult.

Then again, there is abroad among many Moslems, a conception concerning the doctrine of the Trinity which is entirely false, but one for which that section of the Christian Church is to blame, which calls Mary the "Mother of God." I have been told many times by Moslems that the Trinity in which we believe and which we worship is the Father, the Mother (Mary), and the Son (Jesus)!—a thoroughly heathen conception; but who is to blame? Surely the responsibility rests on the Christian Church which allows such false teaching to be propagated by its representatives.

There must be a recognition of the fact that the battle is a spiritual battle. "If our Gospel is hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

The Bible, the claims of Christ and the disciples of Christ need not fear any honest, unprejudiced, constructive criticism. All-important claims should be carefully examined but heavy responsibility rests on those whose desire for leadership, intellectual pride or false standards cause them not only to reject Christ and the Word of God for themselves, but who raise barriers that cause others to reject those just claims.

The credentials of the Bible as the inspired and infallible Word of God, and the claims of Jesus Christ as the Son of God and only Saviour for sinful men, are so well set forth in their very nature and in Christian experience, that open-minded, intelligent and honest investigation removes doubt. This has been proved through twenty centuries. On the other hand does not any leader who awakens doubt and hinders any man's acceptance of Christ, assume tremendous responsibility and fall under the condemnation of Christ for preventing others from entering the Kingdom of God?

## OPPORTUNITIES IN IRAN

Rev. William M. Miller, Presbyterian missionary in Iran, writes in the *Presbyterian Tribune*:

I accompanied a group of Meshed evangelists to a village in the mountains where the people are extremely friendly, and where a Christian Church will soon be established. The first person to carry the Gospel to these people was Mansur Sang, the Christian dervish. (See page 182.) We were invited into Christian homes for meals; they always asked for hymns and a talk, and we had the opportunity of giving our message to the family and to forty or fifty neighbors as well. At night they would come to our tents, and our singing and preaching would continue as long as we had a voice left. How they did sing the hymns!

Everywhere these days it is possible to tell the Good News. In one town I was called to the police office because I gave a few tracts to a man by the wayside. I was detained for three days while the matter was referred to the Capital, and I was examined at length by the officers in charge. This gave me an excellent opportunity to give my message to them. One of them listened with deep interest, and after my return to Teheran I received several letters from him in which he expressed a desire to give himself to Christ.

In October, I saw for the first time the famous mosques of Isfahan. A few years ago it would have been impossible for a non-Moslem to set foot inside them, for Iranian Moslems consider all non-Moslems unclean. But they have now been taken over by the Government and repaired, and they are to be kept as specimens of the best Islamic architecture. Three of us, a convert from Judaism, a convert from Islam, and I, went together from one lovely structure to another, and as we entered one large room which much resembled the Church of the Nativity in Bethlehem one idea came into the minds of all three of us—"What a wonderful place for a Church!" "Let's see whether the acoustics are good or not," said the preacher, and going to the far end of the room he repeated in Persian the best beloved verse in the Bible, "For God so loved the world." "We heard you perfectly," said the other two, "and that was the first time those words were ever spoken in this building."

## THE SECRET OF SUCCESS IN MISSIONS

Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness or poverty: the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let every one who prays for missions and longs for more of a missionary spirit in the Church, pray first and most that in every believer personally, and in the Church and all its work and worship, the power of the indwelling Spirit may have full sway.

ANDREW MURRAY.



A GROUP OF INDIAN CHRISTIANS READING THE BIBLE TOGETHER

# How an Indian Church Read the Bible Through in One Day

*A Christian Adaptation of an Indian Custom*

By MARGUERITE GROVE MODAK,\*  
Ahmednagar, India

**I**N THE beginning, God"—*"The Spirit and the Bride say, Come."*

The opening words began on Wednesday morning and the closing triumphant invitation was given on Saturday night. The reading had not stopped during the whole day, except for a moment while one reader after another took his place before the open Bible.

A low platform was placed under the Cross in the prayer-room of the Hume Memorial Church, of Ahmednagar, India; a silk rug was spread over it, the platform and a small table six inches high was placed at the front to hold the Bible. Incense was kept burning according to the Indian custom; flowers were placed beside it by the people who came to hear the reading, a fresh garland of flowers was hung over the Cross each morning. The people sat on the floor, a few following the reading in their own Bibles. Each reader closed his reading by starting the singing of one of the best loved hymns:

From this time henceforth, O Lord, I cling to thy feet alone.

A waste, barren waste, my life 'til now.

Pride filled me but now I am humbled,  
Thy disciple, thy humblest, I.

Pride deceived, parting me from thee;  
Now slave of Thy name am I.

Void I am of strength, thought, knowledge.  
Thou, O Thou alone art my refuge, O Christ.

Men took the leading part in the *Saptaha* as they do in Indian churches, but many women came and a few took their turn in the reading. Leaders were appointed for two-hour periods; they chose three helpers and these four kept the reading continuous. Never were there less than twelve people present even during the hours after midnight. High school boys prepared tea during the night and saw that no one monopolized the reading.

The closing three hours were highly impressive. Two hundred people collected, sitting on the floor in silence and in rapt attention. The pastor, who had read the first five chapters of Genesis, read the last five of Revelation. His voice was full of triumphant emotion as he read those magnificent words:

Behold I am come quickly; and my reward is with me  
To render to each man according as his work is.

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I am the Alpha and the Omega, the Beginning and the End.

Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, And may enter in by the Gates of the City.

With the last words, "Amen and Amen," he closed the Bible. A tremulous sigh of satisfaction was heard to pass through the crowd. The pastor raised his hands to his face for prayer, and the people bowed their heads to the floor. Then one of the elders came forward with a final garland for the Cross, one for the pastor and others for retired pastors. Here and there people rose and came forward, dropping a few flowers on the Bible or placing baskets of sweetmeats before it. When all the gifts had been presented the pastor presented them to God in a dedicatory prayer. One by one the people came forward, held out their hands, and received a piece of sweetmeat—*prasad* it is called, "the gift of God," a peace offering given to Him and returned by Him to the people, doubly blessed. After the benediction the people retired to the church auditorium to listen to a *bhujan*—admonitions and stories sung by one man, accompanied by an orchestra of boys.

This is a genuine Indian ceremony adopted for Christian purposes in the church. It was adapted from the Hindu practice called *Saptaha* or "seven days of continuous religious exercises." It is celebrated in many ways. Sometimes the people gather in the dry bed of the river during the hot season, thousands of them, only repeating the name of the god "Ram" for seven days and nights. At other times they gather in temples for eight or nine hours during seven days to read certain sections of their sacred scriptures as the books are too voluminous to be read entire. On these occasions usually one man reads a small portion, followed by an explanation. Whatever the form of the *Saptaha* it is followed by *Prasad*, a gift to God returned to the people. They feel exalted as they eat, even as Christians feel uplifted upon receiving Holy Communion.

A few years ago "Indianization of the Christian Church" was on every missionaries' lips, and was echoed with various degrees of intelligence by Indian leaders. Few had very concrete ideas as to how this was to be carried into practice but there was much talk about Indian music and Indian-composed hymns, about Indianizing church architecture. Some carried this to an extreme, one group of missionaries going so far as to build a small Hindu temple for the worship of God. These early attempts of the occidentals to put the Christian religion in its national setting were not understood by many Indians. Some older Christians felt that they were being led back to Hinduism from which they had recently escaped; others

loved the foreign hymns they had been taught from childhood. Indianization was not appreciated by the mass of the Indian Church.

Not many missionaries can do more toward putting the church in its national setting than by showing their willingness to cooperate in whatever way the Christians of the land choose to do it. Being a Westerner, I did not warm to the *Saptaha* as proposed by the Ahmednagar Church. What good could come from reading the genealogies and some of the chapters in which moral delinquency is portrayed? But God gave me the grace to refrain from expressing my objections and I followed the *Saptaha* through, attending four to six hours a day. I read through in my English Bible as I grew tired of following the Marathi, from Genesis through the Songs of Solomon. Several of the books were not highly edifying but I got a telescopic picture of the Hebrew people which I had never had before. What Bible student ever reads these books through in so short a space of time? It was a useful event in the life of the church and it was gratifying to see so many people, young and old, listening to the Word of God and to see the spirit of fellowship engendered in the group as they united in this eighty-four-hour project.

Further, it was a project in Indianization in the people's own way. The form of the *Saptaha* could have followed more closely the Hindu manner of having the scriptures expounded verse by verse or by singing the scriptures in *kirtan* where a whole book is sung by one man.

There is the matter of hymns in the church—when one is thinking of Indianization. Any hymn singing is a western innovation in Indian worship. Congregational singing is a special feature of socialized religion. The first hymns used in India were necessarily translations of western words with western tunes. Latterly there has been a movement by missionaries to discard them for purely Indian compositions. However if the people prefer to sing western hymns why should they not do so? It is difficult, if not impossible, to express some qualities of the Christian life by Indian rhythms and similes; qualities which are peculiar to the Christian heritage, expressing such great central truths as distinguish Christianity from the eastern religions, namely, the vicarious suffering of Christ, God's loving Fatherhood, forgiveness for sin, the Resurrection, victorious faith and the work of the Holy Spirit: the mission of the Church. Indian rhythms and similes do not express these concepts. "A mighty fortress is our God"—can you imagine those words set to any Indian music or that concept put into an Indian simile? And yet American and British Christians would experience a sense of

loss if we could not sing it for fear of insulting our nationality! But there are other thought-forms that are better expressed in Indian concepts and rhythms than in English. For example, the hymn, already quoted, badly translated as it is.

The Christian Church in India will ultimately settle itself into its national setting as missionary control and influence recede. There was a time when I believed that missionaries should become members of the Indian churches and take a normal part in the church work but since I have joined the Indian Community I have come to feel that many churches are not on their own feet sufficiently to make this either helpful or advisable. There may be more stages in church development than we had thought. Perhaps there is a stage where missionaries should withdraw even from membership on governing bodies to avoid embarrassment to Indian church membership. Indian members must learn to govern their churches as they wish. When churches are composed of mostly second- and third-generation Christians who are rising in the social scale they are ready to carry on their own affairs, even though their way may not satisfy the western standards of highly trained and privileged missionaries. In one church where the preaching did not satisfy the intellectual and spiritual needs of one of the mis-

sionaries, he read a book throughout the service. Finally he withdrew entirely to the great relief of his Indian brethren to whom that book was a constant insult.

An account of the *Saptaha* was listened to by one missionary with sad shaking of the head which was equally insulting. "If the reading of the Bible had been followed by Bible study," he said, "it might have been worth while, but what good is it merely to read the Bible without understanding it." Such criticisms of the efforts of the church give no encouragement to go on to something better. They are sources of great irritation to the Indian churches.

Indian employees of the mission naturally find it difficult to express opinions contrary to those of their employers. A few days ago this comment was made by an Indian clergyman: "The Bishop is calling a meeting of his clergy next week but it will be the same old experience we always have. He sets before us high ideals of service and we sit quiet and unresponsive. How can we discuss these things with him? If we tell him that our people cannot live up to the ideals he expects, he will say that we are not faithful and will soon lose his faith in us; then what about our jobs?" This fear for the safety of their daily food is one of the greatest hindrances in the way of Indianization of the church.

### A TESTIMONY FROM FOREIGN WAR VETERANS

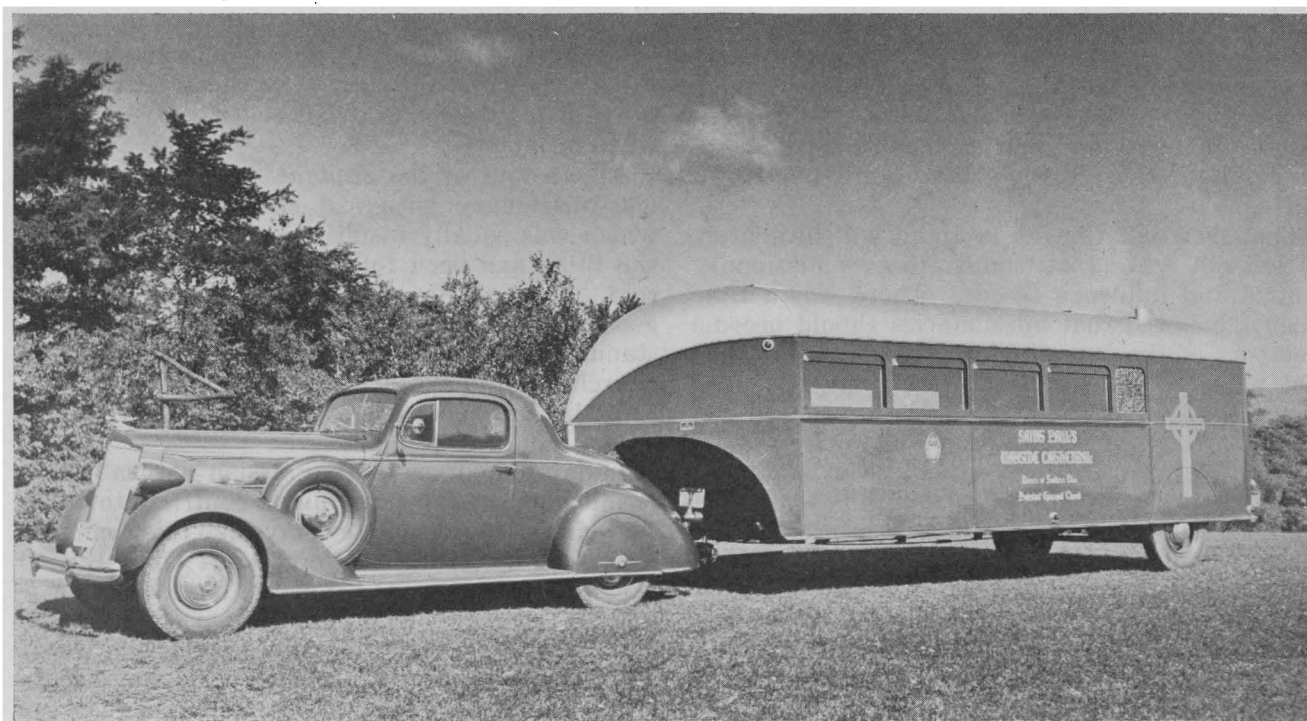
The following is a letter recently sent by the Walter G. Allen Post No. 743, Veterans of Foreign Wars of the United States, to the Rev. R. Park Johnson, of Yeadon, Pennsylvania, on the occasion of the pastor's departure to take up missionary work in Teheran, Iran. These Veterans, who are often considered militaristic, nationalistic, and irreligious, show appreciation of things truly Christian. The letter reads, in part:

"As you sail forth to your new field of Christian work, in Teheran, we wish to herein convey to you the earnest wish of every member of this Post that you and your family may have a pleasant and safe journey. We admire your courage in carrying the message of Christ to distant fields and know your efforts will be productive of good, also, that it is a most important mission. The sooner the whole world embraces, truly, the vital principles and intents of the doctrines of Christ the sooner will peace come. No one yearns for peace more than the Veteran who has been through the heat of modern battle. And, it is our genuine belief that peace treaties, conferences, and diplomatic delegates thereto, are not the answer or the media to realize it—but rather by the every-day living of the teachings of Christ. It is claimed that, irregardless of races, the blood of all is inherently the same, but there is some virus in the blood stream which causes hatreds and strife; this can only be eliminated by the renovation of the individual. When man treats man like his own brother and follows the Golden Rule of Christ and adopts the attitude of the Maker, in the parable of the Vineyard, respecting the labor of man's hands, will a better understanding come in the world.

"It is needed sorely in every nation, and the good old U.S.A. is not excluded. So you see we place more importance in your mission that we do in some Peace Conference delegates and hence speak for you health, power and fruitful effort in the service of Christ. . . .

"Sincerely yours,

"J. R. MORGAN, *Commander.*"



ST. PAUL'S WAYSIDE CATHEDRAL ON WHEELS

## A Cathedral On Wheels in Ohio

By NORMAN R. STURGIS, A.I.A., R.A.

THE Episcopal Church of Southern Ohio is fairly typical of most dioceses in the Middle West in that the population is very largely suburban, widely scattered in small towns and villages, and the parishes are comparatively small and poor. In Southern Ohio, the Diocese is led by a Bishop with youthful enthusiasm and with qualities of leadership and vision.

The Cathedral in Cincinnati, built shortly after the Civil War, was not only poor in design, but was becoming expensive to maintain on account of its age. That part of Cincinnati which it served has changed considerably during the past twenty-five years, with the result that the number of communicants has been steadily declining as the outlying suburban parishes increased. In other words, the Cathedral, in the Bishop's opinion, had outlived its usefulness.

The natural solution to this problem might have been the abandonment of the present Cathedral and the building of a new one in a better location. This would have meant the raising of a large building fund, and even if this had been possible, the Bishop would not have known how much he

should spend or where the Cathedral should be placed. It would be very difficult to select a site which 50 years from now would be sure to be still the proper one for the Cathedral.

The Bishop conceived the idea of a movable Cathedral which would make itself felt by visiting the outlying parishes and make them feel that they were part of a great organization vitally interested in their welfare. The Diocesan Convention in Columbus in April, 1937, most enthusiastically received this proposal in spite of the unique implications. The Aerocar Company was commissioned to build the trailer along standard lines structurally similar to the fuselage of an airplane. It is towed by a coupe, into the rear deck of which the nose of the trailer is fastened so that all road shocks are cushioned on air. The exterior is sheet steel with a backing of Masonite.

The interior fittings were installed by the oldest woodwork manufacturing company in the United States. The walls are covered with walnut veneer. The trailer will seat about 25 people, some accommodated on the seat which runs across the trailer at the front end, and others on

pews which fold, when not in use, into recesses under the automobile windows.

The sanctuary is at the rear end. The rest of the space on both sides is taken up by storage cupboards, bookcases, and a hot air heater. The altar is movable and for outdoor services can be reversed in order to face outward through the double rear doors. The carved front panel of the altar is removable in order to provide storage space for a Hammond organ console, which can be wheeled out into the body of the coach. A portable standard microphone is carried.

Provisions are made in the forward end for the storage of a moving picture projector, and for this and the organ 110 volt outlets are available which can be connected to any available current source through an extension cable. The circuit also feeds indirect tubular lamps installed in the cove of the cornice. The coach can be lighted by six-volt ceiling fixtures fed by an auxiliary battery carried in the deck of the tow car.

Ordinarily the Cathedral is accompanied by a clergyman in general charge and two or three assistants representing missions, religious education, social service, and evangelism. Exhibits of the activities of all diocesan departments will be carried in the storage space provided.

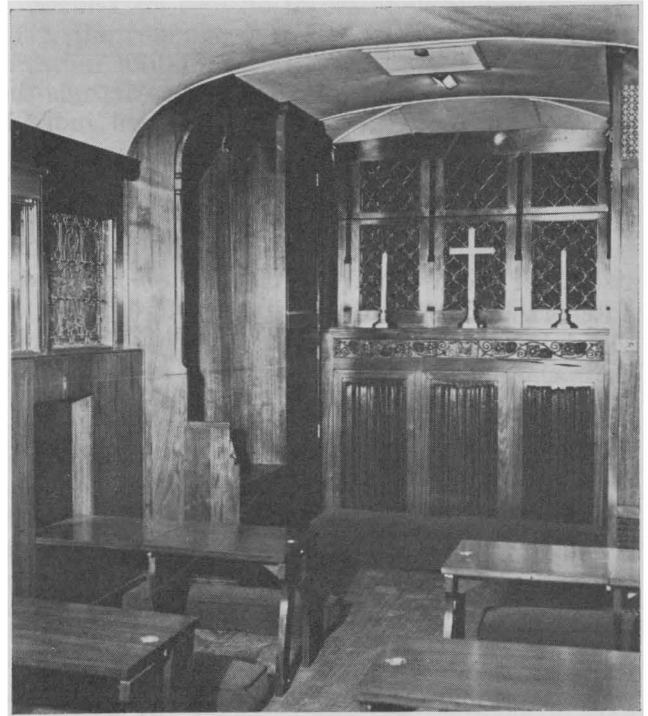
All the windows are plain glass with the exception of two small fixed openings closest to the altar which are filled with stained glass panels. One of these depicts St. Paul as a teacher, and the other St. Paul as a preacher.

Every effort has been made to make the Cathedral primarily an efficient and dignified expression of what Bishop Hobson feels is a new trend in the Episcopal Church. It is not so much a church on wheels as it is a mobile headquarters designed for modern needs.

"St. Paul's Wayside Cathedral" completed its first missionary tour in Southern Ohio and indications are that this new Christian adventure will be decidedly successful. With the Wayside Cathedral went a team of missionary speakers to four regions of Southern Ohio as a follow-up to the recent General Convention.

"This Wayside Cathedral is a symbol of the missionary spirit of this Diocese," Bishop Hobson explained.

"Just as this Wayside Cathedral is dedicated to a program of seeking those living without Christ, and bringing them into His fold, so the Diocese is ready, through prayers and pledges, to aid the missionary program of the Church throughout the world."



INTERIOR OF THE WAYSIDE CATHEDRAL

One of the Cathedral projects, sound movies, received special praise at the various meetings. This use of sound movies in the missionary program marks a forward movement in the Church's plan to strengthen missionary and religious education through visual education.

Outdoor services preceded the regional meetings, and demonstrated there was a great opportunity of reaching persons in this way that otherwise would not have been touched by the Church.

"God's love puts a new face on this weary old world, in which we dwell as pagans and enemies too long. . . . Love will accomplish, by imperceptible methods — being its own fulcrum, lever and power — that which force could never achieve. Have you not seen in the woods, on a late autumn morning, a plant without any solidity — one that seemed nothing but a soft jelly — by its constant and gentle pushing manage to break its way up through the frosty ground, and actually to lift hard crust on its head? This is the symbol of the power of loving kindness. Once or twice in history love has been tried in illustrious instances, with signal success. Our great overgrown dead Christendom still keeps alive at least the name of a love of mankind. If men will become true lovers of God and of their fellow men, then every calamity will be dissolved in the universal sunshine of God's love."

# Realistic Missions in a Realistic World

By REV. HOWELL D. DAVIES, Chicago, Illinois  
*Regional Secretary, Missions Council of the Congregational  
and Christian Churches*

## Secularism

THE life that now is, existence on earth, is the all-absorbing interest of most men individually and nationally. The market is dull for the chief commodities of missions—God and personality values.

A ruthless realism is upon us—even in missions itself, for some would cut off all support to any enterprise that cannot attain self-support on schedule time. (1) Science is “pope.” Facts, their classification, physical forces and their application are paramount—all for a program of physical enrichment, good enough in itself. Air-conditioning has it all over soul conditioning. (2) Biological necessity, with survival of the fittest, is the cry. The first article in the new Congregational creed is larger Congregational families. Horace Bushnell’s thesis of the outpopulating power of the Christian stock is taken from the attic, dusted off and put on the mantel for consideration. Thus are super-men and supernations developed. Put your money on blooded stock in the struggle against all scrub stock. (3) It is felt futile to interfere with the working of natural forces. Let them have their way. What must be will be. At bottom more people are fatalists than we imagine. The world turns on its physical axis, its instinct axis, its psychological axis, and its social axis, and what can we do about it? (4) Marxian dialectical materialism is widespread—even outside of Russia, though otherwise labeled. History is the story of the interplay of material forces—nothing else. (5) There is precious little apocalypticism or otherworldliness today. Heaven as a compensation, an escape or a model is little known. “Henceforth there is laid up for me a crown of righteousness” and “Father into thy hands I commend my spirit” are but the pallid straw-grasping optimism of beaten souls. (6) The material world itself has become spiritual. Atoms are miniature solar systems or whirligigs of electrons around protons. Electricity has become the father of our spirits. So, what shall we do to be saved? Plainly, become electrically minded. A Christian Chinese professor wrote Robert E. Speer: “Christianity must ignore the incapacitated ethnic religions and think

of its frontier work in terms of what it will have to do with these same new forces: Scientific agnosticism, materialistic determinism, political Fascism, and moral iconoclasm.”

The effect on missions is deadly. If this material life is all, then only fools will do anything but labor for mammon! All programs not in line with a selfish struggle for existence will seem both futile and wrong as not in harmony with so-called “nature.” To help the weak, to serve the underprivileged, to enlighten the ignorant, to raise the status of those whom nature has placed low, to spread love and tender consideration and to recognize personality constitute an unlawful insurrection against the Brahmin order of material privilege and rebellion against the God of things as they are.

How do missions meet this challenge of secularism? The basis of Christian missionary work is wholly different—personality and God—not matter. Property rights are secondary to personal welfare and our relation to God. Persons are important everywhere and must be recognized and developed. Human individuals are creation’s goal and crown. The world can only be more and more a madhouse as this is progressively forgotten. Therefore, children have the right to be well-born to physical, mental and spiritual development the world over, not less in India than in America. Women have equal personal rights with men. Men of humble estate are entitled to respect and not to be exploited for the enrichment of the more powerful; none are to be regimented as sub-personal units for the glorification and so-called success of any State, political system or social scheme. Christ’s mission was to turn the world upside down so that it may be right-side up. Every crown and throne must perish until personality as such “wears the purple.” Missions is the symbol of the assurance that the world will finally be adjudged sane.

The goal of missionary work is to create Christ-like manhood and character, the ethical and spiritual completion of the unfinished personality. Characters, self-controlled, right-motived and well-willed are the chief ends rather than their economic or social rights. Being, not having, with Jesus Christ as exemplar, is the goal.

This work is based on love as the ultimate arbiter and dynamic, not biological warfare. We see scant hope in the loveless socialism of Russia as it makes for class war. The best hope is an order where the Christ-like impulse is to share rather than grabbing one's share, individually, or groupwise. When a delegate at the Conference at Lake Geneva defended the American Legion and said, "We live in a world of reality," the speaker replied: "The basic reality of the world is not fear and hate but love." Christian love is a power. Love is wise. Love can help the weak without weakening society. It can direct strength from destructive to constructive ways.

Secularism is selfish and deteriorating. F. W. Robertson, of Brighton, in his Advent sermon on the Roman as the secular type, says:

And whatsoever is only of this earth is destined to decay. The soul of the Roman, bent on this world's affairs, became secularized, then animalized, and so at last, when there was little left to do, pleasure became his aim, as it had been the Grecian's. Then came ruin swiftly.

If the things of this world are our only possession, we will naturally pursue them avidly, hold them tenaciously and release them reluctantly—so reluctantly that war may issue. It is increasingly dangerous to be worldly as the unappropriated part of the world becomes smaller. If having is all, then the "have-nots" will ever scheme to be among the "haves" and the "haves" will ever scheme to hold. We blame much the acquisitive instinct, but it will be strengthened rather than otherwise by a continuing secularistic philosophy. The central idea of missions is sharing what God has given, rather than shearing, and giving rather than getting. This is based on the idea that there are spiritual values greater than the secular. It is more important to be just than to get one's just share, to be sainted than to be sated, to be inspired than to be amused, to be great rather than to be comfortable, to be bound to a cause rather than to be free from all obligation, "to be a miserable man than a happy pig," to feel restive over the precariousness of other lives than to feel rested in the midst of one's own security, to have an outgoing heart rather than an ingrowing provincialism, to work for the future good of all rather than to grasp all possible present good for oneself alone.

Secularism studies a great textbook, "Material Nature," but neglects the higher post-graduate study of human nature in its deeper aspects, and especially its deepest aspects as found in Jesus Christ. Missions inquires of the mind—not of the cave man, the Demas-man, the Epicurean man or the Cæsar-man, but of the mind of Christ in casting its horoscope of the future man. Christian missions would build more stately mansions ac-

cording to the blueprints of the future, while secularism still follows the plans of the primitive man of the past. Missions believes a better man can be built in India, in Africa, in China and in the uttermost part of the earth.

Secularism prolongs selfishness. Missions promotes the highest and the most needed unselfishness—world neighborliness, fully as important as home neighborliness.

Secularism sees no forces at work but the secular, the common instincts of man, cultured aspiration and imitation, the general increase in knowledge, the occasional shocking into new realizations, the continual working of expediency, action and reaction, thesis, antithesis and synthesis, etc. This is humanism. Missions witnesses to the working of an outside force. It perceives something beyond natural evolution at work. It notes redemptive evolution. Missions does not wait for the untouchables to have a remote chance to drift upward but takes them by the hand and by the Power of Christ gives them a *certain lift* upward here and now. How long would it have taken the Fiji Islanders to rise naturally from cannibalism? In the New Hebrides, John G. Paton, as an agent of redemptive regeneration, led savages upward. "Missions" implies being sent and also a sending Person. This brings in all those empowerings from outside that go with a soul attachment to Jesus Christ in the effort to be like Him. Japanese secularism makes the laboring man a hopeless slave. Kagawa, as a Christian redemptive force, entered upon the scene and organized the labor movement. Likewise good Christian women applied redemptive love to the white slaves of Japan. "Christianity lives and thrives only as long as its apostles and ministers are heroic adventurers," says E. Stanley Jones.

The challenge of secularism is particularly stimulating because it comes from the Christian scientific countries. Let us keep our churches from opportunism and secularism by making them centers of "redemptive love."

### Social Emphasis in Missions

"Rugged individualism" in religion, as in community life, is discounted. This bears on missions. Is the missionary movement to be overshadowed by the general social program? Is sociology to supplant evangelism? Is the world to be saved simply by spreading the cooperative movement? Shall we concentrate on peace, race relations and economic justice and consider the winning of men to Christ and His program an outdated program?

Missionary work has always had a social emphasis. William Carey, who went to India in 1793, fought *suttee* with all his might, and the

proclamation abolishing it was issued in 1829. Alexander Duff founded educational missions. Livingstone was a medical missionary and threw his might against the slave trade. Social work became an early necessity of every pioneer mission, for it was obviously impossible to "save" the ignorant, the diseased, the destitute, by mere evangelism. Dr. Peter Parker opened China to the Gospel at the point of his lancet in 1834. Joseph H. Neesima established the Doshisha University in Japan in 1874—the year after the edicts forbidding Christianity were removed. Alexander Mackay was a great mechanic missionary, engineer, builder, physician and surgeon under King Mtesa in Uganda. Cyrus Hamlin, in Turkey, invented the modern washing-machine, with a revolving beer-barrel, to launder the vermin-infested clothing of British soldiers in Crimea when the washerwomen of Constantinople would not touch them. The three volumes by Dr. Alfred Dennis on "Christian Missions and Social Progress" are an encyclopedic account of how missions have been working on all social fronts since the beginning. This is going on today. Note Wolsted's farmers' cooperatives in India, Higginbottam's silo system for famines, Laubach's literacy campaign, Ray Phillips' social work among the Bantu, and Mt. Silinda Industrial Mission, medical missions, Kagawa's cooperatives, schools everywhere. Modern missionary work promotes community enterprise.

The social emphasis is a part of the Gospel of China. "Bear ye one another's burdens." The book of James is against a selfish, individualistic Gospel. The four Gospels are full of social implications. And there is call for newer applications of them to newly industrialized centers on the mission fields. Slums, exploitation, wages and working conditions, are vital questions. The Gospel should everywhere befriend the oppressed, seek to promote justice and to provide all privileges implied in men's status as children of God. The Jerusalem Council of 1928 urged "the necessity of a comprehensive program for those larger sections of the population in any country who labor for mankind in field or factory and who . . . are without many of the conditions necessary for that abundant life which our God and Father desires for all His children." The National Christian Council of China has for 10 years had an active committee on Christianizing economic relations. The National Christian Council of India, Burma and Ceylon resolved as far back as 1924 to inaugurate "a study of industrial conditions in India with a view to creating a more vigorous public opinion and advancing Christian standards in regard to industrial reform." A leading Japanese missionary says the missionaries are challenged "to come to grips with the existing indus-

trial and economic order, and revolutionize it, humanize it, Christianize it. To the expansion of Missions is now added this intensification. Missionaries, as naturally alert, sense all this. They helped end the Belgian Congo injustices, are working on rural reconstruction, adult education, and welfare work. Emphasis is being laid less on ameliorative work and more on rebuilding the social fabric. But more is needed and quickly. And Dr. D. J. Fleming warns, "when it comes to specific programs of social and economic reconstruction the missionary enterprise in the church can scarcely go further than the church itself." So it is the church at home that decides how much social action can be done on the mission field.

There is also need of developing our home churches socially. A 50% church cannot send a 100% Gospel abroad. A church without a social passion has a lame enterprise that cannot walk. This does not mean that the church must be committed to a particular economic theory, especially if untried, though it should unhesitatingly condemn all that is unbrotherly in social relations and insist on that order which is plainly Christian. There is need of developing a new type of individual Christian. There may be debate as to how much social action the church as an organization should undertake, but there can be none as to the greater socialization of the individual member by enlarging his horizons, reducing his provincialism, getting his mind off himself more and developing his imaginative capacity to put himself in the place of others so that he can better practice the Golden Rule.

### **"We Preach not America but Christ"**

So pressing is the social question that we are told that we had better make America more Christian before trying to convert India and China; that our race prejudice, economic injustice and militarism and imperialism invite the taunt, "Physician, heal thyself" and hamstringing our efforts abroad. On this principle of making the sending country thoroughly Christian first the Gospel would never have left Judea and Galilee where there were all of the evils that afflict America. No land at any time can be fully Christian. Moreover, it is provincial and egotistical to assume that America's example can settle all world affairs. An educated East Indian who objected to lynching was asked if he would become a Christian if it were abolished, and replied, "Never. What you do with the Negroes in America is your own problem. We shall have to solve ours along our own lines. The genius of our country lies in some kind of caste organization. We shall stick to that." War cannot cease in America until it ceases all over the world. We preach not America but Christ to people everywhere. America will not

show itself Christian until it helps other nations. It is simply not true that the Gospel is not making progress in the Orient because of the sins of the West. The church in India made a 32.5% gain in a decade, 20% being from other faiths.

The missions cause is helped by the Christian social emphasis. The more the church at home is concerned to bring about social righteousness in America the more welcome will its representatives be in India and among all nationals working for the betterment of their own country. The more socially minded we are, the more missionary minded we will be, for the missionary program is surcharged with the social emphasis. World friendship will be furthered by every form of national brotherhood. The fact is that in social emphasis the church at home has yet to catch up with the missionary cause. And, too, the social action enthusiasts can find plenty of outlets and channels for their energies through any established missionary society. On the other side, the social emphasis can enrich the program of the missionary society and thereby interest more local church people in it. Social justice is one of the first outcomes of the missionary message.

But with all the social emphasis we do not forget that the fundamental objective of missions is to extend faith and devotion to Christ and the fellowship among Christians in all the world.

### Criticism of Missions

This is nothing new. It is naive to suppose that all went swimmingly until the "Laymen's Inquiry" was launched. The East India Company refused passage to missionaries and stigmatized missions as the most fantastic and lunatic idea that ever entered the human mind. Ridicule was common. Typical was the attitude of the early Massachusetts senator who said: "Here you propose to export religion, whereas there is none to spare at home." A list of objections a century back is almost identical with what is heard today, intimating that we have so many needs at home, that we should not interfere with the religions of others, and that their own religion is best suited to them; that missions are paternalistic and pauperizing; that foreign peoples should help themselves; that we shouldn't meddle and disturb those already contented; that they do not want us anyway; that missionaries cause trouble; that they destroy native culture; that they are all agents of American imperialism.

We can classify criticisms. 1. There are *those hostile to Christianity itself*. People who see no value in the Gospel will see no value in missions. Such a play as "Rain" and such articles as those in the *American Mercury* ridiculing missions in the South Seas are only caricatures like that of Jack London who pictures a missionary in a

Prince Albert and stove-pipe hat preaching the creation of the world in six literal days to near-nudist natives who are skeptical because *they* could not make even a canoe in less than two weeks. Over against all such we can put the judgment of first-hand able observers.

Robert Louis Stevenson said, "I suppose I am in the position of many persons. I had conceived a great prejudice against missions in the South Seas. I had no sooner come there than that prejudice was reduced, and then at last annihilated." He regarded James Chalmers of New Guinea as "a man that took one fairly by storm for the most attractive, simple, brave and interesting man in the whole Pacific"!

When Darwin saw the work among the Indians of Tierra del Fuego, he said, "I certainly should have predicted that not all the missionaries in the world could have done what has been done."

Ex-President Taft could not praise too highly the missionary work he observed in the Philippines when he was governor.

E. Alexander Powell (author and traveler) said: "I have observed the results of their labors in every great field of evangelistic endeavor and it angers me to hear missionaries and their work condemned."

The Governor of Bengal reported: "In my judgment the Christian missions have done more lasting good to the people of India than all other agencies combined."

Chas. A. Selden says: "After 30,000 miles of travel and something like 300 interviews, my prejudices gave way to great respect for the missionaries and their work."

Wm. Boyd, Advertising Manager of the Curtis Publishing Co., wrote: "I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise."

2. *There are criticisms of ardent nationalists*, like Gandhi who object to proselyting. Should courtesy keep us from offering the Gospel, therefore, in India? No, for it can be offered without objectionable proselyting. Moreover, the Gospel is not one culture displacing another and it belongs no more to America, England, or France than to India itself. The Gospel has no less right of way than science, commerce or education. It will help India's true nationalism in the higher sense. It is doubtful if many, if any, Hindus regard their religion as for others.

(3) *Those ignorant of the whole idea*. All objections based on misconceptions are invalid. On any such theory all life would stop, for there is nothing against which objections based on ignorance are not directed. Both Democrats and Republicans will tell you this. Prejudice being the thing that begins where your information leaves

off, no enterprise should halt for just that. Presumably it is those who take the Gospel and those who receive it who are most competent to judge of it. None apparently are dissatisfied with the article sold them and want to return it. Rather they recommend it to their friends as something superior to what they have had before. The Japanese list six points of superiority of Christianity to Buddhism. God, as personal. God seeking men. The sense of personality. Practical, convenient Scriptures. A superlative ethical sense. Social justice and service.

(4) There are the criticisms of those who judge everything by a *single unfortunate detail*, such as an ignorant or tactless missionary, an unwise local policy, a bungled program, a wasted dollar. Judged by this standard, "Who or what, O Lord, shall stand anywhere"? One poor farmer is not sufficient to condemn agriculture, a poor preacher the ministry, a fake mining scheme the whole mining enterprise, a poor student flunk all education, nor a quack doctor the whole medical profession.

(5) The *laissez-faire objections of those who want things left alone*—all forces and factors, to work out themselves. But *laissez-faire* never built a school, founded a hospital, or developed a lighting plant and water system at a conference camp. The consistent *laissez-faire* critic will recognize Christianity as a force with the same rights as any other force.

(6) The cross-fire based on *the idea that we have only a social Gospel to offer* and that nearly every effort is of a political scheming sort, gate-crashing and imperialistic, the work of reactionary, self-centered or even villainous denominational Boards. The answer is that the motive and movement of missions are love and friendship, however inadequate be the channels through which it flows. The earthen vessel is only too apparent but in it is the treasure of divine redemption.

(7) The criticisms of *uninformed and selfish church people*. Education, persistent and kindly, can help the former and more Christian grace the latter. The trouble is to connect information and love with these parties. All that can be said for the Gospel itself can be said for missions, and shall it not be said? There is a sufficient answer to every criticism honestly and sincerely proffered. But better than all answering of objections is an infusion of Christlike love. Our great need is to make more church members into Christians.

(8) The criticisms of *sincere friends of the cause*. "Faithful are the wounds of a friend." All constructive criticism can do only good. The cause most to be pitied is the one that has lost the capacity to criticize itself. The church of the 16th century was saved by the self-criticism of Protestantism. And this goes for missions too. The

verdict was: "The mission must go on and there is enough in its program to bankrupt Christendom if we try to do all that is calling to be done."

In brief, most negative criticisms of missions are, at bottom, rationalizations of prejudice, ignorance or selfishness. Mission work welcomes investigation, knowing this means vindication and interest. Worse than to be criticized is to be ignored, and most of all to be ignored by church people. But it may be safely said that missions cannot and will not be ignored by those who know the God who is the God of all the earth and not the God of a tribe, whether it be a family tribe, a community tribe or a national tribe.

### Pessimism and Optimism

There is doubtless some on the mission field itself, where difficulties are obstinate and results are slow. But this is nothing new. Morison, waiting 7 years for the first convert, said, "O rock, when wilt thou break?" Livingstone was appalled at the prospect of trying to heal the open sore of the world. Henry Martyn said that if a high caste Hindu were ever converted, it would be as great a miracle as if one were to rise from the dead. Yet the rock did break, the sore is being healed, and the dead do rise. But the pessimism on the field is small.

There is too often pessimism at home (1) among church leaders who see receipts fall over 50% and, worse, who see anti- or non-missionary pastors; (2) among pastors who face hostile, provincial church officers and callous unimaginative members; (3) among lay leaders of heart and vision who vainly attempt education, organization and appeal; (4) among men, especially, who are crushed by the belligerent, caustic, cynical opposition of their fellows.

Pessimism is not so bad if it sends us to God, and if, Moses-like, it feels the support of the Aaron of truth on the one side and of the Hur of love on the other. There is an eternal difference between the discouragement of those who yearn and toil for the Kingdom and that of the quitters who have given it all up. If we must abide in the shadow, it is better to abide in the shadow of the cross of crucified love than in that of the palace of a selfish, materialistic, disillusioned, cynical Cæsar.

Missionary work finds much to encourage:

(1) The Gospel is spreading over all the world, so that nearly one-third of the people of the world are at least nominally Christian with every prospect of continuance. On the foreign field it has had a period of remarkable expansion in this century. Between 1907 and 1925 the number of missionaries increased from 12,000 to 20,000, the number of communicants from 1,800,000 to 3,000,000, and the total Christian community from

4,000,000 to 8,000,000. There are doubtless cycles in missions and we now see a slowing up. This may be good by diverting us from superficial statistical missions and compelling us to go deeper before we go further and getting the church in other lands to strike its roots deeper both in the spiritual life of its individual members and in its transforming power in its local community. Prof. Schermerhorn, of Evanston, says, "Christianity's growth is characterized by periodicity, with expansion and arrest. Now is a time for a moratorium on statistics and attention to inner life rather than outward expansion."

(2) The work is holding up well despite the depression, benevolences falling little more (54% to 40%) than current expense. Total giving to Foreign Missions in North America fell only from \$28,523,939 in 1929 to \$27,164,572 in 1931. In

one denomination more is contributed by native Christians abroad than by all living donors at home. The China Inland Mission called for 200 new missionaries and got them and the money to send them.

(3) A great ally is the spread of the cooperative idea. Truly some of it is on the low plane of cooperating for cost reductions, but much of it is for helping the needy.

(4) Jesus of Nazareth is today gripping the heart of youth and of new groups everywhere. His Gospel is seen as the practical need of the world. He is the great Social Engineer who can reverse the stream of life from selfishness to sharing and service.

(5) This is God's program; Christ Jesus has promised to be with us in the enterprise and He cannot and will not fail.

## Is Islam Awakening?

By the REV. SAMUEL M. ZWEMER, D.D.,  
Princeton, New Jersey  
*Editor of "The Moslem World"*

THERE is "in the Arabic-speaking Near East a strong religious, ethical, and social revival of Islam," says Dr. Kampfmeyer, "and this revived Islam is taken to be the basis of a renewed national life." His conclusion is that "the conversion of an Islamic community to the Christian faith is now impossible." The conclusions of Dr. Kampfmeyer have been challenged, however, by Dr. Arthur Jeffrey, a leading Christian Orientalist in Cairo who states that "his picture is entirely out of perspective and omits all the important factors." Last year's report of the Board of Foreign Missions of the Presbyterian Church says: "There is now abundant evidence that the religion of Islam is slowly disintegrating." . . .

The collapse of the caliphate and the failure of all attempts to revive it would lead to the conclusion that Pan-Islamism is dead. The policy of the new government in Turkey and the complete secularization of the republic points in the same direction. The Turkish press utters severe judgment on Islam and its Prophet, while one by one the old sanctions and customs of religion are publicly discarded. A few years ago a British official of high standing actually wrote to me: "Islam as we once knew it is dead in Turkey, it is dying in Persia, it has ceased to carry real weight in Egypt, it may survive some generations in Arabia, but the basic

truths of Christianity will in the long run even there prevail." Such judgment may be prophetic but it is undoubtedly premature.

Islam faces a crisis in the lands where once it was dominant. Its efforts in India and Africa "remind one of those sparse green twigs sometimes still appearing at the extreme ends of half-dried-up boughs in trees whose core has for long been decaying from old age."

In Turkey Islam suffers by being violated in its own bosom; in Russia from Soviet persecution; and in Persia from a revolt against the Arabic language and tradition. Mustapha Kemal raised great expectations, but Ataturk turned out a bitter disappointment for all Moslems. The disenchantment was cruel but complete. The high hopes fixed on Ibn Saud to revive the caliphate were blasted. The Moslem World Conference proved a failure and none of the resolutions was carried out. Professor C. C. Berg speaks of "destructive forces that are at work against Islam all over the world."

The geographical expansion of Islam in Africa has been exaggerated and the latest statistical survey shows a smaller proportion of Moslems to nearly every area in North-central Africa. Dr. Deaville Walker wrote recently:

"Within a comparatively short time, we pictured great pagan populations being rapidly Islamized. I am convinced that the position is wholly different today. Careful personal investigation in Sierra Leone and Mendeland, the Gold Coast and Ashanti, Nigeria, and in the French colonies and protectorates of Dahomey, Togo, and the Ivory Coast, have made it very clear to me that the advance of Islam is being definitely checked, and that today we are winning far more Africans to the faith of Christ than the Moslems are winning for their Prophet. Startling as this may sound, I believe it to be absolutely true."

What elements in Islam are today resurgent? Does Mohammedan law or jurisprudence any longer prevail under the new nationalism and the new state? Or has the purely Islamic-governed state disappeared even in Arabia and Afghanistan?

Has the social structure of Islam withstood the feminist movement and female education anywhere? Can we seriously speak of "resurgent forces" as regards polygamy, slavery, concubinage, and the seclusion of womanhood? Was the suppression of the age-old Moharram celebrations in Persia a sign of vitality in Islam? Is the religion of Islam showing a new vitality when three of its "five pillars" are crumbling? The daily prayers are no longer observed as they were ten years ago. The number of pilgrims to Mecca, in spite of new facilities by motor-bus and steamships, has dwindled from 250,000 to 80,000. Mecca is losing its importance and the annual fast

of Ramadhan is being less and less faithfully kept. Are the uniting forces that remain, the Arabic language and culture, the sense of brotherhood, the press and Al Azhar of Egypt—are these forces strong enough to counteract the disintegrating factors? Will the progressive secularization of Moslem life rob all life from the religion of Islam? Will the waning of the Dervish orders and their suppression, as in Turkey, continue?

A careful study of all these questions leads to the belief that, as a cultural and even as a political force, there is yet a future for Islam, but as a religious force the future does not look promising. Islam has been severely wounded in the house of its friends. The younger Egyptian modernists, instead of building carefully on the foundations of reform laid by Jamal-al Din-al Afghani and the great Mohammed 'Abdu, have ruthlessly undermined what remained intact. Mansur Fahmi, in his doctor's thesis, proved that Islam was progressively responsible for the degradation of womanhood. Dr. Taha Housain raised a storm of hostility by a book proving that much of early Islamic literature was a forgery fabricated to prop up the Koran and tradition. The story of Abraham and Ishmael building the Kaaba is all fiction.

When the best thinkers in Islam accept an honest historical research of all her spiritual property it will mean a revelation of bankruptcy. "When the foundations are destroyed, what can the righteous do? Only the real gold, the theistic spiritual values of Islam, will be able to withstand the heat of this inevitable furnace.

## The Movement for World Christianity

By PROF. JULIUS RICHTER, D.D., Berlin, Germany

THE "Foreign Missions Inquiry" of 1932 in two directions has aroused a far-reaching interest. On one side there has been a definite division of opinions with regard to the doctrinal points developed in the first four chapters of "Re-Thinking Missions." They have been regarded as a manifesto of liberal Christianity or of a new modern type of foreign missions. The well established conservative Christian leaders have in decisive terms declined to follow this new move. This clarion call of the conservative group was a challenge to the liberals to develop their views. This has gone on actively for the last four years. It may be of some interest to my American

friends if I, as an outsider who for fifty years has eagerly watched the missionary movement in Europe and America, present my objective estimate of the situation.

After a nation-wide propaganda for their manifesto, "Re-Thinking Missions," our modernist friends, in May, 1935, started a "Modern Missions Movement." As this first start was not too successful, perhaps in connection with some awkward criticisms on both sides, they changed their leading committee and now call themselves "The Movement for World Christianity." They publish a quarterly, "World Christianity," in the form of a digest. Two other periodicals, the *Christian*

*Century* and *Christendom*, are opening their files to statements of their views. The foreign secretary of the Congregational Foreign Boards, Hugh Vernon White, has also written "A Theology for Christian Missions" to lay a broad theological foundation for such modern concepts. For their Executive Committee they have a panel of leaders like Dr. Douglas Horton, Dr. E. C. Lobenstine, Bishop William Scarlett, Dean Luther Weigle and Miss Ruth Woodsmall. The various theological views of this group renders an objective survey of the situation difficult. No very clear line of demarcation in the theological camp is now visible. Yet there is a strong group of theological liberals whose views are expressed in Prof. Archibald Baker's "Christian Missions and a New World Culture," Dr. Hugh Vernon White's "A Theology of Christian Missions," and Prof. William E. Hocking's "Evangelism."

Professor Baker's view of the "world in two flats"—a transcendent superworld above our sense-world—is out of question. There is here no room for the self-revelation of Almighty God. He believes in a continuous process of creative evolution. We as Christians are convinced that we have in Jesus Christ the highest form of religion, and claim the right to share this with other nations. Prof. Baker claims that the old form of missions is passed and that now we must exchange contributions with other religions.

Dr. White states that modern missions began a theological point of view which has now been radically transformed. He raises the question: Is there truth in the realm of religion? And says that the answer can no longer be made in terms of an alleged divine revelation, or of the authoritative word of a Church. It must be found in the nature of religion itself and in the interpretation of religious experience. He believes that the question is not, therefore, whether truth is to be found only in Christianity, but whether Christianity has some fundamental truth which will be found adequate and which is not in any other religion. He conceives this truth to be that the life of active trust in God and love for all men is eternally right and represents the purpose of God for mankind. That truth Jesus lived and is and this life pattern Christian missionaries are seeking to implant in men.

Prof. Hocking stresses the view that our modern evangelism must be modern and embody the abiding essence of Christianity contained in the four words: repent, believe, love, enter. *Repent* that is—bow decisively and whole-heartedly to God instead of worshipping a false God, placing some creature (such as science) in the place of the Creator. *Believe and love*, these two demands go together; they are the requirements placed on

cognition and on feeling; they are the positive attachments which the soul must win toward what is supersensible and real; they are its hold on God. And *enter*, this conscious demand—which specifies an active historical church as an organ of individual religion—marks a difference between Christianity and any other of the great religions.

We do not enter into a theological discussion of the merits or demerits of these and similar points of view. We only state that though Dr. White and Prof. Hocking acknowledge at least the supersensible God and Jesus Christ as His interpreter, they leave out many points which we of the conservative group would regard as indispensable and fundamental—the self-revelation of Almighty God in the continuous scheme of redemption; Jesus Christ as God's only begotten Son and not only our teacher and companion but our Lord; the atonement through His death on the cross; His bodily resurrection and our hope of a similar resurrection; the objective reality of the Spirit of God and His work within the Church; the two sacraments as pledges of divine grace; the glorious consummation of the Kingdom of God in the *parusia* of the Lord. It is of no use to enter into a discussion about them; we do not share them by theological or philosophical principle. Yet it is very important, perhaps decisive, to keep in mind that not all members of the "Movement for World Christianity" share such radical theological views.

We have had in Holland as well as in Germany a similar wave of liberal missionary movements, in the Netherlands in the midst of last century, in Germany fifty years ago. For both cases the overwhelming mass of missionary people have declined the neology and those societies and boards which stood fast for the Biblical Gospel came out victorious from the contest. We are deeply convinced that at the end the same result will be apparent in America, too. But in a curious way at present in the U. S., the question of modernism in missions is closely connected with a thorough-going change in the missionary background at home and abroad. There are four important factors which more or less deeply influence the missionary activities of the churches. The first is the deplorable dwindling of the income of the foreign mission boards. The American Missionary Conference is publishing regularly in its year-book a financial survey. From living donors these boards in 1930—that is in the first year of the disastrous depression—received \$33,131,245; in 1935 this income had dwindled to \$18,543,329. This shrinking is even more evident if we look at some of the greatest foreign boards:

From living donors the Methodist Episcopal Foreign Board and the closely connected Women's

Board received \$4,945,987 in 1930 and \$2,483,771 in 1935. The Presbyterian Church, North, received \$3,339,918 and \$2,030,967 in those same years. So it is more or less with all foreign mission boards, a loss of from 30 to 45 per cent of the income they could command eight years ago. The Presbyterian Board, North, in 1929, had an income of \$7,527,079, and in 1935 hardly more than two million dollars. It is evident that that necessitates a thorough-going reduction of the expense, and the inability to send out necessary recruits, crippling of the budgets of one mission after another, perhaps giving up whole fields. Of course it needs the most careful deliberations in every missionary committee how best to adjust to this changed condition, and to prevent the life nerves of the missionary enterprise from being damaged or ruined.

The second fact is the radically changing environment of the missionary movement. In the nineteenth century foreign missions were advancing on the crest wave of a rising tide. There was a general culture hunger in the non-Christian countries. They were eager to assimilate as thoroughly and as fast as possible the achievements of Europe and America. The missionaries were regarded as the most appropriate and the most welcome teachers of the new era. Christianity was rightly or wrongly regarded as the richest exponent of that highly developed modern civilization. This situation, as everybody knows, is radically changed. In the old "Christian" countries, secularism is raising its ugly head. In Russia, atheism is the watchword of the day. In Germany, one non-Christian school or philosophy is emerging after another. In France, government and masses were estranged from the Church long ago. Science in almost all branches simply is glorying in its complete independence from Christian influence. The non-Christian world knows this situation. Opposition against real or apparent imperialism of European or American powers, intensified race feeling of nations which more or less feel injured or exploited by Europe or America, a revival of the traditional non-Christian religions, a definite reassertion of national pride and superiority feeling, all combine to force the missionary movement into the background, to slow down its advance, to hinder the free activity of one agency after the other. Of course, that means a very careful deliberation again as to what ways and means are at disposal—if methods effective or at least useful a generation ago are advisable under these changed conditions or if new methods have been discovered, perhaps by the rapidly advancing electrical technique, such as radio and navy.

A third fact is the growing independence of

the younger churches. They want and in many cases need full autonomy. And the old churches are quite willing to give them all they want. Yet after all the membership of these younger churches is representing only from five to one per cent or even only one per mille of the non-Christian population. The baptized constituency of the Protestant Churches may be between four and six hundred million souls against one billion four hundred million non-Christians, so that there is the danger of their reabsorption, and their missionary vigor, in spite of such wonderful achievements as the Kingdom of God Campaign in Japan and the Five-Year Movement in China, is lacking or intermittent.

How, then, shall the Protestant missionary movement go on? What ways and methods of cooperation between the older and the younger churches should and can be developed?

There is no question that the younger generation in almost all countries is not in agreement and sympathy with the traditional lines of Church work either at home or abroad. In Germany and in some other countries a glowing nationalism has got hold of them and is sweeping the millions in its flowing ardor. In Russia communism has been able to generate a similar enthusiasm for social justice. In America, men like the President of Princeton University, who are able to feel the pulse of the younger generation, tell me that there is a good deal of real and sound enthusiasm, but it is not in line with traditional churchism and with the slogans of the missionary movement a generation ago. Dr. Charles Fahs writes: "To be sure, certain of those of the post war, and now specially of the depression, generations do not really know or seemingly greatly care what is happening of vital significance in missions or anywhere else. . . . Economic cooperation? Yes. Interracial justice? Yes. International forthrightness and fellowship? Yes. World peace? Yes. Foreign missions? No sure note in the replies now." This changing outlook of the younger generation, of course, is of the utmost significance and importance. It must be carefully studied and pondered over. New ways of approach must be discovered. On a higher place of theological and philosophical thinking these currents of mind must be integrated into a real and living Christian consciousness, as Christianity for two thousand years has been able to assimilate and integrate the highest aspirations of different nations.

Of course, these four facts are not overlooked by the foreign mission boards; there has been for years much heart-searching and praying over them. Yet after all, if a new group with a good knowledge of the facts, a vivid interest in the missionary movement, and a burning zeal for the

Kingdom of God is taking them up we shall only be grateful for any and every contribution they may be able to supply, only that not theological modernism may confuse the issue. We are fairly sure that a missionary theology, like that of Dr. White, is not furthering the cause. Yet we shall always respectfully listen to what whole-hearted

men, out of their penetrating thinking and their deep insight, have to say. It is the common cause of all Christians in whatever camp, and it is the clarion call: "Onward, Christian soldiers." We must remember our Lord's commission: "Ye shall be witnesses unto me unto the utmost part of the earth."

## Misery Among Migrant Workers

By the REV. MARK A. DAWBER, D.D., New York  
*Executive Secretary of the Home Missions Council*

The migrant labor situation is getting worse every year. Time was when this was for the most part a problem of a few foreign-speaking groups, Mexicans and Filipinos being the major nationalities. But now it is a general problem, including all races and with an increasing number of Negroes, also white farmers who have lost their farms; or agricultural laborers who until recently were working regularly on established farms and who themselves had a settled abode.

The tragedy of the new migrant movement is that it now includes a large number of persons who were accustomed to a home of their own, or a settled residence; who were home-lovers and also were citizens of a definite community which they were helping to build. Thousands of these families are now transient, moving around from place to place, glad to get any opportunity that presents itself for occasional work in the fruit, vegetable or cotton sections of the West.

California, Oregon and Washington are the states where these migrants are found in the greatest numbers. A recent survey reveals that some fifty thousand people from Arkansas alone moved into California in a year. These are mostly "share-croppers" who are no longer assured even the precarious existence that "share-cropping" hitherto provided in their own state.

Social conditions among these groups are such that the federal authorities are alarmed. Dr. Owen Mills, regional economist for the Farm Security Administration, has just completed an intensive field study in California and reports "a large number of families living in miserable squatter camps consisting of dirty, torn tents and makeshift shacks in a sea of mud." He reports also alarming conditions of hunger, privation and misery among the farm workers in the San Joaquin Valley and other agricultural districts of California.

New migrants from Arkansas, Oklahoma and

Texas, also from the dust bowl and drought sections of the Dakotas and western Kansas are pouring into California at an alarming rate and are creating a terrific problem for the relief agencies. Most of these migratory families are ineligible for local aid because they are unable to meet the requirements imposed by state, county, and local authorities.

Many factors are contributing to this developing migrant problem, such as the increase in farm machinery; the rising tenantry in agriculture; the continuing drought and dust in the middle west. But the chief thing is the movement of certain types of agriculture from the southeast and the south to the west. Gerald W. Johnson, in his recent book, "The Wasted Land," paints a sordid picture. "It is assuming no great risk of prophecy to say that the end of another ten years will see cotton farming so precarious and unprofitable that only victims of due necessity will undertake it." He is writing of the southeast and the south where some twenty-two million acres of cotton land have been destroyed by wind and water erosion and by a system of agriculture that has been recklessly prodigal with the natural resources, and in particular, the soil. As this tide of soil erosion has developed, so human erosion has accompanied it, and the further loss of human resources by migration to the west.

The federal and state authorities are doing something to improve conditions in the camps and to make possible a minimum of education and social care for the children of migrants. With the present influx, a greatly enlarged program and leadership is necessary and it is now necessary to arouse the Christian forces in the territory where these migrant problems exist and to solicit the cooperation of pastors and churches to minister to these neglected people. Their spiritual destitution is even greater than their economic extremity.

# Mansur Sang—A Christian Dervish\*

By the REV. J. CHRISTY WILSON, D.D., Tabriz, Iran

**M**ANSUR SANG'S life story is unusual. He did not know the date of his birth, but it was probably a little before 1870. His father kept sheep and goats, and sold hay and grain in the city of Meshed. His mother was a Kurd, a descendant of those who were moved by Nadir Shah from the western frontier of Iran to the Meshed region. Mansur Sang often said that the blood of Iranian Moslems, Kurds, Zoroastrians, and Arabs ran in his veins.

As a boy he was apprenticed to a butcher and also worked for a time with a gold- and silver-smith. At the age of twenty-five he went to Russia where he worked as a day laborer. He fell in with Bahais in Bokhara and Samarkand and finally went on a pilgrimage to Acca, where he remained for two years. He was at last persuaded that there was no hope of salvation or peace in Bahaism, so he returned on foot to Iran. Again he visited Russia, and in a Trans-Caspian city made the chance acquaintance of Benjamin Badal. This great Christian colporteur told him the story of Christ and sold him a Testament in Persian. In that chance interview Mansur Sang saw the first spiritual light that his soul had ever known, and he longed for a clearer vision.

The young man could not read, but he kept the Testament and at times had others read it to him. He became especially fond of the verses: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In Teheran, about 1915, Mansur came in touch with American missionaries to whom he told of the little light he had found and was further instructed. He later confessed Christ, but his baptism was put off, principally because of family troubles. Mansur was married and had several children. A boy and a girl died, leaving one daughter who attended the mission school in

Teheran. His wife finally left him and Mansur Sang journeyed to Resht as a trader in small articles. He got into touch with Christians there and wished to become a member of the church. Before his probation time had elapsed he left Resht, returned to Teheran, and later went to Meshed.

In the city of his birth Mansur came into touch with the Christian church and with missionaries. Receiving further instruction, he was finally baptized and began his career as a "Christian dervish." This calling took him on foot or by any transportation he could get, over deserts and mountains, and into almost every part of Iran. We can give here only a few interesting details of his career.

How little Mansur cared for the ordinary comforts of life is illustrated by a story he told me. "I had been traveling through the forests and villages of Mazandaran, down near the Caspian Sea, and decided to go back over the mountains to Teheran to see my friends there. I was climbing up a steep mountain pass when I lost consciousness and fell beside the road. I do not know how long I lay there, but finally I was awakened by cool rain falling on my face. I began to think when I had last eaten and then remembered that I had had nothing that day nor the day before. I went on and soon came to a tea-house where I ate some bread and drank tea. It is true that man shall not live by bread alone, but we should not try to get along on spiritual food alone either."

At one time Mansur invited one of the missionaries to lunch with him. Among other things he had locusts and noticed that the missionary did not seem anxious to partake of this particular viand. Mansur said, "If locusts were good enough for John the Baptist are they not good enough for you?" He was a great admirer of John and his desert life and never ceased to wonder at the fact that although John was such a great prophet yet the least in the Kingdom of God was greater than he. Mansur used to say: "The word for prophet, *pegambar*, means 'One who carries a message' and I am that." And indeed he did carry God's Message to hundreds of places where no Christian evangelist had been before him.

Although Mansur could not read, village people did not discover the fact for he could open the

\* Some time ago a letter from a colleague in Teheran brought this news: "Mansur Sang died quietly and in faith, in our hospital a few days ago. He was ready to go and had no fear of death. Poor old man, he had suffered much, may his reward be great." Thus has passed a most extraordinary character—the Christian dervish. Now that he has gone to be with Christ the Church should know more of his unusual story.

J. C. W.



MANSUR SANG, THE CHRISTIAN DERVISH, EXPLAINS THE GOSPEL TO AN IRANIAN STUDENT  
AND A BEARDED MOSLEM DERVISH

New Testament and quote from memory the passage he wished to teach. He carried with him on his tours a few simple medicines and made his living, largely by pulling teeth. He became adept at this with his fingers, but if a stubborn molar resisted his efforts, or if he wished to make an impression as to his professional ability, he would produce a rusty pair of forceps given him by one of the missionary doctors. Like the Canadian mounted police, "He always got his man." One of the English missionaries in southern Iran, who accompanied him on a village trip, saw him extract eighty-seven aching teeth in a single day. But always most important was the "Seed" he carried—a pack of Scripture tracts and Gospels. He was so zealous an evangelist that a missionary was heard to say, "I am sure Mansur Sang has brought the message of Christ to more people in Khorasan this past year than all the members of our station."

At one time Mansur met, in the village where he happened to be touring, the missionary who had baptized him. After their greetings, the friend noticed that from long travel in the villages the shirt the Christian dervish was wearing had become rather soiled. After some admonitions as to Christian cleanliness, the missionary volunteered to purchase a new shirt for his friend. Later Mansur returned, very pleased, and wearing the new garment. The missionary was also pleased, until by chance he found that the dervish still wore the old shirt underneath.

Mansur Sang was traveling along the border of Afghanistan during the revolution there, and was

distributing his tracts and Gospels among the wild tribesmen. Someone started the rumor that these were books of the foreigners, against whom there was high feeling at the time. All the Scripture portions were gathered and burned. Mansur received news of what had been done, and pushing his way through the crowd, put out his hands over the ashes and prayed in a voice that all could hear, "O God, forgive these people for having burned thy Holy Word. In their ignorance they have committed this great sin." The wild men of the tribes stood about in silence, awed by his courage when he knew that at any moment they might treat him as they had his books. But no hand was raised against him.

On his return journey, Mansur met a refugee from Russia. It was cold and the stranger had no coat. The dervish gave the refugee his large sheepskin coat, or *pustin*, which served him as bed and bedding as well as protection from the cold. He slept for some time without any covering and later became seriously ill, probably from this exposure. He recovered and started off on the road again for southern Iran where it was warmer.

Our Christian dervish was visiting a certain village in the south. He wished to sell a man a Bible, but the latter said: "No, I have a much finer book than this, with a wonderful leather binding and an illuminated title page. It has come down to me from my father and grandfather." Mansur replied:

"Yes, I know, the book is a Koran and no doubt its decoration is wonderful. I will tell you a

story. I knew a man who had two daughters. One was most beautiful and the other was exceedingly plain. He had the homely daughter paint her lips and cheeks, blacken her eyebrows and fix herself all up, but he couldn't get anyone to marry her. He did not need to decorate the other girl at all and could hardly keep the suitors away from his door. Now this Bible I offer you is the truly beautiful daughter. It needs no fine cover or decoration. It is the Word of God."

In another village Mansur was stoned and beaten because of his open witness for Christ. An old blind man who had been a leader in starting the trouble was beating the air with his stick, since he could not see the dervish to hit him. When the latter saw the situation he pushed the others aside, saying, "You are all selfish indeed, give this old man a chance to ease his wrath." So the evangelist took the stick and laid it on his own head, saying, "There is my head, brother, beat it until your feelings are relieved."

In one village the quaint evangelist was again beaten and stoned and the old women ran after him to spit upon him. He said later, "I don't mind being beaten, it is a wonderful thing to have fellowship in the sufferings of Christ, but I don't like to see the old ladies spit. I don't think it is polite, do you?"

In another place where he was preaching and was continually hackled by his hearers, one strapping young man well over six feet tall, was impressed and bought a Gospel. Reading it that night, he was convicted of sin, saddled his horse early in the morning, and hurried on to the next village. There he found Mansur and constrained him to return with him to his village and later take him to the missionary in the city. There he confessed, "I have been a highwayman and have robbed and stolen and wounded people and beaten them, but thank God, this man with the words of Christ found me before I had killed anyone." He confessed faith in Christ and went back to his village but could not live there. He took up life among the roving Kashgai tribes, went on with his study and was later baptized. The former highway robber is now a radiantly happy Christian.

Mansur used to walk in the streets and public gardens swinging his walking stick from side to side, saying, "Sword, a sword." Someone would say, "Why man, that's not a sword, it's only a cane." He would immediately produce the New Testament and say, "No, that is not a sword, but here is the Sword of the Spirit."

At one time the Christian dervish confided to some friends that he had found a Christian woman—or rather she had found him—and they intended to be married. Sometime later a very close mis-

sionary friend came from Shiraz and found Mansur working among the patients in the Isfahan hospital, lustily singing. The missionary remarked,

"Why Mansur, you don't sound married."

"No," he replied, "you see it was like this. I said to the lady, get your things packed so that we can be married and start out on a tour of the villages. But she objected that she couldn't possibly leave Isfahan. I couldn't possibly stay in one place, so we parted the best of friends."

Many times the Christian dervish was put in jail for his faith, but as one prison keeper said:

"It does no good to put that fellow in jail. He is just as happy inside as out, and he starts trying to make Christians of all the prisoners."

In one large city a police officer, who was a member of the Bahai sect, thought he would have some fun with Mansur. Calling him from his cell, he took a small book out of the pack that had been taken from the dervish, and asked:

"What book is this and how much do you sell it for?"

"That is the Gospel according to Matthew," Mansur replied, "and I sell it for four shais" (about two cents).

The officer laughed and said:

"Yes, you are right. Your so-called 'Gospel' is only worth two cents. You have put the right value on it."

Then he picked up a small tract and asked what that was and its price.

"That is Christ's Sermon on the Mount," the prisoner answered. "I distribute that free."

The officer, almost convulsed with laughter, remarked:

"Correct you are, you yourself admit that these books you distribute are worthless—you give them away. Perfectly right, you ought to do so since they are worth nothing. If you wanted to get a copy of our holy book you would have to pay five or ten dollars for it. It is valuable."

He referred to the *Aqdas*, copies of which are rare.

"I beg pardon, sir," Mansur replied "but what is that above your desk?"

"That is an electric light," the officer answered.

"Does it cost money to burn that?" the dervish asked.

"Why of course," the man said with a smile, "that is a good thing. It's worth while and we are glad to pay for it."

Mansur pointed out the window of the office and asked:

"What is that up there?"

"Why that's the sun," answered the officer.

Mansur pointed his finger at him in a characteristic gesture, when in deadly earnest, and said:

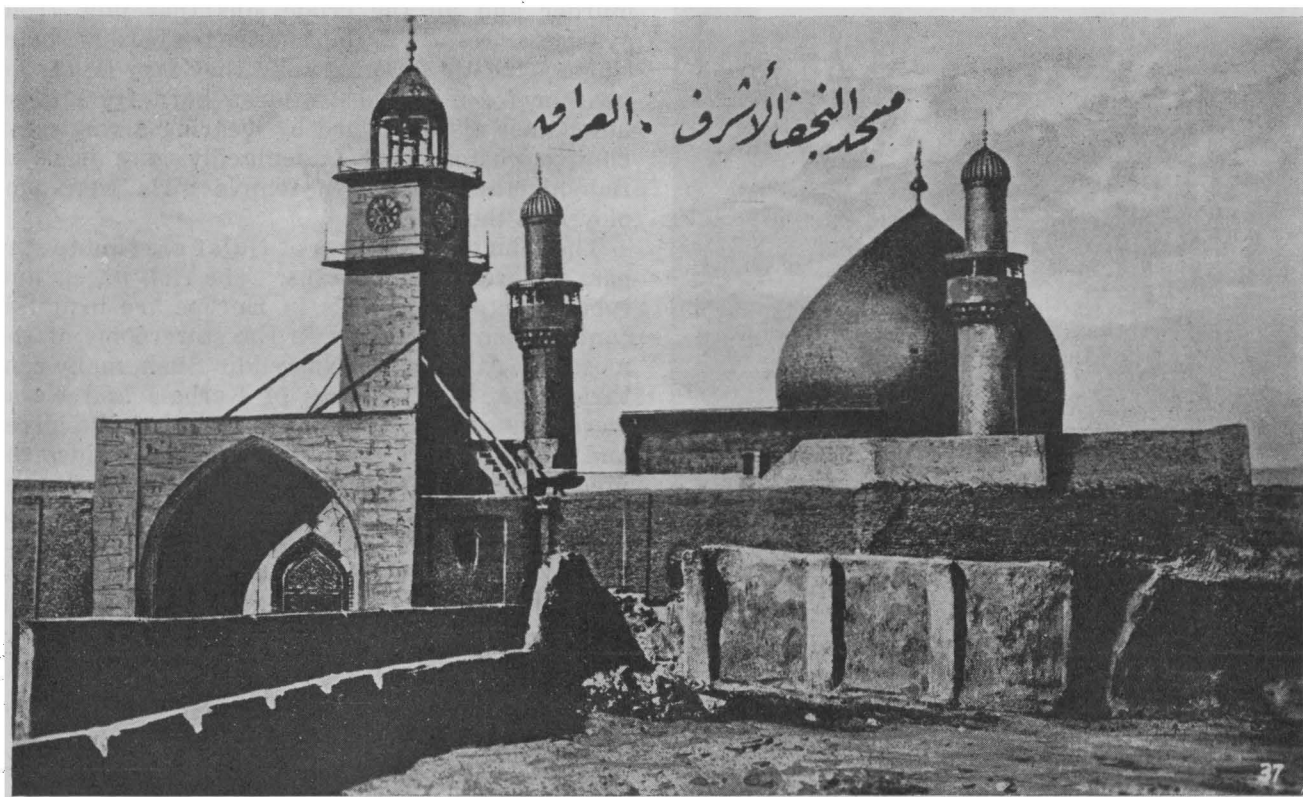
"Yes, that electric light is like your book. Man made, and you have to pay for it. That sun out there is a gift of God, it is free, just like His Word."

On one occasion Mansur Sang visited us for several weeks, at the end of that time I went with him to request a police permit for him to leave the city. He was asked a number of questions and when the query came as to his business, imagine the surprise of the desk sergeant when he replied,

"I am an ambassador of the Lord of Glory."

He always magnified his office and was ready to witness anywhere to Christ, his Lord.

Much more might be told of the Christian dervish, but the incidents related show his character. He has gone Home, but his influence will live long. He was unique in the Christian Church in Iran. He could not sign his name, but he carried a small seal, in the center of which was a cross, and around this was engraved, "Mansur Sang, slave of Christ." There is great need of more such Christian dervishes in every Moslem land.



THE MOST SACRED MOSQUES OF THE SHIAS IN WHICH ARE VALUABLE TREASURES — AT NAJAF

## The Holy Moslem Cities of Iraq

By the REV. CALVIN K. STAUDT, Baghdad, Iraq

THE most interesting, the most formidable, the most wicked and the most fanatical places in Iraq are the four Holy Cities of the Shiah Moslems. In each one of these cities (Kadhemain, Samarra, Kerbala and Najaf) there is a golden-domed mosque to an Imam (Holy Man) who is supposed to be buried there. Boys have come from two of these cities to the American School in Baghdad.

The Shiah religion forbids its followers to have any dealings with "unbelievers" and if an "infidel" drinks or eats from a vessel it becomes polluted and must at once be broken and thrown away.

Kerbala is surrounded by gardens and palms and as there is much water, the situation is very beautiful; real Persian gardens have a profusion and variety of flowers. The shops are interesting,

having all kinds of tempting things for the pilgrims.

The city is built around the golden-domed mosque of Hussein, the son of Ali. Another mosque, with a golden dome and golden minarets,



THE ENTRANCE TO THE MOSQUE AT KERBALA

is the mosque of Abbas, Hussein's half-brother. If a Shiah swears by Abbas he will never violate his oath; it is said that a man once swore falsely and immediately his head flew off and embedded itself in the ceiling where it is still seen!

The drive from Kerbala to Najaf is over the smooth desert. The city, with its high wall and golden minarets and dome, looms up out of the golden sand. Najaf stands isolated in the desert with not a green thing in sight; a formidable wall protects its treasures rather than its people. It is the most fanatical and the most wicked city in Iraq—a city where only Shiah live and where no Christian is supposed to enter. It contains the shrine of Ali, who was mortally wounded in the mosque at Kufa, a town seven miles away. The story is that Ali, when wounded, was put on a camel and here is where the body was later found and buried. This is the cause for the building of this city in the desert. It now has a teeming population of 45,000 crowded inside a wall, the circumference of which is not more than three miles. What must this city be like on feast days when the population swells to 150,000?

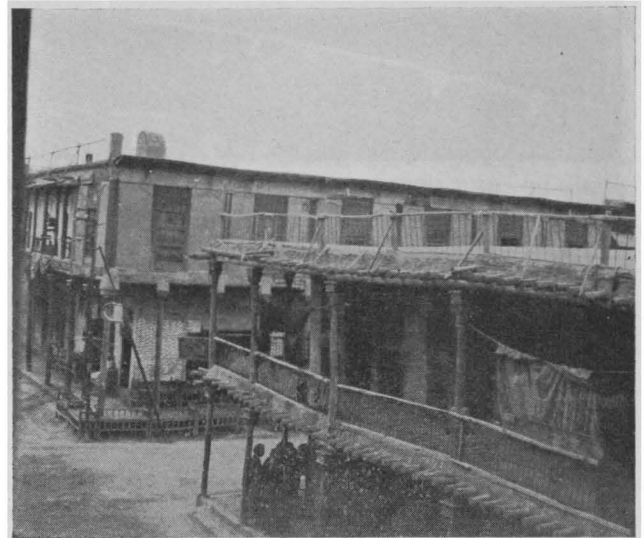
No one knows Najaf unless he has seen the underground city where the people dwell in summer to escape the unbearable heat of the burning desert. It is a net work of catacombs, with pas-

sages in some cases that run into the desert outside of the city. Sometimes there are three or four *surdabs* (cellars), one below the other, and in these are subterranean wells, which are also connected all over the city and through which currents of cool air pass, making living possible underground. These communicating cellars and cisterns offer illimitable opportunity for plotters and criminals to meet and escape capture.

The wickedness of Najaf is like that of Sodom and Gomorrah, and is very degrading; lust, murder and all the crude sins that flow from avarice. Najaf encourages "temporary marriages," mostly for pilgrims; they may be for an hour or for months. Children born from these unions are distinguished by wearing a single ear ring, a custom that undoubtedly goes back to Babylonian times when temple girls were employed in the temples.

The fabulous treasures of Najaf are said to surpass the wealth of Croesus. The rich jewels and robes of crowned heads in Europe are insignificant compared to those in the storerooms of the mosque. At a visit of Nasreddin Shah, many centuries ago, the treasures of Kerbala and Najaf were opened and it was reported that the silver and gold alone weighed seven tons—besides the precious stones and silks. Every Shiah, whether rich or poor, makes a contribution to this sacred shrine.

Sayyid Abbas, the keeper of the treasures, with whom I stayed in Najaf, is a typical Moslem poli-



A STREET SCENE IN KERBALA

tician who knows how to keep the flow of treasures coming to Najaf. Because of this flow the Iranian government forbade its pilgrims to come to Iraq. He has two wives and a home for each.

Najaf is the center of Shiaism and the seat of the Mujtahid who is like the Roman Popes who

enjoyed temporal and spiritual authority. He is chosen because of his learning, rather than because of his spirituality. He interprets the Koranic and traditional law and also makes new laws. To disobey him is believed to result in eternal damnation.

The Shiah fanaticism is breaking down. Mrs. Staudt and I could walk the streets of Najaf, look into the mosque as we passed by the gate, be entertained by the Killidar, who is next to the Mujtihad. This we could not have done a few years ago and live to tell the tale. Now the people do not always obey the Mujtihads.

These Holy Cities thrive on religion. The religious standards for the Shiah world comes from Najaf. They are very religious, but like in primi-

tive religions, there is slight connection between religion and morality. A religion which is devoid of morality is a poor sort of a religion.

The transformation of these Holy Cities will be through the slow and silent process of Christian education. Boys going to Christian schools from these cities will be the leveling influence.

Kerbala and Najaf are shrines that are symbolic of vicarious suffering. Both Hussein and Ali died in behalf of a cause. Tradition has it that Hussein, before setting out from Kufa, prayed to Allah: "I am going forth to die for Thy (God) people." Is it not possible to bring by tact and patience, and through Christian education to the Shiahs, the news of a Mediator, better and truer than the one whom they know?

## A Pastor and Missionary Education

By JESSE H. ARNUP, D.D., Toronto, Canada  
*Missionary Secretary of the United Church of Canada*

THE missionary impulse is first of all a religious impulse; missionary endeavor is the outward projection of heart-felt love for God and man. The logical end of a religious revival is the beginning of a missionary campaign. In the sequence of church history great missionary movements have arisen out of creative periods in the life of the home church. Any course of missionary education which fails to take account of this central fact will lack the primary impulse to missionary service, the spiritual glow without which no missionary enterprise can hope to succeed. Conversely, every quickening of Christian life or strengthening of religious purpose in an individual or a congregation provides a fresh opportunity for successful missionary education.

For the religious impulse must needs be fertilized by the missionary idea if it is to bear fruit in missionary service and support. Sometimes that idea seems to lie inherent in the circumstances of the hour. The eighteenth century revival went flaming through England at the very time when the British Empire, through her soldiers and sailors, was reaching out to the ends of the earth. The new Gospel message was literally carried around the world on the wings of the wind and the waves of the sea. Explorers like Captain Cook became indirectly servants of the Gospel, pointing the way to its world-wide application. Out of these numerous world contacts, acting upon

recently aroused religious feeling, arose the world movement of modern missions. Similarly, during a period of expanding settlement on the American continent great religious revivals issued in nation-wide expansion of home mission effort in the United States and Canada.

With these facts in mind we can see how a public school lesson in geography or history, in so far as it helps to produce a world view, may make a valuable contribution to missionary education. Here, also, we find justification for a program of missionary information and education, both inside and outside the curricula of organized religious education. The church which has set herself to make this a Christ-like world must accept it as a primary duty to let her membership know what the world is like today. Details of the picture must be filled in so that real understanding may produce sympathy and fellowship between the Christian church and all communities, peoples and areas of life that are without Christ.

Two other elements in the missionary equation exactly match each other: they are the purpose of God and the needs of man. Ultimately, the claim of Christian missions rests down upon the unity of God and his eternal purpose for the world of men. Over against that purpose lies the need of our common humanity. The answer to that need can be summed up in the one word, *redemption*. It is impossible to think of God as divided:

He is the one Father of us all. Jesus Christ likewise spoke always of His own revelation in terms that applied to the whole world. These two features provide the missionary message of the Bible: the universality of God and Christ's sufficiency to meet the universal needs of men. Take the missionary message out of the Old Testament and you have taken out the heart and meaning of it. The New Testament is from first to last a missionary book. Leave out its missionary message and its implications and what you have left has lost its power and appeal. So it is with the Church. Rob it of its missionary purpose and passion and you remove both its right and its power to carry on. Regarding the experience of the individual Christian one has recently written, "The ultimate in individual self-fulfilment is found in sharing the divine self-giving." In the words of Henry van Dyke, "We are chosen, we are called, not to die and be saved, but to live and save others." God's eternal purpose finds expression by way of individual human experience and missionary devotion.

The needs of men are of infinite variety but even the least of them is included in the loving provision which God has made for His children. The operation of sharing Christ with others involves the sharing of all those blessings which have come to us through the effect of His life and teaching upon the conditions and standards of human living. Missions are more than a philanthropy but they form the most important philanthropic effort in the world. It is written of Jesus that "He went about doing good." Lord Irwin, late Viceroy of India, has this to say of His modern representatives in that land: "Among outcasts and lepers, among criminal tribes or aboriginal dwellers in jungle tracts, I have seen men and women slaving devotedly to translate the message of Christ into the practical language of Him who went about doing good. They are doing work of quite incalculable value in India and their most powerful sermons are their lives."

It was ever thus. The Good News includes release from all forms of captivity. The emancipation of women throughout the world has alone been worth all the money and all the labor spent on the missionary enterprise since its beginning. If you seek a verdict, ask the women of non-Christian lands whether Christian missions are worth while. Slavery has been fought ever since Livingstone cried out, "I call down Heaven's blessing on anyone, be he Englishman, American or Turk, who will help heal this open sore of the world." The practice of witchcraft in its varied forms is yielding to the light of the Gospel and the influence of the Christian school. Among primitive folk new arts and industries have been introduced; the tumult of tribal warfare has been stilled and

fundamental social processes have been set in motion which when complete will bring about conditions more nearly resembling the rule of God in human life.

The meaning of all this for the Christian minister, and its application to his efforts on behalf of missionary education, are not far to seek. What we have outlined is on one hand the universal message of the Gospel and on the other it is the practical program of the Christian minister in the interests of the world of men. On what foundation rests the minister's claim to authentic proclamation and effective appeal to his own congregation if not on his knowledge of the eternal purpose of Almighty God? What other salvation dare he offer to mortals than that of a universal Saviour, whose provision reaches to the uttermost of human need? In a world which is rapidly becoming a unit how can he hope for solution of any major human problem on anything less than a world basis? Whatever may be said of men in other relations, the Christian minister is inextricably involved in the presentation of the world mission of Christianity and the missionary effort of the Christian church. The issue of success and failure, in the ultimate meaning of those terms, will rest upon his faithfulness and efficiency in fitting to local conditions the larger setting of a world-wide and age-long undertaking. For, taking it by and large, the progress of the average congregation in spiritual sympathy with the world enterprise of Christ, in intelligent understanding of the operations of the Church and in response to the material needs of the world, will be measured by the vision and intelligence and faithfulness of the minister.

### Prayer for Missions

One of the greatest opportunities of serving the missionary cause comes to a minister through public prayer. Probably the congregation forms its idea of what is vital in a preacher's life and ministry quite as much from his prayers as from his sermons. What a man habitually carries on his heart will come out in his prayer. What he really cares about sooner or later will have a place in his petitions. Yet how many prayers in the congregation are concerned with no one outside the four walls of the church and touch no interest beyond the confines of the parish! The usual petition in the mid-week service is entirely local. If a pastor really desires his congregation to catch a world vision and yield themselves to it in loving service he will lead them in prayer to the Cross of One who died for the whole world. For the world purpose of Christ is still unrealized and He still is straitened until the object of His suffering and death be accomplished. Our prayers, both

public and private, should somehow reflect that attitude of the Master's mind and heart.

Every minister can keep himself and his congregation informed about the progress of Christian missions, both as a world movement and as an enterprise of his own Church. The Gospel lends itself to missionary illustration and application. Many ministers habitually enliven and enrich their preaching by frequent reference to the difficulties and successes of the Gospel in the mission fields. It passes comprehension why some of the "teaching elders" of the Church should labor so hard to master the details of church history in past ages and neglect the church history of equal or greater significance that is being made in various places round the world in their own time.

But preaching, though always of the utmost importance, is only one means of missionary education. The minister who desires to have his congregation intelligent in matters affecting the world-wide work of Christ will foster missionary education in all the organizations of his church. Outstanding opportunities are presented through the Church School, the Young People's Society, the Men's Club and the various organizations of the women. Among young people and adults it will be the peculiar function of the minister to show the importance of the missionary enterprise to the life of the world in our day. It is our conviction

that the missionary thinking of the Church has fallen far behind the present-day operations and objectives of the missionary movement at home and abroad. For that reason we have lost to some extent the interest of our young people and especially of students. These young idealists have given themselves in thought and purpose to such objectives as the elimination of war, the improvement of race relations, and the reconstruction of our social and economic order. Ministers can take advantage of this enthusiasm by showing the relevance of the Gospel in its application to these problems. How else dare we assert that our Christ is sufficient for all the needs of men?

The missionary question thus assumes a vital relation to the success of the home church. It is said that we live in an age of transition. A period of transition is usually a period of confusion, but it may also become a period of new creation. In this hour when the Christian Church stands at the crossroads, leading to world success or universal defeat, shall it be said of us that, unaware of the significance of the issue, we sought to explain and extenuate our apathy to the great purpose of our Lord by the lame apology, "The missionary enterprise doesn't seem to make the appeal it used to make." We have no such poor opinion of the ministers of the Christian churches in the United States and Canada.

# Black and White in South Africa

*The Responsibility of the Christian Community*

By KENNETH G. GRUBB,\* London  
*Of the World Dominion Movement*

CLIMATE and the course of history have ordained that the most numerous and most active Christian population in Africa should be the European community of the Union of South Africa, numbering two millions. It cannot, therefore, be altogether a waste of time to note its relation to the evangelization of the native peoples, not only in the Union but also in Africa as a whole.

The European community in South Africa is composed of two different national stocks, the Dutch and the British. The tension between them has been acute at times, culminating in the Anglo-Boer war; even today an element of bitterness is

at times injected into the relations between these two peoples, so different in language, general interests, political attitudes, and, in their types of Christian culture. Nevertheless, it may be doubted if so strong a European community could ever have existed and maintained its position without a degree of tension which has produced a virile character, and has created a powerfully assertive type of European civilization, which owes its very strength to a variety of outlooks and habits.

The effect of this is seen in the religious sphere. There is a strong religious life among the Europeans, particularly among the Afrikaner folk; while among the British, the Church of the Province of South Africa (Anglican), the Methodists

\* Mr. Grubb has recently returned from an extensive visit to South Africa.—EDITOR.

and other "Free Churches" command a popular following. This active religious life has enabled these people in some measure to resist the fatal temptations and allurements of the prosperity into which the gold-mining industry has dragged many families. Of recent years the religious tension has been increased by the rapid advance of Roman Catholicism, by its progress in native missions especially in Basutoland, and by the increase in its already considerable provision of high-class educational institutions for European children.

In face of this situation the problem before those interested in missions is therefore: How can the religious energy that results from this tension be used for a more earnest and thorough evangelization of the Africans? Second: How can those who have lapsed among the European Christians best be reclaimed? Finally, how can the prayer of our Lord for spiritual unity among His people be answered in South Africa.

Foreign mission work (American, Scandinavian, French, German and Swiss), cannot be expected to remain in South Africa indefinitely. Many have very considerable responsibilities in Asia where there is no immigrant European Christian community of any size in proportion to the total population. On the other hand, so long as South Africa remains a land of white men as well as black, the Bantu Church will need the cooperation of the indigenous European churches. It is, therefore, the European Christian community that must prove their willingness to play a vital part in the evangelization of the Africans.

The most important European churches are the Dutch Reformed. They are the most closely identified with the general development of the country; they command, to a remarkable extent, the loyalty of their people; and they have developed types of religious life which admirably suit the aspirations of their Christian community. There are four European Dutch churches in the Union, namely the four synodal churches in the provinces of the Cape, Natal, Orange Free State and Transvaal. These churches are for Europeans only, and they delegate only certain very limited powers to a Federal Council. It is, therefore, not strictly correct to speak of the Dutch Reformed Church of South Africa. Corresponding to these four European churches there are three "mission churches": that in the Cape is a church among Colored folk, with a Christian community of over 120,000; those in Transvaal and the Orange Free State are native churches. These "mission churches" are entirely independent, although they receive subsidies from the European churches. Each European synod has a permanent committee on missions, and through these committees an extensive work is maintained in Nyasaland and Southern Rhodesia, and a smaller one in the Su-

dan. Apart from these Dutch churches are two others: the "Hervormde" Church, the official Church of the old South African Republic; and the "Dopper" or "Gereformeerde" Church. But even these organizations, which have traditionally represented the most rigid racial views, have undertaken at least some mission work. The Dutch churches, notwithstanding their well-known racial attitude, have undertaken mission work both within and outside the Union of South Africa.

The most powerful church in the British community is the (Anglican) Church of the Province of South Africa. The first bishop of this church had been strongly influenced by the Oxford Movement, and the church, although it contains some evangelical parishes, is a good exponent of Anglo-Catholicism at its best. It still receives substantial assistance from England, and is therefore by no means so fully rooted in the country as are the Dutch churches; neither is its hold over its people as firm. But this church has developed a remarkable native mission work with a vast number of outstations, and some excellent educational and medical centers. Much of this work is in the hands of the Anglican religious orders, such as the Mirfield Fathers, the Society of the Sacred Mission and others.

The Methodist Church of South Africa also carries on a very extensive native mission work, which is now almost entirely independent of any grants from Great Britain. It is the church which has the most numerous following among the Bantu population, and the quality of its native ministry is such as to command respect. The whole church is permeated by a keen evangelistic spirit, and certain of its missions, such as that on the Rand, furnish a good example of the response of the native population to the Gospel. Many other South African churches carry on evangelistic work, although on a smaller scale, among natives.

These two churches, the Methodist and the Church of the Province, contrast strongly with the Dutch churches in their organization and the nature of their religious appeal. The differences between the Dutch churches and the Church of the Province are especially noticeable and from some points of view are regrettable. It is of the utmost importance for the Christian future of South Africa that there should be a clear understanding between the Dutch churches and the Church of the Province. This situation offers a real problem for the newly formed Christian Council of South Africa, but it is one which will be solved more by personal contact and spiritual interchange than by organization.

When we consider the attitude of the Church to the racial problem, the contrast remains between the Dutch and the other leading Christian churches. The Dutch do not permit Black to wor-

ship with White in the same place; in fact, they are opposed to any form of equality between Black and White either in Church or State. The problem is, of course, by no means confined to South Africa, but the numerical relation of the communities there, where Black outnumbers White by more than three to one, makes it singularly acute. The question has been repeatedly debated from a score of different angles, and it is unnecessary to recapitulate the arguments here. An extreme policy of geographical segregation is no solution to a problem which is fundamentally one of inner attitude rather than geographical position. Neither hatred nor love are created or removed by distance alone. Rather, the churches of South Africa, whatever be their actual machinery of organization for dealing with the racial problem, will be increasingly driven to echo the conviction of Shelley:

We — are we not formed, as notes of music are,  
For one another, though dissimilar;  
Such difference without discord, as can make  
Those sweetest sounds, in which all spirits shake  
Like trembling leaves in a continuous air?

The point to emphasize here is that the racial problem of South Africa, in its implications for the Christian community, is not so much a problem for the foreign missions, as for the indigenous European churches of the land. The missionary can never view such a problem with the same feelings as he whose whole past is bound up with local traditions, whose father or grandfather was perhaps slain, or may be saved from death, by a native warrior, and whose land was once occupied by a primitive or warlike tribe. These things belong to history, but their effect remains. The present with all its difficulties has been molded and created by the past, and only those, the roots of whose life are in the soil of South Africa, and to whom all other shores are foreign strands, can determine these issues.

The contribution which foreign missions are called upon to make is, therefore, to create the Christian community among the native peoples. Racial questions, and all questions affecting the relations between Black and White, will be brought vastly nearer solution when they can be treated as problems between fellow Christians. They will then be transferred to the sphere of the Church: that will not, of course, mean that they will be automatically solved, but their solution will be brought sensibly nearer, in so far as they are handled by men who are consciously led by the Spirit of God.

South Africa owes much to the devoted labors of missionaries. Through their presence and labors the harsh asperities of the pioneer age of occupation have been sensibly mollified. It is they who have saved European civilization from pre-

senting to the native a wholly barbaric and lustful picture. It is they who have mitigated the threatenings of war by the message of the Prince of Peace. Dispense with their labors, and it is doubtful whether the native of today would have any educated leaders at all. In modern times when, under the influence of close contact with European civilization, the ancient sanctions of native life are being swept away, the Message of the Gospel has taken fruit in the realization of a Christian community, a form of spiritual fellowship and cohesion that, amidst the confusion of the times, offers salvation to the bewildered African from his heart's long torment and the anarchy of his own desires.

But the old paths are being broken up in South Africa as elsewhere; the old order is passing away. The mines, the farms, and the towns all bring White and Black into constant contact. Increasingly it will become evident that although color may be made the basis of an aesthetic judgment, it cannot be the foundation of a religious one. If six-and-a-half million Bantu are in contact with two million Europeans and remain in any large part non-Christians, it can only be because the latter are in large part non-Christians themselves. There are two million potential missionaries in South Africa. In face of this fact we have to ask whether, through the testimony of European Christianity, the native community is to be won for Christ or repelled from Him. If it is not won, then the future will witness the mingling of two paganisms to form one neopaganism. The cynical indifference of the civilized European, who has no reverence and no fear, no purpose, no convictions and no religious beliefs, will mingle with the secularized native who has cast adrift from the old moorings and is afloat on the sea of uncertainty. Of these two paganisms the second, being the paganism of ignorance, is the more pardonable.

To answer the questions we have raised we have first of all to pray for a revival of true faith in God and true devotion to Jesus Christ among the two million persons of European descent, nearly all of them nominally Christians, in South Africa. We may then expect that in their inevitable contact with the native peoples, by the day-to-day testimony of a Christ-controlled life, the Gospel will receive an impetus which the labors of missionaries alone could never bring. Finally, in order to eliminate useless strife and wasteful competition among those who call themselves disciples of our one Lord, there is a great work of fellowship and cooperation to be patiently and carefully undertaken. Two years ago the Christian Council of South Africa was organized and should bring about helpful cooperation. It is evident that the field is lying open before it.

# Effective Ways of Working

## *Tested Methods for Increasing Interest at Home*

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

### MISSIONARY TOURS

"Tours of Moslem Lands," with costumed impersonations and characteristic luncheons, have been featured in four monthly visualizations by members of the Presbyterian church, Quincy, Illinois. Arranged by Harry W. Githens, the church's Dramatic Director, the programs were sponsored by the Women's Missionary Society and the Christian Endeavor Society, in an effort to reach a larger group in studying the current theme. Missionary-minded persons from other churches also were invited. The programs began at 5 p. m. on Sunday evening, and averaged about two hours each, so there was no conflict with other services after 7 o'clock.

Sailing on the Steamer "Missions," a worship service was conducted by the pastor, Rev. W. N. Dewar, as Chaplain. The first country visited was Arabia, "Land of Romance." The next three visits were to Syria, "The Land Where Jesus Lived"; Iraq, "The Cradle of Civilization"; and Iran, "Land of the Lion and the Sun." En route to these three countries the worship service was supposed to be on either a Desert Bus or a Railway train.

Arriving in Arabia the tourists went immediately to the "tent" of Sheik Ilderim (which had been erected from brown burlap, in another room) where missionaries and native students (the latter in costume) presented an interesting program which told of the historical, geographical, economic, and religious conditions, with a vocal solo by the Sheik host as a special feature. Then, in an ad-

joining "tent" (room) a typical Arabian luncheon was served, the cost being covered by an offering. The same plan was used in all of the programs.

Details of costumes and luncheons will be furnished for a stamped and addressed envelope, by writing to Mr. Githens, 318 So. 4 St. Complete programs will be typed for a fee of \$1.00.

### A WORLD'S FAIR OF MISSIONS

BY GRACE H. HONDELINK

The World's Fair of Missions held in Salem Evangelical and Reformed church, Rochester, N. Y., January 19 to 23, was the most comprehensive and compelling missionary review ever projected in western New York. Sponsored by the Rochester Council of Church Women and assisted by the Rochester Federation of Churches, the Federation of Men's Bible Classes, and the Monroe County Youth Federation, nearly 200 churches of thirteen denominations shared in this project for bringing fresh enthusiasm for missions to all church members.

Eight rooms of the spacious church plant were given up to exhibits grouped according to countries, with two rooms filled with materials appealing to children and their leaders. Home and foreign mission boards generously lent their best in the way of pictures, literature, posters, banners and curios; the Rochester Museum of Arts and Sciences loaned large contributions from its collections, and many friends in Rochester offered their art objects for the week of the Fair.

The exhibits were open each

day from noon till the evening assembly, with guides and interpreters in each room. Noteworthy were the exhibits of the Episcopal Church activities throughout the world, shown at the Chicago World's Fair; the miniature replicas of the American Mission to Lepers; the Centennial exhibits of the Presbyterian Board; appealing photographs from the Baptists; the Chinese exhibits of the Methodists, and the lighted panels and posters of the Reformed Church Boards. Daily missionary motion pictures drew large groups to the room devoted to this feature.

First of the ten sessions of the Fair was a luncheon on Wednesday noon, attended by over 500 women. The speaker was Dr. Mary Ely Lyman, on the theme, "Thy Kingdom Come." Another social event was the Women's International Dinner on Thursday evening, with hostesses and tables gay in costumes and decorations of many nations. About 400 women listened to the speakers, from China and Japan. A somewhat smaller group at the men's dinner on the same evening heard a past president of the U. S. Chamber of Commerce, on "A Business Man Looks at Missions." The president of Colgate-Rochester Divinity School, just returned from a round-the-world trip, gave latest news from the mission field.

Afternoon teas on Thursday and Friday gave opportunity for fellowship with missionaries and acquaintances, as did the buffet supper on Friday night.

Inspiring music was furnished for the various meetings by talented soloists, a Negro baritone, a quartette from the German

Baptist Theological Seminary, the mixed chorus of Jefferson High School, an Antiphonal Choir of 400 voices, and the choir of Salem Evangelical-Reformed Church. The high point musically, however, was the presentation of Mendelssohn's "Elijah," in the dramatic adaptation arranged by Rev. Phillips E. Osgood, D.D. This was given by the fifty-voice Rochester Chapel Choir. The sanctuary of the great church proved utterly inadequate for the throngs that wished to enter.

Stirring addresses were given on Thursday, Home Missions Day, by an Alaskan (Aleut) minister and an Indian missionary. The eminent pastor of a Negro church gave readings from the works of James Weldon Johnson and Paul Lawrence Dunbar. Home missionaries introduced to the audience included workers among the Indians, Southern Mountaineers, in city missions, and on the far western frontier.

Friday afternoon, Foreign Missions Day, brought speakers from Chosen, the Women's Christian Union Colleges of India, and Nellore, South India. The Missionary Commission was given by Mrs. Laura Hyde Foote, 81 years old, pioneer medical missionary, who appeared on the platform with her daughter and granddaughter, representing the tradition of generation after generation in missionary service.

Hymn singing was led by the former pastor of the Union Church, Kobe, Japan. Over a score of foreign missionaries, garbed in the costumes of their adopted countries; some members of foreign mission boards, and several mothers and sisters of missionaries now on the field, were presented in a recognition service. The meeting closed with the Lord's Prayer, repeated, "each in his own (adopted) tongue." These afternoon meetings had been scheduled for the Bible class room, seating 300, but it was found necessary to move to the church auditorium, in order to accom-

modate the crowds of interested listeners.

Friday evening's forum on "World Christianity and Human Needs" was led by the President of the Rochester Federation of Churches. There were four speakers, each one followed by discussion from the floor. An Episcopalian bishop spoke on "The Church's Need of World Vision"; a missionary from China, on "The World's Need of Christian Education"; a gifted woman from India, on "The Results of World Christianity"; and an exchange student at Waseda University, Japan, on "The Challenge of World Christianity on the Threshold of Service."

On Children's Day, Saturday, children in convenient groups were conducted through different rooms, where they were introduced in turn to story-telling, games, folk songs, costumes and customs of missionary countries, finally gathering in a large assembly for a drama centering around the picture, "The Hope of the World."

Saturday evening was Youth Night. A most impressive dramatic devotional service, featuring a processional and pleas of the nations, and an antiphonal Youth Chorus, were followed by an address by a speaker from Iran, on "New Horizons."

City-wide Missionary Sunday was observed with missionary addresses by missionaries, board secretaries or the pastors in practically all of the Protestant churches of Rochester and vicinity. At Sunday afternoon's vespers service, the former executive secretary of the Rochester Federation of Churches brought the challenge of personal responsibility, and a local pastor conducted the closing devotional service.

The World's Fair of Missions was the culmination of many months of work by some 150 women, serving on various committees. The outstanding success of the venture, both in numbers attending and in the spiritual tone of all the meetings, argues well for the future of missionary interest in Rochester.

## FROM ONE BOOK-END TO ANOTHER

The following combination of monologue and dialogue has been prepared to give publicity to the Interdenominational Conference of Missions to be held at the Hotel Raymond, Eagles Mere, Pennsylvania, June 25 to July 2, 1938. The same type of sketch may be used to announce any other conference, or to present mission study book reviews. The group adapting the idea may prepare the book reviews.

The idea is to give the effect of a row of books held in place by book-ends. The "book-ends" are two girls, sitting in identical positions, one at each end.

*First Book-End* is dressed as a girl of an American city.

*Second Book-End* wears a colorful sari of India. If a sari is not available, use seven yards of bright-colored material draped as follows: Hold one end in left hand at waistline in front. Pass goods tightly around hips in front. Tie upper corner in firm knot to upper edge of goods held in right hand. Bring cloth snugly around body once, then lay the long line in pleats to within three or four yards of the end. Tuck these pleats in over the knot in the middle of the front. Pass the loose end of cloth on over the left hip, up under right arm and over left shoulder, bringing it up over the head and letting it fall over the right shoulder. A plain waist with short sleeves may be worn underneath sari. *The Books* are girls holding in front of them long narrow posters lettered to imitate the backs of books. As each girl speaks she may step upon a hassock so that her head appears above the poster.

\* \* \*

*Girl of India:* (After sitting still long enough for audience to get the effect, moves about restlessly, then stretches arms wide) Ah-h-h! (Yawns, peeps around corner at her neighbor at the other end, who does the same.) Oh, how stiff I am! I wonder what would happen if I should move. (Leans forward; end

book immediately leans too) Oh, dear, no! They can't stand up, poor things, without me. But I am stiff!

*City Girl:* Stiff! I'm bored stiff! I like books well enough, but this thing of just sitting beside them all this time—(Peeping at her neighbor again). Oh, you're from India! I know it by your beautiful dress. (Rises, holding one hand against nearest book to support it, looks at Girl of India.)

*Girl of India:* Yes, I'm from India, but (also rises, same action as City Girl) I've seen American girls like you traveling in my country. I wonder why these books are standing in a row like this. (Gazes at books.)

*City Girl:* (Same action) I heard someone say they were all going on a vacation together, to a place called Eagles Mere.

*Girl of India:* (Touching nearest book) This one is called "Moving Millions," but it doesn't move a bit while I hold it.

*City Girl:* I wish one of them would speak.

("Moving Millions" speaks briefly, then disappears.)

*Girl of India:* That's a book I must read for myself. There're things in it I probably don't know even though I live in India. It seems several people wrote it.

*City Girl:* Here is another book about India. "The Church Takes Root in India" by Basil Mathews.

("The Church Takes Root in India" speaks.)

*Girl of India:* That's interesting. But I'd like to hear something about your country. What is this next one? (Leans over to read title) Oh, yes, (reads title) perhaps it will speak too.

(First book on The City speaks.)

*City Girl:* Dear me, I live in the city but I believe there are still some things for me to learn. Wait, here's another one about to make remarks.

(Second book on The City speaks.)

*Girl of India:* (Doubtfully) Are you sure these books are go-

ing on a vacation? They sound very serious-minded to me. What sort of place is Eagles Mere?

*City Girl:* Look, here's one called "The Good Times Book." Give it a tap and see what it has to say.

*The Good Times Book:* I can't keep quiet any longer. Where have you been that you don't know Eagles Mere is just the most beautiful mountain resort in Pennsylvania?

*Girl of India:* (Apologetically) I've been in India.

*The Book* (somewhat mollified) We-ell, of course, you might not hear about it in India.

*City Girl:* I live in New York.

*The Book:* (Sniffs) Oh, New York! They are always so superior! Well, anyway if you flew over Pennsylvania and saw a lake right on top of a lovely mountain, like a sapphire surrounded by emeralds—

*City Girl:* (Whispers across to Girl of India) Guide-book stuff!

*The Book:* (Ignoring interruption) You might think a bit of the sky had got stranded there, but when you came down to see, you'd find Eagles Mere! And when you came closer, you'd find rubies and rose quartz here and there in the emerald setting, for the laurel and rhododendron grow close to the edge of the lake. And the fun you can have in the lake! Then there are all sorts of hikes through the woods, and of course tennis and golf—well, a week won't be nearly long enough to enjoy all the good times to be had at Eagles Mere.

(*City Girl* and *Girl of India* stand in same position, looking up at the book after the head has disappeared, and then the *Worship Book* speaks.)

*Worship Book:* Of course, there's another book that everyone will take to Eagles Mere which is not on our shelf. Everyone will study the Bible every day. There will be leaders who know the Bible and know how to make it real and living to young and old. When these other books spoke, did you notice, they reminded us that the

way to solve all problems, whether of the East or the West, is the same, by following the One who came out of Nazareth to be the whole world's Saviour.

*Girl of India:* Hark, I hear someone coming. We'll have to go back to our places. (Resumes position as at first, very demure.)

*City Girl:* Goodbye for the present. Let's try to get together at Eagles Mere, when these neighbors of ours won't have to be in a stiff row all the time. (Waves hand and takes position as at first.)

JANE GILBERT,  
Member of Conference  
Committee.

## SUGGESTIONS FOR INVITATIONS

Picture of drum and sticks, with the inscription, "Drum up a crowd for" (time, place and title of meeting).

A mirror on the bulletin board with cover drawn over its face and the words: "Look inside and you will see the picture of someone invited to the next meeting of" (society, place and date).

Large sketch of finger ring, with diamond, and the words: "You are engaged to . . ." or, "Your engagement is announced with the Young People's Missionary Society for" (date and place).

*Sealed orders*—Sketch of large hand with tiny envelope held between thumb and first finger (through slit in paper). Inside the envelope place the names of two women to be won for the next missionary gathering by the recipient of these "orders."

Personal invitations written on outline sketches of the state or states whose Home-missionary work is to be studied, and leaflets enclosed with them.

Sketch of heart with words: "Take this invitation to heart" (add information).

Sketch of a girl sitting at a telephone apparently calling up recipient; the accompanying details of the invitation should be in telephonic terms.

# BULLETIN

## Council of Women for Home Missions

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

### INTRODUCING

#### **Mrs. Augustus Trowbridge, President of the Council of Women for Home Missions**

The Council of Women for Home Missions is honored to introduce to the readers of this Bulletin, its newly elected President, Mrs. Augustus Trowbridge. Elected in Annual Meeting, January 9-12, 1938, in New York City, she succeeds Mrs. Millard L. Robinson, retiring President. Mrs. Trowbridge has been a stimulating member of the Council's committees, taking active part in the Migrant work and peace work of the Council, and for the past year as Second Vice-President assisting in the formulation of policy and furthering the meaning of home mission work through the Council of Women for Home Missions.

A member of the Episcopal church, Mrs. Trowbridge has participated in the work of the Woman's Auxiliary wherever she has lived. Her interest in peace and among young people brought her into service as a member of the Board of the Students International Union where she retains active membership. For many years she made her home in Princeton, New Jersey, where her husband was a member of the faculty of Princeton University, the last four years of his life serving as Dean of its Graduate College. For five years she made her home in Paris, where her husband was Director for Science (in Europe) of the Rockefeller Foundation. It was at this time that she became very much interested in the International Migration Service and she is now a member of its New York Committee.

While in Paris she was also President of the Woman's Guild of the American Cathedral.

During the war she was active in Red Cross work and served a term as Chairman of the Red Cross Committee in Princeton. The New Jersey Church Mission of Health has claimed her attention and enthusiastic support for many years. As a member of the Board, and for a time its chairman, she has worked for the reclaiming as useful citizens young girls who, as unmarried mothers found themselves in need of much sympathetic guidance.

In 1937, she attended the twelfth Conference on the Cause and Cure of War, in Chicago, as proxy for Mrs. Millard Robinson, President of the Council of Women for Home Missions, and her appraisal of the Conference called forth praise from church women of many denominations and challenged church women to strengthen the spiritual ties of women round the world building for peace.

Her connection with the Young Women's Conference at Northfield, and at one time chairman of its Program Committee, has kept her in close touch with the thinking and activities of young people.

A woman of keen insight, interested in all that goes to make for universal Christian brotherhood in a confused and material world, Mrs. Trowbridge says of herself that her "chief interests have always been in church work and minor positions in the church." This is evidenced by the fact that her two sons are both ministers: the Reverend George A. Trowbridge is the Rector of All Angels' Church in New York City, and the Rev-

erend Cornelius P. Trowbridge is the Canon of St. Paul's Cathedral Church in Boston.

Under her leadership the Council of Women for Home Missions looks forward to continued opportunities for usefulness and deeper dedication to the cause of Unity in Christian service for all church women.

### MAY LUNCHEON

**Tuesday, May 3, 1938**

#### **"UNITY IN CHRISTIAN SERVICE"**

For years the Council of Women for Home Missions has announced in these columns in April plans for the May Luncheon held annually under its auspices for closer fellowship of church women of its twenty-three constituent denominations, and better acquaintance with their common tasks. Last year, you may remember, marked a definite advance in fellowship in that other national church organizations joined with us and sponsored this luncheon at the Biltmore Hotel, in New York City. It was a signal success and the succeeding months have been spent in planning how to extend the enthusiasm and inspiration of such meetings to church women all over the country. It is with a sure knowledge therefore of what similar gatherings of church women in all of the communities of the country may mean to those communities that the Committee on Women's Work of the Foreign Missions Conference, the National Council of Federated Church Women, and the Council of Women for Home Missions under the banner of "National Council of Church Women" urge the holding of interdenomina-

tional luncheons, simultaneously, in all communities on Tuesday, May 3, 1938, to consider together *Unity in Christian Service*.

Those who attended the conferences in Oxford and Edinburgh last summer have already a vision of what may be accomplished by church women in all parts of the country, in similar gatherings, and at the same time, earnestly thinking together of their relation to the affairs of the church, the nation, and the world, and of ways in which we can jointly attack those problems. It is suggested that all groups hold to the same theme for the luncheon programs and make them as uniform as possible. An outline program is being prepared that will be sent free on receipt of a stamped and addressed envelope (size 5"x10") to the National Committee of Church Women, Room 63, 297 Fourth Avenue, New York City. Will you encourage friends in other communities in your county to plan such luncheons in their communities? Aim to have an *inter-denominational* church women's luncheon on May 3rd in every city, town and village in your county. Send early for the outline program.

### THIRTY YEARS OF COOPERATION IN HOME MISSIONS

The annual meetings of the Home Missions Councils (the Home Missions Council and the Council of Women for Home Missions) held January 9-12, 1938, in New York City, celebrated the thirtieth anniversary since their organization in 1908.

The meetings of Sunday were held in Riverside Church. A conference for young people and their denominational leaders sought for solutions to the baffling questions of the "Social Frontiers," as illustrated in the problems of the Negro, the Indian, the Mountaineer, the Migratory Laborer.

A worshipful pageant prepared and directed by Miss Nancy Longenecker of the First Presbyterian Church in Brooklyn, New York, brought to a

close the meetings in Riverside Church. The "Adventure through the Years" depicted the development of the home mission enterprise. The pageant provides admirable material for use as a whole or in part by church groups.

On Monday, the two Councils, meeting in Marble Collegiate church, held separate executive sessions until the evening. Then a panel discussion of the economic and spiritual needs of the migratory laborers presented to the joint session of the Councils the complexities of the migrant problem. Participants in the panel included Mr. Courtenay Dinwiddie, Executive Secretary of the National Child Labor Committee, Mrs. Petricha E. Manchester, Executive Secretary of the Consumers' League of Delaware, Miss Barbara Stokes and Mr. Leon Dickinson, two student workers in Migrant Centers who related their experience and recorded the gratitude of migrant families for the interest demonstrated on their behalf. Miss Edith E. Lowry, Executive Secretary of the Council of Women for Home Missions, proved the problem to be one of national proportions and of increasing magnitude, and stressed the gratifying response of the Council of Women for Home Missions to the call of need in the increase from seven centers in three states to the present program in fifty centers in thirteen states.

The inter-relation of the Council of Women for Home Missions with other bodies was forcefully shown in the annual report of Miss Lowry. Almost without exception, the program committees for the year 1937 were joint or cooperating with some other national religious organization. The effectiveness of the Council's work among migratory families received recognition in a resolution of the Inter-Council Field Committee which represents seven national interdenominational organizations, which called upon their field units to direct that all such work undertaken by religious agencies be done in cooperation with the

Council of Women for Home Missions.

The topics discussed during the business sessions of each day included such themes as "Social Frontiers," "Child Labor," "Juvenile Delinquency," and the "Underprivileged Migratory Laborers," indicative of the larger implications of the missionary enterprise in the complicated social structure of the present day. The problems of the city as viewed from the chair of the Mayor of New York City were admirably presented by Mayor Fiorello H. La Guardia. In this single metropolis is concentrated a population greater than that in any one state, yet its form of government is similar to that for a city of 10,000 to 100,000.

The memorable days came to a climax with the Anniversary dinner. Three remarkable addresses comprised the program. Dr. Robert W. Searle, Executive Secretary of the New York City Federation of Churches, speaking on the question "What Constitutes a Mission Field?" made an impassioned plea on behalf of the city for home mission service. Mrs. Millard L. Robinson, the beloved president of the Council of Women for Home Missions, reviewed the "Thirty Years of Working Together through the Councils." The closing address by Dr. Charles E. Schaeffer, former president of the Home Missions Council, paid tribute to the outstanding leaders, each of whom by character, personality and devotion had shaped the service of the Council. He closed with a ringing challenge to advance in the spirit of the founders, ever pioneering, striving, straining toward the goal of making our country God's country.

The Council of Women regretfully released its president, Mrs. Millard L. Robinson, who, having given two years of devoted service felt compelled to retire. Mrs. Augustus Trowbridge was elected to serve as president. She enters upon her office with assurance of support of her associates in the Council.

MRS. ORRIN R. JUDD,  
First Vice-President.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## INDIA—BURMA—CEYLON Women Leaders Ask Reforms

Now that India's Parliaments include over 50 women members, one may expect to see some greatly needed reforms for the benefit of women and children. One woman reformer recently urged that for every five square miles there should be one maternity home. When women are seriously ill, men say that God is able to cure them; but when men have even an ordinary ailment they run for doctors. The condition of women in *purdah* is much worse.

Another Indian woman legislator has been drawing attention to the problems of Hindu widows. The appalling situation is illustrated by the following figures from the 1931 Census Report:

Ages	No. of Widows
0-1 .....	1,515
1-2 .....	1,785
2-3 .....	3,485
3-4 .....	9,076
4-5 .....	15,018
5-10 .....	105,449
10-15 .....	183,998
15-20 .....	514,394
20-25 .....	846,959

## Saving Leper Children

Increasing attention is being given to treatment of children who have incipient leprosy. Christian missions are in a position to render valuable service in mission homes and through mission work in the villages of Asia and Africa. The success that has followed the rescue of healthy children of lepers from leprosy in India is outstanding.

It was a woman worker of the London Missionary Society who, sixty years ago, suggested this work, and gave a practical example of it in her own work in North India. At one home alone,

of the Mission to Lepers in India, over 700 children have, since it was founded, been rescued from leprosy, and have gone out to take their places in the healthy community. In one place there is a self-supporting village of Christian families, who are descendants of those who themselves were the rescued children of lepers.

—*The Chronicle* (L. M. S.).

## "Band of the Cross"

The Sialkot Convention of 1937, held at the United Presbyterian Mission Compound, was marked by clear evidence of the work of God's Spirit. A revival, which took place some months ago in the Christian village of Martinpur, contributed much to this result. The situation in this village, often discouraging from a spiritual viewpoint, underwent a marked change last summer under the influence of Mr. Bakht Singh Chhabra, the Punjabi evangelist, whose preaching, prayers and faith, were rewarded by many changed lives and relationships. Under his leadership a group of about sixty men and boys, calling themselves the *Salibi Jatha*, "Band of the Cross," left Martinpur ten days before and marched 130 miles to be present at the convention, preaching, praying and singing God's praise as they went.

At the close of the Convention, this Band continued this program on the march home, carrying the Gospel message to all they met, Christians and non-Christians.

—*Christian Union Herald*.

## "Living Epistles"

Advertisements which picture "before and after" effects of a

cure are usually convincing; even more so is the demonstration of Christian living by "untouchables." This is so genuine that caste people who knew them before are coming to the Bishop of Dornakal and his clergy in hundreds for instruction for baptism. "The Indian Church will have to extend itself to the limit of its powers in order to do its duty by the host of illiterates now streaming into it—7,000 every month," says *The Untouchables' Quest*. These amazing results have come during a time of world depression when the supplies of men and money have been inadequate.

A further result has been the birth of a new sense of responsibility by individual Christians and congregations to witness by word as well as by life.

—*The Open Door*.

## Girls and the Best Seats

It is the Bible period for a girls' class in Forman School. Those who have the best seats want to keep them, and a situation develops that calls for a demonstration of Christ's principles for an age-old problem. Mrs. J. M. Benade writes: "We have a spirited discussion. Those who have the good seats say, 'We got them first, we have a right to them.' Then we talk about cooperation; we talk about India's national aspirations; we talk about 'in honor preferring one another' and then as frankly and as powerfully as I know how, once more I try to present Jesus and why I believe that only His way of life can help establish justice in our midst—whether in school or in the nation. As I talk I feel a new attitude creeping over the group. Soon, one who has been defend-

ing her right to a good seat, speaks up, 'Let the other girls have our seats.' I ask, 'Do you say this just because you think I am insisting on your giving up your places?' She replies, 'No, but when one's heart bears witness that a certain action is right, then one must do it.'"

Eventually, a committee was formed to work out a way to give every one a chance at the good seats. "We will settle it all ourselves," laughingly agreed the girls.

### Handicaps in Ceylon

In Ceylon, the general attitude of the government is undergoing a change which is not altogether favorable to Christian institutions. Amendments to the Code of Educational Policy give less and less opportunity for work among non-Christian children, particularly in the field of religious education. Two-fifths of the children enrolled in Sunday schools are of non-Christian parents, and the Sunday school is one of the few avenues open to reach non-Christian children in Ceylon. The Ceylon S. S. Union publishes three Sunday school journals in Singhalese every three months, with lesson helps for each Sunday.

### In Burma—100 Years

The Karen Baptist Church, at Thay-gay-ko, Burma, celebrated its centennial last year. During these one hundred years the church has had only four pastors.

The church was organized in troublous times. When the Burmans heard that the Karens were accepting the new religion, they used every opportunity to persecute them. Meetings had to be held in the jungle, with watchers on guard. Should any of the men on watch see or hear a Burman, he would coo like a dove and all the people would scatter.

Burmans kidnapped the first pastor, Thra Nga Lay, and carried him off, bound hand and foot. They planned to crucify him if he would not give up his faith in Christ. While they were

preparing for the crucifixion, soldiers came and rescued him.

After the death of Thra Nga Lay, his son, Thra Ya Loo, was the pastor until he died. Then his son, Thra Han Bo, was their pastor. His son, Thra Hla Gyaw, is the present pastor. The former pastors would have been deeply impressed, could they have seen the 5,000 Christians at the Centennial, singing the hymns they love, without fear of the Burmans. —*Missions.*

## CHINA

### Ministry to Refugees

Chinese Christians have maintained milk stations in three chapels in Peiping for refugee children. The "milk" is a soy bean product, with the same food value as cow's milk—a rare article in China. Between three and four hundred children have been fed each day. A relief committee, composed of Chinese and foreigners, follows up neighborhood cases and brings in undernourished children.

Another valued service is rendered by the China Travel Bureau—a department where all refugees can register their names and addresses, in order that relatives and friends who have lost track of one another may regain contact. Thousands of refugees from war-torn districts have been pouring into the Wuhan area, and in the confusion numerous missing persons have thus been found.

In Shanghai, more than 100,000 children in 181 refugee camps of the city are now attending school two hours daily. Plans have also been made for mass education among the 137,000 adults in the refugee centers. The Salvation Army and the Chinese Y. M. C. A. camps are holding adult classes, and movies are being shown to the refugees through the cooperation of the Educational Movies Association.

### Appeal to Aid Distress

Dr. A. L. Warnshuis, one of the secretaries of the International Missionary Council, says that reports from well-informed missionaries in China show that

the need for prompt aid is immeasurably great. Millions of people have fled from their homes. Great cities and towns and villages over large areas have been depopulated, and these multitudes are without food, clothing and shelter in a cold winter. He expressed the earnest hope that a great wave of real sympathy and Christian love would bring a response to the Red Cross appeal that would exceed the President's expectation several fold. A recent report from an authoritative American committee in Shanghai has asked for not less than \$3,000,000. Such a gift from America can be efficiently administered by existing organizations in China.

### Christian Education Goes Forward

China has never before experienced such a national consciousness as has been brought about by the Japanese invasion. Dr. C. S. Miao, of the National Committee for Christian Education, is seeking to utilize this growing spirit of unity to offset the interference which military operations has brought. As a result, literature sales have increased. Materials for parent education, including "Standards for Christian Homes," have been published and two additional units are in course of publication. Four numbers of the *Religious Education Quarterly* have been issued. It is sent to every member of the Religious Education Fellowship, of which there are several hundred, and perhaps as many other subscribers are receiving the magazine. There has been among the churches an awakening interest in the vital necessity for Christian education, and this new quarterly has been seized upon as the best medium of communication.

### Position of Missionaries

The Anking correspondent of the *Living Church* writes: "When China was in the first throes of nationalism in 1927, she was inclined to protest the

domination of outside influences; and missionaries, as representatives of an alien power, were *persona non grata*. It was then the part of wisdom to turn over mission property to the care of Chinese Christians, who were thus enabled to assert themselves as both Christian and national-ist.

"Today, the situation, is reversed. Missionary leaders—clergy, doctors, teachers, by virtue of their education and progressive leadership, are in most danger from a power that wishes to set the clock back, and bring China to her knees. The revival of Confucianism is a means to this end. . . . It may develop that leadership in the Church, so ably carried by Chinese Christians, may have to be returned to the missionary."

### Persecution in Yunnan

Word comes to the *World Dominion Press* that in the extreme southwest of Yunnan terrible persecution is going on against the American Baptist Mission Christians among the Wa tribe near the border of Burma. The Chinese soldiers seem intent on destroying every vestige of Christianity in that tribe. Representations through the American Consul have proved worse than fruitless. This is not, however, typical of the attitude of the Chinese Government, either civil or military, towards mission work in Yunnan, for in almost every place there is toleration and even friendliness. Many of the officials are either Christians themselves, or friendly to Christian propaganda.

It is probable that Yunnan has more aboriginal Christians than all other provinces together. The American Baptists alone in southwest Yunnan have baptized about 28,000 aborigines, and many other missions have considerable work among them; for instance, the English Methodist Mission, the China Inland Mission, the Pentecostal Missionary Union, the Assemblies of God, the Swedish Free Mission and the German Vandsburgher Mission.

—*Baptist Review*.

### Will Tibet Be Open?

The Dalai Lama, temporal head of Tibet, who died in 1933, has not yet been replaced. The Panchen Lama, spiritual head of the land, died last November. He had been in exile for some years, and as his recognition of the reincarnation of the successor of the Dalai Lama was thus unavailable, it was impossible to choose one should he be found. Tibetan history records no previous case when the death of both these important characters left the country of some three millions with no official head.

A missionary on the Tibetan border says (in the *New York Times*) that rites are being held to determine a ruler and that a boy, in whom it is claimed the Dalai Lama has been reincarnated, may be accepted. In this event, there would be a renewal of the conflict between age-old exclusiveness and a measure of modernization, which a "Young Tibet party" is advocating. It is an opportune time for Christian missions to press their claim.

### JAPAN-CHOSEN

#### Open Doors Not Lacking

The "Omi Brotherhood" believes that in spite of the political turmoil throughout the world, or perhaps because of it, there is no lack of openings for spiritual service, or of responsiveness to religious work. The Province of Omi, after long efforts on the part of Christians and social-minded leaders, has at last voted to abolish licensed prostitution; all brothels must be liquidated by 1940. This is perhaps the biggest forward step in more than 30 years' work of the Brotherhood.

A large number of baptisms and additions by letter to the church in Omi-Hachiman are also reported in the *Omi Mustard Seed*.

#### Japanese Christians in the Crisis

Japanese Christians, although Christian, are Japanese. A study made of the carefully

worded statements prepared in recent months by the churches and the National Christian Council show the Japanese Christians to be not only patriotic and loyal but Christian in their attitudes with respect to the present situation.

The present crisis is demonstrating the strongly developed humanitarian side of Japanese Christianity. Recruits for the army represent a cross-section of Japanese life; they are taken from every rank of society, from the farm, the shop, the store, the professional office, the business office, the faculties of schools. No church, no school, no family, but can count by the dozen its friends who have gone to the front. The welfare of these men, the care of the families left at home, the comfort of the bereaved—such matters have been a primary concern of the church in the crisis.

—*Japan Christian Quarterly*.

### Korean Mission Schools

The latest statistics of the Federal Council in Korea, which include the figures for the six constituent Missions and the two National Churches (Presbyterian and Methodist), indicate that there is a total of 768 mission schools with an enrolment of 86,552 pupils of all ages and grades. Of these, 340 are primary schools, up to the 6th grade, with 47,500 pupils; two are men's colleges with about 500 pupils, and one is a women's college with about 300 pupils. It is, no doubt, a safe estimate to say that there are a thousand schools of all grades and kinds in Korea giving education under Christian auspices to about 100,000 pupils annually.

Then there are the hundreds of pupils in the other private and the government schools in Korea who constitute a challenge to the Christian Church and offer an opportunity to it. These students are rapidly increasing both in numbers and importance. What they are doing and thinking, and what is being done for and with them is

of great concern to both the church and the state. Whatever happens to these schools in the future, we shall be grateful for the wonderful opportunities during the past fifty years and for the fruitage of those years.

—ROSCOE C. COEN, in *The Korea Mission Field*.

### Student Evangelistic Bands

The younger people of the Korean church have not fallen behind their elders in their zeal to make Christ known to their fellow young people and students in the church schools have set the pace for others.

In the Northern Presbyterian Mission, evangelistic bands have gone out during summer vacations and sometimes during the winter vacations from the Chosen Christian College, the Union Christian College, the Soong Sil Academy in Pyengyang and from the Sinsung Academy (boys) and the Posung Academy (girls) in Syenchun. These schools have also done a large work in the Daily Vacation Bible Schools.

These bands consist of from two to six people. In the larger bands there are two or three for preaching, two or three for music, and one for work with children. Their trips last about three or four weeks, usually with only one day at a church, but sometimes three or four days. Usually they go to the smaller churches located in out-of-the-way places and in mountain regions sometimes separated from each other by distances of twenty to seventy or eighty li, which must be traveled by foot and often in the rainy season.

The members of the men's bands spend an hour or two in the evenings calling at the houses of the villages within a radius of four or five li from the church giving out tracts and inviting the people to church. Usually the attendance is several times more than the churches have at their regular services.

—E. M. MOWRY, in *The Korea Mission Field*.

### Mission Schools to be Closed

According to the *Korea Mission Field*, official applications for closing Soongui Girls' School and Soong Sil Academy, Pyengyang (Heijo) were made on October 29, and application was made for closing the Union Christian College in the same city on account of the "shrine" question. The Presbyterian Church in the U. S. A. (PN) thus closes educational work which it has carried on for over fifty years in the city of Pyengyang. A Korean layman, Mr. Lee Chongman, who formerly gave half a million yen for rural work, has promised to donate 1,200,000 yen to start a men's college in Pyengyang, of a different type than the college which is to be closed. Two other Korean Christians have announced that they would sponsor a new boys' school and a girls' higher common school in the city.

### ISLANDS OF THE PACIFIC

#### Stirrings in the Philippines

Considerably over a year ago an evangelistic program was launched in Filipino churches with a fourfold aim, listed in the order of urgency: to awaken individuals, churches, communities, and the nation.

There has been a general feeling of ineffectiveness among Christian workers in the face of such a stupendous four-year task. But Dr. E. Stanley Jones has stirred the nation with his life and message. He touched all classes of people who are now ready to go further in the way of evangelism and social and economic reform. With the inspiration received from him, it is expected that local churches will go forward in an aggressive and creative evangelistic effort reaching all classes of people, using every member of the church, and adapting all legitimate methods of evangelism to make the movement successful.

#### The Mustard Seed in Fiji

Somosomo, capital of Taveuni, Fiji Islands, is referred to in every account of early mission

work, for it was at Somosomo that pioneers faced their severest trials. It was the first place in Fiji to have a mission burial grounds. Near the church is a small mound that might pass for a flower bed, but is a most historic spot. It has been called "the mustard seed," for it marks the actual site of the first Mission House at Somosomo. Early missionaries explained to the natives that the work they were doing might not appear to be of much importance, but in God's good time it would grow and transform Fiji. This prophecy has been fulfilled, for a number of important achievements had their beginnings at the very spot known as the mustard seed.

—*The Missionary Review (Australia)*.

### Where Christianity Triumphs

The island world of the Netherlands Indies has a total population of more than 60,000,000, some 42,000,000 of whom live on the island of Java and the small contiguous island of Madura. About one-half of the total Chinese population of 1,250,000 also live on these two islands. These tropic lands have become one of the most important meeting places of Christianity, Islam and paganism in the world.

Paganism progressively crumbles before the advance of Christianity and Islam, and now maintains itself chiefly on the small islands of Bali, Lombok, Soemba, Soembawa and Timor, also in the interiors of the larger islands of Sumatra, Borneo, Celebes and New Guinea. The triumph of Christianity is everywhere apparent. After little more than a century of Protestant missionary effort, nearly 1,500,000 native Christians have been won. One of its hardest tasks was on the island of Java, whose people are entirely Moslem, and here it has displayed one of its greatest triumphs. More than 40,000 Javanese, all Moslem converts of the last eighty or ninety years, are Protestant Christians, and in addition Roman Catholic missions claim more than 27,000 converts on the island. Every

year the number of Javanese Christians by conversion from Islam is increasing by many hundreds, and the rate may be expected to increase.

—*World Dominion Press.*

## NORTH AMERICA

### The Great Delusion

*The Evening Standard* of London says that the people of the United States in 1937 purchased 1,000,000 more cases of Scotch whiskey than they did in 1936. So great is the demand that British shippers cannot satisfy America's requirements. Accordingly it has been decided to commence this season's distilling in Scotland much earlier than in former years.

American beer drinkers, says an Associated Press despatch from Berlin, consumed 597,088 gallons of German beer imported into the United States in 1937, as compared with 56,126 gallons in 1934, an increase of more than 1,000 per cent. A still higher record is predicted for this year.

Advocates of repeal assured the American people that the legalization of liquor would bring prosperity to the United States. The fact is, vast sums of American money are being sent to Europe to make Scotch distillers and German brewers prosper.

### Women to Consider Present Problems

Three national church women's organizations—the Committee on Women's Work of the Foreign Missions Conference, the Council of Women for Home Missions and the National Council of Federated Church Women—are uniting in an appeal to church women in all the communities of the country, said to number 77,000, to hold similar interdenominational luncheons on Tuesday, May 3, 1938, to consider together "Unity in Christian Service." This is in accordance with a custom of the last few years in New York City, when a May Day luncheon has been held for Protestant church women.

It is hoped that attention may be focused on the vital problems of the day, and that both enthusiasm and inspiration will come with the knowledge that so many in all parts of the country are simultaneously gathering for earnest thought of their relation to the affairs of the Church, the nation and the world.

### Reformed Church Centennial

The Board of Foreign Missions of the Reformed Church will celebrate its Centennial this year. Plans for its observance are grouped around four topics: education, finances, missionary day and other meetings. By education is meant preparing for the observance, and of first importance is prayer; next, study for which the Board expects to issue a book giving a complete record of the Church's missionary work.

The slogan for the Centennial offering is "A Cent a Year for a Hundred Years." In other words, a dollar a member for the whole Church. This is the amount of the Foreign Mission apportionment. It is hoped that many will want to contribute a hundred nickels or a hundred dimes or a hundred half dollars, or more.

The Board of Foreign Missions was organized in the First Church in Lancaster, Pa., on or about the 29th of September, 1838, and the Centennial celebration service will be held there at that time this year. Other meetings will be held in various church centers, with outstanding missionary speakers.

### Sesquicentennial Fund

American Presbyterians gave the Foreign Missions Centennial Fund the right of way in 1937, deferring the Sesquicentennial Fund for Christian Education, approved by the 1936 General Assembly, until the years 1938, 1939 and 1940. This Fund will be used to stabilize the finances of Presbyterian Colleges. It will furnish an opportunity to strengthen Christian education which may not recur for a generation.

The financial objective is \$10,000,000, to be raised from individuals and not from churches, as the Board is anxious not to interfere with the normal program of the General Assembly.

### Lutheran Church in Sound Picture

To the Lutheran Church of America goes the credit of producing the first religious sound film ever presented in this country by a Protestant denomination. This production documents the history of their church from Luther to the present day. Four more films are planned and it is hoped they will equal, if not surpass, the present one. The spirit of a crusading church runs throughout the film.

—*Presbyterian Tribune.*

### Needy Mining Communities

Rural mining communities present the most difficult of all home mission tasks, and are the most needy. They have all the disadvantages of both city and country, without the advantages of either. Taking Harlan County, Kentucky, as an example, we see a community that has for years bled with strife. Here the Congregational Church and the Methodist Episcopal Church, after two years of planning, have joined in a cooperative parish. Mine owners, managers and leaders of the local unions, join hands with the Church and other social and welfare agencies in this organization, pledging their support and expressing their interest.

A similar development is going forward at Van Hornesville, N. Y., where Baptists and Methodists, with the cooperation of Mr. Owen D. Young, whose interest in this community has gained national recognition, have pooled their interests and resources in the employment of a special worker in religious education. Miss Elizabeth Harris, a well-prepared teacher in the field of religious education, is giving her whole time to the boys and girls of this community.—*Home Missions Council.*

### Largest Church School

Baylor University, Baptist institution at Waco, Texas, is credited with being the largest in the world under church direction. It attracts students from seven foreign countries and twenty-nine states. Its enrolment is more than 2,100. China has sent a delegation of six, Japan two, and Hawaii two Japanese. These students have been quite sociable despite the warfare of their relatives in the homeland. Six of the seven Puerto Ricans transferred from the University of Madrid, Spain, from which they were driven by the Spanish Civil War. There are three students from Brazil, four from Mexico, and two from India.

—*Watchman-Examiner*.

### Student Manifesto

At a recent meeting of presbytery of the United Church of Canada, in Edmonton, B. C., a group of students from St. Stephen's Theological College presented a manifesto calling upon the Church to take its Christian profession seriously. They based their statements upon the following quotation from Dean Inge:

"Religion embodied in institutions is like those chemical substances which are never found pure. . . . The religion now identified with the institution mixes itself with certain forms of belief and traditional modes of worship; it finds room for primitive superstitions and hallowed traditions . . . it is often entangled with the tortuous policy of a hierarchy greedy for power and pelf; it is drawn into secular policies and identified with non-religious interests."

The students felt that this has happened to the teachings of Christ.

—*Christian Union Herald*.

## LATIN AMERICA

### Puerto Rico's Many Children

Puerto Rico has the largest Sunday school enrolment of any Spanish-speaking country in the world, and with the growth of the Daily Vacation Bible School movement will soon take first

place in that regard also. The program for young people has also advanced, including continued emphasis on the conference program and the preparation of materials for young people's classes and activities in local churches. A magazine for young people, *Adelante*, which means "Forward," follows the worldwide Christian Endeavor topics and gives regularly short, pithy articles dealing with young people's problems. It is applicable to all Spanish-speaking countries.

—*W. S. S. A. News*.

### In Mexico

One of the accomplishments of the Cardenas' regime in Mexico has been the opening of nearly 6,000 new rural schools, a 75 per cent increase in three years, with nearly 750,000 children. There are still 1,500,000 children of school age for whom there are no educational facilities, while secondary schools and the university are beyond the reach of all but a handful of the very well-to-do. Sixty per cent of the population is illiterate.

Infant mortality is nearly three times as high as in the United States, and disease is far too common. Even in Mexico City, two-thirds of its million people live in sub-human conditions, preyed upon by tuberculosis, typhoid, typhus and rickets. It is obvious that much work remains to be done by Christian churches.

—*Episcopal News*.

### Advance in Guatemala

In spite of many problems, very real advance has been made in the Guatemala Mission during the past year. A wide energetic evangelistic campaign has been maintained, and, through the Synod, the Mission has been able to cooperate in various ways with other Christian organizations. Schools have registered the usual full attendance. Future evangelists are being prepared, and medical work, centered in the Hospital in Guatemala City and including the training of nurses, has been carried on both in city and

country districts by various means of travel, and has had unusual acceptance from all classes of society.

The work of translation of the Scriptures into the languages of the indigenous populations has been continued and, in the case of some books of the Bible, has been completed. This type of work among the native Indians of Central America has unusual significance.

### Colombia—Important

"About fifty per cent of the missionary force in Colombia serve towns which together contain about 10 per cent of the population. There are 52 'municipalities' in the country, with between 20,000 and 100,000 population in each, but in some thirty or more of these there is no evangelical witness at all. In this nation of nearly nine million souls there are under 2,000 evangelical communicants, after eighty years of endeavor. Much of the existing work is on a small scale with weak resources, and in some instances efforts have been abandoned after a promising opening. There is evidence that Colombia is today ready to respond to the Gospel in a greater measure than ever before. Probably three-quarters of the population are beyond the reach of the present provision for evangelization, and the country is still the most important unevangelized field south of Panama."

—*Kenneth G. Grubb*.

### Campa Indians, Peru

Of all the Indian tribes that live in the Peruvian jungle, the Campa is the largest and most savage. The jungle provides the Indian with everything he needs for his daily life, except Christ, and He is not there. Perhaps one may "find God in nature," but while no one lives closer to nature than these wild savage Indians of the jungle, no one is more absolutely without God and more ignorant of Him than they. Campa Indians live in sin and degradation, knowing nothing of God, and unaware of their need

of Him. It would be difficult to find a people more ignorant of all spiritual values.

—*Inland S. A. Union.*

### Religious Freedom in Brazil

Although centralized authority is the keynote of the new constitution of Brazil, President Vargas assures the continuance of religious freedom. Article 32 of the constitution reads:

"It is prohibited that the Union, the States or the municipal authorities . . . should establish, support or hinder the exercise of religious worship." Article 122, section 4, adds to this statement: "All individuals and religious sects can exercise their beliefs publicly and freely, forming associations for this purpose, and may acquire property, in accordance with the common right and the demands of public order and good customs."

As for religious teaching in the schools, it is stated that this shall be regarded as part of the curriculum of all primary, normal and secondary schools, but that attendance shall not be compulsory.

—*World Dominion Press.*

### North Brazil Itinerary

A worker of the Evangelical Union of South America, assisted by a native evangelist, has undertaken an itinerant work in a North Brazilian field, consisting of ten cities, sixty villages, and "hamlets and other small districts without number," with a total population of more than 280,000.

Initial meetings on the border of Pernambuco were most successful, and about 300 people attended; but on the third evening the parish priest gathered a crowd, and tried to break up the meeting, without success, since most of the listeners were in sympathy with the missionaries. At another point, intensely Catholic, ignorant and lethargic, there was no response. Work in other centers has been opened, and two families have been converted.

—*Life of Faith.*

### Voice of the Andes

"The Voice of the Andes," evangelical radio station, is continuing with a full, and valuable program. Each morning there is a fifteen-minute devotional reading, every week-day there is an open forum and on Sunday there are two Gospel services. Regular listeners in Peru, Colombia and Central America have expressed appreciation of these messages.

Perhaps the most valuable part of the program is the open forum. An office has been opened in the center of Quito, Ecuador, to which listeners are invited to come for discussion and personal instruction. Discussion groups have been formed which have included professional men and members of the Government, the subject being the person and work of Christ.

Newspaper evangelism is closely tied up with this; three daily papers in the three main towns of Ecuador have signed contracts to publish Gospel articles on alternate days. Wireless sets are being lent to Christian families, in order that they may gather their friends together in their own homes to hear the Gospel, and colporteurs are sent out with sets to relay the messages in villages.

—*World Dominion Press.*

## EUROPE

### "After Many Days"

Gospel plantings are coming up in Belgium. One of the Directors of the Belgian Gospel Mission, John C. Winston, reports coming across early converts of Ralph C. Norton every now and then. Mission workers, as they go from house to house and village to village, are finding those who received the word during the war, or before, and have since come into newness of life. Just before his death, Mr. Ralph C. Norton had the joy of leading a man to Christ to whom he had once given a New Testament in an army camp eighteen years before.

Last fall evangelical day schools were opened for children

in the Flemish posts of Ichteghem and Genck—where children of Protestant parents had been refused admission to the public schools. Equipment and funds for these day schools are coming from Dutch Christians and from the parents of the children themselves.

A Christian literature depot has been opened at Eupen, where the open Bible in a display window attracts much attention.

### Christian Union in Holland

Holland Christians are feeling keenly the danger which confronts the churches on the Continent, and are expressing their desire for more unity in visible ways. A recent example was the great assembly for a united service in the Cathedral of Utrecht. The service was conducted jointly by an Old Catholic and a Protestant. The sermon was preached by a representative of the Dutch Reformed Church and dealt with the service of the Christian Church in the modern world. A later address dealt with the specific tasks of unity. The Dutch newspapers record more interest in this expression of ecumenical Christianity than on any previous occasion.

—*Advance.*

### Waldensian Church Alive

February 17 marked the ninetyeth anniversary of the establishment of freedom of worship for the Waldensian Church of Italy. Today, the church is very much alive. There is standing room only at their services, and in congregational singing foreign visitors find them superior to any church in Christendom. Their ministry as a group are the best trained, hardest working and lowest paid of all evangelical preachers. Most of their theological students have had one or more terms of study abroad, chiefly in Edinburgh. Their younger ministers as a rule hold the degrees of Doctor of Letters or Doctor of Laws from one of the Italian universities. They are making worthwhile contributions to the cultural life of the Italian people

through original work in poetry, music, history and philosophy. They are faithful pastors and visit regularly in the houses of their parishioners, though their people are widely scattered. As for the laity, many of them hold high positions in Italian life as judges, university professors, physicians, teachers, Government officials, officers in the army and navy, nurses, bankers, manufacturers and business men. Everywhere in Italy they are eminent for their trustworthy Christian character. They are pioneers in modern philanthropy in Italy. Furthermore, their religious education program, coupled with home training, is establishing the young people in Christian attitudes and a working knowledge of the Bible.

—Robert W. Anthony.

### Russia Orders Religious Census

From behind the thick screen of Russian propaganda comes a most significant story. It has to do with the much publicized census which was to have been completed and announced recently. But suddenly it was abandoned and a new one ordered. Why? It seems obviously because it revealed some very uncomfortable facts. It showed, for example, that, trusting in the promise of religious freedom, supposed to be assured in the new Constitution, so many millions of citizens recorded themselves as believers that the government could not afford to have the failure of its anti-religious work so definitely established. One careful estimate puts the number of believers at about one hundred million—more than one half of the population. Uprooting religious faith is not so simple a matter as was supposed.

—Advance.

## AFRICA

### Many Races in Student Body

Fourteen different nationalities, professing ten different religions, are to be found in the student body of the American Mission College for Girls, of

Cairo, Helen J. Martin, president.

In the religious instruction which has a central place in the curriculum, Christ the Saviour, as well as Christ the teacher and guide, is made known to the students. The following is an analysis of the student body by religions and nationalities:

Religions	Nationalities
245 Moslems	383 Egyptians
43 Protestants	20 Syrians
15 Greek Orthodox	14 Armenians
99 Copts	12 Italians
13 Armenians	9 Greeks
31 Jews	8 Turkish
9 Roman Catholics	3 Trakian
3 Syrian Orthodox	2 French
1 Bahaist	2 Palestinian
1 Christian Scientist	8 Hegazi (Arabian)
	2 Zanzibar
	1 Persian
	1 Roumanian
	1 American
Total .....	460

—Christian Union Herald.

### Sudanese Young Men

As one outcome of the visit of Dr. John R. Mott to the Sudan last year the Unity of Fellowship, which includes men of all Christian communions except the Roman Catholic, has started monthly meetings for young men in Khartoum and vicinity. About 200 assembled for the first meeting. They are looking forward to having a Young Men's Christian Association.

In North Sudan the churches are undertaking responsibility for sending evangelists to cities of the Sudan who have no Protestant Church. It is the plan that the pastors of the five churches will take turns, so that a monthly visit is made to some of these centers. These trips are financed by special offerings taken in the churches, and the Women's Missionary Society of the Khartoum Evangelical Church has contributed money to make one trip possible.

—Christian Union Herald.

### Islam in Ethiopia

A United Presbyterian missionary to Ethiopia, C. F. Kenneweg, differentiates between entrenched strongholds of Islam and its outlying fringes, where its nominal followers are separated from the support of fanatical believers.

Perhaps a passing trader, quartered in the neighborhood for a time, had turned them to Islam. It may be that they know little Arabic; they cannot read; they are far from a sheik or religious leader. These do not offer as strong opposition to the claims of Christianity as do their more active and educated sectarians. Such are the Mohammedans of Ethiopia. A conservative estimate of their number would be between one and two million. They are not well organized or educated; for the most part, without effective leadership.

Many of them mix strange pagan beliefs with their Mohammedanism to such an extent that they are really closer to the pagans. Before Italian occupation, Christianity was making great inroads among the Mohammedans in Ethiopia. The government was Christian; modern education was Christian; the missionaries were Christian; the hospital and other philanthropic institutions were Christian. Christian pressure came from every side.

—Women's Missionary Magazine.

### Ethiopian Refugees in Kenya

Permission has been granted the Bible Churchmen's Missionary Society to commence work among Ethiopian refugees in Kenya. About 8,000 of these refugees have made their way across the border into Kenya, and they have been accommodated by the British Government at Isiolo, where the District Commissioner resides.

Mr. David Stokes was leader of the Society's former work in Addis Ababa, and he has undertaken this new responsibility.

—The Life of Faith.

### Walls Cut Away to Admit Crowd

When World-Wide Communion Sunday was observed by all Presbyterians on October 29, those present at Abong Mbang (West Africa) Church numbered nearly 1,200. Long be-

fore the service began elders ran to the missionary saying: "What shall we do? The house is packed and the second drum has not sounded. Shall we cut away the outside walls?" In a thatched church this is a simple matter, and all went to work with a will.

After serving the required three years of preparation, 20 were admitted to membership; 60 were passed into the "second-year class" and 183 enrolled in the first year.

—*Monday Morning.*

### Training the Children

The women's session of the Congo Native Council, held at Leopoldville, Belgian Congo, was entirely in the hands of native Christian women. One of the findings of this session was:

"We must teach our children to pray to God. A mother can start teaching her child when it cannot even talk, by praying at bedtime and at meals. We can tell them stories of the childhood of Jesus and other Bible stories that are suited to them."

—*Watchman-Examiner.*

### Stories from the Congo

Here are a few sidelights from the Belgian Congo, showing how the Gospel is entering hearts of black men:

"I found an old man sitting in the doorway of his hut and he said, 'I have heard your news often and often, and I have been watching, and everything you people say comes to pass, so we know that you are people of truth.' Then he burst out, 'Madamo, I want Life; I want these things of which you are telling me.'"

"I met a woman while going through a stretch of forest, to whom I explained the Way of Life. As I started to move on, she said, 'I am not going to move. I am going to stand right here while you tell me more. I want to know what this Heaven is of which you are speaking.'"

"Two evangelists went down to Bomili district for a month. On their way they stopped at the village of a Christian and found him very ill. He had told all his

relatives and friends that he was going to die, saying that God had told him so. When his relatives wept he said: 'Why do you cry? If I am going a journey to visit my earthly father you would not cry, you would say *Kwenda muzuri* (good journey); and now that I am going to my heavenly Father you should do the same.' He sang hymn after hymn on the day of his death, and exhorted all the people to make their peace with God."

### In Nasir Land

Lottie M. Adair, United Presbyterian missionary in Nasir, Sudan, tries to make her home a center of service. After being away for seventeen months, she returns to find evidences of Christian growth in the lives of the people, with a deepened sense of responsibility for the spiritual life of their neighbors. "But many still doubt the missionary's motives," she says. "When we urge village schools most of the parents still think that it is a scheme to get their boys away from them. Others do not want to take orders or work for any white person, either for cash or for cows. One father whose son was a boarder encouraged his son in irregularity. He said to him, 'We do not need anything of whites, we are not a poor family. Why should you go to school?' Others question, 'What will we get out of it?'"

"Our educational program includes not only reading, writing and arithmetic, but an appreciation of such useful arts as they already have, and their enlargement. Agriculture, as they in a limited way practice it, is being improved slowly, but steadily, through the work they are actually doing under supervision. We emphasize the dignity of labor. We also have a health program, which goes contrary to their age-old ideas."

—*Christian Union Herald.*

### Crowded Schools at Umtali

Pearl Mullikin, of the Methodist's Umtali Mission, sends a review of last year's work.

"Great crowds are being

turned away from our boarding schools. One of us took a truck load of girls to the nearest town so they could scatter out to their homes, as they had come without first making arrangements, and not all could possibly be accommodated. We wish the work could always be lasting, but we cannot use the word "always." But twenty fine young men and women were graduated from the Training School, most of whom have caught the vision of service. Two girls have been sent out as Bible women, making five now at work. Their program includes class meetings, children's meetings, Sunday-school classes and teaching Bible in day schools. Some assist in the day schools. All of them, as far as they are able to find materials, have sewing classes.

"Their religious meetings are quieter, not so much demonstration and more depth. Meetings throughout the year were much helped by the ministration of Bishop Springer who is also an evangelist. At Chiduku he slept in a grass hut with a pile of grass for his bed, but that was nothing, as he had more than thirty years of that before he became a Bishop. We are entering the new year with faith and courage."

## WESTERN ASIA

### Handicaps in Hospital Work

The Syrian idea of a hospital is death's ante-room. This is one of the missionary's most disheartening problems, for not infrequently a patient prefers remaining at home for certain death, rather than trust the hazards of a hospital. For the most part, the hospital physician never sees the disease in its early stages.

Mrs. Glenn Rost, R.N., of Aleppo, gives a concrete example of this in Aboud, an eleven-year-old boy, whose parents brought him "three days walking" to see the American doctor. This lad presented a very severe infection of the left foot and leg, rapidly extending. When the family were offered surgery (free of charge) the parents refused,

When told that the boy should be hospitalized, they refused. Likewise when offered the free use of the hostel on the compound, hoping thus to be able to control his care in a measure, it was refused and they took the boy home to an inevitable and rapidly approaching termination—death. The only value gained by such a trip seemed to be the meager advice one could give toward his care at home.

However, once they make up their mind to enter the hospital they give themselves completely and trustingly into the care of the doctors and nurses, and for the most part are very cooperative. On several occasions when asked: "Would you like to get up?" a patient has replied, "If you want me to."

### Mourning Technique in Near East

The same perfunctory wailing follows the "Great Reaper" in the Near East as one reads about in the Gospel story of Jairus' daughter. It is always carried on by the women. There are those who make it a profession, and can be hired to lead the weeping and swell the volume. The ceremony is put on with such abandon as to leave the participants completely worn out. They work themselves into a frenzy, tear their hair and beat their breasts for perhaps ten minutes, and then can be heard talking naturally as they walk about.

This procedure is the standard custom; it would be considered sacrilege to omit it. The mourning is carried on for three days and at the end of that time the women of the household are exhausted, to say nothing of the little children who have witnessed the proceedings, often in great terror.

—*Presbyterian Board News.*

### Faithful Witness in Iraq

It is rare to find a faithful, witnessing Christian among the Armenians of Iraq. Persecution and massacre have either made them bitter or so filled them with fear, that far from witnessing

for their Lord they are often crucifying Him anew, and very nearly denying Him. One such rare Christian is Vartuhi, which is Armenian for Rose. When missionaries first came to Kirkuk, her town, she said: "For two years I pray to God to send missionary to Kirkuk, and when I hear you have come I say, Glory to God."

This widow of an Armenian pastor and mother-in-law of the man who was later to become an evangelist had been holding weekly prayer meetings for women.

Her chief ministry is visiting the sick and troubled. With feeble step she gets into every corner of Kirkuk and never misses any one in need of encouragement and prayer. Often she takes a group of church women to the sick room, to sing the hymns, read the Scripture lesson and review the message from the morning service, no matter what the race or creed of the person visited.

A year and a half ago she was hit by an automobile in Baghdad and received a bad fracture of the upper left arm. Owing to her weak heart the doctors at the government hospital feared to subject her to the operation necessary for the proper repair of the splintered bone. During her suffering she continually read her Bible and prayed. Once when the pain became unbearable she asked the nurse for relief and the nurse angrily replied, "Oh, pray to your God and let Him heal you." Soon after that they brought her home to Kirkuk where purely by the grace of God she *did* recover and what is more, has the use of her arm and hand again. She is filling an important place in Kirkuk in this voluntary service.

—*Outlook of Missions.*

### MISCELLANEOUS

#### Jews Renew Interest in Christ

Dr. Conrad Hoffman, secretary for Jewish Work under the Presbyterian Board of National Missions, has written the members of his advisory committee that there are many evidences of

renewed interest in Jesus Christ on the part of the Jews. As one of the evidences he cites an article in the December, 1937, *Atlantic Monthly*, entitled "An Epistle to the Jews," written by one John Cournos, a Jew. Again, Rabbi Isserman, of St. Louis, speaking before the Chicago Sunday evening Club, stressed the necessity of the Jews' reclaiming Jesus. In New York, Rabbi Rosenbloom spoke in a similar vein, though he was bitterly attacked by another rabbi. In all these references, the emphasis is on Jesus as a great prophet of Israel, but in no sense a Redeemer.

—*Monday Morning.*

### The Second Hundred Years

We are told that "the first hundred years are the hardest." Dr. J. Ross Stevenson, President-emeritus of Princeton Seminary, lists several reasons why, in the case of foreign missions, the second hundred years will be the hardest: a vast, unevangelized population in every mission field; a growing spirit of nationalism seeking to establish a state religion subservient to civil and military authority, but transcending all other faiths; a decline in the prestige that Christian nations have had, and a consequent loss in moral influence; secularized education which antagonizes or ignores religion; a rejuvenized paganism that directly attacks the Christian faith.

### "Mary Reed Day" for Lepers

Mary Reed, pioneer in leper work, who has devoted nearly fifty years to that service in India, under the Methodist Woman's Foreign Missionary Society, celebrated her eighty-third birthday on December 4. Churches in her home city, McConnellville, Ohio, celebrated the occasion.

Despite her age, Mary Reed is still at Chandag Heights, India, continuing her ministrations to the lepers. Rev. George C. Southwell suggests the annual observance of "Mary Reed Day," on the Sunday nearest her birthday.

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**"Goforth of China."** By his wife. Illus. 8vo. Price, \$1.50. The Zondervan Publishing House, Grand Rapids, Michigan. 1937.

It is not often that the contents of a book may be anticipated by its cover. But it is so in this case, for its covering is a parable, the meaning of which is clear. The jet black cloth suggests the darkness of heathenism; and the bright gilt lettering of the title proclaims the glory of God, such as surrounded the earthly life of Dr. Goforth and now enshrines his Heavenly life. This is an arresting quality of the volume and it becomes a constraint to the one who holds it to read its pages eagerly and carefully.

It is a daring thing for a wife to write the life of her husband, for one is likely either to write too frankly or not frankly enough. But Mrs. Goforth has been guided by the Spirit into a middle course. She adored her husband and greatly admired his missionary zeal; but she saw his faults and speaks honestly of them. Her portrayals, therefore, are sincere and true, with the result that she presents a man who is definitely human. This is well, for we humans are most influenced by the example of other humans. But we want the human, whoever he is, to be indwelt and empowered by the Holy Spirit. Dr. Goforth, as described by his wife, becomes more than an example; he is an inspiration.

The paramount lesson of the book is the necessity and worth of direct evangelism. Dr. Goforth never allowed himself to be turned aside from the simple preaching of the Gospel, however tempting educational work

or social service might be. He had a divine passion for souls and was persuaded that the only means of salvation is the crucified and regnant Christ. He would go into heathen areas and amongst men of dense prejudice, superstition and opposition, and proclaim the Saviour as if his listeners knew all about Him, or, if not this, *must* know all about Him. God confirmed his faith and daring, for rich and poor, high and low, were saved, and a multitude of Christian churches were organized in China and Manchuria. He thus taught the missionary body a great lesson, and one which God's servants will do well to take to heart.

Mrs. Goforth has not written of herself, but between the lines we can perceive that her life has been as devoted and beautiful as that of her husband.

H. W. FROST.

**Religion in Central America.** By Kenneth G. Grubb. Illus. 8vo. 147 pp. 5sh. World Dominion Press. London. 1937.

Here is another valuable survey volume, with chapters, maps, diagrams and statistics that show the past progress, the present situation and the prospects for Christian missions in the six republics of Central America.

The history of this part of America goes back to the Maya civilization nearly two thousand years ago. The Maya architecture and scientific achievements still awaken admiration. These people worshiped the gods of earth and sky, with temples and elaborate ritual. Then came the retrogression which Roman Catholics from Europe did not overcome. Today the six republics

are populated by a mixed population of Indians, Negroes and Mestizos or Ladinos. Social conditions are low and religion is largely superstition.

The maps in this volume are clear and informing, showing all the principle mission stations of some twenty societies. The Protestant or Evangelical Churches number 108,600, of whom 41,188 are communicant members. They comprise about one in every 78 of the population.

There are general chapters covering all the republics and others dealing with each of the six separately. The appendices and diagrams deal with statistics that show the work and fields of each mission, the converts, and adherents, medical and educational work and the languages used. There is a good index and the pictures show the people, the attractiveness of the scenery and



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

some results of mission work. Every one interested in the evangelization of Central America will find this new survey of real value.

**For the Mountains.** An Autobiography by William Goodell Frost. With Introduction by Albert Bushnell Hart. Illustrated. Indexed. 352 pp. \$3.00. Fleming H. Revell. New York, London, Edinburgh. 1937.

A former president of Berea gives here the whole story of his life, which to him has been characterized by a marked unity. In so far as any eager spirit is ever satisfied, he views his earlier years with satisfaction. Of his youth he could sincerely say, with Wordsworth, "Fair seed-time had my soul"; and his young manhood is to him both a happy flowering of the seed and promise for the time of full fruit. Then follows in detail the account of the later twenty-eight years when he was largely instrumental in bringing Appalachian America into recognition, and in opening that section to education through Berea College.

The story is one of intense activity, often under difficulties, that involved weariness and disappointment. Tremendous zest is seen in Dr. Frost's manner of writing: in rapid-running sentences, with their frequent initial "ands"; in unwearied detail and comment. "Such experiences push into forgetfulness all pains and hardships," says the author, but really, says the reader, into their own place in a life felt to be good. Dr. Frost enjoyed it all greatly. His central achievement was creative. Possessed of traditions in education but not bound by them, he freely combined and adapted his materials; the result was original.

The book has documentary significance other than autobiographic. Those interested in Berea College will find here material previously scattered, not widely accessible, or not in print. Here are Berea's background, early history, and development until Dr. Frost's retirement from its presidency in 1920.

MARY B. SMITH.

**The Open Door in China.** A Spiritual Interpretation of Missions, by Martin A. Hopkins. (Paper.) Religious Tract Society, Hankow, China. 1937.

These furlough addresses, given at various conferences, deal with the Open-Door policy for a Lost World, The Real Reason for Foreign Missions, The Premillennial Hope and Missions, The Bible as the Basis for a Revival, Prayer, The Holy Spirit, Salvation by Grace, The Church in China, God's Ideal Servant and The Afflictions of Christ. These addresses are convincing and stimulating, Biblical in viewpoint and practical in application. They are well illustrated from experience at home and in China.

**The Story of Topsy.** By Mildred Cable and Francesca French. Illustrated. 8vo. 212 pp. 5 sh. net. Hodder and Stoughton, London. 1937.

Miss Cable and Miss French are already well known for their fascinating books of missionary adventure in the Gobi desert and Central Asia; also for their "The Making of a Pioneer" and "Ambassadors for Christ." The latter is an unusually fine book for missionary volunteers. Now comes a story for young people, one with the same charm, the same evidence of Christian love and courage and fidelity to Christ, as we have found in the missionary pioneering narratives. It is the story of a young beggar girl, deaf and dumb in her early years, rescued from abuse and poverty, won to Christ and lead out into a beautiful Christian life. There is also much interesting light on the life and customs of Central Asia. It is an especially interesting book for young girls.

**Reaching Upward, or Man's Age-long Search for Truth.** By Charles D. Whiteley, D.D., Pastor, First Presbyterian Church, Albemarle, N. C. 182 pp. \$1.50. Zondervan Publishing House, Grand Rapids, Mich. 1937.

Here is an excellent plan indifferently carried out. The author seeks to show the contrast between Christianity, the one revealed faith, and the natural-

istic theories as to the origin and development of all religion, illustrated in the history of the world's chief religious beliefs. He briefly surveys man's search for truth in Babylonia, Egypt, Greece, Rome, India, Persia, China, and Arabia, and as it is seen in Modernism.

From the treatment here one might easily get the idea that different civilizations produced the various great religions, whereas, as Dr. G. M. Grant, of Queens University, Canada, has pointed out, "Every systematized religion has given birth to a civilization." It would have been more satisfactory to deal directly with the different theories of the origin of religion, and draw illustrations from the great religions of the world.

Unfortunately the author's zeal for truth inclines him to occasional acrimonious expressions such as are too often found in discussions involving differences of religious opinion. Apparently the proofs were carelessly read, as various sentences are incomplete.

Dr. Whiteley has included much that is worth while, both in information and criticism. Perhaps his most valuable point is his emphasis on the fact that monotheism was not the result of an evolutionary process, beginning with the most primitive superstitions; but that the original religion was monotheistic. He calls attention to the now growing view that belief in one Supreme Being preceded polytheism, a view supported by evidence quite apart from the testimony of divine revelation.

The author also stresses the fact that the nearer we approach the origin of any religion the less corrupt it appears, this fact in itself pointing to a pure fountain as its source, and conversely.

Even with the limitations indicated, there is a large amount of historical information in this modest volume, as well as suggestions for special Bible studies and study courses. Although the book is not well documented, there are numerous quotations.

ROBERT M. KURTZ.

## New Books

**Bible Problems Solved.** George H. Gudebrod. 385 pp. \$2.75. Putnam's. New York.

**George Bowen of Bombay.** Robert E. Speer. 366 pp. \$2.50. Missionary Review Pub. Co. New York.

**Five Minutes to Twelve.** Adolph Keller. \$1.00. 125 pp. Cokesbury Press. Nashville.

**How They Live in Congoland.** W. F. P. Burton. 159 pp. 2s. Pickering & Inglis, London.

**Mission Memoirs.** R. Petter. 79 pp. Mrs. R. Petter, Lame Deer, Mont.

**The Qur'an.** Volume I—Surahs 1-XXIV. Richard Bell. \$6.00. 343 pp. Chas. Scribners, New York, and T. & T. Clark, Edinburgh.

**The Rapture of Saints.** Dr. Herbert Lockyer. 126 pp. 1s. Pickering & Inglis. London.

**Gambia.** John Laughton. 36 pp. S. P. G. London.

**Studies in the Book of Daniel.** Second Series. Robert Dick Wilson. 286 pp. \$2.50. Revell. New York.

**Moga—Training School for Village Teachers.** I. M. and A. E. Harper. 163 pp. 25 cents. Publicity Dept., Presbyterian Board of Foreign Missions, New York.

**Poison Peddlers.** Dan Gilbert. 102 pp. 35 cents. Zondervan Pub. House. Grand Rapids.

**Prophecy and the Tottering Nations.** Keith L. Brooks. 100 pp. \$1.00. Zondervan Pub. House. New York.

**Long Suffering Love.** Paul M. Tharp. 144 pp. 35 cents, paper; 75 cents, cloth. Fundamental Truth Publishers. Findlay, Ohio.

**Educational Missions at Work.** Edited by H. P. Thompson. 128 pp. 1s. 6d. S. P. G. in F. P. London.

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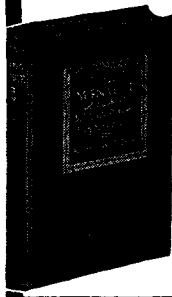
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### "If"—A Missionary Version

If you can rise up early in the morning,  
 To hear the sound from front and back porch too  
 Of little girls and boys, with needs too numerous,  
 For soap and salt and books and clothing too.  
 If you can then sit down and eat your breakfast  
 With mind upon a dozen things outside,  
 Of school palavers and disputes to settle,  
 Needing the wisdom of Solomon to decide.

If you can then start out to the dispensary  
 Where sick and suffering await you at the door,  
 And search your mind to know how you may help them,  
 Praying you will not kill off one or more.  
 If you can hurry back to find an orphan,  
 "The mother died and what are we to do?"  
 And ask yourself, as tempted to reject it,  
 "Now if He were here, just what would Jesus do?"

If you can take a trip to Nanga-Ebôkô  
 With school girls and porters not a few,  
 And go from town to town and give the gospel,  
 And climb the hills and wade the rivers too.  
 If you can then sit down in small bark houses,  
 And visit with the people, dispense pills.

For next day's trip—at dawn the call arouses,  
 When all you want to do is to lie still.

If you can take a school of little children,  
 And train their minds and teach of Jesus too,  
 And watch them grow as they confess the Saviour,  
 And bring to other children the good news too.

If you can take your work with all its failures,  
 The task unfinished—leave with Jesus too,  
 Yours is a peace and satisfaction, but what is more,  
 You know the joy that missionaries do.

—MAY F. TAYLOR—With apologies to Kipling.

## Personal Items

Rev. M. E. Dodd, First Baptist Church, Shreveport, La., is on an airplane tour of South American Baptist mission stations. He will report his findings to the Southern Baptist Convention.

\* \* \*

Dr. Arthur H. Compton, 1937 Nobel prize winner and co-chairman with Dr. John H. Finley of the laymen's committee of the \$10,000,000 Presbyterian Sesquicentennial Fund for Christian Education, has succeeded the late Newton D. Baker as Protestant co-chairman of the National Conference of Jews and Christians.

\* \* \*

President Hachiro Yuasa, of Doshisha University, Japan, recently tendered his resignation to the Board of Trustees. It is reported that the resignation has no connection with the difficulties from reactionary elements which have beset the path of the president since his assumption of office. The trustees of Doshisha regretfully accepted the resignation.

\* \* \*

The Rev. G. W. Bouldin, D.D., the former president of the Seinan College in Fukuoka, Japan (Southern Baptist), has returned to take the pastorate of the Yokohama Union Church, which ministers to the foreign community of the city.

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