

# THE MISSIONARY REVIEW WORLD

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## Dates to Remember

- April 8-June 17**—Each Friday noon, E. S. T., there is a nation-wide missionary broadcast over station WJZ and the Blue Network, to interpret the Christian missionary enterprise. Various ministers, missionaries and secretaries participate, under the auspices of the Foreign Missions Conference of North America.
- April 28**—General Conference, Methodist Episcopal Church, South, Birmingham, Ala.
- May 9-13**—World Council of Churches, Utrecht, Holland.
- 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.
- 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 28-June 2**—25th Annual Convention of the International Union of Gospel Missions, Medicine Lake, Minneapolis.
- 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 8**—Synod of the Christian Reformed Church, Grand Rapids, Michigan.
- June 15-22**—General Council of Congregational and Christian Churches, Beloit, Wisconsin.
- June 18-24**—Winona School of Missions, Winona Lake, Ind.
- June 18-25**—Geneva Summer School for Missionary Education. For information address Mrs. Paul H. Wezeman, 1177 S. Humphrey Ave., Oak Park, Ill.
- June 25-27**—National Council of Federated Church Women, Granville, Ohio.
- June 25-July 2**—Interdenominational Conference of Missions, Eagles Mere, Pa.
- June 25-July 2**—Mt. Hermon Federated School of Missions, Mt. Hermon, Calif.
- June 28-July 3**—Twentieth International Convention on Christian Education, Columbus, Ohio.
- July 12-August 17**—Winona Lake School of Theology, Winona Lake, Ind.

## Obituary Notes

**Dr. Herman C. E. Liu**, President of Shanghai University, conducted under the direction of the American Baptist Church, was killed by gunmen

in Shanghai on April 7th. Dr. Liu was one of 200 Chinese leaders, including presidents of universities, who were said to be listed for death for some unknown reason.

Dr. and Mrs. Liu have taken a leading part in Christian activities in China. In spite of rumors that he was listed for death, Dr. Liu recently wrote, "As a Christian and a Chinese citizen I shall never surrender. I am trusting in God and following His will. When I think of our Lord on the cross I am ready for anything." Dr. Liu was born in Hanyang, Hupeh, forty-two years ago, was educated in Soochow University and received the degree of M.A. from the University of Chicago in 1920 and Ph.D. from Columbia in 1922.

**Dr. Ellen B. Scudder**, the widow of Dr. Walter T. Scudder, of the Arcot Mission, South India, died at Clifton Springs, N. Y., on April 10th. Mrs. Scudder was sixty-four years of age, a retired medical missionary of the Reformed Church in America, and served for 35 years in South India. She was a pioneer in obstetrical work among the poor in the Madras Presidency and established a women's medical clinic and dispensary in Tindivanam. She was graduated from Mt. Holyoke College in 1895 and from the Women's Medical College of Philadelphia and Cornell University Medical School in 1899, going to India in 1900.

**Bishop Hiram R. Hulse**, of the Protestant Episcopal Church of Cuba, died in Havana on April 10th, at the age of 69. He was born in Middletown, N. Y. From 1903 to 1915 he was secretary of the American Church Missionary Society, New York. He was consecrated Bishop in 1915 and for over twenty years served the cause of Christ in Cuba.

**Dr. Robert P. Wilder**, who was for fifty years closely identified with Christian missions in the United States and other lands, died in Oslo, Norway, on March 27. He was born, the son of Rev. and Mrs. Royal G. Wilder, missionaries at Kolapur, India, August 2, 1863, was graduated from Princeton in 1886, was one of the founders of the Student Volunteer Movement in 1886, and of the British Student Volunteer Missionary Union in 1892. He was General Secretary of the Movement from 1886 to 1901 and from 1919 to 1927. He spent some years as a missionary in India and later was Executive Secretary of the Near East Christian Council, with headquarters in Cairo, Egypt.

**Bishop J. Taylor Smith**, of the Church of England, died at sea on March 28, at seventy-seven years of age. He was a very active and thoroughly evangelical missionary whose messages have brought spiritual help to many all around the world. From 1897 to 1901 he was Bishop of Sierra Leone, West Africa, and from 1901

to 1925 was Chaplain General of British Forces. He traveled around the world and visited America last summer to take part in the centennial celebration of the birth of D. L. Moody.

**The Rev. Dr. Frederick B. Fisher**, pastor of the Central Methodist Episcopal Church of Detroit, and former Methodist Episcopal Bishop of India, died in Detroit, Michigan, April 15th, at the age of fifty-six. He was born in Greencastle, Pa., and studied at Asbury College, Wilmore, Ky., Boston University, and Harvard. He went as a missionary to India in 1904, as a young man of twenty-two, but stayed there only two years. After his first missionary service he was pastor at North Cohasset, Massachusetts, and later in Boston. He served from 1910 to 1920 as secretary of Foreign Missions Board of the Methodist Episcopal Church and then of the Laymen's Missionary Movement. Dr. Fisher served as Missionary Bishop in India from 1920 to 1930. His second wife, the former Welthy Honsinger, survives.

**The Rev. Edgar M. Wilson**, Honorably Retired Presbyterian missionary from the Western India Mission, died in California, April 2, 1938.

He was born in Onarga, Illinois, May 3, 1868; was educated at Lake Forest College, was graduated from Princeton Theological Seminary and McCormick Theological Seminary. He went to the Western India Mission under appointment by The Board of Foreign Missions of the Presbyterian Church, U. S. A., in 1894.

Mr. Wilson's first station was Kolhapur, then he was transferred to Ratnagiri where he engaged in evangelistic and educational work. Here he met Miss Kate Green, of Earls Shilton, Leicestershire, England, who was doing the same type of work. They were married April 29, 1897. At various times during his long period of service, he also served at Sangli, Kodoli, and Islampur. Because of Mrs. Wilson's continued ill health, Mr. and Mrs. Wilson resigned in 1928. After her complete recovery, they applied for reappointment. Mr. and Mrs. Wilson were honorably retired July 31, 1935 and since that time have made their home in California.

**Dr. Angus Stewart Woodburne** died at Madura, India, February 13, after a brief illness. He had served in the Canadian Baptist Mission, and later in the American Baptist Telugu Mission in India as Professor in Madras Christian College. In 1930, he accepted a call to the chair of theology in Crozier Seminary.

**Simon Greensky**, American Indian preacher who served his people for nearly half a century, died December 26 at the age of 82. He succeeded his father in ministering to the Chipewas.

## THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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## Editorial Chat

The Annual Meeting of The Missionary Review Publishing Co. was held at the Parkside Hotel on March 28th, Dr. Robert E. Speer presiding. The Treasurer presented the annual report for 1937 and the auditor's report, showing a deficit for the year of \$2,756. Of this amount \$1,120 had been cared for by friends of THE REVIEW through gifts to the Maintenance Fund.

The Secretary reported that plans are under way to promote the circulation of THE REVIEW, especially among pastors and libraries, and missionary leaders in local churches. During the year THE REVIEW has published articles by 123 authors on topics covering the whole mission field at home and abroad. Two special numbers were issued, one on Rural America and one on Moslems.

The present members of the Board of Directors were unanimously re-elected.

Respectfully submitted,

DELAVAN L. PIERSON,  
*Secretary.*

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## COMMENTS FROM READERS

Those who look for real catholicity in church relationships, and for an ecumenical horizon, will find it in the April issue of THE REVIEW. It is a cure for pessimism in these dark days and a challenge to move forward in spite of turbulence in the Red Sea. Home and foreign missions, the Jew, heathen and Mohammedan, all find their place in this issue. I do not see how the effective missionary pastor can neglect to use such a tool made

ready for his hand. The article on "The Pastor and Missionary Education" and the illuminating criticism of the Movement for World Christianity by Dr. Julius Richter are alone worth the price of this number.

SAMUEL M. ZWEMER,  
*Editor of "The Moslem World."*

\* \* \*

We very much enjoy and greatly appreciate THE MISSIONARY REVIEW OF THE WORLD.

R. ESTHER SMITH,  
*American Friends Mission,  
Chiguimula, Guatemala.*

## Personal Items

Mrs. Henry W. Peabody, veteran missionary and advocate of missions, returned from a recent trip to India on April 12th, bringing some colored motion picture films taken in connection with the 20th anniversary of the founding of the Missionary Medical College at Vellore, India.

\* \* \*

The Rev. E. Mowbray Tate, of Portland, Oregon, has been elected to the presidency of Bangkok Christian College, Siam, to succeed the Rev. M. B. Palmer, who resigned on account of poor health. Dr. Tate has been on the staff of the college for five years and was acting president for fifteen months prior to his departure for the United States last July.

\* \* \*

Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, and Mrs. Beaven have recently returned to Rochester after a trip around the world.

\* \* \*

Dr. Kenneth G. Hobart, an American Baptist missionary, being unable to return to his work in Swatow, China, has been assigned to service as Director of Religious Work at Judson College, Rangoon, Burma.

\* \* \*

Dr. Carl A. Felt, formerly President of Peking Theological Seminary, has been elected Chancellor of the institution.

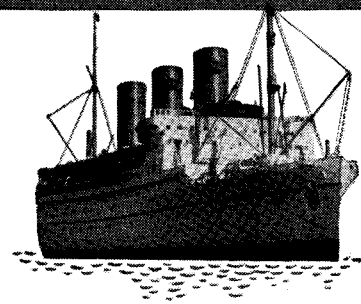
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Rev. Emory Ross, Secretary of the American Mission to Lepers, attended the fourth International Leprosy Conference in Cairo under the presidency of Dr. Victor G. Heiser on March 21st. Mr. and Mrs. Ross were then to travel south, west and east in Africa to confer with officials and missionaries on the fight against leprosy.

\* \* \*

James V. Reid, of Fort Worth, Texas, lay-evangelist in the Methodist Church, South, spent several weeks in Guatemala among the Friends, the Presbyterians and Central American Mission. He gave especial attention to young people and to the Indians, using the piano, organ and guitar. Doors opened on all sides, the Indians being especially attracted to him. Next year he anticipates a trip to Panama.

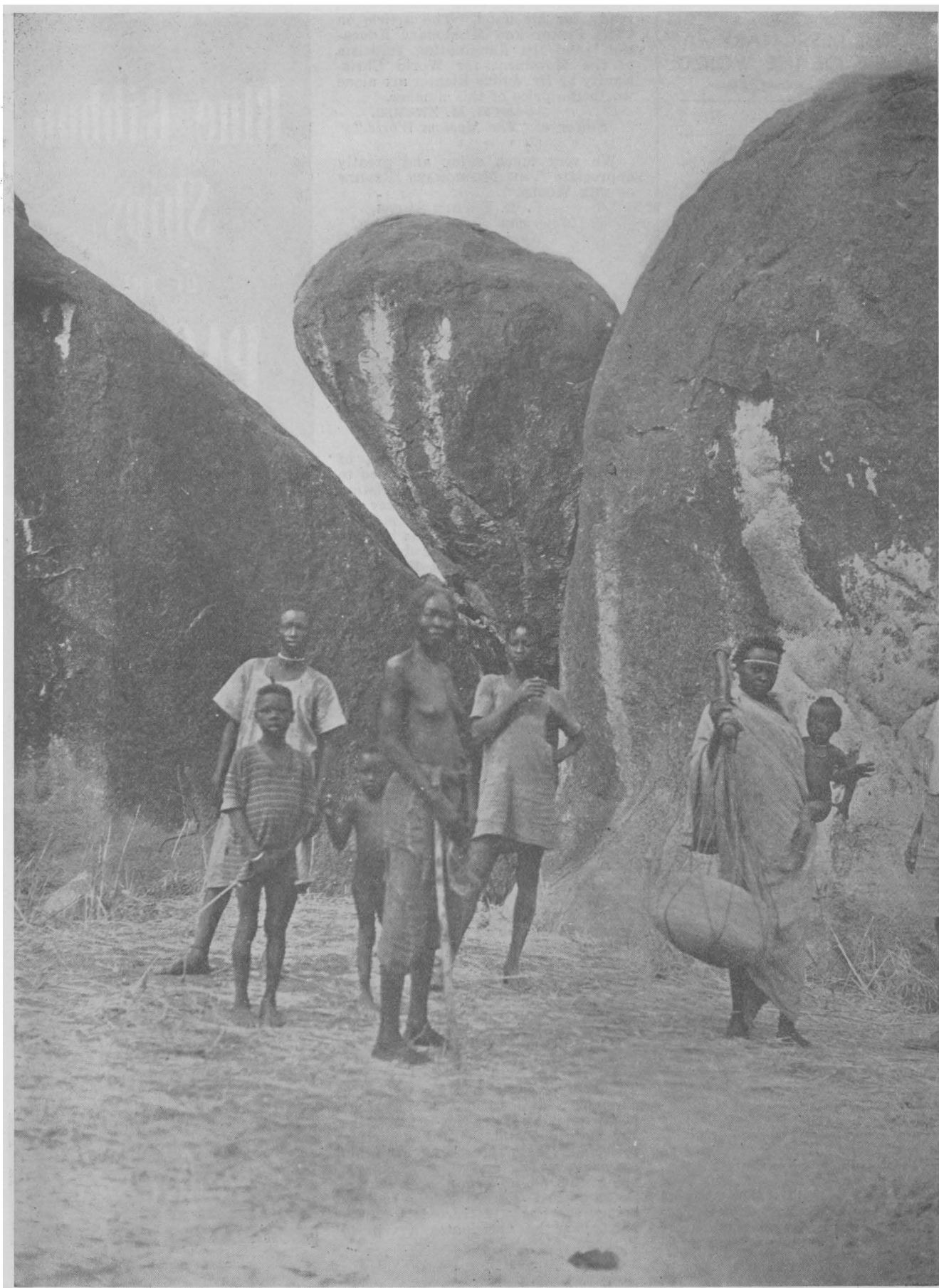
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INGHESANA NATIVES IN THE ANGLO-EGYPTIAN SUDAN



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

MAY, 1938

NUMBER 5

## Topics of the Times

### THE CHRISTIAN MESSAGE FOR TODAY

Young people and adults of every land are asking today: Why send Christian missionaries abroad? Has Christianity any vital message to take to China in her hour of tragic need? Has Christ the same or a different message for Japan and Korea in this time of crisis? Have Christians a vital message for Turkey and Spain, for Germany and Russia, for Italy and Abyssinia; for Latin America and the United States? The question calls for a clear answer—one that will satisfy and that checks with facts.

Two years ago China, for example, was turning more and more to Christ. Many of the National leaders had become Christians; Generalissimo Chiang Kai-shek and his wife had clearly demonstrated their Christian faith; and then the blow fell and a destructive war was forced on them by a militant neighbor and threatened the very life of the nation. The lives of Christians are sacrificed or endangered and God's work is hindered. Not only so but the so-called Christian nations have stood by without taking effective measures to help China. Righteousness does not seem to have exalted any nation—at least in recent years.

Let us remember that the Christian message does not offer any guarantee of material comfort and prosperity. Christ never promised His followers immunity from physical hardships. In fact, His Church was founded on sacrifice and some of its earliest promoters were martyrs. Never has suffering been separated from progress either in the Church or the State, in individuals or in nations; and today is no exception. It is no sign that Christ has failed, because His people suffer—even unto death.

Christian people in every land are strengthened rather than weakened by suffering. In China, there are thousands who suffer triumphantly and thousands more who show the love of

Christ by ministering to others who suffer. Professor Pardee Lowe, a Chinese Christian, says:

Chinese Christians still believe that the Church has a message for China today. They hope that the Christians in America will yet rise to the measure of their responsibilities as representatives of Christ, and will not sanction evil practices for selfish purposes.

But whether or not American and British Christians fail, Christ will not fail. The message of Christ to China must be distinguished from the message of Christendom, or of so-called Christian nations, of the organized Church, or of individual Christians; the message of Christ today and always is the same for China, for Japan, for Germany and for America. It is the message of the love of God as revealed in Christ; the message of forgiveness and God's promise of life and peace to those who accept Christ and His atonement for sin; the message of guidance and power promised to those who seek to do the will of God; the message of Eternal Life as the gift of God through Christ.

If temporal comfort and prosperity were to be considered an evidence of the truth of Christ and His message, the Church would never have survived the first century. "The things that are seen are temporal" and often disappointing; "the things that are unseen are eternal"—and they are not obtained by force of arms or purchased with money. But the fact that Christ's spiritual and eternal benefits are of greatest value to Christians is no reason why any of us should look on complacently while others suffer. The Spirit of Christ must lead each of His followers to suffer with those who are poor or sick or persecuted, and to render all the help possible without counting the cost to one's self. The Christian message is one of God's justice and truth and love and the result is to be experienced in this life as well as in the Life beyond the Veil. Here is a message for

war-torn China and Spain, for primitive Africans and for communistic Russia, for Germans and for Jews, for the Depressed Classes of India and for the capitalists of America. The essential message of Christ must not be confused with the message that men would like to see adopted in Congress, or Parliament or the League of Nations, even though we may work and pray to persuade them to follow Christ's way of righteousness and peace.

### THE EMERGENCY IN JAPAN

Japan is in the throes of a great emergency. "The grave affair" (Sino-Japanese war) has required the sending of large numbers of troops to China, and in Japan one is impressed with the fact that there is something ahead which involves even more than is now apparent. Steps have been taken by the authorities to conserve the resources of the empire and the people are being mobilized for all sorts of undertakings. Thousands of new troops are continually being sent to the front. Often each soldier carries a flag on which is inscribed the names of his friends; the white flag with the round sun in the middle lending itself to inscriptions. Most of them seem to believe that they are embarked on a great crusade, whose object is to "deliver China from the oppression of selfish war lords and red communists," and thereby usher in a new day of ideal cooperation between the Chinese and Japanese which will bring economic salvation to both lands!

From a Christian viewpoint, probably the most significant aspect of the present emergency is that the Japanese Government has taken definite steps to mobilize all the resources of the nation for the purpose of securing the full attainment of the present objectives. This movement was ushered in by special gatherings at the State Shinto Shrines and other places where prayers for victory were offered to the various deities, especially the Sun Goddess. The Emperor, as the High Priest of the nation, offered prayer to "the divine ancestress of the nation," and in so doing led all his people in prayer. Millions of people also visited the shrines and prayed for victory. Japanese Christians were at first gravely concerned lest this movement involve the churches as such in shrine worship. However, it was understood that Christian congregations might observe the day in a Christian way in their respective churches. Prayer in most churches has not been characterized by petitions for victory but rather for peace, and also includes the Chinese as well as the Japanese.

The impression seems to have gotten abroad that Christians are not loyal in their support of

the war. When school children visit the shrines by classes and schools the Sunday school attendance is greatly reduced. It is possible that grave issues for the Christian Church are involved in the mobilization movement. A Japanese professor in a mission college characterized the attitude of the missionaries toward the war as that of a father who witnesses a fight between two of his sons; because of his love for them, he earnestly desires them to live together in harmony and cooperation, and he dares not favor one above the other. Some Japanese feel that unless missionaries and churches in Japan support the war, future Christian work may be seriously hampered. Attendance has already fallen off in many of the churches, and pioneer mission work has become more difficult. Street preaching and public hall evangelistic services are not looked upon with approval by some of the authorities, for there is the feeling that Christianity fosters a spirit of peace and love which is not in accord with the more nationalistic and militaristic aims which now dominate the nation.

Effective prayer is what is most needed in these days that the Divine Opener and Closer of gates of opportunity will overrule so that the door in Japan will remain open. However the war may result, there is the possibility or probability that all far-Eastern governments will tend increasingly to limit and circumscribe the work of foreign missions. The modern totalitarian state, whether it be fascistic or communistic, fosters the idea of man worship as represented by the State, and leaves God out of account. Caesar worship is again a very real thing, and the Church may be required to pass through severe persecution in this connection. God's people are only a little company in any nation, and humanly speaking cannot hope to defend the freedom of their faith against the encroachments of political power which itself finds strength in certain non-Christian religious sanctions. But all power is with God and He is able to triumph even in this situation and can use His obedient people for the fulfillment of His mighty purposes.

A MISSIONARY IN JAPAN.

### THE DAY OF OPPORTUNITY IN INDIA

The *Dnyanodaya* of Poona states that "the Indian Christian Church is growing at the rate of two hundred thousand every year" — an average of four thousand a week. This would mean an increase of two million members in a decade. Rev. J. F. Edwards, who has been in India for thirty years, says that never in all that time has India been so responsive to the Christian message as today. He continues:

Never was Indian Christianity so profoundly respected for its character; witness the effects on caste people of

Christlike outcastes. Never was Indian Christianity so generous and open-handed; for there is far more money raised in India itself for the Christian work in India than all the money added together that comes to India from other lands. Never was Indian Christianity so intelligent as it is today and never have there been so many readers of books and the daily newspapers as now. Never before have there been won for Christ in a single decade so many of India's caste people as during the past ten years when more than thirty thousand of these were won. The reason nearly always given by the caste people themselves for becoming Christians is that they have noticed the transformation in the life of the Depressed Classes through becoming disciples of Jesus Christ. The next main cause is the earnest daily witness for Christ of these Depressed Classes, even to those who for generations have been their persecutors. Christian witness backed up by Christlike character is bringing about in India one of the biggest revolutions in history, the descent of the Brahmin from his position of dominance, and the resultant spread of truly Christian democracy.

The Christward movement among the sixty or seventy millions of the Depressed Classes of India continues but, fortunately, there is no stampede to enter the Christian Church. This would be disastrous as the Church could not so rapidly assimilate and educate them. As is well known, these Depressed Classes are in revolt against Hinduism that has kept them in subjection, isolation, ignorance and degradation for centuries. With so many caste people and outcastes both turning to Christ for light, liberty and salvation, it is evident that India herself is steadily undergoing a great change. But are Christian forces taking advantage of this new opportunity? Are we rising to meet our responsibility by preparing Christian leaders to educate inquirers and new converts? This day of opportunity may pass, or the influx of uneducated people into the Christian fold may lower the standards and vitality of the Church. If the political independence movement brings politics into the Church and the Church into politics corruption is sure to follow. India's Christward movement is no doubt largely due to a desire for freedom, education and equality of social, economic and political opportunity for advancement.

At the same time that India is awakening, the missionary personnel is decreasing on account of the financial depression in the sending countries. The opportunity to turn these Indian multitudes to Christ is unique, but the helping ability of churches in America and Europe is crippled by the lack of men and money and because of a decrease in sacrificial missionary spirit. This is shown by the fact that in the last four years there has been a decrease of nearly 30% in the missionary staff in India. This means an imperative need for new and well-trained Indian Christian evangelists and leaders and for more well-chosen Christian literature in English and the Indian languages. If this challenge is accepted by the

Church at home, and is acted upon prayerfully and under the guidance of the Holy Spirit, it will be a great day for the Church of Christ in India. Was there ever greater need for an intelligent movement to inspire every Christian to be a Christian evangelist, as was true in Apostolic days and in some mission lands today? Such a forward evangelistic movement, with India's ambition for political independence, may be used of God to promote a strong and truly indigenous Indian Christian Church.

### LITERACY, MISSIONS AND LIFE

"Sixty-two percent of the people of the world are still unable to read or write," says Dr. Frank C. Laubach, of the Philippines, who has made a special study of the world's illiterates. Evangelical Christian missionaries have always emphasized the importance of promoting literacy in order to develop an intelligent faith and a strong Christian Church. But to teach reading and writing is a slow process, especially where the adults are illiterate, and various short-cut methods have been devised. Today much attention is being given to the literacy campaign inaugurated by Dr. Laubach in the interests of his simplified method of teaching illiterates to read and write in a few weeks, by his "Key-Word" phonetic method.

It is true that literacy is not essential to salvation—to new life in Christ. To be able to read and write is not even essential to a certain amount of spiritual culture and "growth in grace." Many unlettered men and women have been wonderfully used in the service of God. But to be able to read and write is essential to general education and world progress. How tremendously important it is that these arts were known in Old Testament times and that careful records were kept of God's revelation to man. What a blessing it has been to mankind that the Apostles could write down the sayings and deeds of Jesus and could pass on to others what they were taught by the Spirit of God!

There are in the Bible over 450 references to reading, writing, books, printing (by hand), chronicles and records. These references begin with the days of Moses and the children of Israel. The Hebrews and later the Christians, to whom were committed the "oracles of God," have always been known for their literacy and emphasis on education. In every land Protestant Christians are today the most literate of all classes. They realize and emphasize the importance of general education.

But in many lands there are still millions of men and women who cannot read and write. Latin America and other nominally Roman Catholic countries, like Spain, have reported a high

percentage of illiteracy, but in India, China, Arabia, Africa and other non-Christian lands, illiterates sometimes run as high as 90% of the population. Until this is overcome general education is impossible for there can be little progress in literature, science and in the development of Christian leaders. Teachers, preachers and writers are greatly needed in the church and the masses must be able to read and write if they are to become acquainted with the Bible and Christian literature. The power of the printed page is more and more recognized, not only by those who would propagate truth but by those who seek to spread infidelity, anarchy and immorality.

Dr. Laubach is an American missionary, who first discovered his short-cut method when trying to teach illiterate Moros in the Philippines to read and write. This has met with marked success. Recently he has made visits to China, India and Africa to study ways of applying this method to other phonetic languages and he has awakened enthusiastic interest among many missionaries and educational circles in many lands. Miss Alice B. Van Doren, Secretary of the National Christian Council of India, Burma and Ceylon, writes:

Recently while on tour in the Dornakal Diocese, where great mass movements to Christianity have taken place (and where Dr. Frank C. Laubach had introduced his new method), I visited a small hamlet of outcaste Christians, where all but 22 of the 120 inhabitants were somewhere in the process of learning to read. As the Christian school teacher could not give them all the time they wanted, they had offered to feed a second teacher, each house taking him a day in turn; the accepted candidate for the post was an ex-leper! As the women and children were more forward than the men, at the time of my visit, wives were teaching husbands, and children parents. The little herd-boys were carrying primers with them to the pastures, and one small boy held the top record for teaching three others. On that hot Sunday afternoon with the sun blazing down at 2:00 o'clock, the verandah was full of pupils each of whom wanted to show off his new achievement; the ages of the learners varied from ten to eighty. I shall not soon forget the new self-respect that had been engendered; and the looks of pride and joy with which each candidate, particularly the oldest, went back to their places.

Adapting Dr. Laubach's methods in India, literacy primers, charts, and newspapers have been published by the Committee for the Removal of Illiteracy, Central Provinces; by the Christian Literature Society for India; by the University of Calcutta; by the North India Christian Tract and Book Society; and by the Allahabad Literacy League. These materials are now in use in Gujarati, Marathi, Hindi, Tamil, Telugu, Bengali, Persian Punjabi and Chhattisgarhi. The slogan, "Every One Teach One—A Literate India by 1941," proposed by Dr. D. P. B. Hivale, of Wilson College, appears prominently in some of the publications.

In this work of promoting literacy, especially among Christians, two things are of great importance: First, to teach people to read; second, to provide such literature as will promote Christian character by disseminating God's truth and love. As soon as people become literate they are hungry for something to read. The Bible, lesson helps, newspapers, or simple books—anything will be devoured and will influence them profoundly. Christian Mission Board and Literature Societies should awake more fully to this need and opportunity.

Dr. Laubach is now busy also developing a "Good Life Movement" among the Moros in the Philippines to promote law and order with the spirit of friendship. In place of trying to subdue independent marauding tribes or bands by the use of powder and shot Moro leaders are inspired to go to these warlike groups and persuade them to learn reading and writing and to undertake to help in establishing good government. This movement is somewhat similar to Chiang Kai-shek's "New Life Movement" in China, but is carried on under a different name.

## STUDENT LIABILITIES AND ASSETS

Students away from home are subject to many special temptations to neglect God, indulge in sin and lose faith in eternal verities. The freedom of college and university life tends to laxity. The very exhilaration of youth tempts to unwholesome indulgence of appetites. Where not carefully guarded and warned, students too often are given to intemperance, sexual sins, gambling and irreverence. Radical socialism, communism and atheism find fertile fields for their propaganda in many of these institutions. Too often their teachers weaken rather than strengthen faith in God and in the prime necessity of obeying His laws. Not only are the youth at college separated from the wholesome influences of home and Church, but in recent years the churches in college towns, the chapel exercises and the Student Christian Associations have lost much of their spiritual program and show less power to promote vital religious life, even among students from Christian homes.

But young people have valuable assets that make it most important to devote time, thought and prayer to their Christian training. They have youth and vigor of mind and body; they have ambition, courage and a spirit of adventure; most of them have idealism and are susceptible to the appeal of noble and unselfish service; they are not set in their habits and thought, and are keen to recognize good leadership, human need and the opportunities before them.

# The White Yogi of Bombay\*

*The Atheist Who Became a Christian Missionary*

By ROBERT E. SPEER

GEORGE BOWEN was one of the most remarkable missionary personalities of the nineteenth century—remarkable for his early life and conversion, for his scholarship and his acute and extraordinary intellectual power, for his Franciscan effort to imitate and represent his Saviour, for his world-wide devotional influence, for his daring experiment with miracles, for his spiritual insight, for his steadfast fidelity in the face of what he regarded as failure, for his pride and his humility, for his gentleness and his strength, for his true mysticism, for the informed rationalism of his faith in the supernatural Gospel of the New Testament. "The White Yogi," the Indians called him, and Bishop William Taylor spoke of him reverently as "the lamb of India." February 5th was the fiftieth anniversary of his death.

Of Bowen's ancestry, beyond his parents, we have no record. He was born on April 30, 1816, in Middlebury, Vermont. The family moved in his childhood to New York City where his father was a merchant with a large dry-goods importing business. At the age of twelve the boy was taken into his father's counting room. Thereafter all his education was self-acquired but it had a range and thoroughness which no university training could have surpassed. In later years he described this self-education in some autobiographical articles in the *Bombay Guardian*, in which he referred to himself as "Homunculus," or simply "H":

He was very fond of reading and as he got time devoured the books that were in his father's library. Though so many years have gone by, he has a distinct recollection of most of those books. There was Plutarch in eight volumes and he can remember a particular place in the upper back stairs of the house, 171 Green Street, where in the summer evenings he would pore over the fascinating sketches of illustrious Romans and Greeks, making each his idol as he read about him. There was a Rollin's *Ancient History* and Xenophon's *Cyropedia*. This last book exercised a great influence over him and deeply impressed his youthful mind with the conviction that a man who wanted to be distinguished among men should practice a rigid discipline like that of the youthful Cyrus, learning to endure hardness and keeping his appetites in

good subjection. There was Hume's history and he remembers that when he was still a schoolboy, the colored cook, a stout woman, Roxana Worthington by name, who was for many years in the family and regarded herself as a corporate member of the same, who did not know how to read but was very desirous of finding out what had been going on in the world before she made her appearance, used to bribe him to come to read to her out of Rollin or out of Hume, at night when her work was done.

H's reading was by no means confined to history; his appetite was somewhat omnivorous; the *Arabian Nights* had a charm for him; so had Scott's novels, but above all Shakespeare. Shakespeare was a passion with him for many years.

For several years after he had been made a clerk, he would in the daytime be running to the Exchange or Post Office or Custom House or perhaps be in the hold of a Liverpool ship hunting up the boxes and bales consigned to the house and expediting their landing, or at the store attending to them, or in the office copying letters, or keeping books, or, in slack times, up in the garret reading some favorite book; in the evening he would be at Signor Da Ponte's learning French, Italian or Spanish, or at home reading Shakespeare or some other book. When about fourteen he took lessons on the piano from a burly Englishman but, not fancying his strictness, he left off taking lessons and went on by himself. A great passion for music took possession of him when about sixteen, when the Italian Opera Company came to New York, and for a dozen years there was hardly anything he more cared for than Italian operatic music.

The following books are still remembered as in the home library, all of which in turn occupied the attention of H. and of his elder sister, between whom a great attachment existed, with great similarity of tastes: Nicholson's *Cyclopedia*, "Memoir of Duc de Sully," Washington Irving, Good's "Book of Nature," Locke "On the Understanding," Dugald Stewart, Walter Scott, "Memoirs of Las Casas" (St. Helena), Miss Edgeworth, Telemachus, Saurin's "Sermons," Henry's *Commentary*, Lempriere, Lavoisne's *Atlas*, "Scottish Chiefs," Goldsmith, etc.—to which were added many books in the French, Italian and German as these languages were successively studied. He also had the privilege of getting books from the Clinton Hall Library, afterwards the Mercantile Library.

Homunculus does not remember that he was ever in those days or at any time, spoken to on the subject of religion by his parents. There was no family prayer, and perhaps not any in private. Still the family had a pew in St. Thomas' Church (Episcopal) and doubtless thought itself as religious as its neighbors. H. can vaguely recall that once from Saturday night to Monday morning he had some uneasiness on the subject of religion; but it passed away.

At the age of seventeen H. fancied that he was intended by nature to shine in the world as an author. He thought it was his mission to write some tragedies that would

\* We give a few glimpses of the life and character of this unusual man and remarkable missionary whose life, by Dr. Speer, has just been published. We can supply copies at \$2.50 each.—EDITOR.



astonish the world by their marks of genius. In the course of a year or two he wrote three or four. One of these was entitled "Henry IV of Germany"; another was Scandinavian in its name and characters; another was founded on something in Sismondi's "History of the Italian Republics." Two at least were published, but received no attention from the critics, a thing that was at the time very surprising to the author and terribly galling. Instead of profiting by this rebuke, H. determined that he would yet conquer the attention of men. H. was in those days a great dreamer but his dreams were of a kind that stimulated him to exertion. He was intoxicated with conceit but knew how to veil this self-admiration so as to appear to his acquaintances a modest, sober-minded youth, with better tastes than the generality of young men. He was thought to be exceptionally moral, but yet would not for all the world have consented that certain facts should be divulged to man. We do not divulge them, and that for the reason that we do not think it would be to the glory of God or the good of any. H. had from his mother, however, a deep sense of obligation and an inability to tolerate any neglect of it, a horror of everything mean; at the same time his conceptions of the true standard were vague enough.

At the age of eighteen Bowen was released from business by his father, who gave him his freedom and made him an allowance. For two years he read and dallied, attending the opera, writing tragedies, mastering languages, French, German, Spanish and Italian, and then at the age of twenty went abroad for three years of study, travel and further dalliance in Europe, Egypt and the Near East. He returned to New York in 1840 (at the age of twenty-four) and resumed his dilettante life, spending his time in reading, music, the opera, art, and emotional and intellectual self-indulgence. His journals and autobiography show the amazing reach of his reading and the subtlety of his mind and also his thoroughgoing religious unbelief. Encouraged by an uncle's attitude his position was one of complete reasoned atheism.

### The Shock that Reversed His Life

Then in 1843 came the shock that reversed his whole life. He fell in love with Emma Morris, a devoted Christian girl, and it would appear that they became engaged to be married. She fell ill of tuberculosis, however, and died on January 26, 1844. In his last letter to her he wrote:

I write . . . not to express to you the state of my mind since the extinction of all hope, for I would not add one pang to what you suffer, . . . but rather to speak of the chastening and exalting influences that have accompanied this affliction. Surely it will be a satisfaction to you to know that you have been, in your last earthly hours, the means of rescuing me from a state of lamentable doubt and uncertainty to a blissful belief in the soul's high and everlasting destinies; and that the despair caused by the announcement that I should never more see you on earth was soon visited by a divine intimation that a blissful paradise would be the abode of your enfranchised spirit. With one hope I survive, then—the hope that by a constant recollection and imitation of your virtues, by diligently striving to make my life more worthy of your contempla-

tion, and perhaps by the mediation of a prayer that you may breathe for me, I may at some future day arrive at the same sphere of unfading joy. With unspeakable happiness would I have preserved your life at the price of my own; but I knew not what I wished; and my changed heart knows that there is a peculiar benediction in your lot, and that the misfortune is theirs alone who lose for a while the consolations of your presence and the example of your virtues.

As a last bequest she sent Bowen her Bible, with an appeal to read it daily. For her sake he did so for the next two months, with a sympathetic attitude to religion but without prayer or any faith in the claim of the Bible to be a revelation from God, and without any conscious abandonment of his scepticism. His journals show, however, that deep changes were taking place in his thought. Paley's "Evidences of Christianity," carried home by him by mistake from the Mercantile Library, and Doddridge's "Rise and Progress of Religion in the Soul," which he found on a week-end visit in a friend's country house, completed the work which Emma Morris had begun; on June 9, 1844, Bowen was baptized upon a profession of his faith in Christ, by Dr. Thomas H. Skinner, in the Mercer Street Church in New York City.

Bowen's first desire was to go out at once with his Bible under his arm as a foreign missionary, but on the advice of his friends he went in the fall of 1844 to Union Theological Seminary. There he took at once a position of conspicuous intellectual leadership; still more, it is not too much to say that his influence revolutionized the spiritual and missionary life of the Seminary. One of his fellow students, the Rev. S. P. Leeds, said:

I used to say that he seemed to me in those years as one who could be compared to a fire even were it kindled in an iceberg. He burst directly from Christ. Holy he was indeed. He started a fire in the Seminary that was a genuine "revival" in the strictest sense. I think that at its close, one-quarter, say 25 out of 100 of our students, had devoted themselves to the missionary work. I like to recall our affectionate intimacy and the good he did me.

In an article in the MISSIONARY REVIEW OF THE WORLD (June, 1887), Dr. Robert Aikman, one of Bowen's classmates, wrote:

About the middle of our Junior year, Bowen passed into a spiritual experience which I find it difficult to describe, although I was somewhat familiar with the process and results. He had been giving himself more and more to protracted and intense study of the Bible, and particularly to the Gospel of St. John, and more especially still, to those deep portions of it which comprise the Saviour's last discourses with His disciples in the passover room. He discovered that there was an experience to which he had not attained, and in which it was possible permanently to abide—a state of absolute certainty as to spiritual truths, of entire devotion to the glory of God, and of rest in God. This, of course, was nothing else than the "abiding" of which our Lord speaks, and it was not different in its nature from that of Bowen's first experience;

but it came to him as almost new, and so it came to his classmates. I shall never forget an evening prayer meeting in the seminary and the impression which his testimony made upon his classmates, although nothing could be less ostentatious than his words and manner. One of our most intelligent men arose and said, "Is this something new in the Christian life, or is it a deepening of the currents which flow in all our hearts?" No doubt it was the latter, but it made the impression almost of newness.

At that time Bowen began to come under the power of a mental habit, not peculiar to him indeed except as to its completeness and permanence. He made a distinct effort to realize the actual and personal presence of the Saviour with him, to become intimately and at all times conscious of the nearness of Jesus as one to be spoken to and walked with. This grew by cultivation to be a great life power with him. One day, Bowen, J. Edwards Ford (afterwards of the Syrian Mission) and myself were together in the room of Thomas A. Weed. The last named was a genial and even jovial man, and a great favorite of us all. He led the conversation into the line of the nearness of Christ to his own, in order, I suppose, to draw remarks from Bowen, who, after a while, said in his quiet way, "I have at this moment a more vivid sense that Jesus is in the room here than I have that either of you three are."

### Beginnings in India

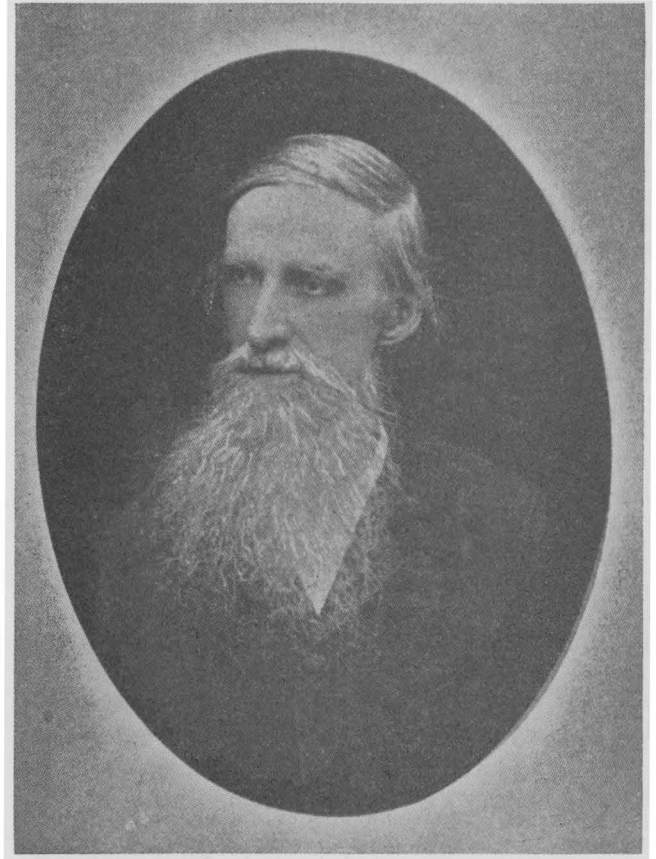
On the completion of his course in the Seminary in 1847, Bowen was sent by the American Board of Commissioners for Foreign Missions as a missionary to the Marathi Mission in India. He sailed from Boston on July 31st, his only fellow passengers being Mr. and Mrs. Wood, going to the same mission. After a journey of 172 days, during which Bowen studied the Marathi language and read voraciously and wrote with deep devotional insight in home letters and his diary, he landed in Bombay on January 19, 1848. In his journal of December 23, 1847, he wrote:

*It appears to me now that the highest style of Christian in God's sight is one who lives in the wise exercise of all his powers, sparing himself not at all, doing all to produce great and immediate results, yet esteeming that in God's favor is his life, repining not when there is no appearance of fruit, and willing to be thought unprofitable by the church. Am I willing to forego the honor that cometh from man? God grant me such faith in him and such love to souls that I shall strive according to his working that worketh in me mightily, doing all to save them, and yet entertaining such confidence in the greater love of God as to believe that he doeth all well even when I see no sign of vegetation above the surface.*

In this spirit he began a ministry that was to continue without interruption for the rest of his life. The first two years were marked by two distinctive experiences. In the first place, after a few months his health failed and he was so troubled with a throat affection that the doctors advised his immediate return to America, if his life was to be saved. He was convinced, however, that God had brought him to India and he refused to leave. He lived to see the cautious doctors all dead and to spend forty years in India without a furlough or vacation, resembling in this his

great predecessors Schwartz and Carey. In the second place Bowen came to the conviction, this first year, that he ought to give up any missionary salary from America and to bring his mode of living to the simplest and most frugal basis. Thereafter, accordingly, for his entire missionary life he supported himself by a few hours of teaching each day or by his writing or by wholly unsolicited gifts, and he lived in a humble room or in the office of the Tract Society.

The reasons for the course which he adopted were set forth in his letters and journals, and



GEORGE BOWEN OF BOMBAY

especially in a long communication dated January 8, 1849, addressed to his fellow missionaries. His diary for January 20, 1849, summarizes his view:

*It is a question that occupies my thoughts considerably, whether I ought not to renounce my salary, and seek to support myself in some way. It is not an absolute duty. There is no sin in receiving my support from the church. Even the apostle Paul received assistance from the churches. But the question arises, will not good follow from such a course? Would not the influence of such a course be important to the church, to ministers and to the heathen? There is reason to fear that very many ministers are influenced by the love of filthy lucre; and as many more are liable to have such motives ascribed to them by the world, seeing that they receive large salaries which they spend upon themselves and families. The world is enslaved to money, and the world thinks the*

church also is enslaved to it, and will think so just so long as by any possibility it can. I am convinced that it is of primary importance that there should be unequivocal examples of self-denial in the church, and especially on the part of ministers. In the ninth chapter of 1st Corinthians, Paul labors to establish two points, first that he had a right to be sustained by the church, and secondly that it was right for him to renounce this right. And he uses the very strongest language to express the importance he attached to this last. "It were better for me to die than that any man should make my glorying void." He attached so much importance to it, that he would rather die than not do it. This is amazing, and shows that he had very different notions from ours concerning the best means of extending the Gospel.

Accordingly Bowen resigned his salary but was encouraged by the Board to retain his connection with it and the Mission, while he pursued his own course. This he did for five years, 1850-1855. Then a disagreement arose over the question of children's baptism and for ten years Bowen worked in independence of any official relationship but on uninterrupted terms of affection with the Mission. His work embraced daily preaching on the streets of Bombay and by the seaside, the writing and circulation of tracts and books and the editorship of the *Bombay Guardian*. This weekly paper had been started in 1851 by a small group of British and American missionaries but the burden of editorship rested on Bowen and from 1854 to 1865 he was solely responsible. Then the paper was suspended for a few months but in March, 1866, it was resumed and continued under Bowen's sole editorship until his death in 1888. During those years the *Guardian* was one of the ablest and most interesting religious papers published anywhere in the world. The comment of Bishop Robinson on Bowen's editorship, in the issue of February 11, 1888, which reported his death, is abundantly justified:

The loss which religious journalism has sustained in his death cannot be estimated; neither can it ever be fully repaired. Few, if indeed any, editors known to India have approached George Bowen in facility of incisive comment on current topics; in masterly analysis of measures, methods and men's characters; in thorough grasp of all religious, social and political subjects; in intelligent acquaintance with, and insight into, the great modern movements; in power to penetrate the core of a proposition, expose the fallacy of an argument, and pierce the vulnerable point in an antagonist's armor; or in general breadth of literary culture and philosophical attainment.

### Bowen and Bishop Taylor

In 1865 the disagreement between Bowen and the Congregational Mission had disappeared, Bowen having returned to his former views on baptism, so that his relation to the Mission was re-established on the old basis. Bowen accordingly continued his full financial independence but worked with the Mission and as a member of its Councils. In 1871, however, Bishop William

Taylor came to India. Taylor was another of the most distinctive and picturesque personalities of the nineteenth century. He roamed all over the world as a Christian evangelist, looking to no human agency for direction or support. He believed in self-supporting missionaries like Paul, who maintained himself by his trade as a tent-maker. In his book, "Self-Supporting Missions," published in 1882, he advocated missions established and supported by men "at their own cost without any guarantee of compensation." He did not disapprove of missionary work supported by money, but it should be money earned or contributed on the field and not sent out by the home church. He allowed charity, as such, but not as a form of missionary work subsidized by foreign funds. In Asia, Africa, South America, indeed all over the earth, this heroic, adventurous, undaunted spirit moved, establishing churches and schools, conducting revivals and evangelistic campaigns, laying here and there enduring foundations and, it must be admitted, leaving far and wide also the wreckage of courageous but unending sacrifice.

Bowen was delighted with Taylor's fervor, directness, evangelistic faith and courage and within a few months identified himself fully with the Methodist Episcopal Church in India, but not as a missionary of the Methodist Board in America. He continued to be self-supporting and his relation was wholly to the Church in India, although that Church was recognized as a part of the American Church, which at that time pursued the policy of holding all national sections of the Church as integral parts of the American General Conference. Bowen made no reports to the Methodist Board and the reference to him in the minutes of the Bombay Conference relate little more than his repeated election as Presiding Elder (or District Superintendent as he would now be called) of the Bombay District. *The Gospel in All Lands* of March, 1888, the Methodist missionary magazine, in its article reporting his death said:

The *Indian Witness*, in an account of the South India Conference recently said of him, "The veteran George Bowen still retains his place as the Nestor of the Conference, unchanged and unchanging, unless perhaps a little more ripe for the rest which for twenty years he has seemed about to enter. With an appearance of feebleness he had an amazing reserve of strength and endurance, although carrying on his shoulders the triple burden of an Editor, a Presiding Elder and a Missionary, preaching in two languages to the natives."

### Bowen's Character and Influence

Bowen sustained this relationship to the day of his death, was honored in the Methodist Church as its most saintly leader, and was beloved and honored by other communions. He died at the

age of seventy-two on February 5, 1888. The late Bishop J. E. Robinson wrote of him:

George Bowen belonged to all denominations that honored Christ. To him people of all churches, of the various grades of society, of every walk in life, turned as to a true friend and counsellor, and as an example of all that is good and beautiful in a Christian life. How he was loved and revered by Methodists is well known; but in this city, where he has gone in and out among his fellows these forty years—in this land where his name has ever been as ointment poured forth—there are thousands who are not Methodists who love and revere his name, and who will affectionately cherish his memory as long as life endures.

Knowing how accessible he ever was, how quick and sensitive and responsive were his sympathies, everybody, irrespective of race or creed, felt that he had a prescriptive right to go to him in any time of trouble or distress. And so for these many years he has been at the service of every man, woman or child needing his counsel or his help, his sympathies or his prayers. The more destitute and degraded and feeble the one who appealed to him the more glad was he to wholly give himself to that one in love and prayerful sympathy. If since apostolic days there has lived a man on earth who unselfishly and disinterestedly sought the good of his fellows in Christlike willingness to spend and be spent for them, and who stood ever ready to lay down his life for the brethren, that man, we hesitate not to say, was George Bowen.

Bowen's principle of simplicity in missionary life was not asceticism. He went about freely in social life, a welcome guest everywhere, a superb musician, glad always to make other people happy, popular with children, with a quaint touch of humor. As Bishop Thoburn wrote of him:

In going to live among the people, Mr. Bowen adopted no disguise. He continued to wear his European clothing and he retained his European habits, and in this he no doubt acted wisely. In China a foreigner sometimes smoothes his way by adopting the Chinese costume, but in India, where the people are familiar with the sight of Europeans, nothing whatever is gained by such a change. He hired a room, put a little plain furniture into it and lived on a most frugal fare. He earned his livelihood by teaching a few private pupils but kept his expenses within less than \$200 a year. He was in no sense an ascetic and when invited out, as he often was, he always ate cheerfully whatever was set before him. His tastes were simple and in his own little home his fare was simplicity itself. On one occasion he entertained the members of the Bombay Missionary Conference at breakfast and when the meal was served it consisted of bananas and bread. He was too transparently honest and consistent to assume a style of life, even for the once, above that which he daily maintained. Friends often tried to add to his comfort but always in vain. On one occasion when he was absent some unknown ladies invaded his room and refitted it throughout, putting in a new and almost luxurious bed, and other articles corresponding with it. The next day all the new articles were quietly distributed among the poor and the room resumed its old-time appearance.

All India will pause to pay a tribute of respect and love to the memory of George Bowen. All India is the debtor. He was a peerless saint among Christians, a royal prince among missionaries. One had to see him and know him in his simplicity, but yet in his strength, in order to understand what our Saviour meant when He said that we must become as little children. He had done his work; he has

fulfilled his mission; he has finished his course; he has won his crown.

Some of Bowen's devotional articles in the *Guardian*, published in Great Britain and America in three volumes entitled "Daily Meditations," "Love Revealed," "The Amens of Christ," are among the greatest devotional books of the Church. But his own life was the greatest devotional contribution. In his journals he wrote:

*It came into my mind that there was needed such a life of Paul as could not by any means be issued from any printing press. We wanted Paul himself, embodied, breathing, moving and repeating before our eyes the life described in the New Testament. One of us must become Paul himself ("Journal," March 30, 1848).*

*I want to have Christ walking about the streets of Bombay as He did about those of Jerusalem and living among this people as He did among the Jews. He was emphatically the friend of the people. They were His family, His home . . . I want to have Jesus the missionary in my mind's eye continually. By the grace of God I may at length learn to love. Love overcometh everything. It will be a blessed day when I feel at home in these streets, and can linger in them without any desire save to continue preaching the Word ("Journal," June 29, 1848).*

*Probably the holiest man in this world is he who retains keenly and most unceasingly the sense of his liability to sin. I desire to be that man ("Journal," May 7, 1849).*

Two of the great lessons from Bowen's life are to be learned from his "failure." He tried once to perform a miracle, in the conviction that disciples today ought to be able to do now what apostles once did; he failed, but his faith did not fail. And he used to declare that his preaching had been fruitless, that he did not know of any result from his long years of evangelistic effort. But he was mistaken. There are many who came to know Christ first, and many others who came to know Him better, through George Bowen. And his work is not done. "The removal of George Bowen marks an epoch in the history of our community," said the editorial in the *Times of India*, on Bowen's death. And Bowen's memory still marks epochs in human lives. To adapt Henry Newbolt's lines:

Whether his fame centuries long should ring  
He cared not overmuch.

Nay, Bowen cared not at all. But we have his inheritance.

He passed content, leaving to us the pride  
Of life obscurely great.

## THE TASK OF THE CHURCH

I boldly affirm that the Church has nowhere assigned to it the achievement of converting the world in this dispensation. Let none be offended at this statement, since I emphatically add that though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world.

A. J. GORDON.

# Signs of the Undertow of Islam

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

MANY have written regarding the rising tide of Christian effort in Moslem lands; we would add a postscript on the undertow of Islam. The sea has its ebb and flow of resistless tides; its constant currents and its sudden storms; its trade winds which are the mariner's trust, and is tempests which are his terror. The effect of all these is seen on the surface. Along the shores, especially after a rising tide or a heavy gale, there is also the undertow, the reactionary current. The tide is visible and trustworthy, the undertow invisible and treacherous.

The same has been true in the long history of Islam and its relation to Christianity. At first there seemed to be a glorious rising tide of monotheistic faith in Islam, and of a devotion to God — often sublime in its conception of Deity and of duty. This has been followed by the undertow of reactionary Arabian paganism. This was true even in the case of the Prophet Mohammed himself when he consecrated the Ka'aba-stone and then, for a moment, lapsed to pay honor to Lat and 'Uzza, of which he said: "They are two high-soaring cranes and verily their intercession may be hoped for" (Surah 53: 19). Some Koran chapters that rise, like "the verse of the Throne" (Surah 2: 256 ff.) and "the verse of Light," almost to the heights of Job and Isaiah, are followed by puerile passages full of animistic superstitions such as Solomon's jinn, Alexander's bellow-blowers, or Jewesses blowing on knots (Surah 113).

We note also a backward undertow in the history of Moslem theology and jurisprudence, as Dr. Duncan B. Macdonald has shown in his interesting study of the subject. There have been puritanic revivals and popular reactions, periods of enlightenment and culture, when Islam held aloft the torch of civilization; these have been followed by dark centuries of ignorance and superstition. Al Ghazali's call to repentance were forgotten for centuries while the mullahs pored over the pages of Al Buni's encyclopedia of magic and the world of Islam became illiterate to an extent hardly credible—90 to 95 percent!

Politically and religiously we also note the undertow. The Turkish government has, in the last ten years, divested Mohammedanism of most

of its outward signs of power. In 1922, the capital Sultanate was abolished, in 1924 the Caliphate, and in the same year the Mohammedan religious schools were replaced by secular public schools. Dervish lodges have been suppressed and worship at the tomb of great Mohammedan leaders, which had for centuries been the object of pious veneration, has been forbidden. In 1928 the Turkish constitution was so amended that Islam ceased to be the religion of the state. In the same year the Latin alphabet of the West supplanted the sacred Arabic script. The calendar has been made to conform to that of Europe; the wearing of the fez, long identified with the Mohammedan faith, has been prohibited, and all clerical garb is forbidden on the streets. The greatest mosque of Mohammedanism, the Hagia Sophia (Church of Santa Sophia) in Constantinople, has been turned into a museum, and the neighboring mosque, Sultan Ahmed, the most beautiful of all mosques, has been transformed into a public library. Sunday has been legalized as the day of public rest and recreation, instead of the Mohammedan Friday; most wonderful of all, the number of pilgrims to Mecca, the sacred city toward which all Moslems pray, is dropping off to an extent almost incredible. In 1929 the number of pilgrims, which had dropped to 18,000, was in 1933 only 1,269.

There are many startling signs of the dawning of a new period in Islam. Reforms, social, intellectual and moral are now the order of the day. Nationalism has supplanted the Caliphate. The Moslem press everywhere is broadcasting new ideas and ideals. Compulsory education is advocated for communities where ninety-five percent of the masses are still illiterate. The hands of the clock are being moved forward violently at Angora but are pushed back with equal vigor in other centers of the world of Islam.

Unless we take account of all this action and reaction our conclusions will be at fault. There is a rising tide but there is also an undertow. For example, a Chicago newspaper reported some time ago that the daughter of one of the rulers among the Moros in Sulu, came to the University of Illinois, received her education, left a full-fledged American girl-graduate, in dress, demeanor and ideas—only to be dragged down on



her return home, by the undertow, and to become the fourth wife in a prince's harem. Such cases are not exceptional; they occur even in Cairo and Calcutta.

The study of many popular forms of Moslem magic is of interest. Mrs. Dwight M. Donaldson, of Meshed, has published a volume on the current superstitions of Iran, which is significant in this connection. The student of Islam will never understand the common people unless he knows the reasons for their curious beliefs and practices. We need accurate knowledge to have sympathy and avoid showing contempt for those caught in the undertow of superstition; nor must we denounce what to them may have real sacramental value. After all, superstition is a sign of extra-faith or extra-ordinary faith (*aberglaube; bijgeloof*).

The religion of the common people today from Tangier to Teheran is still based on hundreds of weird beliefs, many of which have indeed lost their original significance, but all of which still bind and oppress mind and heart with constant fear of the unseen. Witchcraft, sorcery, spells and charms are the background of native Moslem psychology to an extent that is realized only by those who have penetrated most deeply into the life of the people. I have seen a student in Lahore preparing for an examination in Psychology take the dust from a Moslem saint's tomb as a specific for passing a high grade!

Not only does superstition prevail among the vast majority of the Moslems—with literature of magic, the universal sale of amulets, charms, talismans, magic-squares and the practice of geomancy—but in the very source-books of Islam, the Koran and the Traditions, these practices nearly always find their origin or their justification. It is rather astonishing therefore that in the two-volume monumental work of Edward Westermarck on "Ritual and Belief in Morocco," so few references are given to the Koran text or to the Traditions of Bukhari and Muslim. Nearly all of the superstitious practices which he catalogues so carefully, and explains so interestingly, can be traced to early Arabia and to the practice of Mohammed and his companions. Their doctrine of God includes the magical use of His names and attributes. The belief in revelation has degenerated into a bibliomancy and a bibliolatriy, more crass than that ever found in any other book-religion. In Persia one can purchase bilingual editions of the Koran in which every page has printed at the top its "good" "bad" or "doubtful" value for telling fortunes.

In no monotheistic faith are magic and sorcery so firmly entrenched as in Islam. This is one of the chief reasons for the spread of Islam in Central Africa and among the Malays of the Dutch

Archipelago. The Koran tells of Harut and Marut, the two angels of Babylon who teach men how to bind or break the marriage vow. Moslem commentators tell how a Jew named Lobeid, with the assistance of his daughters, bewitched Mohammed by tying eleven knots in a cord which they then hid in a well. The Prophet falling ill in consequence, this chapter and that following it were revealed; and the angel Gabriel acquainted him with the use he was to make of them, and told him where the cord was hidden. Then Ali fetched the cord, and the Prophet repeated over it these two chapters; at every verse a knot was loosed until, on finishing the last words, he was entirely freed from the charm.\*

One may still see women of the better class in Cairo, eagerly awaiting the verdict of an unkempt sand-diviner from Morocco who is tracing their fortune, or misfortune, by clever geomancy on a street-corner. Here we see the results of this heavy undertow of superstition. The husbands of these women formerly hung blue beads on the necks of their donkeys to ward off the evil eye; now they hang them on the radiator-tops of their motorcars for the same purpose. Facts are stubborn things, and Christian missionaries must face facts.

The words of Frazer apply in this connection: "As in Europe beneath a superficial layer of Christianity, a faith in magic and witchcraft, in ghosts and goblins has always survived, and even flourished among the weak and ignorant, so it has been and so it is in the East. Brahminism, Buddhism, Islam may come and go, but the belief in magic and demons remains unshaken through them all, and, if we may judge of the future from the past, is likely to survive the rise and fall of other historical religions. . . . With the common herd, who compose the great bulk of every people, the new religion is accepted only in outward show, because it is impressed upon them by their natural leaders whom they cannot choose but follow. They yield a dull assent to it with their lips, but in their hearts they never really abandon their old superstitions; in these they cherish a faith such as they cannot repose in the creed which they nominally profess; and to these, in the trials and emergencies of life, they have recourse as to infallible remedies when the promises of the higher faith have failed them, as indeed such promises are apt to do." †

Not only is there in Islam today the strong undertow of superstition, but we must reckon with other undertows: the power of social custom, of

\* See "Al Razl," Vol. viii, pp. 559-564. Here we also learn that an *afrit* used to tease Mohammed, so Gabriel taught him to repeat this chapter at bed-time. It was given him as a charm against the evil eye.

† "The Scapegoat," pp. 89-90.

a language and literature which have dominated life for centuries. It is not an easy pull for those who venture out to rescue people engulfed in this turbulent sea.

Writing from Iraq where all the superficial currents of a new civilization and a new nationalism might seem to favor freedom, the Rev. Dirk Dykstra tells of the undertow experienced by converts:

"No one living in Christian America can have the slightest conception of the faith, the courage and the fortitude that are required for this seemingly simple act of following the Lord. Everything is against them. From childhood their minds have been impregnated with the thoughts, habits and superstitions of Islam. To break with it means to break with everything that their forefathers have believed and have held precious. Then all about them is the unity of Mohammedan brotherhood. No labor union could command

such unity of action in a strike as is shown by Islam as soon as one of their number breaks away. It is as though the road of life were one black mass of people all crowding in the same direction. What chance would a single individual have to face about and start going in the opposite direction? He would at once find himself out of harmony with the entire mass, would find it next to impossible to make headway against the determined current of the mass of humanity about him, and would probably be trampled to death in his efforts to reverse his steps. And much more real are the difficulties that beset those who face the spiritual powers of darkness set in dread array against all who would follow Jesus Christ."

A true view of events, literature and thought among Mohammedans and of the progress of Christian missions in Moslem lands must take account not only of rising tides but also of the undertow in Islam.

## Encouragements in Work for Moslems

By GEORGE SWAN, Zeitoun, Egypt  
*Missionary of the Egypt General Mission*

THE work for Moslem evangelization is at present in a critical condition. Fresh supplies of men and money are being withheld. One of the chief reasons for this is the discouragement which has come to many supporters of such work. It is significant that discouragement is rarely found among the missionaries to Moslems. Like Elisha at Dothan, they have the inward vision that realizes that "they that be with us are more than be with them." Like Habakkuk, by God's grace, we are able triumphantly to cry out: "Although the fig-tree shall not blossom, neither shall fruit be in the vines . . . yet I will rejoice in the Lord; I will joy in the God of my salvation." The veteran leader of a Scottish Mission, from whence have gone many missionaries, says that of all the missions in which they are interested none have been more greatly blessed than one to the Moslems of Morocco, in spite of the great paucity of results. The secret of this reflex spiritual influence was the grace given to the missionaries to carry on apparently unfruitful work undiscouraged.

But even undiscouraged missionaries are in danger of falling into discouragement when they see the interest in the homelands falling off, in-

stead of showing the advance for which the work calls.

As Elisha prayed for his young man, we would pray for the supporters of missions to Moslems: "Lord, open their eyes that they may see." Faith should require no visible encouragements, but God knows our weakness and encourages His children to "look on the fields" until we see them as He sees them . . . "white already to harvest."

Look for a moment at the history of Moslem advance. Think of that great wave of conquest that swept across North Africa to the Atlantic, destroying the Christian Church in all countries save Egypt, then crossing the Strait of Gibraltar into Spain, and moving across the Pyrenees into France. When not far from the English Channel, it was turned back at Tours and ultimately was driven out of Spain. Though the Moslems still remain in North Africa, they are nowhere under Moslem government, except in Egypt.

Think of that later drive of the Ottoman Turks which was not turned back until John Sobieski defeated them outside the walls of Vienna. How vast the Ottoman Empire was and how rapidly has it diminished even within the memory of many still living! It is a thrilling story, but how

poorly has the Church of Christ risen to the great opportunities that this "diminishing" has given it.

The story is yet unfinished. An account by an English writer in the *Spectator*, of June 25, 1937, tells of the renewed remnant of Turkey in Asia Minor under Kamil Attaturk and shows the dissatisfaction with the religious freedom they have so far attained. They seek for that spiritual truth which they feel is a dynamic necessity for the welfare of the nation. What a call to prayer is this to all who seek the coming of Christ's Kingdom!

Think of the great Mogul Empire of India, at its height under Akbar, and compare with this the condition of the Moslem minority of India today, forced to curry favor with the ruling Christian power to give them any standing at all in the country.

Take into consideration the fact that since the inauguration of the modern missionary movement (only about 150 years ago) three-fourths of the Moslems of the world have come under the dominion of Christian powers.

As we meditate upon these things we come to the conclusion that God is opening doors for the Church of Christ to enter; yet how meagre has been the response of the Church; how deaf has it been to God's call; how easily discouraged and how readily we have turned aside to lines of less resistance!

### The Paucity of Results

There is a great similarity in the work of the evangelization of the Jew and that of the Moslem. For many decades missionaries faithfully presented the Gospel to the Jews in many lands, with few visible results, but every now and again there were conversions, and some became a blessing to the whole Church—for example, as Edersheim, Adolph Saphir, and David Baron. But in this wonderful day in which we now live when we see prophecy regarding God's ancient people being fulfilled before our very eyes; we also hear from Central Europe of considerable gathering of Jews into the Church of Christ and we are encouraged to expect ere long "that day" of the Lord will come when "all Israel shall be saved." Is it reading too much into the prophetic utterances of Scripture if we look for Israel's great day to be also Ishmael's day of blessing? Surely something of the sort is indicated in the promise, "In that day shall Israel be the third with Egypt and with Assyria even a blessing in the midst of the land; whom the Lord of Hosts shall bless saying, Blessed be Egypt my people and Assyria the work of my hands, and Israel my inheritance." But be that as it may, it is perhaps somewhat speculative; yet there are abundant indications for those who have been working among Moslems for many years

that the cumulative effect of mission work is telling and an abundant harvest is waiting to be gathered. Oh! that the Church, instead of finding excuses for neglecting these signs, would really pray the Lord of the harvest to thrust forth more laborers into his harvest field. In some way beyond our ken the Lord limits Himself by the attitude of faith in His Church.

Consider how few missionaries are equipped with the necessary knowledge of Islam and are working directly for Moslem evangelization. Do not make the mistake of thinking that in a country where Moslems are greatly in the majority, and where there are perhaps a hundred missionaries, that there are that number of missionary workers for Moslems. You will probably find after careful investigation, that there are but two or three; the others are occupied either with the evangelization of the pagans or the building up of the Church that has been gathered out from them.

If you realize how short a time Christian missions have been working among Moslems, in contradistinction to the work done by individuals such as Raymond Lull, Henry Martyn, Bishop Valpy French, Ian Keith Falconer, General Haig and others, you will be astonished at the amount of fruit already gathered, and you will not be surprised at its paucity.

The late Lilius Trotter called this Moslem problem, "A Challenge to Faith." The littleness of the Church's faith in taking up this challenge is evidenced by the littleness of the Church's effort to make known the message of Christ's salvation to the Moslem millions. The astonishing thing is not the unfruitfulness of the effort, but the Church's lack of faith which stultifies any adequate effort.

As in the case of missions to Jews which have been in existence very much longer than missions to Moslems, the converts though few, have been often of such outstanding quality that they leave no doubt of God's will to save Moslems, and of His power to make them stand in spite of the fiercest opposition, and of His grace so to transform them so that the beauty and holiness of their lives are a powerful witness to mature, Christian communities.

Think of examples like Dr. Imad-ud-Din of India, of Sheikh Mikhail Mansour of Cairo, Dr. Sa'eed Kurdistani of Iran, and many others who are now with their Lord.

The "Beloved Physician of Teheran," now an octogenarian, has faithfully served his Lord from early manhood and has won the esteem of Christians of all communions and the respect even of Moslem rulers. In Egypt there is a Presbyterian pastor who found Christ when he was but a boy

of eleven. He was of humble parentage and has gone on from strength to strength; now wherever a Christian community feels its need for revival, whether it be in Egypt or Palestine or Syria, it is this Moslem convert (formerly a schoolboy in a Mission school) whose help is enlisted. Not only does he see many conversions in his missions but he leads his converts on to that absolute surrender which is essential for a holy and radiant Christian life.

Among the women, though this field is considerably more restricted on account of Moslem prejudice, there is the daughter of a Moslem farmer, converted in a Mission school at an early age. Her messages are of great power and are wonderfully used of God; more outstanding, however, is the beauty of her holy life.

Sheikh Mikhail Mansour used to be a professor in the great Moslem University of Al-Azhar. Sheikh Kamel Mansour has taken up the work which his brother laid down and has greatly extended it. He preaches two or sometimes three times a week to large gatherings of Moslems of the more intelligent classes. He is the friend of all Moslem converts and in all their difficulties they turn to him. As a special preacher to Chris-

tian communities he is much in demand and leads a bright and happy Christian life, which is even more effective than his excellent sermons.

These are outstanding cases, like David's three mighty men. But David had many more than three mighty men whose deeds were also worth recording; and there are many others in Moslem lands whose names might be mentioned, men and women, girls and boys who, because of their faith, have suffered greatly and who out of weakness were made strong.

"Lift up your eyes and look on the fields." Do not provoke God to anger by saying "Can God"? (Psalm 78). Though we may receive encouragements to our faith as we look on the fields, the needful faith will only come as the light shineth in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. When we truly behold Him, obedience becomes natural and though like Isaiah, Jeremiah and Ezekiel we are called to an apparently unfruitful ministry, we will not turn aside from the call but, being truly convinced that God's Word "will not return unto Him void but shall accomplish that which He pleases," we will encourage ourselves in the Lord, as David did in his blackest hour.

## Sauntering in an African Market

By JULIA LAKE KELLERSBERGER,  
Bibanga, Congo Belge

*American Presbyterian Mission; author of "Congo Crosses"*

OUR English word "saunter" is derived from two French words, "Sante Terre," which means *Holy Land*. Crusaders on their way to Palestine were called "Sante-terrers" or Saunterers. We, too, may make of every "saunter" a real pilgrimage. If our eyes, ears and hearts are open to God's messages of color, sound and sight, each walk that we take can lead us straight to the Holy Land of God's Presence. I took such a walk recently through an African market, perhaps the least likely place on earth to find God or to feel His nearness. *In the midst of a babel of barter and a turmoil of trade I met Him.*

Winds whispering through tips of tall trees; ants rustling beneath dry brush; the running water of a near-by stream; tiny birds of tropical plumage chattering on palm fronds in gleeful anticipation of a fat feast of tid-bits left untidily on market soil; lean dogs slinking stealthily after

their masters; chickens fluttering, sheep pulling at their tether; the wails of baby blacks and baby goats blending harmoniously; earthen jars jostling jovially together; crackling fires beneath black pots; the indistinguishable murmur of hundreds of voices, like mutterings of thunder growing louder and louder until one recognizes the laughter of children, the gossip of women, and the angry voice of traders. *I heard His voice above the sounds of an African market!*

The smell of burned grass; of warm earth soaked and steaming after rain; of dried roots and herbs; of fresh fruits and newly dug nuts; of palm oil and strong soap; of unworn cloth and pipe smoke; of poultry and live stock; of "ripe" meat kept too long; of sweaty bodies close together. *Amidst the odors of an African market I discerned His incense.*

Blue sky, blue hills, noon shadows; green grass,

green palms, golden fruit; brown herbs, grey smoke, bright beads; purple, orange and crimson turbans bobbing restlessly to and fro; Joseph's coat of many colors gracefully draped the lithe black bodies of the more fortunate ones. *I saw the pictures that He painted on market rows!*

He was there among the "greens" where native roots and indigenous vegetables were displayed. He walked among the seeded corn, millet and cassava flour as surely as He had walked among the wheat fields. Where handfuls of coarse salt were bargained for and squabbled over, I heard these words: "Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted?" I stopped among the clay pots and water jugs of various shapes and sizes for campfire cooking and hasty visits to the spring. I had watched them in the village as they shaped and molded, ready for this market day. "Mould me and make me after Thy Will, while I am waiting, yielded and still."

In the meat market one's nose is held and one's appetite is lost. Ripe meat displayed in tempting arrays; strings of fish blackened in the sun; hippo meat, the older, the better; shriveled rats; juicy caterpillars; fat frog legs; skinny crabs; fried ants; cat and dog steak; luscious locusts; goat carved "in toto," the skin and internal workings being preferred. This is man's depraved taste, for which he will spend his last hard-earned cent, unwilling to hear the Voice whispering: "He that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price."

In our saunter through this African market we see a group of men squatting on the ground around a huge gourd filled with native tobacco. One suck of this community pipe costs one-tenth of a cent. It is passed from one buyer to another, around the circle and back again until the smokers become drugged with its fumes and often fall into the fire and are fearfully burned. Woe to that man who steals one breath of smoke without paying the price. Another group of men are drinking corn beer or palm wine. Their laughter becomes louder and their voices so rasping we can hardly hear these words: "And the merchants of the earth shall weep and mourn: the merchandise of purple and scarlet and wood, vessels of ivory and of brass and iron; odours and ointments, wine and oil and fine flour, beasts and sheep and slaves and souls of men."

Bundles of fuel, fresh cut from the forests are lying at the feet of tired woodmen. It is friendly wood, ready to kindle flickering fires on mud thresholds to cook warm mush for hungry little mouths or to light a torch in the darkness to reveal the narrow trail. Every bush may be a

burning bush to us. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

"Into the woods my Master went, clean forespent, fore-spent.

Out of the woods my Master came, content with death and shame."

Cheap European cloth in rainbow colors and menagerie design, glass earrings and beads; safety pins for stringing around the neck or slipping in the ear lobes; needles, thread and buttons; bright tin cups and saucers, cheap cigarettes are all displayed at Vanity Fair and show the detrimental presence of the white trader, who is teaching the simple African to lay up for himself treasures on earth where rust and *white ants* break through and steal. "Love not the world, neither the things that are in the world." At an African trading center *I listened to the sermons that He preached.*

Shiny ebony bodies with shredded rags around their loins; a skeleton child, gaunt and weak, gazing hungrily about; laden women carrying huge baskets; black madonnas nursing their babies; expectant mothers; wrinkled hags bent and warped from years of slavery and drudgery; witch doctors adorned with charms and medicines to keep away the evil spirits; "red women" greased with crimson palm oil and hair daubed with cakes of red clay, a sign of child birth; red-capped soldiers, strong and straight; a trader, nodding over his wares, a victim of sleeping sickness; a leper here and there. This is the personnel of an African market. *I felt His heart throbs in this throng.*

"When He saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." My sauntering had brought me to the Holy Land. *This is the lesson that God had for me there!*

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The reign of death is broken;  
The reign of Life begun,  
For God to us has spoken,  
In the person of His Son.  
His coming was the token  
Of God's love for our race,  
And we behold His glory  
In boundless truth and grace.

\* \* \*

There is no condemnation  
For those whom Jesus frees;  
He is the consummation  
Of all God's promises.  
T. R. GLOVER.



# A Man Who Stirred the Student World

## *Testimonies to Robert P. Wilder*

*From Dr. Robert E. Speer, one of the first traveling secretaries of the Student Volunteer Movement and a life-long friend of Dr. Wilder.*

Few men have wielded so deep and wide an influence on the past generation as Robert P. Wilder. When still a young man, only twenty-two years of age, he became in a real sense the founder and the mainspring of the Student Volunteer Movement for Foreign Missions which has led thousands of students to go out as foreign missionaries. This Movement has also inspired tens of thousands of young people in schools and colleges and in the churches at home to study missions; it has instigated a vast increase in missionary giving; it produced the Laymen's Missionary Movement which, until its absorption in the Inter-Church World Movement, matched the offer of missionary lives with missionary gifts; this same enterprise has led thousands of young men and women into the ministry and Christian service at home; it was perhaps the greatest single spiritual movement of the last fifty years.

Robert Wilder was born in Kohlapur, India, in 1863, the son of the Rev. Royal G. Wilder and Eliza Wilder, who first went to the field under the American Board and later became missionaries in Western India under the Presbyterian Board. When they returned to America in 1877, because of ill health, Mr. Wilder founded THE MISSIONARY REVIEW and lived in Princeton, New Jersey. Robert was graduated from Princeton College in 1886 and that same summer attended the first Student Conference at Mount Hermon. He and his sister Grace had prayed that one hundred students might there volunteer for foreign missionary service. Their prayers were answered and the Student Volunteer Movement was born. As a result Robert Wilder and John Forman, another son of India, carried the missionary appeal to the colleges and universities and theological seminaries of the United States and Canada during the ensuing college year of 1886-87 and literally thousands of students answered their call and

signed the simple declaration of the Movement—"I am willing and desirous, God permitting, to become a foreign missionary."

After this year Wilder attended Union Theological Seminary, New York, for one year but as it became evident that the Movement, which he had been instrumental in founding, needed his care, he returned to its traveling secretaryship for the year 1888-89. He then completed his seminary course and went out to India as a missionary. After seven years of fruitful service among the students, working with a free commission

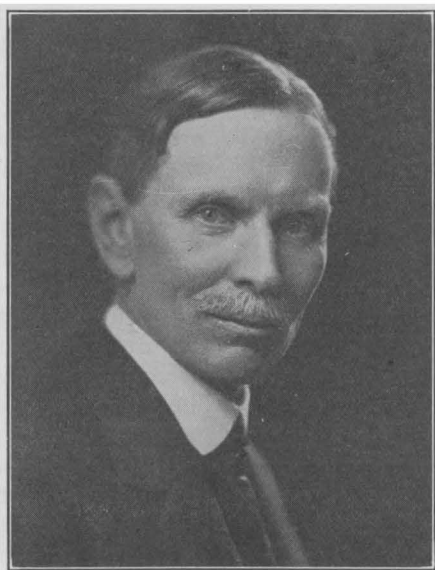
under the Presbyterian Board, his health required his return to America.

In later years a great part of his service was with the student movements of Great Britain and on the continent of Europe where his command of English, German, French and Norwegian and his rare adaptability and deep spiritual devotion made him a great power. For ten years more he served again as secretary of the Student Volunteer Movement in America (1918 to 1927). When he retired from student work, although then at sixty-four years of age he was called to a new field as secretary of the Near East Christian Council representing the evangelical missions

in the Levant, and with headquarters in Cairo. His noble spirit, his absolute fidelity to Christ, his tact and his humility made him acceptable to all types of Christians; in every relationship he endeared himself to all with whom he worked.

Robert Wilder was a very gentle and controlled personality and at the same time was as steadfast and tenacious as steel. His consecration to the missionary watchword, "The Evangelization of the World in this Generation," and to his Master Jesus Christ, was utter and unconditioned. He was a great illustration of what God can do with one who gives himself to Him with a single mind and an undivided will.

He was a speaker and pleader of rare persuasion. His method of presentation was simple and direct, and his appeal was to the mind and con-



ROBERT P. WILDER

science. He set forth his case with plain and reasoned argument and followed it up relentlessly, never relaxing his gentle but resolute pressure for a surrendering decision of the will to Jesus Christ as absolute Master and Lord.

Through all the years he held inflexibly to the missionary purpose and spiritual ideals of the Student Volunteer Movement which God had used him to found. All his influence was used to hold it true to its original character; it is not too much to say that no one man has contributed more to the expansion and establishment of the modern missionary enterprise than Robert P. Wilder.

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*From Dr. John R. Mott, for many years Chairman of the Executive Committee of the Student Volunteer Movement and an intimate associate and friend.*

My first meeting with Robert Wilder was when swimming in the Connecticut River at the time of the first Christian Student Conference at Mount Hermon, Massachusetts, in July, 1886. His ruling passion as a recruiting officer for world-wide missions was even then strong in him; before the interview was over, which began in the water and continued as we tramped back to the school campus, he had appealed to me to become a missionary. My last contacts with him were in March, 1937, at the meeting of the Near East Christian Council at Alexandria, Egypt, when the only theme in all of our conversations was the widening of the limits of Christ's Kingdom. During the half century between these two experiences it was an exceptional year in which we did not meet—in North America, in the British Isles, here and there on the European Continent, in India, or in one of the lands of Western Asia or Northern Africa. In all of these scores of meetings there was not one in which he did not convey the impression that his main concern, and always the most urgent concern, was the making of Christ King throughout the world.

There is not space available to set forth adequately his achievements as founder and promotor of the Student Volunteer Movement for Foreign Missions, as leader in other Christian Student Movements in the Occident and in the Orient, as missionary to the intelligentsia in India, as Religious Work Director of the International Committee of the Y. M. C. A., notably in the fateful days of the World War, and as the General Secretary of the Near East Christian Council. Without doubt, his most original or distinctive contribution, as well as his achievement of most highly multiplying power, was that of moving spirit in the launching and wide projection of the greatest student missionary uprising in the history of the Christian Church.

Even more would I call attention to the secrets of his power. Robert Wilder was not a man of as many talents as some other men might seem to possess but he was one who used to the very limit every talent he had. He was a man of one idea and this was a great idea—the summoning of men to devote their lives and all that they might possess to making Jesus Christ known and obeyed throughout the entire world—and this, so far as possible, in his own generation. He lived under a constant sense of immediacy. This was traceable to the fact that he made the Watchword of the Student Volunteer Movement his personal watchword, "The Evangelization of the World in this Generation."

Robert Wilder had a first-hand, authentic, indubitable experience of Christ, and, therefore, he possessed a clear sense of direction, a compelling sense of mission, and a satisfying sense of Divine companionship. He thus helped to create an atmosphere of belief in which the wonderful works of God became possible. He possessed and exercised great heart power. It was by this, rather than by force of intellect or power of organization, that he made his conquests. It was his capacity for friendship and his understanding sympathy which goes far to explain his ever-widening and abiding influence.

Wilder was one of the most fruitful personal workers I have ever known. He was at his best in helping men in "the valley of decision." Literally hundreds, probably thousands, of young men and young women owe their life-work decisions to his wise, faithful, winning, persistent, personal efforts. This number includes many of the greatest missionaries and other influential Christian leaders of modern times.

In his student days Wilder fastened upon his life, as with cords of steel, those devotional habits which explain his power. The word "habits" is used advisedly because in a life abounding in activity and subject to changes and interruptions nothing was ever permitted to interrupt or abridge the time spent recollectedly or consciously in the presence of God and in the assimilative study of the Bible and other vital and dynamic writings of the Christian faith. His God-consciousness and his attentiveness to God take us to the heart of his creative influence and undying influence. In very truth, by the Grace of God, he accomplished a work which will never die.

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*By Jesse R. Wilson, an associate and the successor to Dr. Wilder as Secretary of the S. V. M.*

By calling, profession, and practice, Dr. Wilder was "hopelessly" a missionary. One can think of no set of circumstances under which he would not reveal something of God.

On one occasion when an automobile accident, in which a taxicab ran up on the sidewalk, had crowded him and two other men into a plate glass window, Dr. Wilder heard one of the men swearing. Looking up from his knees, in the midst of broken glass, he said: "Don't take His name in vain; He is the best friend you have."

One might as well try to keep fire from burning or light from shining as to keep a man with that kind of spirit from being a missionary. Only death could stop him so far as this world is concerned, and then, no doubt, the Master will have some new missionary venture ready for him. But death has not stopped his missionary labors. The influence of his life, in terms of the extension of the reign of Christ throughout the world, continues in the lives of scores of us across the world who loved him and were inspired by him.

Robert Wilder saw missionary service on four continents — America, Asia, Europe, and Africa. After seven years of service in India, where he was born, he devoted himself to the students of North America and Europe, being specially drawn to work in the Balkan states. But he will be known best for his relation to the Student Volunteer Movement of North America. He was chief among its founders and was more responsible for its early success than anyone else.

Now that he has gone from us, memory is active recalling the incidents of his life and one is led to reflect on the secret of the great contribution he was able to make to the cause of missions. The open secret of his life was *prayer*. He thought around the world and prayed around it daily and throughout the day. In the "Morning Watch" his spirit became attuned for unceasing prayer. I have prayed with him quietly and audibly in the retirement of his study, in crowded subways, on traffic-filled thoroughfares, and in the ante-rooms of men's business offices. The passion of his life was to enlist men and women for missionary service. The chief expression of this passion was the one he had learned from Jesus himself: "Pray ye therefore the Lord of the Harvest that he thrust forth laborers into his harvest." And pray he did with such notable success as forever to have demonstrated the efficacy of this method of securing workers for the Kingdom enterprise. We believe that many of his prayers are yet to be answered—that in the years ahead God will continue to call men and women into missionary service because Robert P. Wilder prayed.

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*By Dr. Paul J. Braisted, the son-in-law of Dr. Wilder and present Executive Secretary of the Student Volunteer Movement.*

From the days of beginnings Robert Wilder was a leader in the formation of national and interna-

tional Student Christian Movements. He attended the first Student Christian Conference in the United States, and became the first secretary of the Student Volunteer Movement. Under the impulse of his spirit and message similar Missionary Unions sprang up in Great Britain and the Scandinavian countries. Most of his life was spent among the students in India and other lands, where he made wide and striking contacts. In spite of the fact that he was never in robust health his lifetime was given to constant travel and speaking in four continents.

Those who met Dr. Wilder in student gatherings will remember him for two things: First, for his vivid portrayal of the need for leaders in the expansion of Christianity around the world which led many to devote their lives to this service. But even more vividly folk will recall his talks on the devotional life, and his conduct of "Morning Watch" periods. Thousands of students learned to take their first steps in the devotional life in these hours of quiet thought and prayer at conferences and other retreats.

It was not his task to compile or write great books. His several small volumes are the record of his talks and of his experiences in the early days of the Student Volunteer Movement. His *magnum opus* has been written into the living experience of thousands of students who are today responsible Christian leaders in many lands. So his influence will continue to increase through the years.

On his early visits to Scandinavia he met the girl who became his devoted comrade through the years. Theirs was a comradeship — unclouded, radiant and beautiful. His home was always a strength to him. Great thanks to her who established it again and again on four continents! Whether in Egypt, India or America, or perhaps most of all at "Norheim" in Norway, people caught the meaning of the Christian life from this home life and fellowship.

A Near East friend once challenged Dr. Wilder with the thought that one should tithe his time for prayer. This he endeavored to do, progressing until very much more than this amount of time was actually given to prayer and devotion. In a small clearing among the trees of the garden at "Norheim" he found a "chapel" where he retired for long periods of meditation and prayer of intercession. More than one person remarked during these last months that he seemed to have already entered the Future Life. His experiences reveal attractive and compelling stories from his wide contacts, but one impression will rise supreme above all others, for those who knew him best: the impact of a gentle, radiant, faithful

missionary, one in whom the Spirit of Christ was manifest. The secret of this will be found in an unbroken observance of the "Morning Watch" and his unquestioning faithfulness to the truths learned in his missionary childhood home in India.

\* \* \*

*By Dr. Samuel M. Zwemer, missionary to Moslems and formerly a traveling secretary of the Student Volunteer Movement.*

Our friendship has stretched across fifty years from 1886, when I signed the Student Volunteer pledge at Hope College, Michigan, to the day when I last saw him New Year's Eve at the Indianapolis Student Volunteer Convention in 1935. When our paths crossed during this period it was only to recall and rekindle at the hearth of his fiery heart an old passion for "the evangelization of the world in our generation."

Robert Wilder never lost his first love; never turned back from his first great life purpose. Like Zinzendorf he had "one passion, and it was He alone," the glory of Christ in the salvation of a world. From his birthplace in India, to his final resting place in Norway, one can trace the flaming torch of this quiet, pervasive life. He wrote little but pleaded and prayed much; he lived in foreign countries most of his life and yet always remained a loyal American, and in no other land was his influence greater among the students of his generation. The secret of his power was his prayer-life, centered in sacrificial devotion to Christ. He knew no life divided. When he spoke or prayed it was evident that he had seen the Lord "alive after His passion" and bore in his own body the marks of discipleship. He always reminded me of what Temple Gairdner once said in Cairo to a little group of workers: "The *agonia* is the measure of our success."

# Tragedy and Triumph in China Today

By W. REGINALD WHEELER

*Recently a Missionary in Nanking*

"To preach good tidings to the poor; . . . to set at liberty to them that are bruised; . . . to proclaim the acceptable year of the Lord."

WITH these words, Christ began His earthly ministry. Foreign Missions from the beginning have sought to incarnate these words in action. Today they are being given heroic expression in war-torn China. In the midst of ruthless destruction, savagery and cruelty, the missionaries and the Christian Chinese have found new and rich opportunities of service.

In the present stage of the "undeclared war," the Chinese consider their country to be divided into three areas: the "occupied area," including the Northern provinces and the lower Yangtze valley; "free China," including the West and South; and the "area of conflict." In all areas except "free China," the aerial bombardment of defended and undefended cities and towns has been cruelly destructive. Not only lines of communication, concentration of troops and airdromes have been targets for attack, but civilian groups and even hospitals have been bombed by the Japanese. The bombing of the Disciples' Hospital at Nantungchow resulted in over thirty deaths, and other hospitals attacked included the Adventist in Shanghai, a Methodist in Nanchang, the Episcopal in Wusih, and the Central (Government) Hospital

in Nanking. One foreigner wrote of the scene the next day after the attack on Nanking:

Never have I been so appalled as by the sight at Central Hospital. The grace of God must have intervened yesterday in an unbelievably saving way. One Japanese plane dived down on the hospital and let loose two one-thousand-pound bombs intended for the main building. They struck about fifty feet apart at each end of a tennis court, only a few yards away from a long dugout where over a hundred members of the staff were temporarily taking refuge. If the bombs had landed a few yards either north or south the destruction would have been tragic. If they had hit the hospital, the one hundred patients, including a Japanese aviator, would have been blown to bits. A few yards the other way, and the whole staff of the hospital would have been wiped out. As it was, these tremendous bombs and numerous smaller ones dropped around them accounted for only one death and five injuries.

The patients from that hospital were transferred to The University of Nanking Hospital, and the service there carried on.

The Christian hospitals have brought healing to many who have been wounded, and comfort to others in their dying hours. An American surgeon writes:

The slaughter of civilians is appalling. . . . Two bayoneted cases are the only survivors of seven street cleaners who were sitting in their headquarters when Japanese soldiers came in, and without warning or reason, killed five of their number and wounded the two that found their way to the hospital. . . . The Japanese announced in a Refugee Camp that if ex-soldiers would come forward and

admit that they had been soldiers, their lives would be spared. . . . Two hundred men stepped forward and according to the story of one man who came wounded to the hospital, these two hundred men were led into the hills and used for bayonet practice. . . . He himself had five bayonet wounds.

In one city over twenty thousand soldiers and suspected civilians were killed. Attempts were made to burn their bodies. . . . Some of the victims of this savagery managed to reach a Christian hospital before they died. There have also been countless attacks upon Chinese women in the captured cities and towns. An American observer writes of the scenes in one captured city: "It is being said on every street with tears and distress that where the Japanese Army is, no person and no house can be safe." Another American wrote six days after the Japanese Army had entered a captured city:

Today marks the sixth day of this modern "Dante's Inferno," written in huge letters with blood and rape. . . . Nine-tenths of the city is totally deserted by the Chinese; the remaining tenth contains about two hundred thousand terrified citizens. (One-fifth of the former population.)

The details of the attack are not printable, but the missionaries in many a city and town know the facts and have brought healing and mercy and protection to many in great distress. As one woman writes, "Religion has become a reality to many of us during these days of terror and destruction. Jesus becomes a friend who walks by your side as you go forward to meet a group of fierce men whose shining bayonets are marked with fresh stains of blood."

In a statement released April 1 by the Committee on Relief in China of the Foreign Missions Conference of North America, a veteran correspondent is quoted as follows concerning a captured city:

You can scarcely imagine the anguish and terror. . . . Practically every building in the city has been robbed repeatedly by soldiers, including the American, British, and German Embassies or Ambassadors' residences, and a high percentage of all foreign property. . . . This still goes on, especially outside the "Safety Zone." There is not a store in the city, save the International Committee's rice shop and a military store. Most of the shops, after free-for-all breaking and pilfering, were systematically stripped by gangs of Japanese soldiers working with trucks, often under the observed directions of officers, and then were burned.

Most of the refugees were robbed of their money and at least part of their scanty clothing and bedding and food. . . . You can imagine the outlook for work and life in this city with shops and tools gone, no banks or communications as yet, some important blocks of houses burned down, everything else plundered and now open to cold and starving people.

A report sent out by a representative group of missionaries in Shanghai was released March 4 in America by representatives of the outstanding denominations. After reviewing the situation in

China, the statement speaks of the service of the missionaries:

Those missionaries who were able to remain at their posts have helped care for the civilian population, the sick, the homeless refugees, the hungry, the wounded and a mass of terror-stricken men, women and children, many of whom they had served for years past. These missionaries, men and women, have witnessed untold horrors and experienced insult after insult in their humanitarian work. One of their tasks has been to police "Safety Zones" and try to keep the Japanese soldiers from attacking helpless civilians, especially the women. At great personal risk and unarmed, they have not hesitated to place themselves between armed soldiers and Chinese civilians, and thus have preserved the lives and honor of many, though frequently threatened with death. Another work was to supply food and shelter, with very little help from the army. Most evidence goes to show that they were hindered in their ministry of mercy.

In the midst of all this strain and misery, Chinese Christians have shown wonderful courage and faith, as is indicated by letters received from the field, written by two Christian women. After an air raid one wrote:

What a blessing to be Christians—the "Given Peace" in our hearts, though physically we are the same as others and are greatly bothered by the air raids and the hostility to the innocent. . . . It is altogether unbearable and pitiful to see people trembling with fear, never knowing that God is their refuge and shelter during the air raids. Of course, we never know what is God's will; we might be bombed as others; but the "Peace" inside is a blessed comfort and protection from the necessary fears.

A Chinese woman who has been active in relief work writes that her deep sorrow "has not yet blurred her mind for thinking."

One hour of devotion in the morning and another hour at night help to release me from the human side of affairs. . . . Our assurance of God and eternity form the foundation of our hope. . . .

I am deep in refugee work from 8 a.m. to 9 p.m. It is only through constant expression of love for our suffering people that one feels one can have the right to exist today. . . . If it were not for serving my own suffering people, I would have brought my son and come over to your sweet land of liberty for a shelter. But as conditions are now, I live and die with them. . . . The missionaries here are our saving grace. They encourage and strengthen us.

Other similar letters, showing the faith and courage of the Christians and the devoted and often heroic service of the missionaries, come from Shantung and other parts of the invaded territory. Amid the destruction and cruelty of the war, missionaries and Chinese Christians are making live again the words of Christ, with their healing and their hope: "To preach good tidings to the poor . . . to heal the brokenhearted, to preach deliverance to the captives . . . to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Here are the voices of agony and grievous tragedy: but here also is the undertone of unmistakable and certain triumph.



# Japanese Christian Work for Outcasts

By WINBURN T. THOMAS, Kyoto, Japan

A JAPANESE Christian pastor, Shinichiro Sodeyama of Kyoto, is doing a remarkable work among his slum neighbors in Japan's greatest cultural center.

The largest group of Japanese in Tanaka, the slum district from which the Settlement takes its name, are the water level people, *suiheisha*. They closely resemble the outcasts of India, and live in segregated colonies. Over one million of these people are scattered among 6,000 "blocks" in Japan. They have physical characteristics which brand them as members of this low caste and are discriminated against in the commercial and social world. While their origin is lost in history, their ancestors may have been slaves, taken as prisoners of war. During some ancient period they were assigned to the tasks of butchering meat, tanning leather, cleaning toilets, and other tasks which were taboo in higher circles. These people are symbolized by four fingers of the uplifted hand, which apparently refers to the fact that they work with four-legged animals. Another popular name for them is *Eta*, meaning "great dirtiness," but one dares not use this term in public places.

Their historical low caste status persists, despite the fact that they were supposed to have been given equality during the Meiji Restoration (1868). The *suiheisha* are keenly conscious of their caste stigma, and have a national movement which aims at their liberation; but this movement is so radical in policies that its activities are closely watched by the police.

Discontented with the present conditions of society and feeling no obligations to anyone for the meager bits of civilization they enjoy, their communities are breeding grounds for dangerous thoughts. For example, they find the platform and policies of the Shakai Taishuto (The Proletariat Mass Party) much too lukewarm, and would prefer to see a real radical political party in the field. It is impossible to do any constructive work among them without a knowledge of contemporary liberal and radical thought currents, for they feel that only in a class-less workers' world will they be free from the caste restraints which now oppress them. Christianity in Japan has thus far made little attempt to evangelize these people.

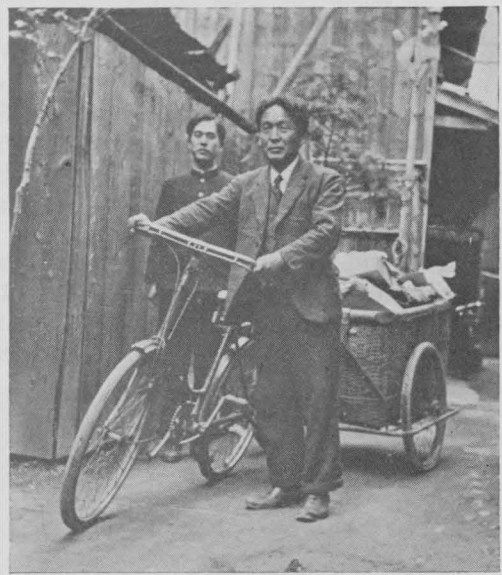
The next largest group living near the Settlement in Kyoto are the Koreans, of whom 550,000 are in Japan, and 40,000 of these live in Kyoto. Of this number 2,000 are found in Tanaka. In Korea, 86% of them were farmers, 10% were unemployed, and 4% were engaged at various trades. Since they cannot become agriculturalists in Japan they must live in cities and subsist by menial labor. In Kyoto 42% of them are



BEFORE THE SETTLEMENT FOUND HIM

"coolies," 25% are in the dyeing and weaving industry, and a small percent are *kami-kuzu-ya* (ragmen). While Japanese rag collectors usually work with wheel carts and are able to earn the equivalent of fifteen to forty cents a day, the Koreans are generally unable to obtain a cart, and so are obliged to pick where they may, putting their finds in sacks which they carry on their shoulders. In this way they are able to make no more than ten cents for 10-12 hours work. Thus their level of life is very low. Despite this fact, 88% of them do not wish to return to Korea, and their numbers in Kyoto are increasing 300 to 400 annually by immigration alone. Despite the boast

of universal compulsory education in Japan, 54% of their children do not go to school, some because of poverty and many because they are girls. Among the Korean Sunday school children at the Settlement, only about half can read, so that effective evangelism must be accompanied by the



PASTOR SODEYAMA COLLECTING RAGS AND PAPER TO SELL FOR OPERATING EXPENSES

establishment of a school in which they can be educated. Records show that 56% of the Korean mothers bear their children without medical attention while all *suiheisha* women use mid-wives or doctors. Poverty is one of the determining factors in this situation.

Perhaps the most interesting group in the Tanaka district are the *lumpens* (homeless unemployed). This class has suffered miserably as a result of the depression. Until eight years ago, they were "free workmen," and earned enough to live in cheap hotels. Since the depression began, however, they have not even the few necessary pennies to stay in these places, but must beg and live as animals. They often sleep in fields and under bridges.

In 1936 a writer for the *Kaizo* (Reconstruction), a liberal economic review, examined two groups of them at one of their havens and found that out of 100, there were 29 who had formerly been middle-class merchants or small salary men, 9 had been farmers, and 39 factory workers. This shows that over three-fourths of the *lumpens* in Japan today are victims of the breakdown of our economic order. While 60% of them are sound in body and would like to work, jobs are not available and they have been forced to sink to the level of animals. A new kind of floater has come into existence of recent years—namely, student vagabonds, college graduates, for whom there is no work.

Silent, and unable to think for fear lest their hopelessness would drive them to insanity, the *lumpens* rapidly become unemployable. Extracts from the diaries of some of them are revealing as to their thoughts and habits.

One young man, aged 40, writes:

We are sleeping next door to a government rice storehouse, the price of which is kept high so as to line the dealers' pockets. We have no rice and in the sight of the building we are sad. One of Japan's names is *Mizuha no kuni* ("the nation full of rice") and yet we have nothing to eat.

A thirty-seven-year-old man says:

Today I will go to register at the unemployment exchange. If I write my address, readers will know that I live among the outcasts (that is in a *suiheisha* block), but it is there or nowhere, and being a man I want to live. But I don't live there by choice. When I think of my fate, tears fill my eyes.

Another man, 28 years of age, writes:

Ours is an unsafe existence. A small rain can force a holiday upon us. Everyone else is loudly celebrating the visit of the Emperor, while with dirty clothes and a sad pocketbook I look here and there for work, pained in body, pained in spirit. The gloom of the unemployment bureau is beyond the imagination of the employed bourgeois and secure classes. Teachings concerning "the middle way" are not adequate. We must also provide for the daily needs of the ever-increasing army of the unemployed. Men cannot live on the efforts of the police who teach the values of "the middle way." We also need bread.\*

A fourth class of unfortunates in Tanaka area consists of parentless children and the aged. Such children receive five cents daily from the govern-



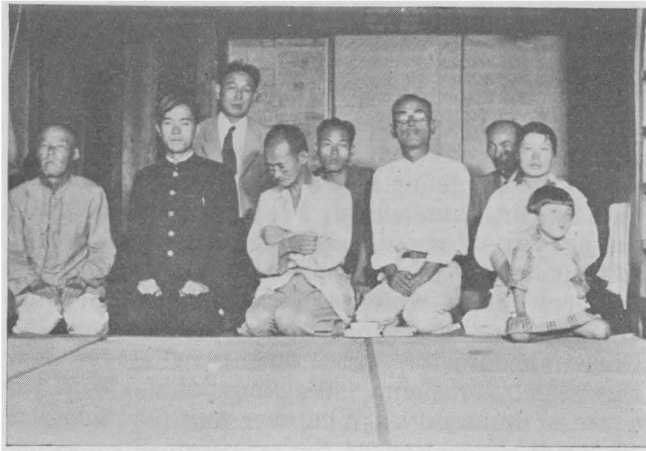
A SUNDAY SCHOOL OF SUIHEISHA (LEPERS) IN KYOTO

ment, and the old people eight cents. A great many are left dependent because their parents and supporters are criminals and political refugees.

A fifth class found in the slums are the lepers, virtual outcasts because their disease is a dis-

\* Translated from "The Kaizo Economic Review," March, 1937.

grace to their families. Five or six thousand are being cared for in Japan's larger hospitals, and plans are under way to erect hospitals to care for as many more. Even when these are erected, however, the state will be able to take care of only a small portion of the total. There are thousands of so-called "home lepers" who refuse to register



WHERE THE HOMELESS ARE AT HOME

with the police or let it be known that they are leprous, for one of the worst fates that can befall a person or family in Japan is to have this disease. So, some families prefer to keep concealed one of their number who has the dreaded disease. It is estimated that there are at least 500 such persons in Kyoto. Many others are evicted from their homes and disowned when the secret is known. This latter fact accounts for much of the destitution among these people and the necessity for their migrating to the *suiheisha* blocks. For instance, near one of the Osaka bridges is a colony of the people, living in the crudest of tents and huts, and existing by begging and peddling at the monthly temple fairs. It is inevitable that these homeless, penniless beggars should drift to the slums.

It is difficult to appreciate the "why" of the work of the Tanaka Settlement without understanding the poverty, the despair, the bitterness which characterizes these *suiheisha*, *lumpens*, Koreans, and lepers who live there.

Sodeyama first became aware of these problems and then felt the urge to preach the Gospel of Christ to them. As his faith was more than an emotional mysticism or merely an other-worldly escape, he sought to help them meet some of their more glaring problems. For instance he found that there was much illness and disease among men, women, and children. Koreans making ten cents daily or even *suiheisha* at 40 cents, cannot buy sufficient rice and pay rent for themselves and families, much less consult a doctor when ill. Sodeyama sought to solve this problem by setting

up a free medical clinic. He recognized that their souls were sick, and that they needed the Gospel, but they were unwilling to listen to his sermons while hungry and ill. The homeless who gravitated to his door needed shelter, food, and clothing. He therefore rented a house where he not only gives help in these ways, but tries to teach them to help themselves by finding jobs, and win back their self-respect. For the underprivileged *suiheisha* children a night school was started. So many demands are made upon him by the lepers that Sodeyama finds himself a part-time worker and money-raiser at the understaffed prefectural leper rest house where patients wait their turn to enter the larger hospitals.

All this work is done from the Christian point of view, chiefly supported by the Kamogawa Church of which Sodeyama is pastor. Morning prayer services are held at the Settlement. Services are also held on Sundays at Church and Settlement and leper hospital, and Sunday school for the slum children. While the church is numerically one of the least important in Kyoto, few congregations exceed it in outreach, usefulness, or the smallness of its financial liabilities.

These Christian ministries are Sodeyama's guarantee to the people of Tanaka that his Gospel is genuine. His faith is proved by works and the results. Without them, the people who live around him and attend the services at his Church and



A SLUM BABY TRIES TO "LOOK PLEASANT"

Settlement would lose their confidence in him. They would consider his religion no better than Buddhism, which they do not generally respect. By this work in Tanaka he is creating a respect for Christianity as a prelude to its acceptance. These classes of people generally suspect religion, but he is slowly and surely building up a self-supporting church and the whole community is being permeated with the Christian spirit.

# What Is Our Message to Non-Christians?

By PROF. L. LEVONIAN, Beirut, Syria  
*Near East School of Theology*

IN LANDS where Christianity comes into contact with other religious systems and feels their grip over the masses, it is especially important to have a clear Christian message. The minister who would be comparatively at ease in his home country in choosing themes for his sermons, begins to ask himself, "What is my message? What shall I preach? Have I anything vital that I may share with these people?"

These questions resolve themselves into this central problem: What is the essential Christian message? The Christian missionary a hundred years ago had a clear and definite answer to this question. He had a clear idea of his mission. In the light of our present knowledge regarding the non-Christian faiths, it is, perhaps, natural that our emphasis and methods of work may be different. But there is, too often, ambiguity and uncertainty at the present time.

Many problems disturb some workers: Is the Christian message personal or social? Is the Gospel message primarily and essentially for the individual or for the society? Should our main objective be to save the individuals or to permeate the society with the principles of the Gospel?

Other points relate to Christian doctrine and life. Is Christianity essentially doctrine or life? Should we emphasize Christian beliefs or the Christian way of living? Much controversy has been carried on in regard to this question in recent times! Or again should our message be homocentric or theocentric? Shall we begin with man or with God? Some even say that in the past too much emphasis has been laid upon service in the name of Jesus Christ, and we must emphasize service in the name of human need.

There is almost a babel of tongues on these questions. A world-wide conference, such as the proposed Madras Conference is much needed to bring together these divergent conceptions, in an atmosphere of intelligent thinking and spirit of reverence, to discover the unifying foundation. Perhaps we can find some link harmonizing these different lines of approach in a complete circle—one that is Christo-centric.

We would like to indicate some conclusions arising out of our own experience and study.

The first essential element in the Christian mes-

sage is *The Fact of Sin*. "Christ came to save the sinners." In whatever way we interpret the Gospel, personal or social, dogma or life, and in whatever way we define sin, this is certain: that sin is a fact in human life. We know that men are in the grip of greed, lust for power and wealth, selfishness and impurity; we know that these are the very things which make men miserable individually and that poison social relationships. Christian ministers agree on this, whatever their theological viewpoint. We know that sin is the curse of humanity. Whatever our psychological or social conception of the origin of sin may be, this is clear that the materialistic viewpoint of life, making pleasure the aim of life, has been destroying the human life, individually and socially. No other system of religion or philosophy that has put forward this point as strongly as Christ has exposed it. Jesus said, "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man." Those are the things that make life a miserable episode. "The wages of sin is death." There is no exception to this, and men are walking today in the way of death.

The second fundamental fact which lies at the foundation of the Christian message is *man's need of salvation*. Whether our conception of salvation is individual or social, it is a fact that men miserably fail and are dying, and are in need of salvation. We are all restless and need rest; we are all unhappy, and seek happiness. Men are asking today how to find peace and reconciliation? If you dig down under the skin of men, whatever their external color may be, you shall find that they are searching for reality. The religions of the East have their answers to this inner search of the human soul. Some say, "Kill your desire for happiness and you will find rest." Others say, "Submit yourself to the inevitable and you will be contented." Some point to the way of asceticism, others to the way of pleasure. Men have tried all these ways, but none of them have satisfied the human heart. Consequently men are driven either to pessimism or to *laissez-faire*. Christ gives the answer of hope to fallen humanity. There is a more excellent way than that of capturing, enslaving and devouring one another. It is the way



of fellowship, of love, and of sacrifice; the way of forgiving our enemies, and praying for those who persecute us; the way of loving our neighbors, and sharing our possessions with them.

But how can this new way be found and followed? Is this practical? The greatest criticism of Christianity by others has been just on this point. Men have thought that the way of other religions is within the capability of human power, whereas the way presented by Christ is impractical and beyond human power. Does Christ demand the impossible? Christianity has been criticized, not because of the lowness of its ideals, rather because of the height of its ideals. But Christ challenges man's defeatism and calls him to victory. Salvation is the keynote of the Christian Gospel.

This leads to the very heart of the Christian message. It is unique in the whole realm of thought. It is *the sufficiency of Christ* for salvation. Christ is the Saviour. "*He shall save his people from their sins.*" Islam leads men to a system of ordinances, but has no message of salvation from sin and failure. Buddhism, that great system of thought in the East, leads men to *Nirvana* which in reality is an effort to escape from life, both here and hereafter. Christianity deals with a Person who has overcome the world and will enable us to overcome it also. Christ brought the message of salvation through atonement, or reconciliation with God. New relationship to God brings also a new relationship with our fellowmen, and with life. The fact of atonement is true in the experience of all true Believers. Through Christ, we are reconciled with God and with other children of God.

Christ tells us that the Father sends his rain on the just and the unjust. God "loved the world," the whole world, and has given not only His sun and rain free, but even gave His Son for the world's salvation. To know God through

Christ is to experience salvation and reconciliation, not because of a mysterious and metaphysical knowledge, but because Christ opens before us the heart of God and draws us to Him. Christ gives us a new vision of our fallen state and of the glorious inheritance before us; He transforms us inwardly and spiritually, and creates us into a new manhood. Christ is the Saviour, because he is the great Lover; He is the great Reconciler, because He is the great Sacrifice, and He gives life and power to those who trust in Him.

This is the heart of the Christian message. Can we be satisfied in presenting something less than that? If we are to share with others the best that we have—our science, our art, our culture, shall we not share our knowledge of Jesus Christ with them? We cannot keep our best treasure for ourselves, and not let others know about it, and still be Christian. That would be like the man who kept his only talent in a napkin and hid it in the earth. We must be faithful to God's truth.

If we can tell the story of Jesus in its simplicity and beauty, men will listen to it. If men oppose the Christian message, the main trouble is not with the story but with us. Many reject the Christian message mainly because of sectarianism. We separate peoples into sects and groups rather than unite them in the newness of life in Christ. In place of sowing the seed of life and letting it take its natural course and grow, we are often anxious, stretch out our hands and try to direct it and to mould it in our own fashion. We must understand the way of Jesus better and follow his method of work and preaching.

Our message is Jesus Christ—the fact of Christ; the Christ of history, the living Christ of faith, the Christ of inner experience. It is a pity that in the past instead of presenting this fact of Christ to needy humanity, we have tried to define Him in human words and impose our definition upon others.

### TWENTY-THIRD PSALM — A CHINESE TRANSLATION

1. The Lord is my Original Shepherd causing me not to arrive at want.
2. He (The Original Shepherd) causes me to lie down in green grass places, and leads me beside the peaceful restful waters.
3. He (The Original Shepherd) causes my inner heart to awaken, and for His own Name's sake leads me to walk a righteous path.
4. Although I pass through the lonely vale of Death's shade, even then also I will not fear meeting any evil thing, because You, O Lord, are constantly by my side; Your rod and Your staff both comfort me.
5. Before my enemy's very face You spread a feast for me; You use fragrant oil to rub my head; my cup is running over full.
6. From the moment of my birth, all through the affairs of this world, Goodness and Compassion certainly attend me and, besides all this, I am to dwell in Jehovah's home forever.

—Translated by RAY L. TORREY.

## SHORT SKETCHES OF ASSAM CHRISTIANS

BY RANDOLPH L. HOWARD\*

Have the younger Christian converts in the mission fields been trained to carry the responsibility as leaders in Christian work? The following brief sketches show that many Assam Christians of India are proving their ability and initiative.

ROMANUS is a member of the Kachari tribe, at Hosinga, where there is little missionary supervision, although a revival had resulted in the baptism of thousands. In this area, in addition to the mission school, there are ten government primary schools, six of the teachers being Christians. The mission school, of sturdy timber framework and iron roof, is entirely the contribution of the Mongoldai Association. Manifestly the school boys and folks from the near-by villages hold Romanus, their evangelist, in high esteem. A scar on his head tells of persecution for his faith. "It is not what we get but what we give that makes us happy inside," he says. He knows, for he has given a month's salary toward the completion of the school building.

At Baraigaon ("the great pass"), Assam, the head master of an efficient school, GOBINDRA, is a Garo. His clothing does not amount to much in Western eyes, but his English is good and so is his Christian spirit. His school has 108 pupils. To keep things going, he and the school boys cut sal trees and float them to market. They farm an acre of rice and an acre of mustard. A rough, yet attractive man, he has a determination about him that promises well for the future.

In the eastern part of the Naga Hills one finds INAHO, whose story would make an article in itself. As highest native official in his area, he had, before conversion, driven Christians from many villages, confiscating all their possessions. His conversion cost him heavily, for he had to divorce the younger of his two wives and send her away with his only child; but his radiant face clearly indicates that the "cost" had been as nothing compared to the blessing he has received. His work has resulted in a great ingathering from this group in recent years and in the last year 900 have been baptized. Their care and spiritual nurture is a heavy responsibility.

At Borbeta Medical Compound, three miles from Jorhat, is JOSHUA, head compounder in the large dispensary and lay-pastor of the local church; a fine-featured six-footer, he makes a commanding figure in the pulpit of the little church which the people have built for themselves. In an address he said: "All around us are non-Christians. We should preach to them. We need your prayers for that. . . . Every year we go on preaching campaigns to near-by villages and a week's preaching is yearly done in Majoli. Its people are all good people who listen to the preaching attentively."

It is a rare testimony to the method of approach that the people listen attentively. At North Lakhimpur is MATHURA HORO, headmaster of the school. Son of the oldest Christian in the Association, he shows what can be done in two generations. Mathura had prepared two maps showing the great groups of churches around North Lakhimpur. There are 45 of them in this field. "They are," he said, "like lights set on hills, lights to seven language groups."

ABAN H. MOMIN, one of many Garos found far from his homeland, deserves more than passing mention. He is mission compounder at Kangpokpi. In a station given by the Rajah of Manipur—a station so isolated as to make work among the mountain men difficult—Aban acts not only as compounder, but sells books, and carries a large share of the fine leper work as well. Dr. W. R. Werelius says that but for the help of Aban, his task would be impossible; "our problems could not be met without Aban," is the testimony of the missionaries.

\* Condensed from *Missions*.



# Effective Ways of Working

## Tested Methods for Increasing Interest at Home

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

### Summer Activities

What are some of the activities which we may pursue profitably during the summer time? First, there is the matter of reading. Many leaders organize book clubs in the auxiliary membership. As many women as are interested, join the club by buying a book to circulate among the others, or lending one already in possession. The books are all of a devotional or religious nature. The leader is diligent in seeing that the books really move from one member to another. It is usually advisable to have no more than ten in one book club. If a book club seems inadvisable for any reason, the resourceful leader still will find ways to stimulate summer reading. Perhaps her pastor has a few books he will gladly lend for the summer; in this case she may seek out women individually who might be interested in reading a book or pamphlet. Perhaps some going on vacation to a cottage will welcome some good reading matter; perhaps there may be some who are ill or convalescent who likewise will appreciate such thoughtfulness.

Second, there is the opportunity of calling. Many women may be actually more available for receiving calls from the Leader of Spiritual Life during summer months than at other times. At any rate, many chances for helpful conversation about spiritual matters are bound to occur. There may be June brides in the church group who would welcome a call and friendly conversation about the help and joy that can come from a family altar set up in the beginning of

married life. In such cases it would be appropriate to leave a copy of *The Upper Room* as you depart.

Third, the alert leader will welcome every opportunity to deepen her own spiritual life and understanding, whether it be in study by herself, in Schools of Missions, or in Retreats. What great dividends are paid one who takes an hour a day for study, prayer, and meditation! Opportunities for Christian women to gather in groups under inspirational leaders are greater now than ever before. Perhaps the way will open for you to be in such a group this summer!

—*Woman's Home Missions.*

### A Spring Dressmaking Meeting

A little methods sheet called *The Star in the East* tells of a curiosity-tickling program that will appeal to women at a time when interest becomes somewhat dulled by seasonal lassitude.

For the invitations, send out samples of material with cards pinned to them as price tags are pinned in the stores—strips of voile, dimity, gingham, percales, about two by five inches or so. On the card:

Just a sample here you see  
Of what our meeting is to be  
You'll not guess it, I'll be bound,  
So Friday night just drop around.  
June 10, at 7:45 p. m.  
In the Social Room.

For the programs, printed on wrapping paper, cut in the shape of sleeve patterns, waist patterns, skirt patterns, write:

1. Trimming—(Songs to "dress up" the program).
2. Measures—(A chart exercise—taking measure of various fields—Africa, China, Latin America. Where do I fit in?).

3. Thread—(Prayer—the thread that leads up to God and His promises. Sentence prayers).
4. Hooks and eyes—(Important to hold us together—business meeting).
5. More trimming—(Another song or songs).
6. The material—(The meat of the program—study book work).
7. Needles and Pins—(Sharp points from many sources—short readings from missionary magazines, etc.).
8. Final trimming—(Another song).
9. Lining and padding—(Refreshments).

If you want to use this appropriately for a work meeting, perhaps for dressing dolls for missionary boxes, the following plan may be used:

In cutting the shapes for the programs, cut them in sets—two sleeves, two fronts for the waist, a back, and a strip for a belt. If you expect thirty girls, make five sets, printing on each piece of each set the program, and numbering all pieces for each set alike. Toss the programs thus made into a basket and mix them. When guests begin to arrive, each draws a program and matches it with the other pieces numbered like her own. These girls so grouped sit and work together, and each group has the task of dressing a doll. The doll, a piece of white material for the "undies," a yard or so of lace for trimming, a piece of dimity, gingham or voile for a dress, also heavier material for a coat and little cap or tam are all provided—a set of material for each group. The girls divide the work among themselves and sew during the program. Any doll not dressed for the street at the close of the meeting has her clothing parcelled out to her several foster mothers to be done at home.

### Vacation Bible Schools

*Church Business* gives an excellent plan for summer use among children of junior age, as follows:

A novel and interesting feature of our Vacation Bible School was the Mission Study Course, "Messengers

of the King," for Juniors and Intermediates. No textbook was used; the course was taught entirely from posters. The first poster (white) outlined the PLAN (Acts 1: 8-b) by which the MESSENGERS (Mark 16: 15) were to spread the MESSAGE (John 3: 16), the ever-widening circle at the beginning of the Christian era being carried down to the present, our own city being our "Jerusalem," our state our "Judea," and Foreign Missions our "uttermost parts of the earth."

Six large Home Mission posters (green) and six Foreign (orange) showed the work in detail. The first of these, our Home City poster, pictured the Day Nursery for Colored children, sponsored by our local church, the weekly sewing for the needy, and the orphanage for the support of which we are partly responsible. The State poster showed pictures of our mission work in Florida among the Cubans and the Negroes. The other four Home Mission posters depicted work among the Foreigners, Negroes, Mountaineers, and Indians, in various parts of the United States.

The six Foreign Mission posters featured Mexico, Brazil, Africa, China, Korea and Japan, respectively. With this series of thirteen posters we used three large maps, one of the United States, another of New Testament Palestine, and the third, of the World.

The posters were made beforehand by the teacher of the course and were the result of weeks of reading, clipping, sorting, and pasting—no light task but a most enjoyable one. Much material was gleaned from back numbers of our missionary magazines, from the publications of our Mission Board, et cetera. From other sources came pictures of life and strange customs among the various peoples represented. From one worker came a collection of fine photographs. Fascinating missionary stories were also used in the school program, especially stories pertaining to the pictures shown on the posters.

One poster a day was presented to the children, following the order of Home, Church, State, the United States and other lands. At each lesson all the previously used posters were displayed so that the children might talk over what they had learned about them. Outside of class the children made scrapbooks from pictures left from the teacher's poster-making. As a final project, the children were asked to write short themes answering the questions, "If you were volunteering for mission work, would you choose Home or Foreign? What particular place? Why?" The influence of the missionary stories was clearly seen in the answers, and who can say that some of these dreams will not yet be realized?

Though Vacation Bible School is now over for the year, the usefulness of these attractive posters continues. At the closing demonstration of the school the women of the church saw the posters and they, too, wanted to

get a bird's-eye view of the work of the church by this interesting method. So the posters went visiting to circle meetings and the stories were told to groups as interested as had been the children. If interest in Missions lags in your church, you might try this poster plan.—*Church Business.*

### A Missionary Picnic

This plan, taken from THE REVIEW of August, 1928, and available for folk of all ages, is worth repeating:

The teachers and officers of a certain Sunday school wanted some novel kind of an outing to take the place of the regular Sunday school picnic. They could not afford to go out of the city or to provide elaborate sports. The outing was to be held in a rundown tourist camp grove. The missionary enthusiast recognized an opening and suggested "A Trip Around the World."

Each class became a certain country and decorated its place accordingly. The boys built a real straw hut and blackened their faces. Several brought drums, and Africa was the result.

The American Indians appeared in full regalia. Tepees were set up, and a monstrous totem pole, which took weeks to carve and embellish, were in evidence. Wierd dances were the order of the day.

A pretty booth under a blossoming tree and hung with lanterns and paper umbrellas, where tea and cake were dispensed by girls in bright kimonos, was unmistakably Japan.

The biggest surprise of all was a red pagoda built by the men's Bible class, of heavy pasteboard boxes, in the Chinese city. A part of the Great Wall, formed of boxes, fenced them in.

The missionary enthusiast had prepared some banners telling of the work of their denomination in each field. These were made of unbleached muslin and waved from the trees of the various countries.

The hymns chosen by the men and sung at the end of that picnic, turned out to be missionary hymns. Unconsciously they had absorbed something of mission-

ary information and of the missionary spirit.

### Christian Citizenship

The atmosphere of the Fourth of July should be utilized for more than the explosion of gunpowder and the loud-voiced oratory of effervescent patriotism. How about stressing a brand of patriotism linked up with missions? *Woman's Home Missions* indicates lines of practical endeavor.

All citizenship workers should remember constantly that our task is to help remove the causes which bring about the conditions that we are trying to remedy—the poverty, the drinking, the poor housing, the corrupt politics, the indifference to education, all the things which cause the plight of the underprivileged among whom our Society does its work.

There are, at least, two means by which we may reach this end: the formation of public opinion, and definite activities toward the enactment and enforcing of legislation.

This year's mission study book, *Rebuilding Rural America*, treats the Cooperative Movement in Chapter 3, and the Junior study book *Ship East—Ship West* is on peace. *The Union Signal* has an invaluable page called "Washington News Letter," and there are many excellent articles in secular magazines and the daily papers; but one must be always on the lookout for the possibly biased point of view of the editor or publisher.

The next step, of course, is with one's own auxiliary. It is for this that the program committee provides "one citizenship meeting a year" and the Citizenship committee urges "five minutes at any meeting" to bring up some urgent matter of public policy. And next, there is the community, the cooperation with other like-minded persons, the planning or sponsoring of public meetings or discussion groups, newspaper publicity, even the quiet championing of an unpopular issue.

How to work for action to put our beliefs into effect, most of us know — interviewing or writing or telegraphing to legislators, petitions, resolutions, box-office comments, voting, working at elections; the difficulty is how to make ourselves do it.

If any of us are inclined to be discouraged by the present outlook, the war clouds, the evident increase in drinking, the labor situation, let us remember that this Congress has passed a rather drastic neutrality act, and that the country in general has actually given up its insistence on the freedom of the seas; that even the newspapers are beginning to admit the connection between drinking and automobile accidents; that motion pictures have unquestionably improved in the last few years and that, no matter whether or not the particular remedies employed meet with our approval, the federal government is paying more attention than ever in its history to the economic and labor situation.

## Methods Briefs

### SUMMER PLAN FOR JUNIORS

Have this meeting out of doors around a camp fire. Toasted marshmallows after the program would be inviting. If the stories seem a bit long for Juniors divide them into sections or invite some Intermediate girls to tell them to the Juniors. Singing around a camp fire is fun! Choose recreational songs appropriate to your organization and lead into a good hymn before beginning the program. After telling the stories, sing again and then quietly have your Scripture study and close with a prayer before entering into the social side of the program. Find out if any nurses or doctors have gone as missionaries from your state and tell their stories too.

### MEDICAL MISSIONS FOR SUNBEAMS

Beginners: The Sunbeams will like to play at being sick, some being patients, some doctors to come and feel pulse and pretend to take temperatures,

some nurses. Divide up in a way that pleases the Sunbeams. Put chairs together for beds. You may have cold water for the nurses to give their patients, and broken bits of crackers for pills. Fix caps for the nurses out of clean towels or crepe paper. Talk about when Sunbeams are sick at home so they will better appreciate the kindness of their families. Everyone walks and speaks quietly; big brother brings home flowers or fruit; big sister reads or tells a story; father comes in to bring some cheer-up gift and mother is always by the bedside ready to help in so many ways. Thinking of all this dear attention should help our Sunbeams be grateful to their families. The contrast of their good care with the neglect in lands without Christ should help Sunbeams better to understand the blessings of God's love. Help them to outgrow petulance and impatience when sick. Your program should move along in this fashion:

Sunbeam hymn.

Prayer for all Sunbeam bands.

Roll Call.

Business.

Scripture Story, Matt. 9: 18-26, told with simple realism by the leader.

Hymn.

Acting out being sick, permitting the Sunbeams freedom in using their imagination after you have talked it all over first.

Hymn.

Story—Tell one or two stories about medical missionaries.

Prayers thanking God for good doctors and nurses and loving care.

Talk about what Sunbeam children can do when someone else is sick at home. They can walk quietly, and not let doors slam, and be happy and helpful, etc.

For activities why not cut out of magazines, bright colored pictures for making scrapbooks at a later meeting, or select a nice picture to cut into a jigsaw puzzle.

Prayer that Sunbeams may always be shining happily and helpfully. — *World Comrades.*

### Missionary Dinners

A woman wise in the ways of American churches once said,

"Eating and drinking are a powerful auxiliary to religion." Your department editor would endorse the sentiment — with qualifications. The matters of motive and emphasis must be considered. In a recent leaflet on "Dinner Programs," bearing the imprint of the Women's Missionary Society of the United Lutheran Church in America, the following sound principles (herein paraphrased and adapted) are set forth.

*Purpose:* (1) To give a missionary message. Unless those who attend go away with some new missionary thought or idea, the purpose has not been accomplished. (2) To make possible the best social fellowship on the highest possible plane. A genuine good time has permanent values — carries something away with it; creates and develops friendships, but should not consist merely in jokes, etc., which entertain momentarily.

*Plans Should Include:* (1) The choosing of a central missionary theme for the entire program. This theme is more important than the menu and should be printed on the program. (2) The adaptation of every feature of the program to the theme chosen — decorations, favors, toasts, etc. (3) Provision for enjoyable fellowship of the highest type: Entertainment improving opportunities for fellowship and friendship.

*Programs:* May be worked out on themes pertaining to (1) A person or persons — missionaries from the church in which the dinner is held or supported by its Conference or Synod. (2) Other missionary representatives. (3) A country or countries. Preferably those in which the church has missions. (4) Our world-wide work — short toasts by individuals, responses from missionaries or nationals present or in messages from them read by individuals present. (5) A toast scheme on a special subject. (6) Young women's objectives. (7) A mission study book. (8) A program without a speaker.

Table atmosphere may be given by pictures of missionaries and their fields, table decorations, letters from missionaries laid on tables for guests to share and discuss, etc. A clever chairman is a necessity.

*Participation in Program:* Young women, outstanding speakers, guests who are present and should be recognized.

Care should be taken against overcrowding a program, a definite time schedule with two or three minutes to each toast, ten minutes to an address, etc., being strictly adhered to. The use of a large committee to make favors, programs, etc., is also educational. If the meal is a dinner or a supper it should not be advertised as a banquet.

# BULLETIN

## Council of Women for Home Missions

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

### BACK HOME

#### On an Indian Reservation

*Used as a Marionette Show*

*Characters (All in Indian costume):*  
Indian Girl, Grandmother, Grandfather, Weaver, The Lover (off-stage voice).

*Scene:* Interior of a primitive Indian home. Kettle over fire center back; with grandmother stirring contents. Partly woven rug hangs diagonally across rack at left center, at which Weaver stands silently working. (Enter Indian Girl, at right.)

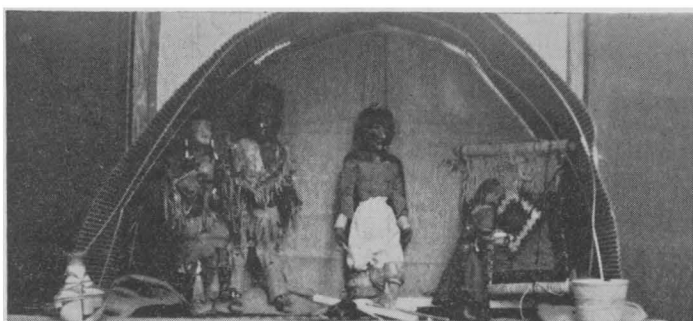
*Indian Girl:* Well, grandmother, I've put on my old tribal dress to please you, just for today, though.

*Grandmother (Looking up):* Very nice, much nicer than that scrap of a dress you wore when you got here, not enough sleeves, not enough skirt. Indian dress much nicer for Indian girl.

*Indian Girl:* Well, you needn't expect me to dress this way all the time, my generation has to take its place in the white civilization. What chance would I have when I go to look for a job—dressed like this?

*Grandmother:* A-a—job? Oh my Little Brown Squirrel, I thought I would have you at home, after those lonesome years!

*Indian Girl:* Little Brown Squirrel! Can't you ever learn that I don't use that name any more? Why did Indians ever use such crazy names anyway?



THE SETTING IS AN INDIAN HOGAN, showing the Marionettes who gave the Indian Playlet, "Back Home," during the Annual Meeting of The Council of Women for Home Missions

*Grandmother:* You know—many times have I told you, Indian names all have some real meaning—much more than white people's names—too many all alike.

*Indian Girl (Scornfully):* But Indian names sound queer nowadays—Walking Stick—Blue Owl—Little Brown Squirrel. Why when I first went to school, boys were always asking me if I liked nuts! The only name I know of that's worse is Polecat—Tom's family name. You don't know how he suffered when the boys found that out!

*Grandmother:* Well, to me you'll always be Little Brown Squirrel. You may wear silly high-heeled shoes and put that awful red stuff on your lips but I shall always remember the happy barefoot girl who played in the woods and gathered berries and yes, climbed trees like a squirrel! (Chuckling.) Do you suppose you could climb trees in those high-heeled shoes you had on last night?

*Indian Girl:* Why should I climb trees? I hope I'll never get to the day when I'll have to exist on nuts—for that matter, I don't think I can ever get used to that stuff

again. (Pointing to kettle.)

*Grandmother (Shocked):* Stuff! Why it's the best of this year's corn. I saved it for a treat—to celebrate (grieved tone).

*Indian Girl:* Corn! Corn! Corn! It isn't good for people to have such a limited diet. In domestic science class, we

learned about balanced diet. Fresh vegetables should always be served with starchy foods.

*Grandmother:* Our soil is so poor we can't raise much. We don't have meat any more. When I was your age Little ———, when I was young, we used to have a big chunk of venison or bear meat. That was good—that was good. (Grandfather appears in doorway, leaning against door.)

*Indian Girl:* Well, those days are gone, along with beaded clothes and war bonnets and there's not much use thinking about them. As for me, I'm going to live in the present. (A soft whistle outside.) There's Tom—we've got a heavy date tonight. (Exit.)

*Grandmother (Shaking her head sadly):* What shall I do? Nothing seems right. After all these years waiting for her to come home, she seems like a stranger. (Enter grandfather, muttering.)

*Grandfather:* H u h . . . "Heavy date." What may that be?

*Grandmother:* Just one thing more we don't understand.

*Grandfather:* I hoped she'd be like my brother's grand-

daughter. She has given up the Indian dances, to be sure, and she dresses like white people but she is so kind to her family. You know, she takes care of all the sick babies for miles around and she says next year she's going to learn to be a real nurse and help her people to be well. What do you think makes the difference?

*Grandmother:* The school up their way seems different, somehow. You know the Bearskin Boys went up there to school before the family moved here—and how they have helped their folks on the farm! It's the best farm around here now.

*Weaver (Turning from her work and speaking in tone of disapproval):* The girls married out of their tribe—they chose their own husbands.

*Grandmother:* Yes, but they married good men that they knew at the same school, and they're doing well.

*Grandfather (Slowly and thoughtfully):* It must be the school, but what is the difference?

*Weaver (Slowly and distinctly):* One Wing Bearskin says her children are always talking about somebody they call Religious-Work-Director and how they could always go for advice . . .

*Grandfather:* Yes, now you mention it, Bill Bearskin has told me too—about the good advice the Religious Work Director gave his boys . . . helped them to appreciate the good things in the old tribal ways . . . how to keep the best of Indian life and to avoid the bad in white life too.

*Weaver:* One Wing Bearskin says the Religious Work Director comes every summer during her vacation to encourage the boys and girls in the fine work they are doing at home.

*Grandmother:* I wish Little Brown Squirrel had gone to a school where there was a Religious Work Director.

*Grandfather (Very slowly):* Why don't they have them at all the Government Schools?

The above playlet was produced as a Marionette Show by the Publicity Committee of the Council of Women for Home Missions in Annual Meeting, 1938. Additional copies are available for five cents each.

## SYMPHONY OF PRAYER

The most significant symphony the world has ever known was produced on March 4, last, on the occasion of the World Day of Prayer. A "Symphony of Prayer," some one has designated it, and its theme still echoes throughout the earth.

With the Fiji Islands introducing the prelude at the breaking of day, accompanied a few minutes later by New Zealand, the volume increased as the strain was caught up, in turn, by the peoples of the Orient, Madagascar, Jerusalem, Africa, Europe, and finally, the Americas, until the voices of over fifty countries were blended. Truly, at that hour the world's greatest crescendo must have been achieved! It diminished only as, with the passing of the hours, group after group fell away to return to the tasks at hand. And not until a day and a half later was heard the final benediction, a reverent "Amen" sounded by a band of Eskimos at a candle-light service on St. Lawrence Island, an isolated strip of land between Alaska and Siberia.

Many were the languages and tongues that had their parts in this unique symphony; many were the forms and diverse the locations in which it was heard.

"If ever the world needed prayer, it is now." "Never was this troubled human family in greater need of prayer." "Only God can bring us out of our present chaos." With these and like thoughts in mind, Christian men and women from all walks of life, all races and all climes, gathered for the observance of the day.

Excerpts have been culled from many reports. "We had twelve inches of snow the night before, but every one in town walked to the meeting." "A small blizzard was raging but it did not affect attendance." "Our heating system was not working so we met in a private home." From the South, "Through mud and water, on foot and horseback they came." While in the tropics, "The rains poured and poured."

But women were not alone in the observance of the day. "More men were present than ever before." "For the first time the men of our church came and took active part." "Eight of our young boys and girls led in prayer at our service, which was held at night because in this rural community everybody is at work in the daytime." "I rang the church bell at ten o'clock so the men at work could pause to offer prayer." "A mill closed at noontime so the people might unite in prayer." "We had two children's services with over two hundred present." And from the Southern mountains, "Our young people have been taught that it is a sin for them to pray in public. It did our hearts good when on the eve of March 4 the young people asked us if they might come to our living room and have a series of prayers. They knelt around our fire, and prayed with reverent earnestness. I felt that our prayers of the last two years had indeed been answered."

And for what did these and others among the praying millions ask? Not for personal gain, or for material blessings for themselves or their groups. They prayed for peace in a sin-torn world. "Lord, help the godless many to feel their need of Thee." "How may we as Christians point the way to the unbelieving?" "What should be the attitude of the Church toward the warring nations?" "We thank Thee that we still have the right to religious freedom." "Restore to the hungry millions their privileges of religious worship."

And so it was around the globe! Despite the countless tongues and dialects there was no lack of harmony, "no dissonance of sound." Above the "thunder of war and the clamor for material things," there rose the voices of the Christian world in a symphony of prayer.\*

\* The World Day of Prayer is sponsored by the Council of Women for Home Missions and the Foreign Missions Conference. The above article was prepared by Mrs. Florence Hayes, of the Presbyterian Board, from actual letters received in the office of the Council following the observance of the Day.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## AFRICA

### Among Jews in Egypt

Missionary work among the Jews in Egypt is limited to Alexandria and Cairo. There is no organized work among them in other towns of Egypt. The "remnant of Israel" in Egypt at present is relatively small, probably from 70,000 to 80,000. The Church Missions to Jews in Cairo has operated since 1922. The English Mission College, starting in a very poor quarter of Cairo in five rooms at the back of a soap factory, with only 22 children enrolled the first day, has expanded until there are now three college buildings and about 650 children in attendance, under the influence of Christianity. A new school, opened last October, is designed to accommodate very poor Jewish children. Attendance is increasing. There is also the Christian Union which is an organization for bringing together the ex-pupils of the College who are now launched out in life and who are determined to witness for Christ in their various spheres of service, and to win others.

### "God's Matter" in Ethiopia

Much has been written about the sad part of the situation in Ethiopia, but there is a brighter side. Rev. Clarence Duff gives some glimpses of it in the *Evangelical Christian*. "The missionaries have sought to teach the native Christians that the responsibility was really theirs, and to keep the worship and organization of the little churches, or groups of believers not yet organized, so simple that the natives themselves could carry it on. In most cases the native

Christians have been assuming responsibility. Before the missionaries left Wolamo, there were more baptized believers in that tribe than in any other, but more have been baptized and added to the church since the missionaries came away than had been in all the years they had been there.

"A few months ago one of those baptized in Wolamo came to Addis Ababa and reported that many were listening in a new way to 'God's matter,' and some were asking for baptism. Quite on their own initiative, two believers asked leave to go to their country to preach the Gospel, strengthen those who believed and if any seemed to be ready for baptism to baptize them. Nothing was heard of them for almost seven weeks. Then one day they turned up again, tired after the long journey, but with beaming faces. When asked how the work had gone they said, 'That we remained so long, it was because the work was beautiful.' Altogether about 20 were baptized, while a good many others gave evidence that the 'matter had entered them.'"

### First Native Church in Sudan

Rev. W. Don McClure tells, in the *United Presbyterian*, of the remarkable Christian growth in a Shulla village in the Sudan.

"We pushed out the sides of our meeting house; then we pushed the cattle out from barn and preempted their place. One day when we had more than 100 people packed into stalls built for 15 cows, and the old women had to sit outside in the sun, someone raised the question as to what we should do. Aba Nyilek, the elder, the only Christian in the village, hesitantly suggested

building a church, and promptly every man agreed it was the thing to do. The men and boys would mud the walls; the women and girls would carry the water, cut and bring in the grass, while the men would cut and carry the poles for the frame and roof. As for doors and windows they were at a standstill, but an old man had a sudden inspiration. "Are *we* going to live in this house?" he asked. "No," he continued, "this is God's house. He ought to be willing to help us build it, and since we don't have any door and window frames, why not ask God to furnish them?" The suggestion was taken up with alacrity, and they turned to me and asked me to put the proposition before Jwok (God). I knew where the door and window frames would have to come from—the mission at Doleib Hill—but I agreed that God ought to be given a chance to supply them, so I prayed, and the Lord did supply them. In the incredibly short time of three months the building was completed and ready for dedication, without mortgage or debt. I am all for that kind of a church building."

### What Christian Life Means

Forty years ago in the area covered by St. Augustine (Anglican) Mission in Southern Rhodesia, there was not a single baptized African. Now there are 14 trained native clergymen and 200 teachers.

As part of the usual mission activity there was a recent young people's gathering at Penhalonga. Candidates for baptism came for a final test. Besides attending classes, they worked; cooked their meals, helped harvest mission crops, and cut and carried the timber



and the grass thatch for a new lodge.

As for what baptism means to them, they all know that Christianity demands a break with heathen customs and the worship of spirits. There are some failures, to be sure, but everybody recognizes a failure for what it is. The point is that all of them *know* the Way of Life. At this meeting 347 were baptized from 40 village churches.

### He Found God

Among many sick folk in a Liberia village was a miserable man with feet so diseased he could not walk, and his family had abandoned him. For months he had crawled about uncared for and unfed while the disease was devouring him. Sometimes with a few stray grains of rice he could coax a chicken near enough to capture it. Dr. Junge, of Cape Mount, got him into the mission hospital and worked on him until one foot healed but the other had to be amputated. During the weeks in hospital he had learned English rapidly, and when he was coming out from the anesthetic after the amputation, the nurse was surprised to hear him say, "I love the white man's God. He is good. You other fools, can't you see what He does?"

He recovered steadily and a wooden leg was made for him. One of his first remarks was, "I can go to church now." The Sunday after it arrived, he was the first person in church. Later, the doctor said, "Now you are well and strong. What would you like to do? What did you do before you were sick?" He used to weave fine country cloth, he said, but needed his lost foot to guide the thread. So the doctor explained to the wood carver, and before long the foot was ready, carved, even to the toe nails, and painted to match the other foot.

Meanwhile, a native teacher had been giving the patient religious instruction. As soon as he was able to work, he announced he was going back to his own country town where the people had refused to help him, and tell

them how he found out about God. Now he helps the nurse at the dispensary, washing soiled bandages and weaving cloth with his new foot.

—*Episcopal News.*

### The March of Time in Africa

Great changes have come about in South Africa since it took Robert Moffat three months to trek a distance which can now be traveled by rail in forty-eight hours. The picture is one of contrasts. The great cities of South Africa have been born of the white man's lust for wealth. Kimberley, for instance, was founded on diamonds; Johannesburg on gold, and North Rhodesia on copper. All this means revolutionary changes in the life of the African. Converts to Christianity too often crumble under the strain of the white man's civilization, mastering new languages and separation from home ties. But there are also splendid victories, fine friendships among the races and consecrated lives.

### Supplanting the Witch Doctor

Thirty years ago a boy in the Congo, Timoteo Mfiengi, offered to help a missionary while she dispensed medicine on her back porch. The task assigned him was to receive the brass rods used as payment for medicines, and drop them carefully into a grocery box. This year, Mfiengi is finishing his studies for his diploma as medical assistant at the Sona Bata Medical School. It has been said of him, "Probably no one, white or black, has done more to counteract the influence of the witch doctor and the false native reasoning as to the cause and cure of diseases than Mfiengi." Through the years few Christians in that area have exerted a finer influence.

### An Example of Cooperation

There has always been the closest cooperation between missionary societies and missionaries working in the Belgian Congo. The Phelps-Stokes Educational Commission, after two visits to Africa, stated that prob-

ably the Congo Mission has realized a greater degree of cooperation than that of any other Colony they visited. By 1902, the missionaries of many different societies felt the need of a religious conference, and from that time periodical conferences have been held. At these conferences missionaries of the various societies have been able to discuss native problems and customs; the relationship of missionaries with the Government; the occupation of the field, etc. One-third of the time at all such conferences has been given to worship and prayer.

Through the Congo Protestant Council it has been possible for societies as a whole to make a direct representation to the Government. Two periodicals have also been published, *Congo Mission News*, and another prepared especially for native Christians who know French. This has a circulation of over 3,000. Circulars are sent regularly from the Congo Protestant Council to all Protestant Mission Stations giving helpful information. Circulars are also sent to Belgian pastors.

There is now at Léopoldville a Union Mission House at the service of all missionaries who pass through Léopoldville. It is in charge of a native Christian, under the supervision of the Secretary of the Congo Protestant Council. Since 1935 there has been a Union Bible depot and book shop. —*China's Millions.*

## WESTERN ASIA

### New Hope in Turkey

For fourteen years the American Board in Turkey has been laboring under a handicap of misunderstanding and suspicion, but it now appears that a better day is at hand. Statistics just issued of the attendance at missionary schools in Turkey show that there is a marked increase in enrolment. One reason is the obvious fact that the mission schools have been doing a quality of work which all Turks, sincerely interested in education, desire. An illustration of this increased confidence in mission

schools is the fact that the Educational Department is this year paying the tuition and expenses of sixty additional pupils in a Boys' Trade School.

Much the same could be said of medical work and of other lines of service that are being carried on in Turkey. Conscientious work continued for many years has come now to be recognized and appreciated. Medical centers also are crowded with patients. Parents have repeatedly said in putting their children in mission schools, "we bring our children here because they learn something which makes their lives better."

### Literacy Lessons in Arabic

Dr. Frank Laubach writes of the new phonetic method of teaching Arabic:

"We have come across a really great improvement in teaching Urdu-Persian script; I believe the same improvement could be made in teaching Arabic letters. We are making forward steps in all our literacy lessons, as experience suggests improvements. In 1939 I plan to go up through India to Afghanistan, Persia and Iraq, and then to cross over to the Near East, follow down the coast of Africa, and finally cross over to South America and Mexico, arriving in 1940 to help promote literacy work in all these countries."

—*Near East Christian Council.*

### Changes in Palestine

It is reported by the National Bible Society of Scotland that a distinct change of attitude has taken place toward the missionary and colporteur in Palestine. A Bible colporteur writes:

Instead of the suspicion and veiled hostility which we so often used to encounter, we have received a most cordial welcome in almost every colony. . . . Almost everywhere we were warmly invited to return, and when in several cases we did so, our reception on the second visit was even more cordial than our previous reception, though the colonists knew perfectly well who we were, and our aim.

We found that the Old Testament is being used by young immigrants as the textbook for the study of Hebrew,

and it was an inspiring sight in Ain Harod to see numbers of the young colonists coming into the communal dining hall with Bibles in their hands. We found a large demand for Scriptures; the New Testament as well as the Old.

### Forward in Iran

Church leaders in Iran have issued an appeal to all members of the Evangelical Church in that area to take part in a "Program of Evangelistic Advance." It reads, in part:

In view of the need of us all for a fuller knowledge of Christ, and in view of the wonderful opportunity we now have for giving the Good News to the people of Iran, . . . we have been led of God to call upon all members of the Evangelical Church to dedicate themselves anew to Christ, and to unite during the coming year in an earnest and prayerful effort to achieve the following results:

1. To enroll all the members of our churches, both adults and children, in weekly Bible classes.
2. To establish daily family worship in every Christian home.
3. To form in every church a representative group which will meet weekly for the purpose of intercession on behalf of the church at home and abroad.
4. To conduct in each church a series of meetings for the deepening of the spiritual life of the members and the salvation of unbelievers.
5. To inspire every church member to try to lead at least one other person to Christ this year, that the number of believers in our churches may be doubled.

We enter upon this undertaking in the assurance that through Jesus Christ all things are possible for those who believe.

—*Near East Christian Council.*

### Training for Children in Iran

Dr. R. T. McLaughlin, Executive Secretary of the World Sunday School Association for the Near East, paid a visit last year to Iran, chiefly to study the situation in the Church of Armenia in Iran, and opportunity was afforded for bringing into closer fellowship the missionaries and prelates of the Armenian church, who have hitherto had few such contacts. Visits were made to all the important centers, covering over 5,000 miles. One result of the visit was the formation of a joint committee on co-

operation to direct activities in this field of Sunday school teaching. The fact that the government has abolished children's primary day schools emphasizes the importance of providing the very best religious instruction for children. Also the lack of ordained native ministers makes it all the more important that an adequate force of native teachers should be thoroughly trained.

—*W. S. S. A. News.*

### Government Nurses in Iran

Last year the government of Iran decided to establish training schools for nurses in Meshed, Teheran and Tabriz, and asked the help of American Mission nurses in these three cities. Up until this time there had been in Iran no education for nurses except that given in Mission hospitals. A good deal has been accomplished, although the students in the government schools were found to have inadequate educational background.

The two groups have worked together harmoniously. Those of the government school group have entered wholeheartedly into all the activities, social and religious. They are always eager to be a part of the group which, as opportunity offers, assembles on Sundays for singing hymns and reading the Bible in Turkish for the patients. They are also regular attendants at the weekly hospital prayer-meetings.

—*Presbyterian Board News.*

### INDIA AND SIAM

#### Untouchables Spurn Temple Rights

In the Bombay Assembly, the "non-caste" Independent Labor Party, composed entirely of Depressed Class representatives, did not welcome the Bill introduced on January 24 for removing the legal obstructions which prevent trustees of Hindu temples from opening these temples to Untouchables. Why not? During the temple entry agitation of the past few years many "Untouchables" have made clear that the right to worship in Hindu temples does not assure

to them any of the bedrock rights of citizenship from which Hinduism has excluded them, such as civic equality, drinking water from public wells, and educational privileges for their children.

Not only this, but temple rights, if bestowed on 60,000,000 people, would only serve to swell the coffers of temple priests, and fasten the shackles of priestcraft on an already long-suffering section of India's population. Christians stress the further point that for India's suppressed and depressed millions to obtain the right to enter Hindu shrines, and worship the idols there, would not only bring no advantage, but would have the sad result of leading India's needy millions further from the Living God, for whose fellowship they crave.

### Active Women's Group

Christian women in the Basalore District had a vision of service that led them to form an organization of Indian women. For the most part they are too shy to take part in a meeting where men are present, but working alone they are very active. At their meeting a year ago they decided to support a woman worker, each woman putting aside a handful of rice, or its equivalent, each week. The money collected last year provided for the support of the worker. Home offerings did not decrease with this new venture.

—*Foreign Mission Broadcast.*

### Leper Problems

Rev. G. C. MacIntosh, while acting superintendent of Purulia Leper Home, discovered the difficulty of restoring disease-arrested cases to their community. Abhay Muchi had been discharged as free from leprosy, but returned to the Home to say he was finding things difficult at home, as his son would not let him stay in the house. "So I promised to go out and investigate," writes Mr. MacIntosh. "Arrived there, we found he had built a tiny little hut on the out-

skirts of his son's plot of land. As he had told us, his son was having as little to do with his father as possible. I asked the son if he wouldn't help his father and he replied:

"He's a Christian, his *jat* is gone."

"And what your *jat*?"

"We're Hindus."

"Yes, but what *jat*?"

"(Reluctantly): 'We're Muchis (leather workers).'"

"And what *jat* have Muchis got?" (They are usually classed as Untouchables.)

"Oh well, we all stick together, and he's become a Christian; that's something different, something foreign."

"Do you know how many Christians there are in the Ranchi district?"

"(Doggedly): 'That's another district, there aren't any Christians in this district.'"

"As a matter of fact, there are," I replied. "There's a Christian community 12 miles away. Anyway, won't you help your father build a better house?"

"Hindus can't work with Christians."

"If you got a job on the railway, you'd work with Christians there, wouldn't you?"

"Finally the son promised he would help his father to build a house, and I have promised to give one or two rupees for the timber, etc., that would have to be bought."

The cheering sequel to this tale is Abhay's determination to hold to his new faith.

—*Without the Camp.*

### Where Prohibition Works

In four of the eight church councils of the South India United Church one of the qualifications for an office-bearer in the church is total abstinence from alcoholic drink. The assembly resolved that all its constituent church councils should adopt the same rule, and should seriously consider whether the time had not come in South India to make total abstinence a condition of church membership.

The prime minister of Madras has been touring his district to

observe how prohibition measures are working, and is very much pleased with the hearty cooperation of the public in making them effective.

The General Assembly of the South India United Church has assured the government that it will give hearty support in this "noble endeavor," as ex-President Hoover termed it. This Church pledges itself to use all its agencies, such as churches, schools, societies, magazines and public meetings to impart knowledge and urge action along the line of temperance and prohibition, as well as in all other moral and social endeavors. It has a total membership of more than 280,000. —*Christian Century.*

### "Hinduism a Disease"

The leader of the Depressed Classes Movement away from Hinduism, Dr. Ambedkar, thus classifies Hinduism:

Hinduism is not a religion but a contagious disease. People of every caste should flee from it as they would flee from bubonic plague or hydrophobia. When Hindus have extracted nectar from poison let them begin to talk of extracting salvation from Hinduism. Not only should the Depressed Classes renounce Hinduism, but people of high caste also, as it is Hinduism that has made them tyrants or oppressors of their own people.

—*United Church Record.*

### Promising Development in Hinganghat

Recent happenings in Chanda reveal a situation full of promise; this, too, in an area which had seemed to be unresponsive. Hinganghat is a mill town 70 miles from Nagpur, C. P. A group there heard some stray bits of the Gospel; were thereby filled with a desire to know more and appealed for a teacher. In response, a pastor, catechist and Bible woman began regular instruction. The first baptisms—about 60—took place at Christmas, 1936. On New Year's Day, a large group of young men made their way to Nagpur, by bicycle, bus or on foot, to get fresh inspiration from the city Christians.

This community continued to meet in groups throughout the

year. A Christianized public opinion has developed. It is hoped that, with some help, a suitable house of worship may be erected. Aside from the original converts, there is strong evidence of a widening and deepening interest in related groups. From another near-by part of the town the pastor is now instructing a large number of enquirers, and he reports enquiries reaching him also from one or two villages in the neighborhood where there are relatives of the Christians in the town.

—*National Christian Council Review.*

### Boys Play Colporteur

At a festival in a Travancore Christian community a feature on the program was a school boys' enactment of the colporteur's work. One lad impersonated the colporteur; others were in varied guise. One in priest's garb examined the colporteur's stock. "This is the Bible," he said. "It is a bad book which spoils the low-class folk and makes them think themselves important."

"Wait a minute," said the colporteur, "let me read you a passage." He read the Beatitudes.

"Is that in the Bible?" asked the priest. "It sounds like Mahatma Gandhi."

He was shown where the passage was and went away with a copy of St. Matthew. The next boy represented a Moslem. "Are you a preacher?" he asked the boy with the books.

"No, I am only a bookseller," was the answer, "but I have some very wonderful books."

The Mohammedan began to read one of them. "Away with it," he said. "It is a Christian book which affects men's reason and makes them change their belief. I remember how a hunting dog once devoured a leaf from the Bible and was never good for hunting afterward." So the follower of the Prophet hurried away.

Then the colporteur packed up his wares, counted his cash, and moved on. It was quite realistic.

—*S. S. Times.*

### Ordained in Three Languages

The Kachins are a virile race in north Burma. In 1927 the 50th anniversary of the beginning of Baptist missions among them was celebrated in Bhamo. At that time there were about 7,000 Christian converts. Since then the number has about doubled, and all that prevents their more rapid Christianization is a lack of workers. A recent episode is helping to overcome that handicap, when seven candidates for the ministry were presented for examination. Each in turn gave his Christian experience and call to the ministry. One by one they came before the Council for a searching examination. Theological students in America might have hesitated at the questions. Three languages were used, Kachin, Burmese and English. All these men were proficient in Kachin, most of them in Burmese also, and some of the examiners only in English.

The next day the service of ordination was held in a large *mandat* of bamboo and thatch. There was no church large enough to hold the crowd. By 11 o'clock Sunday morning the *mandat* was packed with people. Some of them had journeyed two or three days across the mountains. Fully 500 crowded in. Twenty-seven deacons were ordained at the same time. Around Kutkai several new churches will soon be organized under the leadership of these men. All who participated were impressed with their earnestness and sincerity.

—*Missions.*

### Judson's Influence Abides

The influence of Judson College, Rangoon, the only Christian college in Burma, is felt in all phases of national life, political, medical, educational and religious. Judson College graduates are members of the new House of Representatives and the Senate. One of the six ministers of the Governor's Council is an alumnus. Leading doctors, both men and women, outstanding educators and lawmakers, religious leaders in all walks of

life have been trained at Judson College.

### Church Service in Siam

Petchaburi Presbyterian Church believes in having special services every month. One month it is the communion service; another month it is for children; another for the family or the farmer, etc. Each Sunday both children and adults bring to the altar either flowers or some piece of handwork, or something they have raised as their part in the Lord's Acre Plan, which is followed with a great deal of enthusiasm. This church also believes in community service. It does not believe in leaving out the non-Christian community in its good times. At Christmas time the one condition of the invitation was that each one, from the Governor down to the lowliest, should bring at least one article of clothing which they were willing to donate to a good cause. These articles were collected at the door. Some were sent to the Nakhon Leper Home.

### CHINA

#### Not in the Headlines

A writer in *Woman's Missionary Friend* gives instances of the working of spiritual forces not in the daily press accounts of the Far Eastern conflict. A radio broadcast from Shanghai urges finding God "along our daily path of activity. It is only the presence of the great Companion who can keep us patient with one another, in love with our fellow men, and able to forgive those we call our enemies even as Christ also forgave us. Perhaps the biggest thing we can do for China is to open that door. . . . Behold I stand at the door and knock. If any man open I will come in and abide with him and he with me."

Christian nationals are bearing their cross without bitterness. In churches, as pastors pray for China they pray also for the Japanese people. Special meetings have been held for prayer for China and strengthening morale. The last evening

the theme was on the way of the Cross, with special prayers for the Japanese—even for those who under orders are dealing death and destruction to the Chinese. Echoes of this spirit come from different sections of China. A Chinese woman said: "In this war-torn land our faith is being tested. There is one thing we do know: when we reach out through the darkness toward God whom we cannot even see, a Hand comes down and holds our own, and holds it close."

### Country Evangelism

Rev. G. H. Aldis of the China Inland Mission, assisted by young Chinese Christians, has been experimenting in street preaching in the Futzunyi area. A subject was chosen for each day—God, Man, Sin, The Cross—with the idea that the first address should introduce the subject, and each following speaker take his hearers one step further. In spite of the rival attractions of theatricals, acrobats or the cattle market, they were never in want of an audience. Many Gospels were sold. The hearers were a typical Chinese country crowd, their faces curious, indifferent, slightly contemptuous, wistful, haggard, listless, interested. Here is a priest with shifty eyes; he buys a set of books. Will he use them, as some do, for shoe soles, or will he read of the One who came to save such as he?

Along comes a weather-beaten farmer, who listened to the Gospel stories with close attention; suddenly he asked, "How long ago is it that this Jesus was on the earth, and suffered these things?" and, when told, he said, "How is it that we have not heard about this until now?" All these converts of country work must live in the midst of a deadly and corroding heathenism, an atmosphere in which most of us would find it difficult to live victoriously for a single day. —*The Life of Faith.*

### Chinese Missionary Society

The Chinese Missionary Society is now nearly twenty years

old. It was started late in 1918 at Kuling by seven Chinese Christians who had a clear call to organize a self-supporting missionary society. This work has grown until it has become nation-wide and interdenominational.

Its purpose is to send the Gospel to frontiers and to stimulate Chinese churches.

It has a Board of Directors composed of twenty-one members from different provinces, elected by the General Conference which meets once every three years. Forty missionaries have been sent out; thirty-seven are now in the field. The annual budget is about \$10,000,—free will offerings of Chinese Christians. While almost all mission boards throughout the world were cutting appropriations, this Society increased its appropriation year by year. What effect the present situation may have is yet to be seen.

—*Chinese Recorder.*

### Moukden Bible Workers

The British and Foreign Bible Society has its shop on a street in Moukden where all passers-by can see in the window open pages of the Bible in their own tongue—Manchu, Mongolian, Chinese, Japanese, Korean, English, German, French and Russian. From here Scriptures are sent to 40 colporteurs, some in large cities, others in sparsely settled country districts. Three are pioneering in the far north where prayer centers are growing in number.

The most northerly mission work in the continents of Europe and Asia was opened up by one of the Manchu colporteurs three years ago. He visited the city of Taheiho, not far from the North Siberian frontier, and within a month sold over a thousand copies of the Scriptures. Interest grew and there is now the nucleus of a Christian Church, with 35 families in Bible study groups.

—*Chinese Recorder.*

### Christian Work Goes On

St. John's University, Soochow University and the University of

Shanghai, three great institutions, are carrying on under abnormal conditions with a creditable enrolment and a quietness of spirit among the students that is amazing. One morning at a week of prayer service for the staffs of the Christian agencies which have their offices in Shanghai, the tone was one of deep earnestness, as men and women sought to find strength for their faith, to pass through what was termed "our Gethsemane." "Let us not forget," said the leader, "that our faith is in Him who came to preach good tidings to the poor, to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the joyful year of the Lord!"

—*Christian Century.*

### Crisis for China Colleges

Of the 111 colleges and universities in China, the present military operations have entirely destroyed two, seriously damaged four, and placed more than thirty others in constant peril. Many of the imperilled colleges are being moved farther inland.

Every Christian student in the world should be concerned about the plight of China's students. Here is a clear opportunity for the World's Student Christian Federation to function. Accordingly, the North American section of the W. S. C. F. is sponsoring a Far Eastern Student Emergency Fund. It will be raised and administered by Christian agencies, but not necessarily limited to the assistance of Christian students. More important than the cash involved is the possibility of a deep experience of Christian fellowship among students in all lands.

—*Chinese Recorder.*

### The Tibetan Challenge

Here are some evidences that the time has come for a missionary advance among the non-Chinese of Tibet, as listed by Dr. J. H. Jeffrey in *China's Millions*:

(1) A more favorable political situation.

(2) A priesthood largely discredited, in some parts at least.

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

(4) The high cost of training priests.

(5) The friendliness of the people towards the foreigner.

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

(7) A readiness to believe the missionary's message.

A plan for advance was discussed at a recent conference of the West Szechwan District of the China Inland Mission. The relative values of different centers were also considered.

### Encouraging News from Manchuria

Hailar, Manchuria, has the lowest percentage of Christians of any provincial city in the country; but according to the *World Dominion Press* there has never been such a demand for the Scriptures as now—hundreds of Bibles, New Testaments, Bible portions and Christian literature. Numbers were sold in dens of vice. The present disturbed situation and distress of mind disposes many to give heed to Christian preaching.

Reports recently presented for 1937 show that there is a real hunger for religious instruction on the part of the peoples. Converts have been gathered in large numbers at all the centers, and a wider extension of the work into untouched areas is clearly indicated. The Government has not restricted freedom for work or movement about the country.

There is want, hunger and suffering everywhere, and non-Christian officials and others well disposed have given large assistance, frequently on condition that the relief is administered by missionaries and native Christians.

## JAPAN-CHOSEN

### Kagawa's Message

In order to develop a more vital fellowship between American and Japanese Christians, some American Christians in Los Angeles have been occasionally joining with Kagawa's friends in an early morning communion service. One such "Kingdom of God" meeting, attended by Japanese and Americans, was held March 6 in the Vermont Square Methodist Episcopal Church, when the following message from Kagawa was read:

Although we [Christians in Japan] may not react according to the manner of the West, still we know that the foundations of His Kingdom are peace and love, and we continue to work for them. I believe in Christ and His gospel of love for all. I believe in His cross and the ultimate victory of those who bear its burden. Christians in Japan must carry a cross. Christians in the world must carry it with them.

—*Christian Century*.

### Anti-War Sentiment

According to the *China Weekly Review*, leaflets are being found in the Japanese navy and on the bodies of dead Japanese soldiers, which were issued by Japan's Peace League, the Farmers' League, the Ex-Servicemen's Corps, and other organizations, all opposed to the war in China. The Japanese navy has already arrested twenty sailors and sent them to face firing squads.

One leaflet lists the following reasons for opposing the war against China:

"(1) We should not fight for the military and financiers as slaves; (2) Already 200,000 men have been killed since the Mukden Incident of 1931; (3) There is no reason to sacrifice more, since China is not our enemy but the militarists are."

### Trends Toward Christianity

The National Christian Council of Japan is composed of representatives of all the Christian churches in the Japanese Empire. One of its recent Bulletins has two significant statements: one of them:

Thirty-one members of the newly elected diet are either aggressive Christians or have a Christian background and Christian connections. Several are outstanding church members. Others in the group, though not churchmen, are Christian in their life, attitude and political principles. With only 250,000 Protestant Christians in a population of 70,000,000, this indicates that Christianity has taken root in the nation's life.

The other statement has to do with the dedication in Tokyo of Uemura Memorial Hall and the new building of the Japan Theological Seminary. This structure, built at a cost of 168,614 *yen*, will house the Japan Theological Seminary and serve as denominational headquarters for the Empire.

The Japan Theological Seminary represents a union of the Tokyo Theological Seminary, the Theological Department of Meiji Gakuin (Presbyterian Boys' College) and the Theological Department of Tohoku Gakuin (North Japan College of the Reformed Church in the U. S.). In this splendid building are unified the theological training and the administering activities of this aggressive Christian communion.

### Two Worthy Projects

Rev. Allen D. Clark tells of two social service projects in Chungju, Korea. One is the Home for Girls-in-Need, started about three years ago as an experiment, for the benefit of girls who need moral and spiritual help to set them on their feet. The Council supports the Home and the Salvation Army provides the worker. The experiment has proved such a success that it has been continued and encouraged. A number of young women have been saved from a life of degradation and sent out as respectable Christian members of society.

The other project is that of Travelers' Aid. This also was begun as an experiment, with funds provided by the Council and the worker by the Salvation Army. The work is being car-



ried on at Fusan, on the southern coast, where most of the traffic to and from Japan passes. In past years, the station and pier have been notorious for the frequency with which unscrupulous individuals have preyed upon those who landed there without friends, perhaps without sufficient money to continue their journey, or without the necessary police certificates for leaving the country. The number of young women who have been "befriended" into houses of ill fame by reason of their ignorance will probably never be known. Nearly forty women have been befriended by the worker, and over a thousand have received spiritual aid as well as material.

### Chinese Church in Korea

The very promising work among Chinese in Korea is for the present at a standstill. All the Chinese workers and many of the Christians have returned to their homes in China because of war conditions. Many of them have families in China and naturally wish to be near them at such a time. The young woman evangelist who has been in Seoul for three years and has done such fine work among the Chinese women living there, has also gone; the church is closed and all the work suspended.

—*Korean Echoes.*

## ISLANDS OF THE PACIFIC

### Advance in the Philippines

Central Philippine College is solidly behind the program for educated lay and ministerial leadership; also making their contribution to future leadership are the student centers and dormitories. The mission hospitals at Capiz and Iloilo are leaving their imprint on community life by standing for the best that modern medical science has to offer in both the prevention and cure of disease, yet not forgetting that the Great Physician has a message for the soul. The hospital at Iloilo ranks highly with both Europeans and Filipinos. The Capiz hospital, less preten-

tious, is also rendering a distinguished service.

The women of the Philippines have developed unique capacities for leadership. In Iloilo, at the first Women's Conference representing all the provinces, reports were given on the work of the Bible women, personal evangelism by nurses, the planning of children's and women's programs and White Cross activities. They also discussed with earnestness problems emerging from the newly granted political suffrage, the prevalent gambling vice among women, types of missionary programs and their personal financial responsibility toward the evangelization of their communities. —*Missions.*

### Neosalvarsan for Yaws

In 1930, when Dr. J. Andrew Hall, medical missionary in the Philippines, was conducting a weekly clinic for victims of a typhoon which had devastated the island of Leyte, he noticed that many of his patients were not so much the victims of the storm as of a contagious skin disease—yaws. Gently he lifted from ulcerated legs and faces red cloths, which, quack doctors to the contrary, had proved ineffective as a cure. Neosalvarsan was then injected, which Dr. Richard P. Strong, another American physician in the Islands, had discovered was so effective that one injection was often all that was necessary.

As patient after patient held out stiff and useless arms and legs, or held up faces from which the flesh had been gnawed away until open holes gaped where nose and lips should have been, Dr. Hall decided that something must be done on this island where muddy rivers, used for bathing, spread the disease, and where superstitious natives had more faith in the power of spirits than in cleanliness and medical care.

In April, 1931, single-handed, Dr. Hall started his first clinic for the victims of yaws. Today, there are fourteen or more clinics, where the doctor-evangelist gives healing and encourage-

ment to several hundred patients each clinic week.

The cost of one treatment is ten *centavos*, or five cents. From grateful patients Dr. Hall receives in payment one or two eggs, a bouquet of flowers, a bunch of bananas. —*Pageant.*

### Town Terror Converted

A young Filipino who had for several years taken pride in being known throughout the region as "The Terror of Lagonoy" one day met an acquaintance who had been studying his Bible. Acts 2:38 was pointed out to him. Into his mind sprang the thought: "Of what use is my life as I am now living it in all sorts of vice and sin?" The Spirit of God worked deeply in his heart and when, a short time later, an institute was held in the local church, the "town terror" was present at every session. Without any clear conception of what was going on in his heart, he turned to the Saviour as an opening flower turns to the sun. Completely transformed, he testified in the closing meeting, "I find it hard now to realize my good fortune that God should have led me to seek salvation in Jesus. At the moment I was baptized there settled upon my heart the certainty that never again should I do any of the evil things to which I had before been accustomed, for I know that my Lord Jesus whom I love objects to them. There and then I felt a joy which I cannot express in the clean path toward everlasting life in which I had now begun to walk."

### Challenge Brings Conviction

When Mr. Cecil Abel returned to Papua after several months' absence he found many signs of improvement, e. g., one in Maivara was the absence of pigs. Phyllis Abel writes:

Previously Maivara swarmed with them. You could not have a meal without hordes of them almost snatching the food out of your hand. They were the people's gods. Think of the step involved for the whole village without exception to fence its

pigs. As a result, food grows unrestricted; there is abundance at your door.

We gave a dinner—or the equivalent of a dinner—to all the leading men in the district, the Christian leaders, the big sorcerers, the heads of various heathen ceremonies and feasts, the councilors and policemen. There were lots of gate crashers! Not for the meal did they come, but to hear if there was anything new. Mr. Abel made this the opportunity to commend them on their improvement. He pointed out that where lives were changed, houses and villages were altered, not for the worse but for the better. When God was in control of a man's life his house would be the best in the village. He reminded the people of their individual responsibility to God for their villages, to make them centers which would demonstrate God's power and ownership.

The people caught the vision. Even the heathen began to take responsibility. They began to pray and to heed when God spoke to them. One man who had resisted the Gospel in Maivara for years said: "I can't touch work that is controlled by God, with unclean hands and an unclean heart, He must become my Lord and Master first." There and then he surrendered himself to Christ.

When a Flying Squad returned to Maivara a week later, five influential heathen had yielded to Christ and were laying the foundations of a God-controlled community in their own lives and homes.

—*News from Kwato.*

## NORTH AMERICA

### Church in Resettlement Town

The Washington Federation of Churches has taken the initiative in providing for the religious needs of the new community called "Greenbelt," in Maryland. As a result of a meeting called by the Comity Committee, attended by representatives of the major denominations, a plan was worked out for religious services

on a united basis. The first was conducted by Dr. Worth M. Tippy who has assisted in developing the plan. A Sunday school has been organized under the leadership of a professor of the University of Maryland. The response of the people of the community has been most cordial.

No church building has yet been erected, but the possibility of a significant adventure in Christian unity and fellowship in a new community seems to be opening up.

### Church Education for Adults

The American Association for Adult Education is making a survey of adult education in the churches. An unequalled opportunity exists in this field. When federal and private benefactions to experimental courses in adult education diminish, the churches alone will remain with the material equipment, the intellectual power and the adult constituency which can make a great educational program possible. Without surrendering the preeminent place that preaching occupies, ministers can multiply their influence through the students and teachers who are ready for the churches to lead them into a genuine program of adult education, under Christian auspices.

—*Pageant.*

### What Is Watts?

Watts may suggest a hymn writer, electric currents or a steam engine, but we refer to a bit of old Mexico within Los Angeles. Living there are 22,000 Spanish Americans, among them a sprinkling of pure Spanish, a very considerable dash of African, and a trace of Anglo-Saxon. Race prejudice seems not to exist.

Although this field is allocated to the Methodists, Episcopalians, Holy Rollers, Christian Scientists, Spiritists and Roman Catholics are at work in Watts. There is a beautiful new church of the Methodist Mission, not yet completed in detail, which, standing in the exact center, is the pride of the town. The pas-

tor, Rev. Francisco Quintanilla, has had 50 conversions during the past year. Among the reclaimed are erstwhile outlaws, bandits, bootleggers. One man who had planned a murder and had bought the weapon for the purpose, came for advice and remained to pray. He is now a church official and a tither of his income.

The church school has an enrolment of five hundred, with a comparative attendance record. A junior church is maintained with an enrolment of ninety-three. Seventy percent of the church members come from these groups.

Dr. V. M. McCombs is superintendent of all Methodist work in this area. From the Plaza Center, headquarters of the Mission, he has toured north and south, preaching, teaching, evangelizing, ordaining, and confirming. He supervises sixty-two communities with forty-three pastors at work.

—*Christian Advocate.*

### Fetish Fails to End Drouth

Hundreds of the Gros Ventre Indians in Dakota believed they would never be rid of drouths and crickets until their fetish, the "Sacred Bundle of the Water Busters," was returned to them. The American Indian Heye Foundation reinstated the fetish, but the Commissioner of Indian Affairs, John Collier (whose office apparently requested its return), recognizes that the "Bundle's" return has not pleased all the Indians.

By way of contrast, read what the agriculturist at Tucson Training School says:

Our objective is to help these youngsters to improve their farming methods and thus provide better food. Most of the Indians seem to be using methods of their forefathers. For example, in one of my agriculture classes, 93 percent of the students have irrigation available but few use it. . . . We believe that the Indian who can make a better living for himself and his family is going to be more consistently Christian. And it does work. The homes of the Christian Indians are cleaner and better furnished and their children are happier and better cared for.

—*Monday Morning.*

### Undaunted Christians

In spite of hot winds, "hoppers" and drought, Christian education cannot be downed in the Dakotas. In one church every family is on relief. In another church, parishioners had been able to grow nothing: "every wisp of hay for the cow and every handful of feed for the hen has to be shipped in." Yet members of this church want a minister badly enough to raise \$800. In still another town, which hot winds had literally burned to a crisp, the field representative found a thriving Sunday school and a Christian Endeavor society, with an attendance equal to half the membership of the church.

—*Monday Morning.*

### Keep the Christian Sunday

The Lord's Day Alliance has launched a five-year campaign to free American, as far as possible, from commercialism on Sunday. It is planned to raise \$250,000 to put the program over. This determined effort to bring about a correction of present abuse of Sunday is commanding the attention not only of church leaders, but of civic organizations. The movement will be carried into churches and Sunday schools, public schools and colleges.

—*Christian Advocate.*

### Negroes and Communism

Dr. Mark A. Dawber, Secretary of the Home Missions Council and author of "Rebuilding Rural America," said recently in a sermon in New York that more than 20,000 Negroes have joined the Communist party and thousands of others will join "when 2,000,000 cotton-picking Negroes are put on the economic scrap heap." Furthermore, he said: "Thousands of Negroes are joining the Communists because the Communists go to the Negroes with an attempt to parallel the Christian attitude. They call the Negro 'brother,' and say, 'There is no segregation in our organization.' Also, the Communists say to the Negro: 'I have blueprints to solve your economic

problems.' I do not believe they have, but the Negro may believe otherwise. Negroes in this country are the country's most needy citizens, not only economically but religiously. Communism gets the vast majority of its recruits from the ranks of the destitute, the hungry, ignorant, homeless, naked, sick, desperate ones; the folks who believe that there can be no life more miserable and unhappy than the life they now live, and so, in their despair, they turn to Communism."—*United Presbyterian.*

### Visiting the Eskimos

By request of a missionary nurse, the Presbyterian Board of National Missions recently arranged a 1,400-mile aeroplane trip, so that Rev. John E. Youel of Fairbanks, Alaska, could make a three-day pastoral visit to the Eskimos at Cape Prince of Wales. When Mr. Youel landed, the whole population of 200 Eskimos turned out to meet him. Mr. Youel writes: "After the Sunday school hour, we held a half-hour service. Using John 3:16 as my text, I gave the message with the help of Robert Mayo, an interpreter. Quite a number responded when I gave the invitation—all boys and girls from 10 to 15 years of age.

"Sunday night we held a church service, and sacraments of baptism and the Lord's Supper were observed. More than 100 took communion—practically all the adults in the village. I baptized five children; one of the babies was on its mother's back in her parka. The elders were most devout and deeply sincere. I have never held nor participated in a more solemn Communion service anywhere. Charles Oxereok is the church and Sunday school organist and plays very well, though he has never had an organ lesson."

—*Monday Morning.*

### United Church of Canada

The latest Year Book of the United Church of Canada shows a gain of nearly 100,000 members during the past decade. Membership now numbers 697,-

742, with 3,376 ministers. There is a corresponding increase in the Sunday schools. An increase in giving shows \$10,000 over a year ago, and the Missionary and Maintenance Committee is seeking a 10 per cent increase over this—a total objective of \$1,790,000.

More than half the missions of this Church are in China. From the point of staff and expenditure, their West China Mission is the largest of any Protestant work in China. No missionary has been evacuated during the present strife.

Pioneer work is being done by their Home Mission Board. On the prairies and the Pacific Coast the church maintains 11 hospitals with a staff of 16 doctors and 68 nurses. Medical boats ply their way to isolated spots. There are also 50 centers ministering to Indians. One person out of seven in Canada is a non-Anglo-Saxon; for these the Board publishes six foreign-language papers, and preaches the Gospel in 28 languages.

—*Presbyterian Register.*

### LATIN AMERICA

#### A Faithful Puerto Rican

Dona Emilia is the most faithful member of Marina Presbyterian Church, Mayagüez, P. R. A gangrenous foot necessitated an amputation to save her life, but she observed that one leg was better than none at all! Having no one to care for her, she was faced with the problem of self-support when she left the hospital. In her tiny, one-room house, seated before a charcoal fire, roasting coffee hour after hour, she shows her solution of it. For this work she is paid from 3 to 5 cents a pound and out of this she puts aside 5 cents every week for the church. She tells us that God has been so bountiful with her that she hopes she will always have something to share with the less fortunate.

Dona Emilia launders her clothes and keeps her house clean; this, with her handicap, takes much time, yet she never misses a church service, even when the streets are muddy. She

hops along on her crutches and is always there on time. She cannot manage her crutches on the church steps, so she goes up and down on her hands and knees. Once she slipped and fell, but bruises and scratches did not prevent her going on to church. She is not only a church member; she also belongs to the Women's Society and takes an active part.

### A Sermon at a Circus

Rev. J. L. Santiago-Cabrera, of Mayagüez, Puerto Rico, has found that the Gospel can be effectively presented anywhere, even at a circus. He says:

In my 11 years as a Sunday school missionary in Puerto Rico, I have had many experiences, but none so unique as the one along the highway to Cibao. I was going to Cibao, where we have a chapel, to hold a series of meetings. Along the road I came upon a circus that belonged to an acquaintance. He invited me to preach and I accepted the offer. The usual performance was suspended and in a circus tent by the roadside I preached to 400 people who listened eagerly, not in the least disturbed that the program had been changed into a religious service. If opportunity offers I shall preach at a cock fight, of which Puerto Rico has many.

### Sowers in Colombia

El Instituto Biblico is at present the only institution of the Presbyterian Church in Colombia for training evangelists and pastors. Most of the students come from rural communities, as the rural population comprises some eighty per cent of the whole. Courses in agriculture and rural sociology enable graduates to contribute to the improvement of community life. More and more the students are taking an active part in the life of the church and its evangelistic program, in holding cottage prayer meetings.

One of this year's graduates will return to the Bogotá region from which he came. He has his eye on certain small towns where nothing but colporteur work has been done, and where, from his experience in that work in those towns, he believes there is a good opening for the Gospel. His ambition is to start a work

similar to that carried on by Senor Ruiz, a former student of this Institute, who is also a carpenter. He works at his trade for a living and preaches the Gospel in the evening and on Sunday. Having secured a lot, he puts all of the spare time and materials he can get into the building of a house which serves also as a meeting-house until the congregation, which he is slowly building up, is able to build its chapel.

### Outlook in Brazil

One might suppose that recent political events in Brazil would lead to a serious handicap of evangelical work, but it seems likely that the reverse is true. President Vargas, who has taken to himself so much added power, has no fanatical views, and apparently neither the Church of Rome nor national socialism is behind his *coup*. Although he has obtained freedom of action by dismissing the Senate, it is more than likely that there will be no vital change in the governing of the Republic. Article 32 of his 1937 Constitution states the following: "It is prohibited that the Union, the States or the Municipal Authorities . . . should establish, support or hinder the exercise of religious worship," but it goes on to emphasize that any religion or doctrine may be maintained. So that while on the one hand the authorities cannot actively help the evangelical religion, they can and must stress its legality; on the other hand, they cannot actively support Roman Catholicism.

—*Evangelical Union of South America.*

### The Gospel in Chile

The opening of the military season in Chile furnishes opportunity for seed sowing in several of the southern regiments. Mr. William M. Strong writes of the hope that a new religious movement is developing in the Chilean army. Several soldiers in the "Chacabuco" regiment in Concepcion have banded together to pray for their com-

rades' salvation in a series of meetings to be held in a little gospel Hall near the regiment. The meetings will be only for soldiers of the two regiments in Concepcion.

Another opportunity has arisen in the same city among the English business men who have invited Mr. Strong to give a series of Bible talks in the English Club. These have manifestly aroused much interest.

Drunkenness is Chile's chief curse. A law has been proposed to the effect that every *cantina* and liquor shop in Coihueco within 600 feet of any church, school or police station be closed. Prayer is asked that this law may be carried into effect, as it would be a great thing for this old town and its inhabitants, and for the poor Indians who have to pass through it.

### EUROPE

#### London's Institute for Colored People

The son of a prominent Moslem in Ceylon is rendering a valuable service among colored people in London's East End. By race he is a Malay, was reared a Mohammedan, but converted to Christianity at a mission school in Kandy.

He started the first church for colored people in London's dock area in a former dance hall. In attendance at the same Sunday school session would be black, brown, yellow and white boys and girls. From the dance hall the work was moved to premises that once had been a Chinese lodging house. Later, this was demolished and new plans are under way; the Old Ship Inn has been purchased outright, and the building pulled down. When sufficient funds are in hand a home will be built where colored sailors, with their wives, will always be sure of a hearty welcome, and where men, women and children will hear the story of Christ's love for them.

—*Life of Faith.*

#### Church of Scotland Crisis

The Church of Scotland is facing a crisis which will be consid-

ered by the General Assembly of that church at its meeting in May. The present financial condition of the missions indicates that the Church will have to initiate an all-round retrenchment in all mission fields, or bring about the complete abandonment of one of the fields.

Two remedies are being urged: the first comprises an effort to secure special contributions to the Moderator's Fund, instituted at the last General Assembly to help wipe out the deficit. The second comprises rapid expansion of the League of the Twenty Thousand, whereby individuals are invited to promise to give one pound themselves, or to become responsible, along with others, for raising one pound of additional income yearly.

—*Religious News Service.*

### Dutch Sabbath

The Minister of the Interior in Holland is favoring the enforcement of a law of 1815 which prohibits all trade and professional activities on the Sabbath, closes restaurants and bars during the hours of divine service, strictly limits other public services, and bars certain forms of sport. When the present government took office it began with an announcement that it would conduct its administration on "the principles of positive Christianity."

It is also announced that the Minister of Justice will strictly enforce the divorce laws.

—*Christian Union Herald.*

### Greek Bible Readers

An increasing number of Bibles and Gospels are being purchased by Greeks. Last year 66,000 copies of the Scriptures were sold. The circulation of the Bible is greater in Greece than in any other Balkan State. There are now eleven churches within the Union of Greek Evangelical Churches, with twenty mission stations. In addition, regular services are held in at least thirty towns and villages where there is neither church nor established mission station.

—*Watchman-Examiner.*

### Still Witnessing in Spain

Evangelical truth is still being proclaimed by the Figueras Evangelistic Mission and Spanish Tract Society, in the province of Gerona, northeast Spain, although war conditions are rendering its ministry increasingly difficult.

A recent aerial bombardment destroyed many houses and people, but except for the breakage of several windows, the mission house and tract depot were unharmed. The Director, Rev. L. Rodriguez, writes that during the period of the war he has produced seventy-two Gospel tracts. "It is useless," he says, "to offer the Bible to a people who disown it, a people taught to burn the Bible as a book condemned by the Pope. It is first necessary to provide literature and articles in support of the Bible."

### German Ancestor Worship in Germany

*The New York Times* is authority for the statement that ancestor worship, such as that practiced by the Japanese and Chinese, has appeared in Germany along the Baltic Sea coast, notably in Mecklenburg, which has become the center of extreme Germanism and neopagan experimentation. The head of the National Socialist party in Mecklenburg has ordered that unused chapels be transformed into "ancestral halls." Here ancestral tablets will be placed, containing the names and symbols of families in the vicinity.

A regional cultural director of the party recently dedicated such an ancestral chapel. It was decorated with a swastika and the ceremony opened with a Chopin prelude. The party official delivered an address and then received into "the community of all Germans" six children of a local family. Like ceremonies are taking the place of Christian marriage and baptism in coast villages.

### Poland's Possibilities

As a result of the spiritual awakening in Poland in 1918,

hundreds of assemblies and groups of believers came into being, and the movement is advancing into the heart of Poland. It is arousing interest and gaining ground among Polish Roman Catholics, as well as among Jewish Zionist and radical youth. It is notable also in that it constitutes a moral and spiritual barrier against the onslaughts of atheism and communism from Russia on one hand, and neo-paganism and Nazism from Germany on the other hand. Were there a Bible school in Poland, this awakening would be strengthened spiritually and helped in its forward evangelistic action. But since there is no Bible school at present, the native leaders of these young Polish Evangelical Churches are untrained, and their labors are of necessity limited and inefficient. —*Christian Irishman.*

### Rumania Reopens Churches

In dealing with religious minorities in Rumania the pendulum swings rapidly from one extreme to the other. Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, reports that the Rumanian Minister of Cults ordered local authorities to permit the reopening of all Baptist churches that had been closed. About 50 churches resumed services. The Minister also gave assurance that a new law would be presented in Parliament to ensure full recognition of Baptists.

The Jews did not fare so well. With the government party defeated in the election, King Carol was forced to turn to Dr. Octavian Goga and the "National Christian" party to form a new government. The first two acts of the new cabinet were "to nationalize the Rumanian press on German lines," and to start a campaign of anti-Semitism. Masses of Jewish citizens engaged in small businesses are to be deprived of their means of livelihood and will be forbidden to own land. All Jews naturalized after 1920 will be deprived of citizenship. There are more than 1,200,000 Jews in Rumania, many having entered from Po-

land and Germany to escape persecution. —*Missions.*

### Changed Tactics in Russia

"For the moment we will change our fighting tactics against the Church. During the past twenty years we have used every sort of force in our fight against religion. That period is at an end. The new period will witness a spiritual fight against religion. This fight will call for even greater effort than violence. Above all we shall need a large number of highly trained and cultured propagandists. When the second period shall be closed, then the third and last period will be entered upon, in which religion in the Soviet Union will exist only as an historical memory."

So says the Russian Commissar of Education.

—*Alliance Weekly.*

### MISCELLANEOUS

#### How American Money Is Spent

Total national income	\$40,000,000,000
For all church work .	793,000,000
For roads and improvements . . . . .	1,482,000,000
For education . . . . .	2,174,650,000
For corn, wheat, cotton, oats, etc. . . . .	2,480,000,000
For automobiles . . . . .	2,789,000,000
For tobacco . . . . .	3,500,000,000
FOR ALCOHOLIC DRINKS . . . . .	4,000,000,000

When the liquor traffic gets one-tenth of the income of the nation and the churches less than two percent, we see the lines of the forces engaged. There can be no solution until the power of greedy liquor forces has been taken away and they are put out of that destructive business.

#### Luxury and Economy

Missionaries are sometimes accused of living in luxury. Among their luxuries may be listed the featherbeds used in a missionary home on the island of Tristan da Cunha, in the South Atlantic, near Patagonia. Their beds are mail bags stuffed with penguin feathers.

Among missionary economies, one might list the collection of bent nails, gathered in London by the missionary as he walked about the streets while the coronation reviewing stands were

being taken down. He took the nails back to the island where everything has value, and nothing is wasted.

### Are Women Less Generous?

Stewardship meetings held recently in New York City under the auspices of the National Committee for Religion and Welfare Recovery, divulged the interesting fact that American women possess more of the private wealth of the country but contribute much less to private charity than do men. So many complimentary things have been said regarding the activities of women in religion and various forms of welfare that the statement of Miss Mary E. Hughes, director of the National Committee's Women's Division, seems almost incredible. She said: "Women do not give as generously as men, nor do they give to as many types of organizations. Although the wealth of the country is rapidly getting into their hands they have not as yet accepted the principles of stewardship. Women today hold 60% of the bonds and savings and 80% of the insurance policies; they buy 85% of all retail merchandise. They spend but they do not give."

### New York Hears Call of Allah

How many REVIEW readers know that there is a Mohammedan mosque in New York City, located at 108 Powers Street in Brooklyn? About 70 New York Mohammedans gathered there at midnight, November 5th, for the opening ceremony of the Fast of Ramadan, the only fast ever ordered by Mohammed. All present wore red or green fezzes. Men and women, seated on their prayer rugs, were separated by a green veil six feet high that stretched across the center of the room. All had removed their shoes before entering the prayer chamber. The *Imam*, Samuel Rafalowich, was garbed in a flowing green robe adorned with a wide white ribbon. Behind the pulpit was a large photograph of the tomb of Mohammed in Mecca.

The *New York Sun*, which reported the ceremony, stated that most of these worshippers are descendants of wandering bands of Tatars who had roamed across Eastern Poland in the 14th century.

### Inter-Mountain Area Conference

The second annual Inter-Mountain Area Conference was held at Salt Lake City (January 30–February 1, 1938), under the auspices of the Home Missions Council. This conference included representatives of Baptist, Presbyterian, Methodist, Congregationalist, Disciples, and Episcopal churches. The program covered the economic, social, educational and religious interests of this territory and about 250 delegates were present from Utah, Idaho, Wyoming and Montana.

The President, Dr. Robert Steele, reviewed progress along several lines of cooperative Christian work, including the United Preaching Mission; United Leadership Training Conferences; united Young People's Institutes; Daily Vacation Schools, and United Studies of work in this territory.

Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council, speaking on the Progress of Christian Unity, reviewed the several important mergers of denominations and the trend toward Christian cooperation in the world and made a plea for greater cooperation in order to make possible a ministry to the great, neglected areas of life. Comity and cooperation mean the release of both men and money for missionary work as shown by the experience of the United Church of Canada.

### Trust and Rest

"Trust and rest when all around thee  
Puts thy faith to sorest test;  
Let no fear or foe confound thee,  
Wait for God and trust and rest.

"Trust and rest with heart abiding,  
Like a birdling in its nest,  
Underneath His feathers hiding,  
Fold thy wings and trust and rest."



# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**George Bowen of Bombay. A Memoir.** By Robert E. Speer. 8vo. 366 pp. \$2.50. Sold under the auspices of The Missionary Review Publishing Co., 156 Fifth Avenue, New York City. 1938.

This first product of the Honorable Retirement of Dr. Speer, after 46 years as a Mission Board Secretary and World Statesman, is the completion of a labor of love begun many years ago. Fascinated by the unique life and labors of this "missionary, scholar, mystic and saint" of the 19th Century, Dr. Speer has through the years been searching the world for all extant records, interweaving with them the judgments of contemporaries, and crowning all with his own glowing yet discriminating tribute to one whom his own generation called "The Lamb of India."

The book contains rich food for thought for all missionaries into whose hands it may come, and a blessed thing it would be if other friends of Missions would add to it those books of Bowen's for which he is most famous, "Daily Meditations" and "Love Revealed." The reviewer made the acquaintance of these two books in early youth and has re-read them repeatedly to the present day. He believes that, short of the possession and perusal of a file of *The Bombay Guardian* (the weekly religious paper edited by Bowen for thirty-four years and made a powerful spiritual agency) the study of these two books, whose contents were taken from the *Guardian*, would make a larger contribution to the spiritual equipment and inspiration of missionaries than any other books, aside from the Bible.

In George Bowen's youth

there appeared little promise of a missionary, a scholar, a mystic or a saint. Born of irreligious parents, taken out of school into his father's business at twelve, he did not again have freedom for study until he was eighteen, when he directed all his reading and thinking along the lines of agnostic science and philosophy and was a convinced and avowed atheist up to his 28th year. Confident that he would be "some great one," Bowen wrote poems, dramas, and novels, which found no publishers nor readers, to his surprise and bitter disappointment. His awakening was almost as remarkable as that of St. Paul. When God's time had come to reveal His Son in him, He chose a beautiful Christian woman, soon to be laid low by a mortal disease, to awaken George to the facts of God, of Christ and of Heaven. In the apparently blighting sorrow of her Home-going, and with the help of her Bible and Paley's "Christian Evidences," Bowen's thought and life were abruptly transformed; what things he had before accounted gain became loss to him for Christ's sake. At once he felt called to a missionary ministry, attended Union Theological Seminary for three years and received appointment as a missionary to India under the American Board of Commissioners for Foreign Missions. During his missionary life of forty years (1848-88) Bowen took neither vacation nor furlough. Before he left America he had seen father, mother and two sisters converted to Christ.

In the fervor of his consecration, a few months in India convinced Bowen that any mis-

sionary's life should be as self-denying as that of Christ or Paul, and in the same ways. In the face of general disapproval, he gave up his salary from the Mission Board, lived on the most meager food, with simple clothing and housing, earned the pittance on which he lived by teaching and writing, and gave away everything beyond what was needed to supply his simplest needs. To this plan he adhered to the end, though accepting much entertainment from friends and receiving care and medical attendance from them in frequent illnesses. At the end of his life Bowen declared, with sadness and too great modesty, that he was without evidence of the conversion of a single native through him; but many witnesses agree that the absolute sincerity and selflessness of his life was the most powerful influence for good in Western India. He was an insatiable reader, an incessant but quiet preacher, a prolific and convincing writer—not merely on spiritual themes but on every interest of men, nations and missions. The secular and agnostic studies and writings of his youth caused him only shame, with rejoicing that they had not been published. All his unusual intellectual powers were absolutely devoted to his one life-purpose: to bring a living Christ into redemptive contact with the world's sin, and every sacrifice to this end was joyous. His diaries record many lamentations over his own weakness and failure, yet normally the joy of the Lord was his strength.

In the closing chapter of this perhaps too voluminous Memoir, Dr. Speer admirably sums up the

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

witness of George Bowen's life: "His method of life and work was not an absolute method. There is nothing in the Scriptures which makes it prescriptive; and, while the spirit of his life is the right spirit for all workers for Christ and for man, experience did not demonstrate that his methods were the only methods or the most effective methods. But his holy life for forty years had been before the people as a living example of the saving, keeping, sanctifying power of Christ, as no other life had been. He was no narrow-minded, ascetic recluse. No faintest shadow of uncandor, of hypocrisy, of professionalism darkened his life. He was what he appeared. He appeared what he was. And he tried to be and appear what he ought to be. He anticipated that form of Christian teaching represented in many contemporary movements for the deepening of the spiritual life and the wisest and most practical attempts of today to feed the hungry human soul."

With Dr. Speer, we wish that this Memoir had been sent forth many years ago; yet there was never a time when this spiritual emphasis was more needed, at home and abroad, than in this fiftieth year after George Bowen of Bombay was called as a good and faithful servant to enter into the joy of his Lord.

COURTENAY H. FENN.

**The World in Which Jesus Lived.** By Basil Mathews. 130 pp. \$1.50. Abingdon Press, New York. 1938.

The author traces the scenes wherein Jesus moved during His youth and His ministry. In bold strokes, Mr. Mathews sets down the habits of the people, their environment and their traditions when Jesus knew them.

To know with accuracy the scene in which a subject moved is to know the subject better, and to help make clearer the Great Soul who moved with such force and with such after-consequences across the stage of history, Mr. Mathews gives a picture so vivid that even those who have never visited the Bible lands will feel that the country has been clearly visualized.

In the latter portion of the book, the author gives to the Apostle Paul a treatment similar to that given to Jesus; thus the man who is conceded to be second only to Jesus as an expounder of the Christian faith is made understandable because of the environment as portrayed. This makes the book of especial interest to Pauline students.

Mr. Mathews was formerly the literary secretary of the London Missionary Society and was once on the literary staff of *The Christian World*. For several years he has now been professor of Christian World Relations at Boston University and Andover - Newton Theological School. He is the author of many authoritative books on religious and missionary subjects, and his liberal use of New Testament quotations has the effect of making clearer some seeming ambiguities. MARSHALL R. HALL.

**The Challenge of Burma.** By Alice Towne Eveleth. 201 pp. \$2.00. Revell. 1937.

Here is a vivid, compelling story of adventure, faith, and courage, based on the experiences of two very human young people who were missionaries to Burma in the days of "His Golden-footed Majesty, Ruler of Seven Countries, King of the White Elephant, Lord of the Rising Sun,"—the cruel, blood-thirsty King Theebaw.

The story takes Martha and John Grandon (Martha and Frederick Eveleth) from lover days in Massachusetts across stormy seas to Rangoon and the jungles of Burma. We read of the beginnings of work among Shans and Burmans, of John's and Martha's approach to the people and the gradual winning of their love and loyalty. We follow the young missionaries through tall elephant grass, up boisterous rivers, in danger from wild buffalo, cobras, bears, tigers, robbers, and murderers, as they visit far mountain and jungle villages.

It is a story of adventure, heroic suffering, and endurance, motivated by a great passion and a rock-like assurance of God. Bits of Martha's diary re-

flect something of the stress and heartbreak of the separation from loved ones, the loneliness and terror, the sheer physical and mental strain of those early days in Burma, and yet underneath it all the great dominant purpose that gave to life meaning and enduring satisfaction.

Here is not only a most vivid picture of life in Burma, but as well the throb and glory of companionship with those who live dangerously. A very human story, filled to the brim with color, adventure, life.

J. C. ROBBINS.

**Bible Problems Solved.** By George H. Gudebrod. Portrait. 8vo. 385 pp. \$2.75. G. P. Putnam Sons. New York. 1938.

Mr. Gudebrod is a layman, but an earnest and devout Bible student. He accepts the Bible as the inspired Word of God and here gives his interpretation of many puzzling statements and paradoxes. By comparing Scripture with Scripture, he brings out the wonderful self-interpretation of God's Word. He presents his answer, for example, to such questions as "Why did Christ say that John the Baptist was the greatest man ever born of woman?" "Why did Jesus cry on the cross, 'My God, my God, why hast thou forsaken me'?"

One particularly unique and interesting study is that of "The Golden Candlestick of Zechariah," compared with the candlestick of Revelation.

Part I deals with the seven candlesticks of Revelation; Part II with the Parables of Christ; Part III with the dispensations; Part IV with various Bible problems that call for an answer. Mr. Gudebrod takes the Sermon on the Mount as presenting the standards that Christ would have demanded if He had been accepted as the King when He came to proclaim the Kingdom of Heaven, and what He will demand when He returns to reign.

The book is extremely interesting and reveals much study. Its usefulness would be greatly increased by a topical and scriptural index. Some of the Scripture quotations are not exact and are apparently given in free translations or paraphrases.

**Happy though Poor.** By Donald Grey Barnhouse. 12mo. 95 pp. 1 sh. Pickering and Inglis. Glasgow. 1937.

These six sermons clearly show the way of salvation from sin and its consequences through Jesus Christ. The language is simple, clear, forceful and Biblical. The title sermon shows that happiness is not the product of financial prosperity but comes from having the burden of sin removed and from living in harmony with God as He is revealed in Christ. The other sermons deal with Temptation, Sin, Sonship, The Glory of Old Age and Punishment. They are good messages, especially for youth.

## New Books

**The Approaching Advent of Christ.** Alexander Reese. 327 pp. 6s. Marshall, Morgan & Scott. London.

**America and the Far Eastern War.** William W. Lockwood, Jr. China's Capacity for Resistance. Frederick V. Field. Japan in Jeopardy. Bruno Lasker. 20 pp. each. 10 cents a copy. American Council, Institute of Pacific Relations. New York.

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

**The New Testament.** A Translation in the Language of the People. Charles B. Williams. 576 pp. \$2.50. Bruce Humphries. Boston.

**Paul, a Christian Financier.** Herbert E. Blair. 64 pp. 50 cents. United Stewardship Council, New York, and The Christian Literature Society of Chosen, Seoul.

**Pocket Bible Handbook.** Henry H. Halley. 356 pp. \$1.00; 10 or more copies at 50 cents each. H. H. Halley, Chicago.

**Peaceful Change.** The Alternative to War (Headline Books). 46 pp. Foreign Policy Assn., New York.

**A Sure Remedy Prescribed by the Doctor.** Walter Lewis Wilson. 126 pp. 20 cents. B. I. C. Assn. Chicago.

**They Starve That We May Eat.** Edith E. Lowry. 72 pp. 35 cents. Council of Women for Home Missions and the Missionary Education Movement. New York.

**A Year with the Nasmiths.** Ann Miller. 96 pp. 1s. Pickering & Inglis. London.

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

**Better Village Schools: A Program of Action for India.** Mason Olcott. Illus. 224 pp. Rs. 3. Y. M. C. A. Pub. House. Calcutta.

**A Dorp Parson in the Diocese of Pretoria.** T. S. Harvey. 16 pp. 3d. S. P. G. London.

**Jean's Plan of Campaign.** M. P. Neill. 317 pp. 2s. 6d. Pickering & Inglis. London.

## Not Safety First!

Dr. S. Parkes Cadman used to tell the following story:

"A Georgia cracker sitting, ragged and barefoot, on the steps of his tumbledown shack, was accosted by a stranger who stopped for a drink of water. Wishing to be agreeable, the stranger said,

"How is your cotton coming on?"

"Ain't got none," replied the cracker.

"Didn't you plant any?"

"Fraid of boll weevils."

"Well," said the stranger, "how is your corn?"

"Didn't plant none," said the cracker. "Fraid there wan't going to be no rain."

"Well, how are your potatoes?"

"Ain't got none. Scairt o' potato bugs."

"Really, what did you plant?" asked the stranger.

"Nothing," said the poor man. "I just played safe."

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