

SEPTEMBER, 1938

THE MISSIONARY REVIEW WORLD

The Crisis—Looking Toward Madras

Paul W. Harrison

With Tibetans at the Crossroads

E. B. Steiner

Some Problems of a Midwest City

L. Merle Rymph

Why I Believe in Jesus Christ

Chiang Kai-shek

The Story of Meshed, The Sacred City

Dwight M. Donaldson

The Modern Challenge to Christianity

William Paton

The Sunday Schools Over the World

Robert M. Hopkins

Practical Value of Missions to Pastors

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Dates to Remember

September 11 to 13—Italian Baptist Convention of America. Cleveland.

September 26—Home Missions Conference. St. Louis, Mo.

September 11 to 16—International Convention of the Disciples of Christ, Denver, Colo.

September 19 to 30 (tentative)—School of Missions. Mrs. Mitchell, Langdon, Tex.

September 21 to 28—General Council, United Church of Canada, Toronto, Canada.

September 26 to 30—Southern California (Los Angeles) School of Mission Study. Mrs. H. M. Horn, 1811 Huntington Drive, South Pasadena, Cal.

September 27 to 28—A Second Interdenominational Women's Institute is to be held in the McCormick Memorial Y. W. C. A., Chicago. Dr. T. H. P. Sailer, Dr. Arthur E. Holt, Prof. Samuel Kincheloe, Mrs. E. E. McClintock and Miss Esther McKuer will be the leaders. Dr. H. Paul Douglass will conduct a seminar on church unity and Dr. E. K. Higdon, formerly of the Philippines, will conduct a seminar on the Madras Conference. Dr. Sam Higginbottom will speak at an evening mass meeting.

October 4 to 5—Warren, Ohio, School of Missions. Mrs. George Konold, 314 Scott Street, N. E., Warren, Ohio.

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October 5 to 12—United Lutheran Church in America, Biennial Convention, Baltimore, Md.

October 6 to 11—International Goodwill Congress. Palace Hotel, San Francisco, Calif.

October 9 to 11—Home Missions Conference. Buffalo, N. Y.

October 14 to 20—American Lutheran Church, Biennial Convention, Sandusky, Ohio.

October 20—Baltimore, Md., Institute for Church Women. Mrs. Bruce H. McDonald, 515 West Fayette Street, Baltimore, Md.

October 23 to 25—Home Missions Conference. Cleveland, Ohio.

October 30 to Nov. 1—Home Missions Conference. Kansas City, Mo.

Obituary Notes

Dr. Rivington D. Lord, for over fifty years pastor of the First Baptist church of Williamsburg, Brooklyn, N. Y., the president of the American Baptist Home Mission Society and recording secretary of the Federal Council of Churches of Christ in America, died in Brooklyn, on July 18th at the age of seventy-nine. Dr. Lord was born in Hillsdale, Michigan, and was graduated from Union Theological Seminary fifty-five years ago. He was instrumental in effecting the union of the Free Baptist Church, of which he was a member, with the Northern Baptist Convention in 1911.

* * *

Dr. Lemuel Call Barnes, formerly secretary of the Department of English-speaking Missions and Indian Work of the American Baptist Home Mission Society, died in Yonkers, N. Y., on July 18th at eighty-three years of age. Dr. Barnes was born in Kirkland, Ohio, was graduated from Kalamazoo College, Michigan, in 1875 and from Newton Theological Seminary in 1878. After serving pastorates in St. Paul, Pittsburgh, Newton Center and Worcester, he became the efficient field secretary of the American Baptist Home Mission Society from 1907 to 1917. He was the author of several volumes, including "Two Thousand Years of Missions Before Carey" and "Baptist Work Among American Indians." His widow, Mary Clark Barnes, survives her husband after nearly sixty years of married life.

* * *

Dr. Paul Rader, the well-known "cowboy evangelist," formerly pastor of the Moody Memorial church in Chicago, (1914-1921), died in Hollywood, California, on July 19th, at the age of 58 years. He was born in Denver, Colorado, and in early youth was a cowboy. His father, Rev. Daniel L. Rader, was a Methodist minister and Paul became interested in evangelism at the age of thirty-one. He began preaching on street corners in Pittsburgh and afterwards he filled pas-

(Concluded on page 387.)

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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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Editorial Chat

Since no August number of THE REVIEW was published both July and September issues are enlarged in size. If the subscribers will note this it will save extra correspondence.

Our October number of THE REVIEW will be devoted to *India*, the foreign mission study subject for the coming year, and a large number of very valuable and interesting subjects are in view. The main topics and authors are noted on the third cover of this issue. These include articles by outstanding authorities, both Indian and foreign.

* * *

Now is the time to order quantities of this issue of THE REVIEW in order to take advantage of the special price and to avoid the danger of waiting until the edition is exhausted.

* * *

Pastors and professors of missions in theological seminaries will be especially interested in the article in the present number on "The Practical Value of Missions," by Professor Archibald G. Adams of Temple University. In a personal letter to the Editor, Professor Adams quotes the opinions of many of his students as to the interest and value of THE REVIEW in keeping them in touch with world events and in helping them to educate their people and to prepare missionary sermons and addresses. Among these opinions of theological students are the following (stated in substance for brevity):

(1) "THE MISSIONARY REVIEW OF THE WORLD is rated high because of its content which is of world-wide

interest, and because of the fine printing, paper and pictures used to illustrate its articles."

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Personal Items

Miss Anna Belle Stewart, for many years a very effective mission worker among the mountaineers of the South, is retiring from active service under the Presbyterian Board of National Missions, having reached the age limit. Miss Stewart did a remarkable work at Colcord, West Virginia, and for the last few years has been pioneering in the Smyrna Community Center, Byrdstown, Tennessee. Her work is to be taken up by Grace Justice, who has been associated with Miss Stewart as a volunteer, and has shown the ability, understanding and Christlike spirit that fit her for this responsibility.

* * *

Dr. E. Stanley Jones of India, will address a meeting open to all ministers in Marble Collegiate church, New York, at 10:30 a. m., Monday, September 26. He will participate in the University Christian Mission which will be conducted this autumn at 14 American colleges and universities.

* * *

Dr. Douglas Horton, minister of Hyde Park Congregational church, Chicago, has been elected secretary of the General Council of the Congregational and Christian Churches to succeed Dr. Charles Emerson Burton, retired. Dr. Horton was educated at Princeton, Edinburgh and Oxford Universities; has served as chaplain in the U. S. Navy, trustee of the American University in Cairo and attended many international conferences.

* * *

Capt. Ellis Skolfield, of the Gospel Ship in the Philippine Islands, who has been in America because of the ill health of his son, has now returned to the South Seas to complete plans for taking the ship to New Guinea and adjacent islands of the Dutch East Indies, as a preliminary to opening a permanent work there. It is expected that this survey trip will re-

(Concluded on page 386.)

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Personal Items

(Concluded from page 385.)

quire about three months, after which Capt. Skolfield will return to America to make his report and lay plans for the future.

* * *

Dr. Charles E. Maddry, Executive Secretary of the Southern Baptist Foreign Mission Board, who attended the Baptist Union of Italy in Rome, sailed from England for West Africa to visit Southern Baptist work in Nigeria. He expects to be back in Richmond, Virginia, in September.

* * *

Mr. William Albert Harbison has resigned as treasurer of the American Mission to Lepers and is succeeded by Mr. W. Espey Albig, deputy manager of the American Bankers' Association.

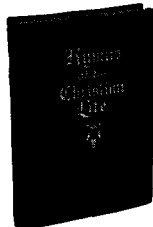
* * *

Dr. H. H. Underwood, President of Chosen Christian College, Korea, has been elected President of Severance Medical College, Seoul. At one time, Dr. O. R. Avison was President of both institutions and under Dr. Underwood's administration these two schools will continue to cooperate.

* * *

The Rev. Dr. Lloyd S. Ruland, for eleven years pastor of West Presbyterian Church in Binghamton, New York, has accepted a call to be sec-

retary to the Board of Foreign Missions of the Presbyterian Church, U. S. A. He assumed his new office on July 15, and is in charge of the work in China.



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City Man (Sears) is a special edition of a recent book that provides valuable supplemental material for the study topic. (\$1.50 and 75 cents.)

Urban Scene (Bro) presents the city today and its church in striking photographs, maps, pictorial statistics, brief, gripping statements, etc. Indispensable for groups of all ages. (25 cents.)

The foregoing are for adult groups. Special young people's books are:

A Course for Young People on the Church in the City (Geer), which furnishes a guide to study, discussion, worship and service, is based on *The American City and Its Church and Urban Scene*. (25 cents.)

City Shadows (Searle) — a collection of true stories challenging to keenest interest. (\$1.00 and 60 cents.)

Street Corner (Hunting), a reading and source book by which juniors explore a city (\$1.00 and 50 cents.)

My Community, My Church and Me (Hallenbeck) is a helpful guide for city groups in studying their own communities and developing a program of local service. (35 cents.)

HAVE YOU READ?

THE LIFE OF GEORGE BOWEN OF BOMBAY

By ROBERT E. SPEER

The biography of a remarkable missionary whom the (then) Prince of Wales visited in Bombay at the request of his mother, Queen Victoria.

What some readers say of this book:

Robert Speer's "Life of George Bowen of Bombay" is one of the richest of missionary biographies.

DR. J. LOVELL MURRAY, Director of the Canadian School of Missions, Toronto.

What a life! He was old enough to know why he went, and bad enough to know the meaning of salvation. One by-product of his experience was his wonderful humility—nothing in the show window and himself in the remote background. It is inspiring.

DR. GEORGE P. PIERSON, formerly of Japan.

We must all be grateful for this revealing of the main-springs of Bowen's character, his abiding faith in God, his earnest purpose to be a true and faithful follower of Jesus Christ; and his deep-seated conviction that the Gospel of Christ could meet the religious needs of India's people.

WILLIAM HAZEN,
Missionary in Sholapur, India.

A biography of one of the saintliest figures of the nineteenth century. I could not put the book down. There is a fascination and a depth in this man's soul which held me in devout attention. I found myself marking his moving sayings which would serve as starting points for chapel talks. He

was so far-sighted and so deep-seeing!—the former because the latter. If one wants to sum up the interests of our students today—Biblical, social, theological—Bowen is a representative figure. And what a lesson in apparent failure!

... I feel strongly that every student and alumnus of our Seminary needs this book. What better book to lead them to feed on the Bible. One hears so much "vestibule religion"—men pointing to the door and taking their people as far as the threshold, but no opening up of the treasures within the Father's House. Read the topics of current sermons, and Bowen's expositions are precisely what Christians need in order to grow from puerility into spiritual maturity. Here is no adolescent, but a man in Christ. This is no volume to be read and dismissed, but to be marked and to be turned to repeatedly.

HENRY SLOANE COFFIN,
President of Union Seminary.

The Memoirs of George Bowen will continue to be for years to come a searching manual of devotion. He has set before me an ideal which few could attain; his life is a scathing rebuke to our ease, comfort, self-indulgence and inefficiency.

J. ROSS STEVENSON,
President Emeritus, Princeton Seminary.

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Obituary Notes

(Concluded from 2d cover page.)

torates in Boston and Chicago. From 1921 to 1923 he was President of the Christian and Missionary Alliance and later was President of World-Wide Gospel Couriers, a Chicago missionary society. Mrs. Rader and three daughters survive him.

* * *

Fred S. Goodman, for many years a member of the International Committee of the Y. M. C. A. and for some years an invalid, died at his home in Monclair, New Jersey, on July 12th at eighty years of age. Mr. Goodman was born in Rockport, Illinois, in 1858 and was graduated from Kalamazoo College, Michigan. He entered into Y. M. C. A. work in 1881 and became associated with the International Committee twenty years later. During the World War he served on the World War Council and had charge of the Religious Work Institutes for training those engaged in Y. M. C. A. war work. He was retired in 1922 and then for ten years was American Secretary of the Waldensian Aid Society. He is survived by one son, a daughter and eight grandchildren.

* * *

Dr. Charles C. Selden, formerly of Canton, China, died suddenly in Oberlin, Ohio, June 15. He was an affiliated missionary of the Presbyterian Board, and devoted his personal fortune and his life to work for the insane and the blind of China. He never accepted any salary and lived simply in order to make conditions easier for the unfortunates. He retired in 1932, but continued to live in China until last March.

* * *

Mr. Walter W. Gethman, General Secretary of the World Committee of the Y. M. C. A. from 1926 to 1936, died in Geneva, Switzerland, July 8. Mr. Gethman followed his war service with the "Y" by founding a Y. M. C. A. in Czechoslovakia. He remained there until taking up his post in Geneva.

* * *

Rev. J. H. Cope, American Baptist missionary to the northern Chin people in Burma for thirty years, was stricken while on tour and died at Haka in the Chin Hills on June 13. Hundreds of converts and many churches organized among the Chins are testimony to the quality of his service. In addition to preaching and teaching, he translated the New Testament, Scripture portions and Pilgrim's Progress; and also prepared hymn books and school texts up to fourth grade in four dialects of Chin.

* * *

Mrs. Charles H. Derr, Presbyterian missionary to Chenchow, China, died in a sanatorium at La Vina, California on May 12. With her husband she went to China in 1904, and located at Chenchow where Mr. Derr com-

bined the supervision of a Boy's School with evangelistic trips. Mrs. Derr gave her time to personal evangelism, teaching girls' industrial classes and training Bible women.

* * *

Miss Lucy H. Dawson, formerly General Secretary of the Presbyterian Woman's Board of Home Missions, died in Baltimore, May 22, after an illness of several years. Her missionary service included volunteer work in city missions in Baltimore, religious work director of the Y. W. C. A., in the Presbyterian Training School for Christian workers, the Daily Vacation Bible Schools and various women's missionary organizations. After the consolidation of all home mission agencies into the Board of National Missions, Miss Dawson became Promotion Secretary for women's work.

THE CITY

The city—what is a city?

A city—that is where both Dives and Lazarus live.

A city—that is where men die of loneliness in a crowd.

A city—that is the land of plenty where men die of starvation.

A city—that is where a thousand people live on an acre of ground that they never see.

A city is where thousands live in a single block and never know they have a neighbor.

A city is a place where may be seen both the glitter of vice and the glow of virtue.

A city is a place where vice centers in sunless spots, and where virtue shines in secluded places.

A city is all desert for some, all oasis for others.

A city is a place which some greet with a cheer; others endure with tears.

But a city may not be characterized in epigram.

—CHARLES H. SEARS, in the *Biblical World*, October, 1916.

Wherever the State claims to give a theology to its people, or to set a principle of education, or tries to organize a conscience or impose a myth upon the people, there you will find the ultimate menace to the Christian Church.—Adolf Keller, Geneva, Switzerland.

The fellowship of all the members of Christ's spiritual Church with one another, overleaps all denominational lines and all national boundaries.—President J. R. Sampey, Louisville, Ky.

The problem of more union among the churches of Christendom is not one of legislating ourselves together but rather that of the slow process of growing together.—T. S. Eliot, London.

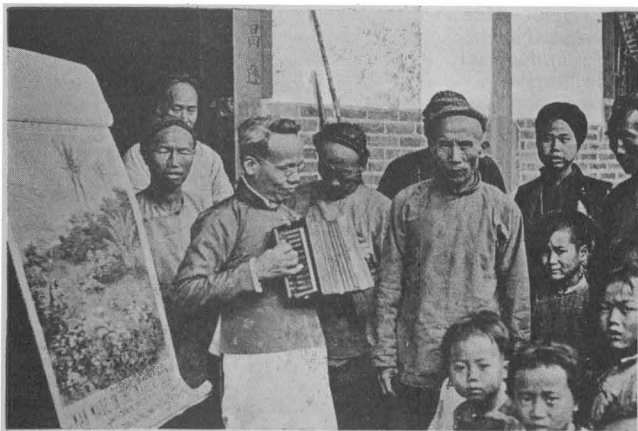
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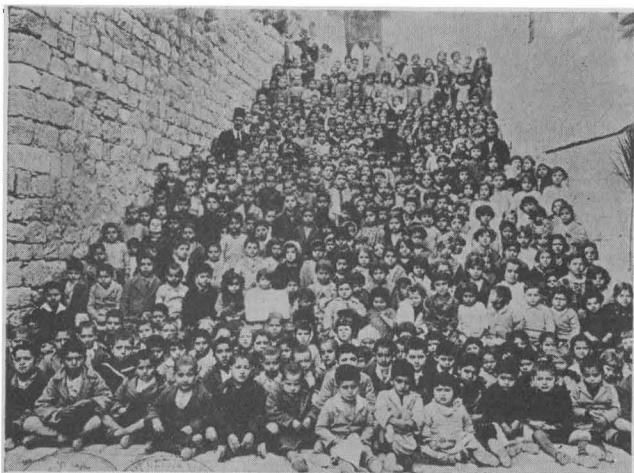
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SUNDAY SCHOOL WORK AROUND THE WORLD

(See article by Robert M. Hopkins, page 402)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

SEPTEMBER, 1938

NUMBER 9

Topics of the Times

SOME THOUGHTS ON EVANGELISM

The University Preaching Mission has defined its objective to be "to lead students to faith in God through Jesus Christ." If in this definition one were to substitute "men" for "students," one might so define evangelism. However, when so doing, one should stress the fact that the term "men" as used, refers to *all* men, male and female, old and young, Jew and Gentile, black and white, agnostic and atheist, Buddhist and Moslem without any exception whatsoever. This emphasis is essential in these days, when many foster a fellowship of religions, in which all religions are more or less placed on a par, and who therefore protest against efforts to evangelize men as unwarranted "proselytism." The initial task of evangelism is to lead men to faith in God through Jesus Christ. This task is not complete until it has also helped such men to make a full surrender to God and to articulate their faith, first to Him and then to their fellow men in particular and to society in general.

To lead men into faith in God through Jesus Christ involves what is called conversion. Concerning conversion Rabbi Solomon B. Freehof in his book "Stormers of Heaven" says:

There seems to be a uniqueness in the nature of Christian conversion. Judaism is patient discipline, and Christianity is sudden deliverance; Judaism is concerned with social development, Christianity is personal revolution. There is explosive power in the Christian faith which can capture the souls of men in the calmest moment of their self-contentment, tear down their spiritual organization, and build it upon a new plan.

Would that more Christians had such convincing faith in the explosive power of their Christian faith! This tearing down of a man's "spiritual organization and building it upon a new plan," to use Freehof's words, is conversion or regeneration; this is the first step in evangelism.

There must follow guidance as well as training in the practice of devotion (Bible study and prayer) building up a Christian character, and finally help to enable the convert to give articulate expression of his new found faith in service to his fellow men. Only then is the task of evangelism, so far as the convert is concerned, completed. Faith without works is dead and of no avail. The real test of faith is seen in the effect on a believer and in what it impels and enables him to do.

No doubt most people will agree on a basic definition of evangelism and will probably admit its validity. Real difference of opinion arises when the question of methods of evangelism is considered. Billy Sunday's high-pressure methods are not approved by some. The use of Biblical prophecy and scriptural appeal would be opposed by others; still others would claim sterility for any evangelistic effort that failed to stress personal sin, Christ crucified and redemption through His sacrifice.

The intense emotionalism of many of the pre-war evangelistic campaigns and revivals are largely taboo today. Such emotionalism is supposed not to be in accord with present-day psychology, practice and sophistication, though it is still used in certain Christian circles and apparently with success. No doubt the old revivals did often overstress the emotional appeal to the neglect of the appeal to reason. But today the pendulum seems to have swung to the other extreme with intellectualism overemphasized almost to the complete exclusion of the appeal to the heart and conscience. True evangelism embodies both. However much we may think and seek to understand God and our relation to Him, such an experience becomes articulate in life only when one feels it sufficiently to act. Mere argument and apologetic, however convincing, rarely converts; invariably it is the Christian witness of a life that brings the result.

Followers of Christ cannot evangelize others until they themselves are more completely Christian. Thus evangelism involves a further responsibility; it must include efforts to bring more Christlike reality into the lives of those already known as Christians. This is of great importance. We hear many criticisms of Christianity, but few of Jesus Christ. Many Jews, even the atheist type, assert that if Christians were more Christlike, there probably would be no anti-Semitism, and more Jews would become Christians. Very true; but does not such assertion imply a remarkable faith in the power of the person of Jesus Christ to mold lives and to influence human relationships for good?

One more word! God needs no proving. God is whether we are able or not to prove Him. Let us not therefore be overanxious to prove His existence by logic and apologetic. Let us not fall into the error of believing that God is simply a satisfying means of explaining an otherwise inexplicable universe. God exists irrespective of man's views or understanding of Him. And because God is, I am.

IRRELIGION AND PAGANISM

Today one encounters a lot of apparent irreligion, if not out-and-out paganism. Experience reveals this to be very largely a veneer. Scratch it, and you uncover great personal need and spiritual hunger. Men are hungry for spiritual and soul-satisfying food. Many suffer from a spiritual vacuum which craves to be filled. To others, life means little or nothing beyond "eat, drink and be merry, for tomorrow we die." They talk of the failure of the Church but hope against hope that the Church may somehow satisfy their personal and spiritual needs. Modern and sophisticated man still longs for guidance, for assurance, for a power that will give him victory where now he suffers defeat. He knows that "the world within us means more than all the worlds without."

One may well wonder whether all the interest, feigned and real, in world affairs, such as problems of war and peace, of racial discrimination and of economic maladjustment, is not largely a smoke screen to hide this ache and yearning in men's hearts. Christian Evangelists must deal with these world issues, but our interest in them must not be a beating around the bush and an evasion of other essential factors. We need to preach Christ and the forgiveness of sin. After conversion, then is the time to give needed expression to the faith that has been born, and then it is necessary to project that conversion into service for others. But there is no first and second here in order of importance. We must do the one and not neglect the other.

As we face the increasing human need in the wake of wars, racial discrimination, social injustice, moral relapse, and economic maladjustment, we are assailed by a sense of futility and helplessness. What is the use of human efforts, however sincere and energetic the individual may be? Here one is forced to rely on God and away from dependence on man. As Fritz Beck writes: "A man without God, but with a knowledge of present world conditions, must surely despair." At such times as these one realizes our utter dependence on God and the need of Christ-centered lives, projected out in service on the battle fronts of human needs. Apart from God there is no hope or help for mankind.

One last word. Psychology stresses integration of personality. That is essential. But integration of one's personality within one's environment would seem to be of even greater importance. In our world today, constituted as it is, one of the most difficult things is to be one's self, that is, to be an individual or to maintain one's distinctive individuality. Independence of thought is not easy in the face of the intellectual "goose-stepping" that is being enforced. We tend to conform to type and convention, like sheep which follow the bellwether. This is often especially true of the Christian. Some one has said "you cannot be Christian in this unchristian world and hope to survive." In other words, "Except a grain of wheat fall into the ground and die, it can bear no fruit." How many are prepared to go all the way with Christ? How many of us would do as the apostle Paul, or Kagawa, or Schweitzer or Niemöller have done?

President Robert J. Hutchins of Chicago University, when speaking to a recent graduating class, declared:

My experience and observation lead me to warn you that by far the greatest, the most insidious, the most paralyzing danger you will face is the danger of corruption. Time will corrupt you; your friends, your wives or husbands, your business or professional ambitions will corrupt you. The worst thing about life is that it is demoralizing.

Life was never more demoralizing than now. Never was there more need for Jesus Christ than now—not vague or general religion—but a personal Christ and Saviour. To give men such a Christ is the task of evangelism now as ever in the past.

CONRAD HOFFMANN, JR.

THE YOUTH FOR CHRIST

We thank God for youth. They are to the Church and the State, what fresh young shoots are to the future harvest. Everywhere we hear of "Youth Movements."

It is estimated that there are nearly twice as many people in the world under thirty-three as

over that age. It is a well-known fact that there is ten times as great a likelihood of a young man or young woman yielding to the claims of Christ under twenty years of age as there is when they are older. Youth is the time for taking new steps, the time of adventure, the time of growth, the time when foundations are laid and when habits are formed.

And yet is not youth today largely wasting its energies and opportunities? The spirit of adventure is too often spent in seeking thrills in illegitimate and dangerous paths. Natural curiosity and the desire to investigate lead too frequently to spiritual skepticism and blindly looking for truth about God without finding Him. How often the strength of youth is wasted in foolish self-indulgence.

And yet, humanly speaking, youth is the hope of the world. The young people of today must be the parents, the teachers and preachers, the scientists and artists, the authors and leaders of tomorrow. If the youth of today are not won to Christ what will become of the church, the school, the home, missionary work, and still more important what will become of the youth as they pass through this life into the eternity beyond?

In the face of some disconcerting signs in the world today, there are many encouraging signs of promise. All over the United States and Canada, many thousands of youth are gathered every summer in Christian camps and conferences. No less than a half-million young people come together, under trained leaders, for physical and spiritual recreation. At a thousand or more resorts these multitudes of earnest young people meet to listen to inspirational addresses and to learn what life and service mean.

Similar gatherings are being held in foreign lands, not only in Great Britain and many parts of Europe, but in practically all the mission fields. There were practically no such Christian gatherings for youth fifty years ago. They have grown up as the result of the growing consciousness of the necessity for giving a Christian training to the youth of today to prepare them to be the leaders of tomorrow. The Bishop of Uganda writes of African youth:

Dr. Aggrey used to say that he would like to have nine lives if he could be sure that in each he would be an African and born one after the other in Africa in this present century. The future of the world lies largely in the hands of the youth. Very much, however, depends on the next few years. Primitive youth is imitative—it is important that the youth of England and America should give them a good example to imitate. Youth is perceptive: he looks below the surface and very quickly sums up what a man really is.

There is a passion for reality in youth. People cannot "get away with" shams and "window dressing," at any rate for long; but youth is impulsive and so is easily influenced temporarily by an emotional appeal. What

the youth of the world wants is to be given a high standard to imitate.

Primitive people look to those of more advanced countries. India has copied England, Japan is imitating Germany; China is seeking a model in the United States. Good patterns must be set in art, in literature, in education, in politics, in social life and in religion if the world is to make progress and is not to slip back into barbarity. Inventions, discoveries and modern machinery will not produce purity, peace, brotherhood and love. All peoples are truly hungry for clear knowledge and for a better way of life. To inspire them to higher things the youth need: (1) A good example of unselfish service; (2) a good example of unpatronizing friendliness; (3) an opportunity to learn and to improve their condition; (4) the knowledge of God as revealed in Jesus Christ.

All creeds and all "isms" are contending for the enthusiastic and devoted support of youth—though that support may not be intelligent and unselfish. There is no ideal, no inspirational example and no assurance of power to attain ideals, that is equal to those found in Jesus Christ. In Him and in His program are combined all the elements that appeal to the best in youth of all ages. And youth is responding to the challenge in their readiness to enlist in sacrificial missionary service at home and abroad.

JAPAN'S LOSING BATTLE

In spite of Japan's military advantage in modern equipment and trained soldiers, her military party is waging a losing battle in China. This is becoming more evident as the months pass. Japan has disregarded justice and mercy, has alienated other nations that are not ruled by the same ideals, and she depends on deceit and force to keep her people in line at home. While China has now the most enlightened patriotic and able rulers in her history, Japanese leaders in power exhibit less intelligence and more cruelty than has characterized her and puts her dependence on armed force. The general sympathy of the world—inactive as it is—is with the Chinese in their desperate struggle for life and peace. While the conflict is welding China into a united country, it is sowing seeds of discontent in Japan; while China is becoming more Christian and is even suggesting opening their schools to the teaching of Christian truth, Japan is becoming more pagan and is forcing her Christian people to worship at the shrines of the Sun Goddess; while China is showing mercy to the enemy, scattering peace leaflets in place of bombs by airplane over Japan, the Japanese continue to spread destruction in China by bombs and machine guns that ruthlessly

bring death to multitudes of men, women and children; while China is looking forward to reconstruction after the fighting is over, Japan is becoming more and more impoverished physically and spiritually; while China appeals for peace on the basis of justice and friendship, Japan seeks control by conquest and alienates those who would be her friends.

Other nations in past centuries have tried Japan's tactics and have failed, even when they have seemed to win a temporary advantage.

The situation in Japan is revealed by a letter just received from one who has lived there for twenty years and who knows and loves the Japanese people. (The letter could not be mailed in Japan on account of the government censorship.) The Japanese themselves are kept in ignorance of the facts and the military propagandists proclaim that ignorance, fear, selfishness and jealousy are the motives that actuate all foreigners who oppose the program of the Japanese militarists.

The letter (dated in Japan, June 12, 1938) is in part as follows:

We can easily understand the causes of the rising tide of anti-Japanese feeling in other lands. While the Japanese people themselves are conscious of the antagonism of certain foreign nations, it is attributed in the main to Chinese propaganda and the jealousy of the powers who are losing their economic spheres of influence in China. . . . The people here only know what appears in the newspapers, and the result is that they are the victims of a propaganda which interprets the war in terms of a righteous crusade "to deliver China from the peril of communism." They know nothing of the ruthlessness which has apparently characterized the operations of the army and believe that the conduct of the war has been above reproach!

As is the case in all wars, the common people are the ones who bear the burden and they are the ones who suffer. In thinking of Japan we trust that you will distinguish between those who are leading the nation in paths of conquest and the great mass of people who are in the dark and are having to submit to increasing regimentation and more personal self-sacrifice. The people are in darkness and need desperately to be "translated into the kingdom of God's dear Son." The fact that militarism is in the saddle is no reason for reducing missionary interest in Japan. Recent developments here and in other countries present a challenge to the Christian Church to increase their missionary interest.

The Japanese Christian Church is finding itself in an increasingly difficult position. This is in spite of the fact that Japanese Protestants have always been distinguished by their loyalty to Emperor and nation, by their obedience to law and integrity of character, and by their faithfulness in the performance of the various duties imposed by the State. But officialdom has not been satisfied with this and has seen fit to make the observance of the various ceremonies of State Shinto the sign of good citizenship. They have put believers who regard the observance of State Shinto as idolatrous in the position of appearing disloyal. The Imperial Constitution provides that: "Japanese subjects shall, within limits of law, not prejudicial to peace and order, and not antagonistic to their duties of subjects, enjoy freedom of religious belief."

Thus failure to comply with the demand that all Japanese participate in certain Shinto ceremonies may be regarded as a good reason for withdrawing the privilege of freedom of religious belief.

It is natural that special efforts should be made to secure the obedience of subject peoples when it comes to Shrine observance. This has become an acute problem in Korea and Formosa, and will be so in Chinese territories which come under the control of Japan.

If the Japanese realized what their military leaders are doing and planning in China we believe that they would rise up and overthrow the present regime. But they are misled by government censorship and propaganda. They are told that China must be protected from Communism and liberated from the Nanking regime and from General Chiang Kai-shek, their Christian ruler. Staged motion pictures are used to show that the Chinese are welcoming the Japanese soldiers as liberators and benefactors rather than ravishers, terrorists and spreaders of venereal disease and narcotics.

In the meantime the common people in Japan are suffering from economic depression through high prices and many restrictions. They are told that such suffering and self-denial are patriotic. The work of missionaries of Christ, presenting His ideals and message of life, is more than ever needed and is welcomed. The Japanese are hungry for life and peace. It is a great opportunity for the missionaries who show spiritual life and power and have the message of God's love and salvation. And the missionaries with reduced forces and income are busy teaching, conducting conferences and summer camps, and working through the churches and Sunday schools. The Japanese are responding with larger attendance at evangelistic services, and with increased enrollment in mission schools and colleges. Dr. Toyohiko Kagawa, and other Japanese Christians, express the feeling of the sense of shame and chagrin that "Christians are so impotent to stem the tide of militarism in Japan."

Evidently humanity must learn lessons through warfare and suffering that they are not willing to learn through peace and prosperity. Among these lessons are the futility of selfish warfare, the superiority of spiritual forces over the material, the supremacy of true love over the self-seeking human ambitions. Christ did not establish peace in the Roman world but He did sow the seeds of life and of peace and victory in the hearts of His followers. Among His last words to His disciples were these: "These things have I spoken unto you that in me ye may have peace. In the world ye have tribulation but be of good cheer, I have overcome the world." This is the peace and the victory that the world cannot give and cannot take away.

A Crisis—Looking Forward to Madras

By PAUL W. HARRISON, M.D., Muscat, Arabia
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A WORLD Missionary Conference is to be held this year in Madras. The hope is that the whole Church of Christ may focus there her thanksgiving for the past, and her intercession for the future. Most of all we hope that God will give us guidance for the present. Certainly, hitherto hath the Lord helped us, and we have come a long way in carrying out the command, "Go ye therefore and make disciples of all the nations." We will stand with the Apostle Paul in Madras. In every direction, a great door and effectual is opened unto us "and there are many adversaries." If the Apostle could actually speak to us, he would perhaps tell us that he faced no such wonderful open doors, nor such appalling adversaries.

This is not the day of the grinning stone image. We deal with emotional idols, terribly alive all of them, fashioned after the likeness of Mohammedanism. Men and women and children, from the least to the greatest, deliriously worship some class or race or nation, sure that thereby they become the elite of the universe. Worship of that sort must have an object of persecution as well as an object of worship. Jews serve the purpose excellently. So do Christians. Those of us who work in the arid desert into which Mohammed transformed a sixth of the human race, look out on the nations today with a feeling very close to terror. It is a very dreadful disease that is spreading over the world, but it is not a new one. And when this outbreak has run its course, and men's hearts have hardened into shape under its pride and falsity, will it again be a thousand years before the Good News of God's love finds its way into men's hearts once more and the first convert is won to Christ?

No! It will not be even a thousand days for when "the enemy comes in like a flood," the Spirit of the Lord will lift up a standard against him. But we must realize, with a deep and terrible realization, that we on the mission field today need two things, and only two. We need God's guidance and we need His power. It will be only to the degree that the Madras Conference sensitizes us so that we can hear and obey the Divine voice, and opens the windows of Heaven so that God can pour out a blessing, only to that extent

will the Conference be a success. To the degree that it fails to do this, the Conference will be a failure.

Nor is this something only for the few who go to that South Indian city. Now is a time for us all to bow down and pray for guidance and power from God. With our attention focused on gaining God's guidance, and bringing our work into line with His will so that we can go forward in His power, this should be a day, above all things, for reverent and careful study of God's Word that we may learn how He would have us carry on His work. We need profound and prayerful studies of the mind of Christ in regard to our missionary problems. We must penetrate below the surface and understand what the Holy Spirit has to teach us in the life and policies of the Apostle Paul. Different men will discover many different things in this Book which God has given us. No one man will understand it all. Indeed, reflecting God's mind as it does, all of us together will enter only the fringes of the Divine revelation. God wants us to see visions and dream dreams out of His Word. Thus He will guide us and give us power in carrying His message to a turbulent and distressed world.

Christ's View of the Kingdom

In the thirteenth chapter of Matthew we find a remarkable group of parables in which Christ shows us the essential nature of the missionary enterprise. He was speaking of the Kingdom of God. The phrase has puzzled us and from it have been developed most diverse and complicated and materialistic notions. But evidently in Christ's mind the idea was as simple as sunlight. Wherever God rules over the human heart as king, there is the Kingdom of God established.

This was something new which Christ brought—a gift from Heaven. With Him came the glorious opportunity of being under the direct and genuine rule of God. Christ spent His time proclaiming this good news of the possible realization of the Kingdom. He sent out His disciples two by two to carry the message further. He left us to finish the task through the centuries, and finished it will be, for "this good news of the Kingdom shall be preached in all the world for a witness

to all the nations." Here is a simple message: "The time is fulfilled, the Kingdom of God is at hand. Repent, and believe the Good News."

Christ emphasized three things about this Kingdom. In the first place it is open to all men. The entrance requirements are simple. "Repent ye"—leave your old life; "and believe the good news"—accept as genuine and true this announcement that men can actually come under God's personal control. The offer is for every man to the ends of the inhabited earth. It is an ecumenical thing.

In the second place, this wonderful opportunity, this door to an eternal destiny linked to God himself, is to be found only in Christ. Even the God-given Jewish religion could not provide it. Salvation to a few, that religion certainly did bring, but apparently not to many. This Kingdom of God that He preached was a new thing. Christ brought it, and its lowliest member stands above the highest of the prophets. The implications of this are tremendous. Even with the light of the Epistles and of the Acts, we can grasp only a few of them. Christ, however, shows us the simplicity and unity of the wisdom of God. One thinks of Fujiyama, as he meditates on it.

The third characteristic, in its way as remarkable as the others, is that this Kingdom is to be spread merely by proclaiming the Good News of God's gift. The Kingdom of God is like sowing a seed. There is food for deep meditation in that teaching. It is a message much needed in these days when the missionary finds himself confused and perplexed. Whatever else is true of our work, it must always be the proclamation of the Good News of the Kingdom of God. That good news is

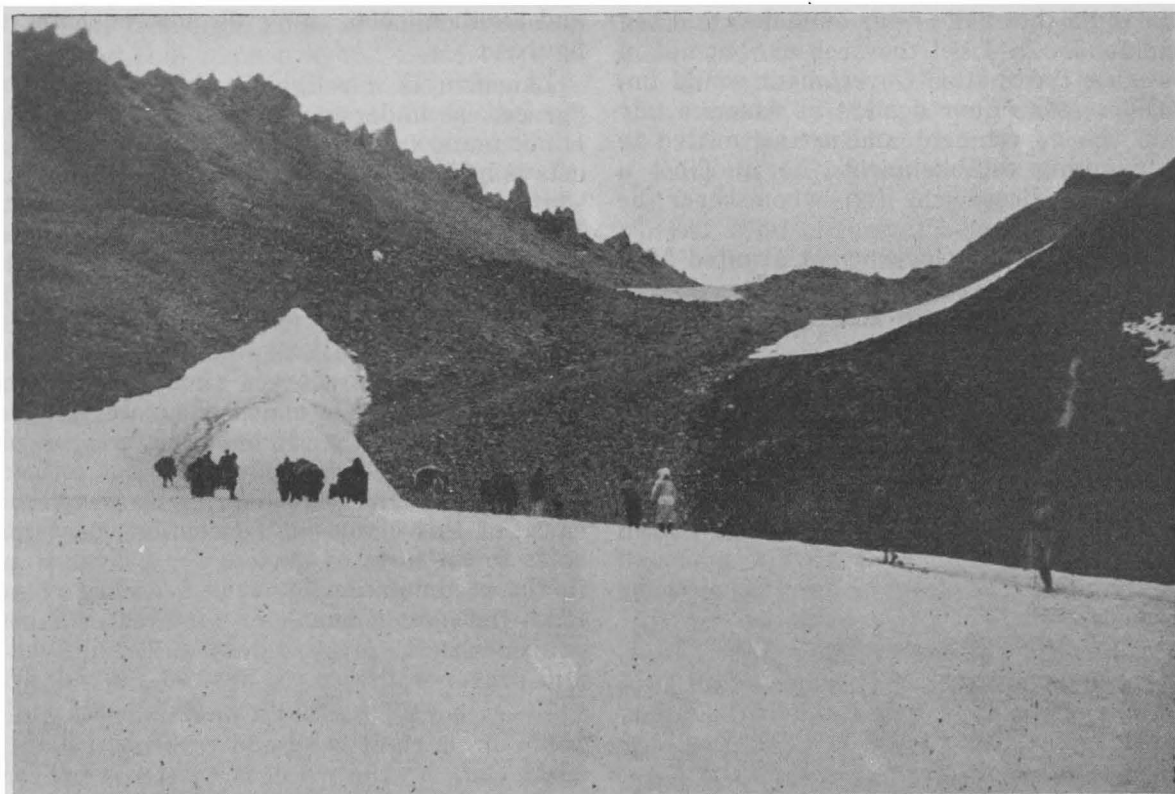
a seed which will grow in men's hearts. Indeed that seed grows up to be Christ Himself abiding in us. It is thus that God rules.

Good news of that sort is not much of a seed, philosophically and scientifically. Christ explained carefully that it is "less than the least of all seeds" which are sown so assiduously in men's hearts. It takes no extraordinary insight to see the truth of that. Any monist has us beaten philosophically before the debate begins. Any second-rate idol temple can surpass our most elaborate rituals, and emotionally, compared with communism, and fascism, and emperor worship, we are most precisely the least of all seeds. We feel a great urge to assert that the Gospel is really good seed, and we spend much time measuring its philosophical and scientific dimensions and convincing ourselves of its impressive character. However, the Gospel seed is really most unimpressive, as Christ told us long ago. Its virtue is in its vitality and in the astonishing result that it can produce when sown in men's hearts.

As God looks down on a faithless and perverse generation, perhaps few things seem so incongruous as the audacity of men who produce a showy and resplendent philosophy out of Christ's teaching, but lack faith to believe that God who has embodied Himself in it, can by its means overcome the idols of our time. We must pit the very power of God Himself against the terrifying forces of evil which have become so strong. There is one way to do that, and only one, in season and out of season, and that is to sow the Good News of the Kingdom in the hearts of men.

CHRISTIAN MISSIONS—BANE OR BLESSING?

Why should we make sacrifices to support foreign missions? One great reason is because of the results of this work. Had there been no Christian foreign missionaries, then Cyprus, Ephesus, Philippi, and Berea would never have heard the Gospel of Christ. Except for missions the message of Life which He came to bring would not have reached Rome, and from Rome could not have spread into Spain and Gaul. Without missionaries, Great Britain and America would not have heard the message of Christ; India, China and other lands would have no Christians and no Christian enterprises. Had there been no missionaries, there would be no Christian Church today. Most, if not all, of the humanitarian and philanthropic organizations that now minister to mankind would never have been established. Hospitals, homes for the aged, orphanages, colleges and public schools all have had their first inspiration in the ideals of life and service taught in the New Testament. History shows clearly that these unselfish ministries of love did not exist prior to the coming of Christ and apart from the spread of Christianity. They are due to the revelation of God and His ideals for man as revealed through Jesus Christ and as they have been imparted to His followers.



CROSSING BY THE LIPU LEKH PASS INTO TIBET—ALTITUDE 16,750 FEET

With Tibetans at the Crossroads

By REV. E. B. STEINER,
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Missionary of the Tibetan Border Mission

TIBET—called the “Roof of the World”—is the loftiest country on the face of the globe. The line of vegetation lies at 13,000 feet altitude. Tibet has successfully kept herself aloof from the outside world for centuries, and because of this has had a tendency to draw the country into seclusion.

The Tibetan is what he is because of four factors—altitude, lack of vegetation, seclusion and religion. His characteristics are the product of these factors, particularly in that region over against Bhot on the south central border of Tibet. This country can be conquered, not by war, but by the Gospel of Jesus Christ that will change these backward Tibetans into progressive citizens.

Tibetans may be divided into four classes: farmers, traders, robbers, lamas. Farmers in Tibet are the least prominent of the four classes. They reside in valleys only; their crops are few

and consist of peas, barley and some type of grain which can be ground and made into very coarse bread, which the ordinary European stomach is not able to digest.

Tibetan traders are more numerous than farmers, especially in the south. They are made up of two classes—Khampas and Dokpas. The former spend summers in Tibet and winters in India. Leaving Tibet in October, they cross the Himalayas for their trading in the foothill cities of India. After bartering they return in March, entering Tibet over Lipu Lekh Pass in June. They speak Hindi and other Hill languages.

The Dokpas cross by Lipu Lekh Pass into India only to near-by towns in the Upper Himalayas. They speak Tibetan only. These traders export wool, salt and borax; they import wheat, rice, dal, sugar and cloth.

The Tibetan robbers are called Jokpas in our

area. In India they call at our bungalow and beg alms and food. In Tibet they rob us, but not in India because the British Government would imprison them. As liquor dealers in America pay license to the government and are permitted to operate drinking establishments, so in Tibet a robber buys a license to rob whomsoever he pleases.

In 1930 the Tibetan Government granted Mrs. Steiner and the writer a passport to travel 145 miles in Tibet. We were accosted by robbers twice during our twenty days in the country. One Saturday afternoon suddenly three Tibetan robbers galloping on horseback, with flags floating and guns raised, rushed out from between mountains, calling to our Christians who were half a mile behind:

"Halt, you are traders; you have money; open your bags! And over there is a white man and a white woman; they are traders; they have money; open your bags."

They continued talking roughly and yelling. Soon those Tibetan robbers began to talk less roughly and finally they rode away without taking anything.

A month later we received a letter from a woman in Indiana who said she was praying for us. That letter was dated July 17, 1930, the very day that we were accosted by those Tibetan robbers.

Ten days later, just as we were breaking camp, a robber party of twelve appeared. One robber examined Mrs. Steiner's coat sleeve and afterwards my water bottle. Seeing his primitive gun I began to examine it in turn. He was pleased and looking into my face he smiled. After that he would not rob me. While our party of ten Christians stood with bowed heads in silence in our morning worship, these ten robbers stood there on the side listening. After prayer they passed on and we went our way.

The Buddhist Lamas

The fourth class of Tibetans, and by far the most prominent, are the Lamas or Buddhist Priests. The home of lamas is called a lamasary and the religion of Tibet is called Lamaism, a form of Buddhism.

The first-born son of each Tibetan family must be surrendered to the lamasary to be trained as a lama. As all families are small, the percentage of lamas is great. A lamasary is a training school as well as a church, and some are in training for twenty or thirty years. The women lamas are sometimes called nuns. They are not permitted to marry. Lamasaries are therefore like mediæval monasteries, and sometimes the number of inmates runs into the thousands. One lamasary in Lhasa is said to admit 1,100, another 3,300,

and another 5,500. (We do not vouch for these figures.)

Lamaism is a religion of works. The word "grace," as understood in the Christian religion, is not found in Lamaism. The doing of religious acts is believed to be the means of entitling a person to a place in the Tibetan heaven. Everything a lama does—whether worship, prayers, reading, eating, sleeping or working—is a religious act. The spirit of the mind or the condition of the heart has nothing to do with securing merit for the Tibetan heaven. The larger number of acts a lama can do in a given time, the greater his merit and the Lama can accumulate far greater merit by prayers than in any other way. It makes no difference for what he prays or how; the thing that counts is that he performs his prayers. Because of this erroneous conception, the lama resorts to all sorts of devices for prayer to assist in the accumulation of merit. Among these devices the most common in our area of Tibet are prayer-wheels, prayer water-mills, prayer-flags and prayer-walls.

Every lama possesses a prayer-wheel which he holds in his right hand and revolves it as rapidly as he can. In the wheel is written a prayer and each revolution counts for merit for the owner of the prayer-wheel. Large lamasaries have made huge prayer-wheels called "*Sipo Khorlo*," interpreted, "Wheel of Life." We saw one prayer-wheel seven feet in diameter in the lamasary at Taklakot. On his way out of the lamasary a lama gives the huge prayer-wheel a couple of turns, and so it registers prayers to his credit. The lama does not need to say a word for the prayer-wheel does the praying for him. Inside of this wheel is a paper on which is written that meaningless prayer, "*Om Mani Padme Hum*," interpreted in English: "O Jewel in the Lotus Flower." We do not know why this prayer has been adopted as the lama's formal prayer, save that the Tibetan believes that Gautama, the founder of Buddhism, sprang from the lotus flower. About the year 400 A. D. a great lama adopted this prayer as a model for his followers and it has been used ever since.

Many lamas attach dozens of "prayer-flags" to a cord or rope that stretches from one building to another, or to a tree. These prayer-flags are small pieces of cloth six or eight inches long in strips, on each of which is written this same meaningless prayer—"Om Mani Padme Hum." When there is no wind these prayer-flags are silent and therefore produce no merit; but when the wind blows, these flags flutter in the air and pile up millions of prayers to the credit of the owner.

Riding on a pony a hundred miles into Tibetan territory, we came to numerous "prayer-walls,"

four to eight feet high, made of stone. On each was inscribed this same prayer. Some of these walls were twenty feet long, some fifty or a hundred or two hundred feet. As we traveled, I noticed that my horseman, a Tibetan, owner of the pony, always passed on the left side of the walls, never on the right. When we came to another prayer-wall, I said: "Go on the right side," but he only smiled. Coming to the next wall, I spoke firmly, "Why don't you pass on the right side?" He paid no attention. My cook, a Mohammedan from that area, told me that if this Tibetan passed on the right he would receive no merit but, passing on the left, each stone with that inscription (and there are thousands on a wall 200 feet long, on its four sides and on top), produces merit to his credit. It is the movement of something that counts, not thoughts of the heart.

The Dalai Lama, the ruler of Tibet who lives at Lhasa, is the head of this land of seclusion religiously and politically. Dalai Lama means "Ocean of Virtue." He is believed by Tibetans to be an incarnation of Chewasi, the son of the God *O Pak Me*, "the Buddha of Boundless Light." They believe that "O Pak Me" has been reincarnated again and again; being an incarnation, they think that the Dalai Lama cannot sin. It is likewise believed that each is an incarnation of that same god and therefore does not sin.

Many Tibetans practice polyandry. A woman marries the oldest brother in a family and thus automatically becomes the wife of all the brothers. Consequently morality among the Tibetans is low, and their conception of home and family life are vague. These concepts of loose marriage relations even creep into the Christian Church. Some twenty years ago two Tibetan brothers became Christians; one was married; the other was a widower. It was claimed some years ago, although not proven, that when the married brother was absent from home for a month or more, his wife lived with the other brother as his wife. About three years ago a Tibetan Christian sought a wife among Bhotiya Christians for his nephew. He had difficulty in persuading members of one family to give their consent so he came to us. We suggested that he try to secure the daughter of one of our Tibetan Christian widows. But the widow said, "He who marries my daughter, marries me also." Is there any doubt as to the need of Tibetans for Christ and His Gospel?

We are sometimes asked how we make contacts with Tibetans in order to win them to Christ. We are located in Bhot, that triangle in India on the borders of both Tibet and Nepal. Lipu Lekh Pass, at an altitude of 16,750 feet, is one of the six main outlets of Tibet; the great Tibetan highway of this part of India passes through Bhot. Hundreds of Tibetans annually travel out and in over Lipu

Lekh Pass; our two stations, Dharchula and Sirkha, are located on this highway and all who travel to the plains of India must pass our way. Many call at our bungalow for alms or for medical aid. Each call brings a contact and makes an opportunity. To many we give a Christian tract and to some we tell the story of salvation by Christ. Most of these Tibetan travelers halt near our Sunday School for four or five days at a time and some draw near to see what it is all about. They may remain for the hour. Our Tibetan evan-



A TIBETAN LAMA AND HIS FAMILY

gelists and Bible women preach in their camps, and our Tibetan Christians have friends among some and invite them to their homes. Our workers also display their Tibetan scriptures and tracts on a blanket to attract passing Tibetans. We are not permitted to preach to the Tibetans inside Tibet, but on our evangelistic pilgrimage to Mt. Kailash, 60 miles inland, there were ten Christians in the group, four of whom were Tibetans. The government cannot prevent us from worshipping our God as we choose and therefore on Sundays in Tibet, we have services and Sunday school for ourselves. Tibetans often stand around listening.

The ruler of Taklakot gave us permission to visit the lamasary in his city and there we found 300 lamas, men and women, boys and girls—aged

6 to 60. In one room we heard a Christian hymn. Upon inquiry, we learned that the lama had heard us sing that song last year in India. I recalled that the year before, I had sung this hymn at every camp along the Tibetan highway as I was returning from Naini Tal. The wonder was that this Tibetan, hearing this hymn but once, was able to remember both the words and melody. Leading lamas followed us, pleading that we sing, and there, beside the huge wall of that lamasary in that land where we were forbidden to preach, four of us sang a Christian hymn. These lamas then begged for tracts. They sent two messengers to our tent and we gave them forty-eight tracts.

A year later I toured along the Indian side of the Tibetan border. From Kuti, the last town, I ascended a mountain up to 16,000 feet, coming to a large open plain where we camped. Here annually Bhotiyas and Tibetan traders meet for bartering. Among other Tibetans, were ten wealthy traders with 7,000 sheep, who came across the border from their Tibetan town some twenty days' journey distant. Before we could pitch our tent, these Tibetans crowded about, gazing at me, for they had never before looked upon a white face. A peculiar feeling comes over one to think that one's white face is the first such face another human being has seen.

We were hungry and tired, for we had made this ascent of 4,000 feet and had had nothing to eat since seven in the morning. Our helpers concluded that this was the time to conduct a service for these Tibetans, and each in turn gave a message—including my Tibetan cook, a boy of seventeen. The Tibetans listened eagerly and then bought every Gospel and tract we had. They wished to buy also my Tibetan hymn book and offered me twice its value. We forgot our hunger, but I never before saw such hunger for scriptures and tracts.

We have been told that in certain areas, pure Tibetans cannot be won for Christ, as their hearts are impregnable to the Gospel. We have not found it so. A Tibetan widow with two little sons came begging alms of Dr. Sheldon thirty-three years ago. She was told the story of Christ and was asked to give up her beggar life, but she would not. The next year she came again and yielded herself to Christ. She remained true to her Lord for thirty years, first as matron and later as Bible woman, until she went two years ago to be with her Saviour. Dr. Sheldon died in 1912, but Bunden continued as Bible woman all these years. One of her little sons is now a Tibetan evangelist and the other a Christian tailor.

A family of ten pure Tibetans, devil worshipers, left their home, searching for the true God. One of the number, our Tibetan cook, tells the following story: "My grandfather was a priest of the devil. Often have I seen him beat his body with heavy cords until it bled. Three times did the devil demand everything we possessed. After the third time, we began to think that there must be a God somewhere who would not make unreasonable demands. Ten of us left in search for this true God. We wandered around Tibet. Then an epidemic overtook us, killing six of our number, including both my parents. My grandparents, my aunt and I only were left. We continued our search and passed through vast areas. Our food was gone and we could get none. We came to the Holy Region, Mt. Kailas, the Lakes and Taklakot, but we did not find the true God in this so-called 'Holy Region.' Then we came over Lipu Pass and down into this Kali River Valley to Sirkha. The Bhotiyas told us not to go near the Mission Compound or we would be made Christians. We did not know what kind of wicked people Christians are, but they visited our camp and invited us to come to the mission. They did not look like bad people, so we thought we would go and live in the Mission Compound, but would not go to their meetings. Then we heard singing which sounded good and we thought that this might be the place to find the true God. We sat outside to listen and later we went in and sat in the rear. Then we found the true God we had been seeking and we forsook Buddha for Christ." The grandparents have passed on, but our Tibetan cook has entered deeply into the Christian life and is now one of our strongest Christians.

A Tibetan lama student in one of the leading lamasaries in Lhasa for twenty years left the lamasary because he felt that he was not sinless. He married and wandered around for three years with his wife, who contracted tuberculosis. Together they came over Lipu Lekh Pass into our valley as far as Sirkha, and there his wife died. Our Tibetan evangelist, Chirring, befriended this lama, Lobsang, and invited him to our Mission Compound. Lobsang was impressed and finally renounced lamaism in April, 1929. He is now conducting a Tibetan school and preaches the Gospel. In 1937 Lobsang and his family made an evangelistic tour into Tibet and brought back a pure Tibetan, who came from a town eight days' journey north of Lhasa. This man was baptized on January 16th. Lobsang is now trying to win another Tibetan, who came a couple of months ago from the interior of Tibet. Was it worth while befriending Lobsang?

The Modern Challenge to Christianity

By the REV. WILLIAM PATON, London
Secretary of the International Missionary Council

WHERE does the Christian missionary enterprise stand in this world of nationalism, racialism, economic struggle, and authoritarian states? It is not enough to show that mission hospitals do much good and that Christian schools in the East and in Africa are lifting the burden of illiteracy from thousands. In our typical modern struggles is the missionary enterprise relevant?

What is the characteristic modern issue? Let us go back a little in our own history. There was once something called Christendom. The word covered the idea of a region of the world in which there was a civilization dominated by a single great view of the world. In that mediæval Europe, there was a common faith, a single Church, a generally accepted philosophy, and a recognition of the unity of life, in such wise that, whether or not men kept the Christian moral law, it did not occur to them to suggest that, for instance, the world of economic life lay outside the boundaries of moral and spiritual rule. In that sense the whole of life was integrated around the truths of Christianity.

We know how that world broke up; I am no mediævalist and I am not suggesting that we regret that vanished world. There came the Renaissance of learning and the Reformation; nations arose in Europe and separate churches came into being. Natural science was reborn and as the years passed science was harnessed to production and industry and we had the industrial revolution. Life became far more complicated as well as much richer. But one great consequence followed. The world of men—our Western world at least—no longer was integrated round the Christian view of life. The life of European man became divided; the world of economics was believed to have its own law and to be separated from that of ethics; what was true there became true of all the parts of life, and the characteristic of our Western world was that it had no common governing idea and was not ruled by any universally accepted view. Each part of life became a law to itself.

This is what I understand by secularism; the loosening of the parts of life from their proper uniting centre in the will of God, so that not only is there no God acknowledged but there is no other dominating idea to take His place. In such

a world there may be religion, but religion will have become like other things just one among the other parts of life, ruled by its own law, an interest among the many interests of man. I know no more terrible example of the secular spirit than the acceptance by religion of a specialized place among the affairs of men. When religion, and above all the Christian religion, abandons its claim to shed light and guidance upon the whole life of man and becomes one professionalized interest among a mass of others, we have the supreme secularism.

This was our state until these last years; but we are not facing that sort of world now. The disintegration of human culture and the fading away of the central and life-giving belief in God was not an affair only of the scholar; there set in a deep disintegration of society. The World War hastened the process. One can speak only with great sympathy of the situation that faced Germany, for instance, in these post-war years. To see their country losing all its coherence and dignity may well drive men to desperate remedies. And in many lands today, as we know so well, there has come into view the new type of integration, or more truly the new type of religion. No longer do we face a negative kind of secularist temper; we face the bold attempt to regiment the life of man around the primacy of the nation, or of blood, or of class, or of the State. This is what is meant by that ungainly word the "totalitarian" State. It is more than merely nationalism or class-loyalty. It is the claim that devotion to this central standard—race or blood, community or state, or class—has absolute worth, and that in obedience and surrender to it man finds his whole meaning.

In modern Germany we have a classical instance of the struggle which such a mode of life must entail upon the Christian Church. The Church in that and in every land has two essential features which make it the enemy of the totalitarian state. They are, first, that every local or national Church is not only local or national but also a part of the universal Christian fellowship. It is therefore a constant reminder of a fellowship and loyalty wider than that of the nation. But the other reason goes deeper. It is the fact that in the last

analysis the Church is not a human society only—not a sort of club that we have formed to carry out purposes of our own, but is a society divine as well as human. It is human and therefore stained with the sins of humanity; but its origins lie in the Divine love and it is still the Body of Christ in which His Spirit dwells. So that in the last resort the Church of Christ can only obey God first and can never assent to any other primary loyalty.

If we look at the world of our Western life, we see a society that once was Christian and *now is pagan*, with Christian forces and groups at work within it; that the emptiness of a purposeless society is being for myriads today filled by the worship of new gods; that these gods are in fact only Man himself, worshipped in some group manifestation; and that as against all this there is today only one force, small and weak as it may seem, that is inescapably committed to a wholly different view. That force is the love of God in Christ with the transformation of life and the total view of the world and the active fellowship that accompany it. The Church with all its weaknesses is still the fellowship in which men cannot be thought of as submerged in racial or community groups, or as mere automata in the interplay of economic forces, because men are known as those whom God made for Himself and for whom Jesus Christ was content to die.

But this attempt to analyze our modern problem has referred only to what used to be called Christendom. What of the rest of the world?

Do we realize to what a vast extent this same process of disintegration and this same drift away from the religious centre of life have appeared in the East also, and in Africa? In Africa the matter is perhaps plainer than in any other place. One does not need to have lived in Africa to comprehend something of what it means that, for instance, tribesmen come great distances to labor in the copper mines, there to exchange the life of the tribe, in which the individual hardly exists and the tribal group is everything, for the life of a modern industrialized settlement where a man is forced to become an individual. But consider the countries with the ancient religious cultures. Hinduism has never been a religion only in the sense that it offered a religious consolation and guidance to the individual; it has been a social system and upon its precepts and governing ideas a whole society rested. The word "caste" will suggest all that is bound up in this statement. Or again Islam has never been a religion in the narrow sense; it has claimed to provide an understanding of the whole of life. It has indeed been a boast of Moslem scholars that Islam offered a synthesis of sacred and secular. But today we see exactly the same process of disintegration at

work, only more rapidly than in the West. Among educated Hindus today one finds everywhere a lack of belief and a communal loyalty that has nothing at all to do with true religion. In such a country as Egypt you will find Moslems of education and earnestness, but for many of them, real faith has gone and what is left is a keenly national consciousness cloaking itself in religious dress.

In such countries it is inevitable that the same sort of process should be followed as we have traced in our Western world. A force of integration there must be; life must have a common energizing centre. Thus we find the old cry of Pan-Islam wholly discredited in the Mohammedan countries, and nationalism or, as in Turkey, a keen racial loyalty taking its place. In India you see such a portent as the opening and consecration of a temple in which there is no object of worship except a great marble relief map of India—Mother India, into which the spirit of the god is called as in other idols of Hinduism.

In Japan and her empire we see most plainly the rise of the new nation-state worship. It is an ancient thing there, for the doctrine of the divine Emperor, his descent from the Sun-Goddess, and the divine quality of the Japanese nation go back to the dawn of Japanese history. Yet is it not certain that a country like Japan, in which there is an almost unparalleled concentration of wealth in a few hands, must be exposed almost more than others to the social strains that accompany such an economic organization? It can hardly be a mere coincidence that in this modern world, subject universally to the influences I have tried to sketch, there should be felt in Japan the need to strengthen the claim of the nation-state and to use the old doctrine for this purpose.

So it is that in Japan itself, and far more resolutely and indeed ferociously in Korea, Formosa and in the nominally independent but actually puppet state of Manchukuo, we find the rites of emperor worship, or a rite akin to it, pressed upon the schools and the colleges. It is explained that the rites are not religious, but merely patriotic. This is not the place to argue this matter in detail, but I feel that when this claim is made it is meant really that the rites defined as patriotic, are more important than religion. It is the determination of those who rule events in that empire to lay down as the foundation of life the absolute acceptance of the State. When you have that, then you may have your private religion—your sectarian Shinto or your Buddhism or your Christianity. But that absoluteness of claim and of range which we associate with religions is reserved for the patriotic claim symbolized by the patriotic rite.

It is therefore no matter for surprise that the Christian Church in these lands should be suspect. I would only say here—for there are many things

it is not expedient to say—that my own touch in recent months with them left me with a clearer and a more poignant sense of the meaning of the Church in the modern world than I have ever had.

Can we now gather up something of what this rough and most imperfect sketch suggests?

It is the inescapable and eternal paradox of man's life that he cannot find peace within himself but only as he returns to God. When he departs from God—and even from the gods of the old faiths of the East—he finds that the disorder of his life demands a commanding centre, and he makes a god out of some part of his human endowment—race and blood, or class, or nation. But that god not only leads him to war and strife and internecine feud, it demands also the total submerging of the individual in the group or mass or totality.

The Christian asserts three things in opposition to this modern idolatry: First, we declare that man is created by God, in His spiritual image, to do His will in loving obedience, and that in the passion and death of Jesus Christ there is exhibited the value that God set upon man. It is not possible for Christians to agree that any one, for whom the Lord Jesus Christ was content to die, should be a mere racial unit, or a plaything

of economic forces, or a pawn in national policy, or that He is in fact these and these alone. The Christian faith, in basing man's dignity on God's love, offers the only ground on which that dignity and freedom can be maintained.

Second, the Christian Church offers in the Christian fellowship something that transcends the barriers of nations, race, and class. Where it fails to do this it is plainly false to itself; where it does this it is plainly true to itself and its Founder.

Third, and here we touch the centre of the Christian struggle in our modern world, the Christian Church is a society not only human but also divine, owing allegiance to God and pointing beyond all human associations and loyalties, claims and obligations, to the unshared majesty of God and the absoluteness of His will, the primacy of His kingdom.

In this struggle there is no East and West. It is the peculiar significance of the Christian missionary movement that it symbolizes the universality of the Christian Church and provides the means whereby the older church can aid and strengthen the younger in facing what is essentially and universally a common task.

TRENDS IN MODERN MISSION WORK

BY THE REV. CORNELIUS H. PATTON, D.D.

Formerly Secretary of the American Board of Commissioners for Foreign Missions.

1. Transfer of leadership and ownership to the national Christians of each land at the earliest possible moment.
2. Recognition more fully of the responsibility of governments and to cooperate with them in so far as fundamental Christian principles allow.
3. Efforts to encourage and conserve the values of indigenous religion and culture wherever found, seeking always to domesticate Christian ideals and institutions in the environment and tradition of each land.
4. Purpose to maintain, as may be necessary, the distinction between Christianity and so-called Christian civilization.
5. Interpretation of the Christian message in such a way as to make it applicable to the total life of a people.
6. Desire to make evangelism complete by emphasizing the Christ-spirit as the saving element in all processes of social improvement.
7. Stressing the improvement of rural communities as the special need of the hour.
8. Endeavors to offer motive and guidance in the effort to save the people of the East from the mistakes of the industrial order of the West.
9. Work for the consolidation of the Christian forces throughout the world.
10. In the selection and training of missionary personnel, insistence upon the highest degree of efficiency attainable.
11. Preaching the eternal Gospel by word and in terms that men and women of this age will understand.
12. Attempts to find in the leadership and saving power of Christ the only hope of a distressed and bewildered yet spiritually hungry world.

The Sunday Schools Over the World*

By REV. ROBERT M. HOPKINS, D.D., New York
Secretary of the World's Sunday School Association

AS WE look over the world today it is increasingly difficult to decide which nations may be called Christian and which are non-Christian. Some lands that have had within their borders a preponderance of people affiliated with the Christian Church are today following procedures that are decidedly not Christian. Other lands that have been known as "heathen" are today conspicuous for their forbearance and other Christian virtues under the most difficult circumstances.

In lands that have been known as "heathen" and where the Christian Church is young, and the vast majority of the people have not as yet openly identified themselves with Christ, the Sunday School is a great factor in the spread of the Gospel and in Christian training. It is challenging at the outset to learn that in Africa, Latin America and Asia the Sunday School is making its greatest numerical advance today. In Africa during the past four years the Sunday School has made more than half the net total gain of the entire world; South America came second. What are some of the reasons for such progress?

First, the principal constituency of the Sunday School is the children. Young people and adults may or may not be enrolled in mission lands, according to whether the standards that prevail have come from America or Great Britain. But everywhere the Sunday School serves the children. Thus its contribution is made in the plastic period of life. A single illustration will suffice. In a Sunday School rally in Aleppo, Syria, children came from a wide variety of home background. When asked if any child wished to send a message to the Sunday School children of the world, a little lad arose and said in Arabic that he wished to send the message: "We ought to love one another." This boy had been raised in a Yezidee home where the basic doctrine is one of hate, rather than love. He had learned the message of love in the Sunday School.

A second reason is that the Sunday School is concerned with the study of the Bible. Many agencies are uniting to spread the Christian Scriptures around the world, but none make their task more directly related to the teaching of God's

Word to the people than the Sunday School. Even in the lands where antagonism to the Bible prevails, Sunday School pupils grow up to have a very keen appreciation of the Book. An illustration will be helpful. In spite of the fact that Puerto Rico has the largest Sunday School enrolment of any Spanish-speaking area in the world, there is a distressing lack of copies of Spanish Bibles throughout the Island. A little girl, whose parents are affiliated with the Roman Church, somehow found her way into an evangelical Sunday School, and with the consent of her parents she became a regular attendant. As her birthday approached, her father and mother prepared a party, with invited guests and special refreshments. When asked what present she desired most of all she said, "I want a copy of the Bible." This request grew out of her attendance at the Sunday School. Her parents discovered to their amazement that they were unable to buy a copy of the Bible in any of the regular book stores, but she was not satisfied until a copy was procured. Thus the Word of God found an honored place in an influential home that had hitherto not possessed a copy.

Various kinds of related Christian literature have also grown up with the Sunday School movement. Ofttimes in mission lands Lesson Helps were at first mimeographed copies of the patient work of some missionary. Frequently the surplus materials are sent from Sunday Schools in more favored lands. These are greatly in demand, particularly the colored picture charts and picture cards. In the village of India, the forests of Africa, the crowded lands of Korea, especially in lands like the Philippines where English is known, such used materials are never sufficient to meet the demands. The street Sunday Schools in Egypt and Wayside Sunday Schools in other lands are made possible by grouping the children for the first time about the picture rolls, and by giving out little picture cards.

A recent report from China indicates that the National Committee for Christian Religious Education has published ever since the outbreak of hostilities, a special Sunday School paper giving simple teaching material for use in refugee camps. One copy of this publication has a picture of the

* See Frontispiece.

soldier camp in the background, while a little Chinese lad gives thanks for the bowl of rice of which he is about to partake. Thus, even in times of war and distress, the children are taught to thank God for the temporal blessings of life.

Latin America has been one of the leaders in the development of indigenous Sunday School literature. A graded series of lessons has been prepared, most of it written by Latin American authors and largely published on presses in Mexico, Puerto Rico, Argentina, Chile and other Latin fields. Brazil has also developed its Portuguese literature, the demand for which has exceeded the Sunday School enrolment, since many outsiders are eager to have the lessons.

The Sunday School has been greatly blessed as a means for securing cooperation among the various denominational churches. The World's Sunday School Association is a federation of fifty-one national (or in a few instances international) organizations each of which represents the churches within a given area that desire to cooperate in Christian education. No ecumenical organization is more widely representative. In many lands cooperation began in a Sunday School union.

A recent visit to Cuba revealed the way this movement is going forward. There is no organization there that brings Christian churches together to consider their common task. A conference held in Havana upon the invitation of the World's Sunday School Association, resulted in a representative attendance from the seven evangelical churches. There was an outspoken desire to have some agency created that would enable them to work together in the task of Christian education.

The Sunday School has been thus at the very heart of cooperation in the Christian enterprise in many lands for half a century. It seems easier for Christian forces to unite for the Christian education of their children and youth than in any other Christian activity. This has been especially true in mission lands. Note this inspiring list of organizations charged with responsibility for cooperation in the work of Christian education:

Council of Religious Education in North Africa (Algeria)
El Comité De Cooperación De Las Repúblicas De La Plata
(Argentina-Paraguay-Uruguay)
Conselho Evangelico De Educacion Religiosa De Brasil
Burma Sunday School Union
Ceylon Sunday School Union
Comision De Educacion Religiosa Del Comité Consultor
De Cooperación de Chile

National Committee for Christian Religious Education in China

Congo Protestant Council (Sunday School Committee for the Belgian Congo)

Sunday School Association in Czechoslovakia

Egypt and Sudan Sunday School Union

Estonian Sunday School Union

India Sunday School Union

National Sunday School Association of Japan

Sunday School Association of Yugoslavia

Korea Sunday School Association

Latvian Sunday School Union

Madagascar Sunday School Union

Concilio Nacional De Iglesias Evangelical (Mexico)

Bible Lands Union for Christian Education (Palestine, Syria and Transjordan)

Alianza Evangelica De Peru

Philippine Committee of Christian Education

Sunday School Association of Poland

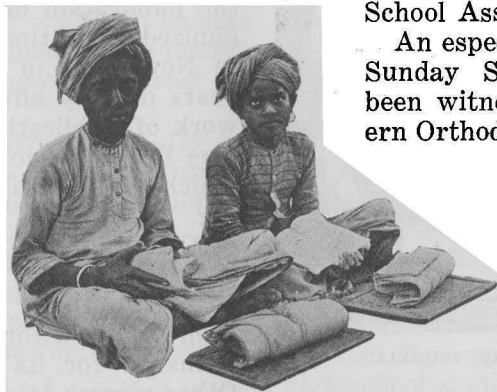
Committee on Christian Education of the Association of Evangelical Churches of Puerto Rico

National Christian Council of Siam

We have not called the roll of the cooperating organizations in lands where the work of the churches has been long established. To include them would bring the number up to fifty-one constituent units of the World's Sunday School Association.

An especially gratifying outreach of the Sunday School movement has recently been witnessed in lands where the Eastern Orthodox churches have predominated.

Early approaches of Western missionaries were often resented as proselytizing. In recent years the organization within the Orthodox churches has opened new doors. One of the first approaches of the Sunday School was made to the ancient Church of Armenia in the Near East.



SUNDAY SCHOOL BOYS IN INDIA

A loyal son of the Apostolic church, Levon Zenian, eager to serve his people, was introduced to the Armenian prelates in 1929 and with their cordial approval began the organization of Sunday Schools. His work has been inspiring and has made possible many new bonds of fellowship. Within the Greek Orthodox Church the Zoe movement, stimulated in part by what was occurring in other Eastern churches, has resulted in the organization of many Sunday Schools in that ancient body. Following the historic example of Robert Raikes in Gloucester, England, the Greek Orthodox Sunday Schools were first limited to boys, but recently they have included girls. The leaders of the Zoe movement are in cordial fellowship with Sunday School leaders of other churches and attended the last World's Sunday School Convention in Oslo, with the sanction of the Holy Synod. If a banner had been awarded at the Oslo

Convention to the city which reported the largest proportionate gain in its Sunday School enrolment during the previous four years, that banner would have gone to Athens.

Another very vital contribution to Christian progress in mission lands has been through the pioneering of World Sunday School Conventions. Twelve of these world gatherings have been held in the past fifty years and each was widely representative of the Sunday Schools in many nations. Three World Conventions have been pioneers in their respective lands—Jerusalem in 1904 in the Near East, Tokyo in 1920 in the Far East, and Rio de Janeiro in 1932 in Latin America. These representative gatherings of Christian leaders from around the world have made great contributions to the lands visited. For the fourth time the Movement is proposing to pioneer with the first representative world gathering of Christian leaders on the continent of Africa. The next World's Sunday School Convention is announced for Durban, South Africa, July 22 to 28, 1940. Thus one



A SUNDAY SCHOOL IN LAPAZ, BOLIVIA

century after Livingstone left Scotland to make his first momentous journey to the then almost unknown Dark Continent, a pilgrimage is planned in which thousands of Christian workers from many lands will trek to Africa, now the continent with the largest actual gain in Sunday School advance of them all.

We must not overlook the contribution which the spread of the movement in mission lands is making to the Christian cause at a time when in so many parts of the world Christianity seems to be retrograding. The report for the last Convention, held in Oslo in 1936 (gathered by World Dominion Movement at the request of the World's Sunday School Association), was in many ways the most comprehensive review of Sunday School progress ever compiled. It showed a total Sunday School enrolment for the world of 37,285,519. This is a net gain of 894,579 over the report for the previous quadrennium. At the same time it should be remembered that in Russia the entire

movement for religious education has been wiped out. Also the totalitarian states in many parts of Europe are now drastically retarding the growth of the Sunday School. In America the growing spirit of secularism has likewise slowed down the rate of previous progress, while in Great Britain, where the modern Sunday School had its origin, losses rather than gains are recorded. It is remarkable that, in the face of such adverse conditions, there has been gain at all around the world. This has been due to the so-called non-Christian lands. In some Latin American countries the Sunday School enrolment has doubled within four years. This movement is thus proving to be the medium whereby there is achieved a continued net gain of the total movement in behalf of Christian education around the world today.

ALL HAIL TO THE WOMEN!

The Central Committee on the United Study of Foreign Missions

This remarkable organization of women for the promotion of the study of foreign missions and the publication of missionary literature was organized at the time of the Ecumenical Conference in New York in 1900. Now, after thirty-eight years of very effective service, it has closed its work of publication (July 1) and has turned it over to the Missionary Education Movement, with which the Central Committee has been cooperating. Miss Abbie B. Child was the first chairman of the Committee. Mrs. Peabody, one of the organizers, was the efficient chairman of this Committee for thirty years. Miss M. H. Leavis has been the agent for the literature and is largely responsible for its successful business operation. Other women leaders who have been very active include—Mrs. John T. Gracey, Miss Margaret Hodge, Mrs. Helen B. Montgomery, Mrs. Frederick G. Platt and Miss Gertrude Schultz (the most recent chairman). The Committee has published forty-eight senior textbooks, besides hymnals, junior and kindergarten books and a children's magazine *Everyland*. The total number of Committee books sold number 3,770,947 copies. Three of the textbooks have been translated into one or more of the following languages: Chinese, Japanese, Tamil, Urdu and German. The books published by this Committee form a remarkable missionary library, covering practically the whole world, viewed as a Christian mission field.

In one New York public school a recent religious census showed that out of 457 "Protestant" pupils only 33 had religious instruction in any church school. The New York Federation of Churches estimates that only one-half of the children of the city are receiving any religious training under church auspices—Protestant, Roman Catholic or Jewish.

The Practical Value of Missions to Pastors*

By PROF. ARCHIBALD G. ADAMS †

*Chair of World Religions and Missions, Temple University
Philadelphia*

AS A MISSIONARY for twelve years, born and bred and almost buried in the missionary tradition and purpose, I am vitally interested in interesting young ministers in missions, even more than I am in securing new recruits for world service. It is a difficult task, and for several reasons. First there is the depression which has driven many churches to rob Paul, the missionary, to pay Peter, the preacher. An Episcopal Bishop was visiting the rector in one of the parishes of his diocese, and as he left his automobile he carefully locked it. The rector exclaimed, "You don't need to lock your car around here, Bishop, we're all honest." "I'm not so sure of that," replied the Bishop, "hasn't your church been taking the missionary money for current expenses?"

Second, the effects of the Laymen's inquiry report, "Rethinking Missions." Its unfortunate publicity played up the failures of missionary work and soft-pedalled the successes.

Third, the keen competition in the ministry, compelling young seminary students to bend every effort to prepare themselves for the demands of the pastorate, leaves little time for so unrelated an interest as world missions.

As a pastor for eleven years, I can sympathize with the difficulties pastors experience in interesting their people in a subject on which the pastors themselves are very slightly informed, and often greatly misinformed. There is hardly a subject on which the ordinary pastor feels it his duty to preach, or is compelled by his church rules to preach, which he finds so hard, dry and lifeless as the missionary sermon. This attitude is naturally reflected in the sermon, and his people come to share his attitude. Then, too, in these days of reduced income, one cannot help sympathizing

with preachers who are mostly underpaid, as they see money going for unseen, unappreciated needs elsewhere while their own needs are so painfully present and felt. As protagonists of the missionary cause, they are defenceless against the criticisms of their people who seek every excuse to escape giving. Thus they endanger their popularity by supporting missions.

Moved by these conditions and considerations it has been my purpose to be as practical as possible in presenting the subject to my classes in Temple University. I recall the resentment I felt in college on being compelled to take courses that seemed of no possible use to me in my life work, and the joy I experienced in the theological seminary because all my studies were more or less geared into my preparation for service. Therefore it has been my intention to present the subject of missions in the most practical way in order to meet the objections to missions and to meet the need of pastors for information and training in missionary sermon preparation.

The Need for Information About Missions

From my experience in teaching missions to high school students I did not expect to find much knowledge of the subject on the part of seminary students, but I was not prepared to find so little. None had ever heard of Adoniram Judson and only a few had heard of David Livingstone! At least there would be novelty in the subject for the students, and their surprised delight at finding the subject so interesting was most encouraging. Their need for information has been met in my classes in the following ways:

(1) The history of missions has been made interesting by likening it to a *Prayer Rosary*. This is an appropriate figure because most religions use rosaries and the Prayer Rosary is a way by which Christians have been helping to answer their prayer: "Thy Kingdom Come." The links of the chain have been supplied in the connecting facts of each period of history; each student has supplied a pearl in the chain, each pearl being the critical and appreciative report of the life of some missionary taken from consecutive periods in Church history. These reports were read in class

* Condensed from a paper read at a Hartford Seminary Conference of Professors of Missions, 1938.

† Though I have taught adult Bible classes more than half my life, and for many years have taught missions in young people's summer assemblies, I do not pretend to be a specialist in the field of teaching. I owe my appointment to the Chair of World Religions and Missions at Temple University to the fact that I have spent a quarter of a century on the foreign mission field, half as a boy receiving vivid impressions of old China, and later as a missionary for 12 years to Western China, the rapidly changing China of today. I attacked my new task at Temple University in the same way in which I approach this subject, not as a specialist in education, careful to observe the laws of pedagogy, but as a missionary first, and as a minister second, for the past eleven years have been spent in two New York pastorates.—A. G. A.

at their chronological place in history. Each report of from 2,500 to 3,000 words covered the following points: a brief outline of the missionary's life; the influences which led him to enlist and his preparations for service; a description of the most worth-while accomplishment of the missionary; criticism of the least praiseworthy missionary methods and attitudes; the suitability of his message in the light of present-day standards; lastly, a portrayal of the most inspiring and impressive characteristics of the missionary.

As far as possible each student chose the missionary he preferred; only a few had to take second choices. At each of our two-hour sessions throughout the semester a paper was read, taking about half an hour. In spite of a limited missionary library, by the end of the semester the students had come to know about sixty home and foreign missionaries, half of them thoroughly. They were assigned readings in other missionary biographies, besides their individual assignments.

(2) The students' need for information was also met by the study of some fourteen missionary magazines. They had to appraise these magazines, and classify, giving their reasons. Then they described an ideal magazine that they believed would meet all needs. In this way they indirectly gleaned much information and learned where more could be secured. The examination called for a letter to the editor of each student's denominational periodical, making criticisms and suggestions.

(3) Information was also imparted through the eye-gate, both by the professor's own stereopticon slides and, in one course, by the missionary slides secured from various denominational headquarters, the students delivering the lectures themselves during the first half hour, followed by criticisms from other students.

(4) For one course that presented "A minister's brief for world missions," information was provided in lectures and by assigned readings.

(5) In the course on a "Critique of Modern Missions," based on the Laymen's Report, a critical judgment was developed to evaluate information, and data on the outstandingly successful missionary enterprises was given to the students through missionary periodicals.

In these five ways much information has been supplied in interesting ways.

The Students' Need for Inspiration

To save missions from its reputation of being one of the driest subjects taught in seminaries it was with no little concern that I undertook to make the subject inspiring to our School of Theology students. That most of them found the missions courses unexpectedly inspiring was a

source of great satisfaction. One actually bought for his own library every one of the eight missionary books assigned for his reading, after he had read the library copies. Of Morrow's life of Judson, entitled "Splendor of God," another student wrote in his review, "Thank you for putting this on the required reading list. It is absolutely the most inspiring and gripping book I ever read." Another said that missionary biographies "had so stimulated his thirst for more" that he was reading biographies which had *not* been assigned, during his vacation, for pleasurable inspiration. Another outstanding senior enthused over Brockman's "I Discover the Orient," saying that it had opened a window to better understanding and appreciation of the Chinese. A serious-minded student wrote: "The life of Adoniram Judson by his son, Edward Judson, challenged me with the question, would I be willing to serve Christ at such sacrifice? I thank God for having read this book, and hope that if such a command comes I will be found in His will and not my own." Yet another student laughingly declared that he always left his mission assignments to the last, because his weariness of mind and flesh from assignments in other courses would always be dispelled by the inspiration in his missionary reading. He would retire refreshed in body, mind and soul from the stirring information he had secured.

After making due allowance for a desire to get a good grade, the character of students making such testimonies convince me that missions, if given half a chance, can be made most interesting and inspiring. But the subject must find good soil in which to bear fruit. It is usually the most intelligent, earnest and serious-minded students who respond most enthusiastically to the appeal of the heroic in missions.

We must let missions speak for themselves in the following ways:

(1) Reading good biographies of missionaries.

(2) Reading stories and biographies of native converts to Christ. Bishop Frederick B. Fisher, in his testimony to ministers of Buffalo at their annual retreat some years ago, said: "When I went to India as a missionary my heroes were all of my own race: Livingstone, Carey and Judson. Now my Christian heroes are of another race: men like Kagawa of Japan, and Sadhu Sundar Singh of India, and Sun Yat-sen of China."

(3) Many stories of missionary heroism and sacrifice were gleaned from the lives of my own parents and other missionaries I have known. There are books like "Waste Basket Surgery" by Dr. Gordon Seagrave.

(4) A study of Christ's missionary spirit, teaching and practice as the minister's chief source of inspiration.

The Pastor's Need for Missionary Defence

At the outset of a course entitled "The Minister's Brief for World Missions," the class was asked to bring in all the criticisms they have heard in opposition to world missions. These were met as fully and frankly as possible; then a series of lectures followed which aimed to do two things: (1) to provide the students with the most convincing arguments for maintaining world missions; and (2) to provide them with the foundation supports for a year's series of monthly sermons, which, with topical variations, could last them for a life time.

In selecting the eight most cogent arguments for missions I am aware of what my friend Guy W. Sarvis, formerly a missionary in China, writes in his review of Sewell's "China Through a College Window." There Sarvis says: "The time has passed to defend missions on the basis of Biblical texts and abstract ethics. They must be evaluated for their worth to the persons and communities directly involved as well as for their significance in international relations at a time when the world is contracting physically in airplane tempo, while doctrines of national separatism are supplanting the ideal of human brotherhood. The missionary process is essentially one of the impingement of cultures, inevitable in the modern world, good or bad in terms of concrete effects."

While we attempt to apply this truth we do not abandon the authority of the Bible as part of the defense of missions, because in the rightly selected passages we find the support which Jesus Christ gave to world missions in spirit, teaching and practice. Hence the first argument, practically the only Biblical one, is:

(1) *Because Jesus taught and practised world missions.* In this lecture the student is shown, in some cases for the first time, how Jesus gave much of His time and effort to preaching to the Gentiles of His own country. As He was almost lynched by fellow townsfolk because He said He was going to preach to the Gentiles owing to the Jewish indifference and unresponsiveness, so the preacher of today, to be truly like his Master, must expect to meet opposition from unenlightened fellow Christians to the world missionary program. But we must not, for that reason, desist from earnest effort to spread the Gospel.

(2) *Because the Christian Church needs world missions to keep it Christ-like and growing, by the challenge of a great task, such as world missions presents.* "They who live unto themselves, die unto themselves." To deny is to die, to give is to live. This is true of churches as of individuals. Baptists in 1818 numbered only 158,000. But, mainly because of the spiritual effect of accepting

Judson's challenge to missionary effort, they grew by leaps and bounds until today they are 90 times as great (9,000,000) in a little over 100 years. We read that in the Baptist churches in Lincoln's home town in Illinois, the majority refused to support foreign missions. Today those anti-missionary-minded churches are practically dead, while the missionary minded churches have over 50,000 members in one association.

What would Sunday school teachers do without missionary stories?

Grenfell's mother was right when she said: "Labrador has done much more for my son than my son has done for the Labrador."

If there were no missions in the Christian Church we would have to invent something like them to keep the Church alive and growing.

(3) *Because we owe a debt to the past to pass on the Gospel to the future.* A mother and child, in East Aurora, New York, attended a missionary service. When the mother put nothing in the collection basket, the child said: "Mother, aren't you going to pay for me?" Could that mother ever pay for her Christian home, husband, church, land and Gospel? Never, yet someone had to pay! "The noble army, men and boys, the matron and the maid," martyrs and pioneers, all the way back to the Cross, where the greatest price was paid, testify that "We are not our own; we have been bought with a price." General Pershing, when he laid the wreath at Lafayette's tomb in France, said, "Lafayette, we are here." Should we not say to the dead champions of the faith, pioneer missionaries who gave their all to Christ and to spread the Gospel we now enjoy: "Pioneers, we are here"!

(4) *Because the sacrifices of missionaries must not be in vain.* Using the theme of Col. John McCrae's poem: "In Flanders Field":

To you from failing hands we throw the Torch;
Be yours to hold it high!
If ye break faith with us who die
We shall not sleep, though poppies grow in Flanders field.

We read of heroic sacrifices of missionaries, of missionary mothers, missionary children, of parents at home who have given their children for foreign service; sacrifices of devoted Christians in the home churches, to support missionaries. As Paul said: "I take pleasure in necessities for Christ's sake." If soldiers, explorers, and scientists are ready to make sacrifices for their country, why should we not be ready to sacrifice for Christ?

(5) *Because we should give of our best to atone for the worst we have given.* Review of the history of the white man's invasions of colored races—American Indian; African slave trade; partition of Africa; Mexican conquest by Spaniards;

South American conquest; the occupation of India, Australia, New Zealand, and other parts of Oceania; the semi-partition of China. Albert Schweitzer of Africa says: "A heavy guilt rests upon our Christian culture," and he adds that he is there to try to make some atonement.

(6) *Because those who sit in darkness deserve to share in the light of the world.* Multitudes earnestly follow what light they have, though this is often superstition; many have an earnest hunger for the truth; they are ready to make sacrifices for their own religions; they suffer through ignorance, superstition, and wrong. The least we can do is to share with them the greater light we have from Christ.

(7) *Because when they have the light non-Christian peoples often make the best Christians.* While it is all that American Christians can do to get an hour or two of religious programs a day over the air, the Chinese Christians of Shanghai have their own broadcasting station and fill the air with Christian messages all day long.

(8) *Because the kingdom of God cannot come fully anywhere until it comes everywhere, and it cannot be accomplished without the help of Christians of every race and nation.* America could not be kept "dry" under prohibition, largely because of wet Canada to the north and Mexico to the south, and wetter Europe across the Atlantic, so no land can ever become fully Christian until every land has accepted Christ and His way of life. As Lloyd George said to Stanley High: "If missions fail, the rest of us will have to shut up shop!"

The Need for Missionary Ammunition

"The best defence is an offence," militarists tell us. The preacher needs ammunition for missionary sermons and guidance in dropping his bombs. The strategy of the Trojan horse is a wise precedent for the general who would take the enemy of missions unawares. When one student started his sermon with the bald statement: "This is a missionary sermon," he was warned that he had made a tactical error before he had a chance to be heard. Opponents of missions close their ears and hearts at the outset, while others need not be told. The "Trojan horse strategy" is to intersperse sermons with interesting missionary illustrations, occasionally at first, until an appetite for such food has been stimulated, and a demand is created for missionary sermons. Then give missionary sermons attractive, catchy titles, such as *Modern Miracles of the Master*; *Good News from Far Countries*; *Saddle-Bay Surveyors of the Kingdom*; *Jesus the First World Missionary*; *Are Christians Color Blind?*

Students are urged to collect clippings and notes on each of the arguments for missions (out-

lined in the previous headings) so that they can repeat the main theme with variations made effective by fresh illustrations. These can be obtained from missionary magazines. More than forty students voluntarily took out a year's subscription to a missionary magazine, and have been enthusiastic readers of it.

Popular magazines also sometimes supply missionary stories and articles. These are at work in minds of people who never read a missionary magazine. Missionary books, especially biographies of missionaries, are a fertile source of inspiring illustrations—stories of work, stories of converts, the products of missions. Other good missionary literature can be secured from denominational headquarters.

The suggestion is also made that five minutes may profitably be devoted during the Sunday morning service to reports on missionary events and progress, under some such title as "The March of Missions" or "News Not in the Newspapers." If made brief and pointed, such a feature will educate and inspire the congregations.

Good missionary drama is immensely effective, and suggestions are made as to ways in which this can be used. Lists of recommended missionary drama (one is by Rev. La Rue Cober of Colgate Rochester Divinity School, Rochester, N. Y.) are distributed to the students and they or their wives urged to try their hands at similar drama.

The Need for Example and Practice

The seminary chapel furnishes an opportunity for the students to hear missionary speakers, as examples of how (as well as how not) to preach on missions. One speaker, using stereopticon slides, unsuspectingly furnished a good opportunity for the students to criticize pro and con, in the light of their class training.

Only practice makes perfect. The practice provided for the students was in sermon construction, and in presentation of missionary lectures with stereopticon pictures in the classroom, and sermon delivery in their own churches.

Sermon construction was after this manner. The professor assigned missionary books on which sermons were to be written, then to be preached by those students who were supplying pulpits. Thus they "killed two birds with one stone," a feat which students always appreciate.

Those students who had churches where they could preach the sermons prepared in class, reported impressions made upon their congregations.

At the beginning of each two-hour class half an hour was given to stereopticon lectures by the students two at a time, each taking turns practicing the mechanics of running a stereopticon

lantern, and giving the message. At the close the students criticized the presentation and the mechanics, before the professor made his contribution. One of the examination questions called for a list of instructions as to the physical, mental and spiritual preparation for the presentation of missionary lectures to guide the novice. Students were also asked to criticize the quality of missionary lectures supplied by their denominational headquarters, and to compose a letter to the authorities making suggestions.

Thus the students are helped to become efficient in the presentation of missionary material so that they will no longer dread that duty but will look forward with pleasure to preaching missionary

sermons, because they have information and inspiration, and confidence in their ability to put the message across.

Great encouragement to this method of teaching missions comes from the fact that one student was so much interested in his study of the history of missions in the Caribbean islands (on which no book has been written so that no little research on his part was necessary) that he submitted a master's thesis, illustrated with handmade maps of every Caribbean island. The assignment had been for a 3,000 word paper, and the student had not yet graduated. To have aroused such interest in a missionary subject is one indication that the methods work.

Religious Problems of a Midwest City

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WHAT are the religious problems of a Midwest city? Even a superficial study of facts, made by a casual observer, would reveal a series of religious problems in a city like Wichita, Kansas. These problems grow out of five contributing social factors: (1) the rapid growth of the city, (2) the missionary zeal and optimism of its pioneer founders, (3) the rapid shift of its population from an agricultural economy and life to an urban economy and life, (4) the secularization of its common life, and (5) the experience of chastened optimism during the more recent depression years.

I

In less than seventy years the virgin prairie has been overlaid with a city population of 117,000 residents. In the year 1867 the spot on which the city of Wichita now stands was visited by a corps of government surveyors and this territory was laid out in government homesteads, laying the foundation for the rigid pattern of the city's north and south, east and west streets. The shallow ford and the grove of cottonwood trees at the intersection of the Little Arkansas and the Big Arkansas Rivers was a normal meeting place and trading center for homesteaders. In the year 1870 the two original town plots, laid out by two pioneers, Munger and Griffensteing, were joined and incorporated as the city of Wichita, fixing the two main business streets of the city as Main

Street and Douglas Ave. According to the story of pioneers, Douglas Avenue became the prized business and residence street by a mere chance circumstance, in that the cowboy surveyor who flung his rope across Douglas Ave. used a 114-foot rope instead of a 100-foot rope as intended. Be that as it may, this prairie city developed as most prairie cities tend to develop in the form of a "cross" with the original business center at the intersection. Douglas Avenue, being the wider and more beautiful street, attracted the more desirable business and residential development. Main Street became the center of industrial development north and south, as well as the center of the less desirable business and residential development. That fact has had its bearing today on the types of churches and the success of church developments in the various sectors of the city.

In considering the city's phenomenal growth, it is well to remember that the city's growth to a large extent has been the result of the development of the Southwest trade territory. The trade territory in a very real sense made the city. In 1871, 800,000 cattle were driven through this city to the nearest market. When the Santa Fe Railroad was extended to Wichita in 1872, two million dollars changed hands in Wichita in the shipping of cattle. In the next few years most of the immediate trade territory was homesteaded. By 1885 the Board of Trade in Wichita was advertising the southwest territory, as "the cream of

the Southwest, . . . its land as rich as the plains of Belgium, its breezes laden with the perfume of wild flowers and apple blossoms as sweet as ever blew over Ceylon's isle, . . . its corn fields stretching mile on mile, which will ere long be keeping rhythmic time to those breezes." Such optimism, such faith in the Southwest, such business and commercial enterprise set the stage for the rapid development of the Southwest and in turn the rapid growth of the city itself. It is against this background of individual enterprise, agricultural and business advance, that the churches of Wichita have functioned until recent years.

What has the rapid development of the Southwest, and the rapid growth of the city, meant to the church life of Wichita? It has reflected itself in the mood of the churches. The churches expect to grow. They expect to be fed continuously by the transfer of members from the great Southwest—hence the success of those churches in the Southwest as feeders into the church life of Wichita has been of no small consequence. The churches likewise have expected the wealth of the Southwest to transfer itself to Wichita and express itself in the building of great churches here. The wealth of cattle, and wheat, and oil has been a major contributing factor to the financial prestige of many of our city churches, and not a single established church continues to function today entirely independent of the wealth of Wichita's trade territory.

In the number of churches that have been founded in Wichita and in the number of Protestant sects and churches that are endeavoring to continue to serve the city, it would appear that much of the religious faith, so expressed, has been ill-advised. With the hopeful expectancy that follows pioneer individual enterprise, Protestant churches were established throughout Wichita with reckless abandon. Today we have, according to the *Saturday Church Page*, 114 Protestant churches and sects trying to serve the city. The city may be, as some claim, 80% Protestant responsibility, nevertheless, it would appear that it is beyond reason to expect 114 churches to accrue sufficient leadership and financial strength to adequately serve the needs of city people. Many of the churches are so weak and feeble that whole areas are unserved by the Boy Scout and Girl Scout organizations. Many other churches make no attempt to set up Week-Day Schools of Religion because they feel themselves too weak in leadership and financial resources. Still other churches carry on very inadequate and low-grade Sunday programs of religious education and worship. Wichita is now underchurched because it is overchurched with inadequate church organizations.

As evidence of the underchurched situation that is ours, I submit some facts revealed in a study of Week-Day Religious Education in Wichita as made by the Board of Week-Day Religious Education in the year 1935. That year 10,950 elementary children were eligible to attend W. D. R. E. schools in the churches, for one hour one day each week. Of these 10,950 elementary children that were eligible for such instruction, only 5,371 were in public schools adjacent to churches that were *able* and *willing* to offer facilities and leadership for such instruction. Five thousand five hundred and seventy-nine other elementary children were enrolled in public elementary schools either not adjacent to churches or adjacent to churches not *able* and *willing* to offer this instruction to these children. The proportion of the children that should rightfully be looked upon as a Protestant opportunity and responsibility is indicated by the fact that of the 5,371 who had the privilege of attending W. D. R. E. in adjacent churches, able and willing to offer them instruction, 4,032 accepted the opportunity offered them. The lowest percentage attending from any public school where the privilege was offered was 84% and the highest percentage 96%. These percentages indicate the measure of Protestant opportunity in Wichita, if only Protestantism was organized and eager to serve the city, i. e., if the city was adequately churched.

I know that there are those that argue that such things as Boy Scouts, Girls Scouts, and W. D. R. E. are not necessary features of the church program. I know that there are those who still contend that a Sunday church program is sufficient. Let me call attention to the fact that Sunday School attendance is not sufficient. I have only the figures on Sunday School enrolments at hand, and could only make a guess as to the regularity of Sunday School attendance. I would omit the wild guess in favor of the hard, known facts. The study made in 1935 previously referred to also reveals the fact that throughout the city the average percentage of elementary school children enrolled in Sunday School is only 58%, the greatest percentage in any sector being 63% and the lowest being 44%. Certainly these percentages leave a clear picture of the underchurched of Wichita by our present program of Sunday religious education through our Sunday Schools in these 114 churches.

A study of the relative childhood responsibilities of neighborhood, subcenter, and downtown churches is still more revealing. The same study referred to in the above paragraphs reveals that it took four downtown churches with a total membership of 8,900 to care for 1,284 pupils in the Week-Day Schools of Religion. The study also

shows the fact that at the same time three sub-center residential churches with a total membership of 1,750 were caring for 341 pupils in Week-Day Religious Education. More surprising still is the revelation we find in the studies referred to, that three outlying residential churches of 1,400 total membership were supplying Week-Day Religious Education facilities for 601 pupils. Certainly the cost of Week-Day Religious Education and the leadership of these schools is not very equitably divided in the system of W. D. R. E. as it now stands in Wichita. I understand that since 1935 two of the downtown churches have accepted the responsibility of helping finance and promote schools in outlying unserved districts. Yet only one-half of our elementary children are offered these opportunities of religious instruction. Surely no one will deny the fact that a greater statesmanlike churchmanship must be expressed if Wichita children are to be offered this minimum of religious instruction.

In a Midwest city like Wichita, all churches are accessible to the adult population on Sundays. From the most distant outlying point the downtown sector can be reached by bus in 15 minutes and by car in 12 minutes. The Sunday program of churches then is highly competitive and each church finds itself in real, though friendly competition with every other church in the city. The bigger downtown churches have the prestige of years, of central location, of greater numerical and financial strength, and of a more highly paid staff. The outlying residential church has the power of neighborhood appeal, the social power of contiguous and intimate family and age-group relationships, and the warm spiritual appeal of intimate understandings. The subcenter residential churches, many of them, face the area of greatest human need as indicated by juvenile delinquency, transiency, low rents and divisive religious competitions. Having served for 11 years as pastor of the Fairmount Community Congregational Church, a residential church five miles from the heart of the city, I am most familiar with the adaptations that such a church must make, majoring in its community responsibilities throughout the week, without minimizing those opportunities that remain for intensive religious work on Sunday. For my own part, I cherish the spiritual heritage that is ours of religious freedom, with the right of people to worship and serve when and where they choose; but I do hope that along with recognition of that freedom as Protestants we can so enhance our sense of shared social and religious responsibility that the needs of residential, subcenter, and downtown churches will be adequately met, that these several types of churches may fulfil their God-given responsibilities.

ties. Right now the sense of competition exceeds the sense that is ours of cooperation in meeting our common religious civic responsibility.

The Influence of Sectarianism

Here one may face frankly the heritage that is ours of our frontier missionary zeal in the establishment of denominational and sectarian churches. On the Saturday Church Page of the *Wichita Eagle* the 114 Protestant congregations are listed under 36 different denominational and sectarian captions. I suspect that this listing minimizes the actual number of sectarian groupings. Protestantism in every city has its myriad types of churches and Wichita is no exception. All home mission boards in the early days were eager "to possess the land" and to gain their rightful place in this metropolitan center. A study of the Saturday Church Page reveals that the individual with the most rare and sensitive taste should be able to find the congregation of his choice here. We have our defenders of the faith and we have churches most tolerant and liberal. We have rigid sectarian churches and we have churches that practice intercommunion as well as open communion. We have our highly liturgical churches and our non-liturgical churches. We have national cultural churches transplanted from European scenes and we have typical American churches. We have country churches that have merely moved to town and we have highly adapted city churches. We have the more regular types of Protestant churches like Methodist, Baptist, Presbyterian, Congregational, etc., and we have a more or less irregular list including Pentecostal, Tabernacle, Mission, Spiritualist, Theosophy and Unity. We have churches that insist on being known as Trinitarian and one that above all things is Unitarian. Then beyond Protestantism are the seven Roman Catholic churches and the one central Roman Catholic Cathedral. Beyond this the two Jewish synagogues, the orthodox and the liberal, with which some measure of fellowship exists through the local Round Table of the National Conference of Jews and Christians.

The problem of fellowship and cooperation in such a myriad situation at times becomes a most baffling one. Some of the more recent questions that have come up in cooperative church fellowship circles are these: "How can church groups work out an effective cooperative publicity and promotion program?" "Just what churches should be represented in the Council of Churches—more specifically, are churches such as "The Reorganized Church of the Latter Day Saints" and "The Unitarian Church" sufficiently like-minded and alike in faith and practice to be welcomed into the

fellowship of these already in the Council?" "Just how far and in what way should the Protestant ministerial group share its fellowship with the Liberal Jewish Rabbi, who is most fraternal and eager for greater fraternity?" "What part shall Protestantism play in championing the religious rights of minority religious culture groups?" Finally this most perplexing modern problem: "How can the radio time offered by the two broadcasting stations be most equitably and effectively divided among the various religious groups within the city?" If the reader of this article is inclined to feel that these questions have no real significance, it would be well to sit in on some of the conferences where these items are inadvertently and unexpectedly brought to the fore for solution. Here they must be faced as factual and emotional realities. Sometimes the emotional factor is the major factor. The religious problems that now come to a focus in this post-home missionary expansion period are the problems that arise out of the Babel of sectarians that insist on their rights of being heard on the city's streets, yet are more or less desirous of finding their unity of expression with others at the point of common understanding and purpose.

The Changing City Populations

In dealing with the religious problems that arise from a shift from an agricultural economy and life to an urban economy and life, many things come to my mind, but I shall limit this treatise merely to those problems which arise out of real estate promotion schemes and those that appear in the mind-set of the city man, recently transplanted from the rural to the urban scene.

When one begins to study the different real estate promotion schemes that have had their day in Wichita, one begins to suspect that at least in this respect Wichita has just grown up "like Topsy." Many subdivisions of the city have been sanely promoted and have come as a normal result of the demands of a growing city. Charts made for the city planning commission as early as 1923 indicate some 23 different city plots that were annexed, undeveloped, tax delinquent, and vacated. Since that time many of these have been reannexed and developed as residential sectors. The burst of the real estate boom in 1887 was purely a resultant of wild land speculation that brought a stalemate to city growth for ten years. Fifty church families from one church group alone moved their residence from Wichita to Eureka because they thought it offered more security for their religious colony, and a more permanent location for a denominational school center. The church of which I am now pastor came into being in those years, when two young

churches which were thriving churches in 1888 were so depleted in 1892 that the only way they could see their way clear to carry on was to merge their forces into one church. Some churches have been left stranded, located in the center of ill-advised real estate ventures that failed to work out. Other churches have been made by being located in the center of rapidly developing residential territory. In the main all those churches located in good time in the heart of the "city cross," north and south, east and west, have grown by leaps and bounds regardless of their denominational affiliation. The only churches to exceed them in growth have been those first established and centrally located downtown near the heart of the business sector. Location means much to a church. Nowhere is this more evident than in a growing city like Wichita, with its varying types of residential and industrial development schemes.

Just a word about the mind-set of the people who move from the farms to Wichita, for to a very large extent the city is made up of those who have moved here from its trade territory. The population is homogeneous and, for the most part, native American stock. Some come from the rural area, crowded off of the farms either by the mechanization of those farms or because of the fact that the families have been too large for homestead farms to support all members generation after generation. They come to Wichita full of expectancy and hope, expecting to be absorbed in the industrial and commercial life of the city. Many of them do find their permanent place in the work life of the community. Some rise to high places in civic and religious leadership. Others are absorbed in the city's industrial and commercial activities for a time only. Many are "let out" at 45 and younger. Then it is that the sense of lostness and conscious maladjustment seizes them and they suffer severe disillusionments, growing out of their own false hopes and the inadequacies of our modern city civilization in making permanent room for them. One could not catalogue the personal, the home, the social and the spiritual difficulties that the alert pastor must face in the fulfilment of his day-by-day pastoral duties, ministering to city dwellers today.

One tremendous opportunity that the city church has today is the religious opportunity of influencing various professional groups through the channels of religious inspiration and counsel. This seems to be the growing edge of the church's responsibility in civic life. So much of the work of the Christian pastor in these days must be done as a professional religious adviser on the city streets and in the marketplace. Jesus found the condition quite different in the temple of Jeru-

salem and on the streets of the Holy City from what it was on the plains of Palestine and along the quiet shores of Galilee. The city pastor today, likewise, finds the demands of the city quite different from that of the more distinctly rural field. Religious work in the city must be adapted to the highly specialized interests represented in city life. The churchman in the city must face with courage and vision the demands of the city and adapt the work of his organization to the meeting of those apparent spiritual needs, if the church of the city is to have transforming and redemptive power. The city religious worker, today, who is true to his trust, will face fearlessly as Jesus did the clannishness, the bigotries, and the self-sufficiencies of privileged city classes, as his Master did before him. Likewise, he will follow the footsteps of his Lord in entering sympathetically into the problems of the underprivileged, the confused, and the harassed individuals who walk the city streets without a real sense of security and "at homeness." The spiritual service man renders to common humanity is still the best indication of man's divinity.

The Secularization of Life

The secularization of contemporary urban life manifests itself in a number of ways, but no manifestations of that secularization are more significant in the demands upon the city church for urban adaptation than those that grow out of (1) the secularization of Sunday and (2) the secularization of youth's sense of relative values.

The secularized competitive usages that city people are bringing into their week-end and Sunday experiences handicap the work of city churches more than any reader of this article fully realizes. The chart made by the Week-Day Religious Education Board reveals the percentage of attendance of elementary children in attendance at Week-Day Schools of Religion in 1935 and in Sunday Schools for the same year. The average percent for Sunday School attendance stands at 58%, ranging from 44% to 63%. The average percentage in attendance at the Week-Day Schools of Religion, 90%, ranging from 84% to 96% in the different schools. Many factors enter into the fact that a greater percentage go to W. D. R. E. than to S. S.; among these factors are "clothes," "the gang spirit," and the fact of "no collection"—all in the favor of the W. D. R. E. school—but beyond these factors is the factor that parents do not take the children away from the public school and the W. D. R. E. school for picnics, visiting and rural outings—as they take them from the Sunday School and the Sunday worship program of the church.

But children are not the only ones who have the influences of Sabbath observance taken from them

inadvertently. Adults are caught today in the throes of diversified and competitive Sunday pulls, until Sunday for many has become a nightmare, instead of a day of rest and worship. Schools, particularly universities, tend more and more to use Sunday for extras such as rehearsals, open house and public concerts. Recreational groups and institutions, particularly those heavily commercialized, make their appeal more and more to Sunday crowds. Certain industries and commercial enterprises feel that they must open Sundays, and the fact that people, including some church people, patronize these businesses would indicate that there is a public demand for Sunday opening. Then as a more recent development is the growing practice of professional and civic groups to use Sundays as their big days for opening and closing their festivities. One divisive pull alone would not be so devastating to the work of the churches—but the aggregate of all these divisive pulls make it most difficult for churches to carry on consistent and constructive work on the day that was once recognized as the Lord's day, and the day of the church's major opportunity.

What is the church to do about the secularization of Sunday? Some churchmen are militant about the situation—and seek legislation, safeguarding the Lord's Day for church purposes, particularly certain well established hours. Some are troubled in the face of the situation—and seek counsel. Some are intensely serious in the face of the situation and are seeking ways to make Sunday more meaningful and ways also to supplement the church's Sunday work with meaningful week-day activities. Who is there who does not recognize the gravity of the situation sufficiently to realize that the church's one day of major opportunity has been and is being ruthlessly dissipated by many thoughtless and needless competitive usages? Easter Sunday, our churches were crowded to the doors. One member of the regular Sunday worshipping congregation was heard to remark: "This shows how many people *can* go to church when they really want to."

I wonder just where are we going, and what are we going to do next Sunday, and the next Sunday, and the next. In Wichita, we are fortunate enough to have both a board of education and a city council that are sympathetic to the church's problem. The publicly owned buildings of Wichita are not open to the public on Sunday for commercialized, competitive programs. Some professional groups have given consideration to the church's need of a real opportunity to carry on its constructive and creative work by recognizing Sunday as primarily the church's day. In the main, however, it must be confessed that the problem has not seriously been faced by most in-

dividuals and groups within the city that should be most concerned.

The other aspect of secularization I feel led to face is also most real—I refer to the subconscious secularization of our youth that takes place when youth is educated only in and by our public school system. Such education, valuable as it is, alone is not enough. The public schools, the high schools, and the municipal university in this mid-west city are so big, that the youth program of our churches appeal to the youth as too small and insignificant, unless the youth program of our individual churches really does for these youth what no public school, no matter how big, can ever do. Life to be healthy and whole must be undergirded both by an adequate religious faith and an adequate religious experience in real spiritual fellowship. The church that meets this two-fold need will have the loyalty of its youth. The church's opportunity seems to be in those small group and age fellowship organizations where a type of religious work and experience is nurtured quite comparable to the experience and work Jesus shared in the intimacies of fellowship with His disciple band. This likewise is true of the Christian Youth Council and the "Y" organizations.

Looking Into the Future

I began this paper with an expression of boundless optimism, growing out of the consciousness that Wichita has been a rapidly growing city, from the time of its founding until now. A new factor, however, has come into our common experience in more recent years. These depression and recession years have disciplined our minds as Wichitans, as it has the minds and spirits of men and women the world around. We are beginning to recognize that the problems we now face and are destined to face in the future will be more difficult and baffling, for they will grow out of a more static situation. We already have one-fifth of our population on relief—in that we are one with our nation. Our sense of self-sufficiency has been somewhat broken in recent years as we have watched great dust clouds roll in from the Southwest and as we have watched government agency after government agency established with headquarters in our city for the relief of those in need of government subsidy. Kansas wheat farmers, historically individualistic and independent, have sensed their dependence and their interdependence, and have been learning to cooperate to forward common interests and welfare of the common weal. Then, too, group- and class-consciousness has been growing within the city itself. Under the Wagner Act, labor groups are coming into a consciousness of group needs and bid fair

to be as group- and class-conscious as the Chamber of Commerce. A city-planning commission has been working since 1923 to effect a more wholesome city life. In times past the problems of Wichita have been problems of its youth, expressed in growing pains. The problems today are the problems of middle age. Day after tomorrow they will be the problems of age. Right now interest is being manifest in filling in the gaps in city development by encouraging the erection of diagonal streets to the four corners of the city. One of these has already been constructed, terminating at the airport. Another, soon we trust, will terminate at the Municipal University. Individual, unrelated real estate promotion schemes are giving way to city planning and cooperative promotion enterprises. One cannot listen in at Democratic meetings these days and hear the words "the present recession" and at Republican meetings and hear the echo, "the Roosevelt depression," without feeling that the buoyant individualism of the past is really giving way to a sense of chastened optimism and perhaps also a sense of somewhat restrained social responsibility.

The Church in these days is caught up by the mood of the times. No great church buildings or cathedrals are now being built in Wichita. No church is rushing into new territory. The Council of Churches is not reaching out to take advanced ground with the boundless enthusiasm of the days of its youth—yet it is conserving its status and it is undergirding itself for real work ahead, as are many of the churches. The Council of Churches grew out of a sense of shared church responsibility some 18 years ago. The principle of unrestrained individual church freedom had run its course, and through the vision and courage of men like A. A. Hyde, Wichita's chief philanthropist, and Ross Sanderson, Wichita's pioneer cooperative statesman, the Council of Churches was organized on a sane and constructive basis. Last fall the National Preaching Mission conducted in Wichita demonstrated the increased spiritual power that is released within a city like Wichita when churches join wholeheartedly in united Christian effort. The growing sense of interdenominational interrelatedness that is ours today is a powerful and latent spiritual force undergirding the churches for better days ahead.

The future is uncharted. Spiritual needs will forever manifest themselves as real and all-compelling. The spirit of the Christ in the churches will forever rise up to meet those needs. Just so long as the church, as "the body of Christ," embodies His Spirit and adapts itself to the changing needs of the city, just so long will spiritual transformations take place and Christ's redemptive power will be felt in the life of this midwest city.

Why I Believe in Jesus Christ

By GENERALISSIMO CHIANG KAI-SHEK* of China

FAITH and superstition are two entirely different things. We must all realize that superstition is not faith, and that those who really have faith will not wander off into vulgar superstition. If a man lacks faith he can accomplish nothing; nor can he accomplish anything if he admits superstition into his life. Men nowadays often regard faith as superstition, and superstition as faith, and because the two are confused, those who oppose superstition also discard faith.

We should all know that the success of any enterprise means that faith is indispensable. In these days when principles are in eclipse and desires run riot, when government is torn up, when the people are suffering, and the nation is struggling in disaster, how can we be saved from unparalleled calamity unless there is vigorous faith and confident assurance of victory? On the one hand we must break down all superstition, and on the other hand we must all the more exalt a positive faith. For example, if we can believe in the "Three Principles" first enunciated by Sun Yat-sen, we can go and practice them. Because we firmly believe the truth and righteousness of the "Three Principles," we fear nothing. And this psychology of not being afraid, this spirit of fearlessness, comes from faith.

Jesus the Revolutionary

First, believe in Jesus because He was a leader of national revolution. When Jesus came to earth, the Jewish nation was daily growing weaker. It had suffered the full measure of insult and oppression from the Roman imperial authority. From history we can see that the Jewish people, staggering under the violence of their enemies, were no different from cattle and slaves; all liberties had been taken away from them and all power put into the hands of Romans. At that time not only could Jewish national independence show no resistance, but even the will to resist had vanished. Fortunately, at this point in the course of events Jesus Christ was born.

He was not a scion of the nobility. He was without temporal position and worldly power; He did not grow up in a home of wealth, and still less

did he receive a so-called higher education. He was born in an ordinary home of the laboring class, the son of a carpenter. Because He perceived that His nation was on the verge of ruin, that Abraham's seed was about to be destroyed, He courageously decided to undertake the arduous task of restoring His nation; He dedicated himself wholly to the cause, and resolved to struggle sacrificially for the salvation of his people; more than that, to save all mankind. So He led his followers throughout the land, and by means of preaching and healing, and through His divine wisdom and His unequalled power to present the three great themes of truth, righteousness and life, He awakened His nation, He led His people, to bring about national revolution.

Social Significance of the Gospel

Second, believe in Jesus because He was a leader of social revolution. The causes of a nation's decline are indeed many, but failure to remedy, by orderly change, the people's economic life is one of the chief causes of national downfall. So whoever would promote a national revolution must first completely eradicate the ignorance, the corruption and the disorders of society, its selfishness and greed; then with a new spirit he can build up a new life, abundant, expanding and ascending. Thus he will seek the emancipation of His people. Jesus attacked with all his might the evil forces of His day; He tried with all His power to overcome its pernicious mores. His purpose was none other than by means of His leadership and idealism to deliver His submerged people out of darkness so that they might become a new people. He laid the foundations of social revolution.

Third, believe in Jesus because He was a leader of religious revolution. Jesus saw the rottenness of religion in his day, the evil customs, and perverted beliefs; the leaders one and all cheated the people, and imposed on them their false beliefs, seeking only their own selfish profit. Autocracy in the Jewish church, and the hollowness of its ritual, pained and deeply grieved Jesus. He recognized that unless the perverted beliefs and the hypocrisy were done away with He could not revive His prostrate people, and still less could He spread abroad and exalt the true spirit of religion. So He constantly rebuked those who vainglori-

* A radio address broadcast from Hankow, China, on Easter eve, April 16, 1938. Translated into English by Prof. Warren H. Stuart of the College of Emporia, Emporia, Kansas. Reprinted from *The Christian Century*.

ously prayed at street intersections; he vigorously opposed those who in the name of religion would deceive the people—evildoers who undermine society. He cast out the traders and overthrew the money changers' tables; by means of a parable He exposed the wicked husbandmen, brought to book the wicked tribute-collectors, and rebuked the covetous capitalists.

All these efforts were solely to lead his people out of darkness into light, from defeatism into active struggle, from riotous living into decency, from greed and corruption into frugality and holiness. This work of reforming religion and cleansing away its evils—how important it was, and what a Herculean task! How daringly and decisively, and with what utter abandon, Jesus endeavored to rescue the Church and society of that day from its myriad ills to awaken the masses from their ignorance! So Jesus was a leader of religious revolution.

Love the Law of Life

As I constantly study the basis of Jesus' revolutionary spirit—where it was actually rooted—I feel that the basis lay entirely in His spirit of love. He aimed by this spirit of universal love to expel the wrong thinking of men, to abolish their unjust systems, to make it possible for every man to enjoy his God-given rights, and the blessings of liberty and fraternity. Jesus felt that "all within the four seas are brethren," so he wanted men to draw near and love one another, sharing in time of trial, helping one another in time of illness. Between nations He wanted to promote peace and justice, so all his life He opposed violence and upheld fair dealing. He always cherished the spirit of mercy, and helped the weak. His words and deeds manifest at every point the reality of His universal love, and His spirit of revolutionary self-sacrifice.

Because Jesus desired to fulfill His heaven-appointed mission to save mankind, he held fast to an indomitable resolve, an unwavering faith; He maintained an attitude of perfect good will, even at the cost of life itself, not hesitating to sacrifice all, so that his courageous heart might struggle to the end. And even when He faced the cross, with its unparalleled torture, he still remained unmoved, unshaken by his trials. He maintained supreme loyalty to ideals and duty, supreme magnanimity toward friends and comrades. Such devotion and sympathy are the more precious because so difficult to attain. Then see Him nailed high on the cross, asking His heavenly Father to have mercy upon His foes because of their ignorance. Behold how limitless is His spirit of universal love!

Jesus' creative revolutionary spirit is founded just on this, His spirit of universal love.

China and Christianity

Now look at our nation. Suffering the last hundred years from the corruption and weakness of the Manchus, its condition bears striking resemblance to the situation in Jesus' day.

Sun Yat-sen, cherishing love for God and man, suffused with the revolutionary spirit of Jesus, and motivated by universal love, followed the path of revolution for forty years as if but for a day. With utter self-sacrifice He sought freedom for the Chinese people. At last in 1911 the Manchus' imperial rule was overthrown, and the Republic of China brought into being. Thus was the work of national revolution achieved.

As Sun Yat-sen's successor, I look ahead into the consequences of the people's revolution and think over the causes of our present spiritual depression, I firmly believe that in seeking to bring national recovery and social progress, we must advocate Jesus' spirit of universal love and of sacrifice. I feel that whatever one does, whether dealing with men and situations, or commanding and carrying on the government, in all forms of service, only love and peace are the foundations of human life; and struggle and sacrifice are a revolutionary's duty. This was the attitude of Jesus. This was my meaning on a former occasion when I said, "Until peace has become hopeless, never forsake peace; when sacrifice has become necessary, then sacrifice without reservation."

During the last few years, whenever at leisure from pressing duties, I have been promoting a social movement which has produced some widespread results. I refer to the New Life Movement. I am well aware that in this movement the superficial aspects may easily be emphasized while the heart of it is neglected; it is easy to stress its material phase, while overlooking its spirit. Now I have something new to add: that is to say, if we are really going to practice the new method of living, not only must we have a new spirit, we must have a New Life. This new life must have Jesus' spirit of universal love, and His determination to sacrifice Himself; only thus can this quality of new life be obtained.

In brief, the spirit of Jesus is constructive, sacrificial, holy, true, peaceable, forward-looking, full of eager striving; and it is revolutionary throughout. My fellow countrymen, let us cherish the idea of a "new birth"; let us maintain the resolution of "sacrifice." Let us hold Jesus as the goal for human living; let us keep the mind of Jesus as our mind, the life of Jesus as our life. Let us bravely go with Him to the cross, to seek the everlasting peace of mankind, and the renewal of our nation of China.

The economic mess in which the world finds itself today is more a mess of sin than a mess of economic ignorance.
—Professor John Baillie.

Some Transformations in West Africa

By G. C. BEANLAND,
Nkolmvolan, Cameroun.

THERE is warfare which is far more subtle and engaging than any military campaign; the warfare carried on between the soldiers of the Cross of Christ and the hordes of evil in all parts of Africa. Here is the great adventure for the Christian Church. It is a difficult task to overthrow the evil, superstitious practices of paganism and supplant them with the truths concerning God, man, and nature. The missionaries' part in this great work is that of teacher of hand, head, heart and health. His work is never done. He must be continually on the job and no matter in which of the four categories of mission work, industrial, medical, evangelistic or educational, his work lies, all his talents must be engaged all of the time to be able to see his cherished plants grow and flourish.

Cameroun Colony on the West coast of Africa, where the work of the American Presbyterian Church is carried on, is a mandated colony under the care and protection of the French Government. It was a German colony prior to the great World War, and after the war was mandated to France. Mission work was greatly hampered and impeded during the struggle but the natives were led to realize our great dependence upon God and His protecting power over all of us and we suffered comparatively little during those terrible days. Changing regimes brought about many changes in our mission work but we adjusted ourselves to the new government and we have had very cordial and sympathetic relations with the French administration since their occupation of the colony.

Certain changes are noted in which the mission and missionaries have had some part since the work of the mission was established along the West coast of Africa about fifty years ago. One notices today new and attractive homes of some of the natives which are being built along the motor roads of the country. The young men have learned in the carpenter shops how to saw the planks from the great timbers of the forest and how to build their homes with these planks. Not being able to haul their timbers to the sawmill, they resort to the primitive method of digging a pit and rolling a section of the log over the pit and with large saws laboriously rip the planks

out, then carry them to their towns where they are planed and prepared for these new buildings and for attractive furniture. Others are learning the art of burning brick and tile, with which they are constructing very durable and serviceable houses. Still others are learning to build houses with mud walls, which, when whitewashed with white clay taken from the beds of the streams, make very attractive houses.

Another change is noticed in the dress of the people. Our Industrial School conducts a tailoring class in which young men have been taught to make clothing like that worn by the white man. After an apprenticeship of sufficient time, these young men graduate and, on returning to their towns, set themselves up as "village tailors" and very few of them suffer from idleness as they have all the work they can do for their townspeople. Chauffeurs and mechanics are trained in our Industrial School who are in great demand to care for and drive the many motors which have been brought out by traders and government officials. In order for these motors to function properly, of course, there must be good roads, and the old trails of former days have given way to modern gravel roads threading the country and connecting the different administrative points and commercial centers. Our medical department administers to the many sick people who are brought in to our hospitals from all the regions round about, so that the natives who are suffering from the various tropical diseases can have medical attention. This is bringing about a great change in the health conditions of the country.

Since the introduction of our mission schools, which at first had a very skeptical reception, there has been noticed quite an intellectual change among these people. They are a people of marvelous memories, keen perception and very vivid imagination. They are not such philosophers as are the sons of Shem and Japheth but they are nobody's fools. They have a very rich storehouse of folklore and traditions and much of their past is to be known only as one draws it out of the older people in conversation. To introduce our schools to them we had at first, of course, to reduce some of their language to writing as they have never had any method of writing or record-

ing their language. It has been merely handed down from father to son through countless generations. After the first translation of some parts of the Gospel, and after the school children had become able to read and write their own language, the schools took care of themselves. Word spread to many of the tribes that the mission was able to teach the children to read and write and soon schools were asked for by many of the chiefs of the different tribes, until today our schools are scattered throughout the entire area of South Cameroun, even to the border.

Not only did we give them our schools but we have given them a literature. At first the Gospels and Acts were translated and later the whole of the New Testament was given to them in their own language and put into the schools as a textbook. Now we have about finished the translation of the entire Bible. Other literature, such as *Pilgrim's Progress*, school books, pamphlets for distribution in the towns and a monthly news sheet are some of the materials which have been gotten out on our well equipped Halsey Memorial Press. The printed page is going into the homes of most of the people who have learned to read and it is having its effect of spreading the news of the Kingdom of God into many parts of the land.

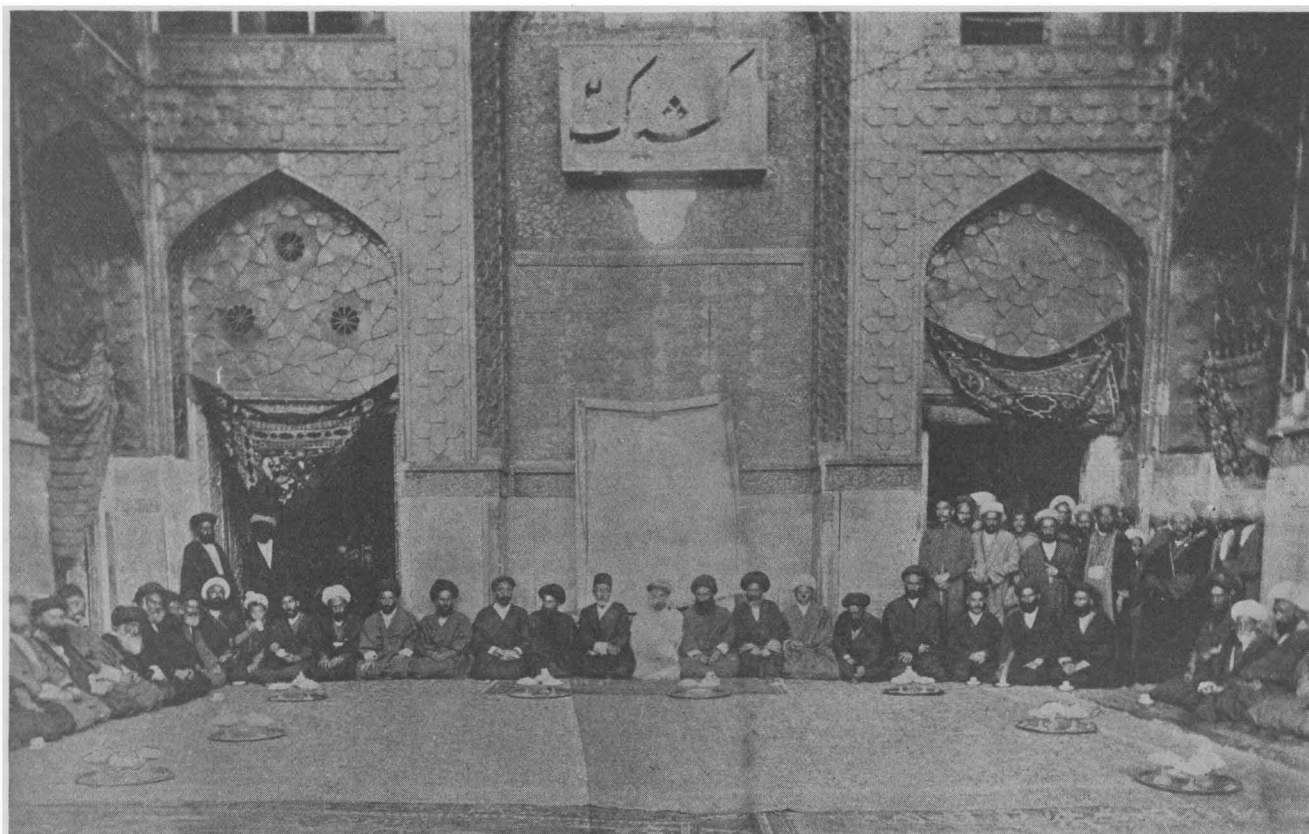
Besides the physical changes and the intellectual change of the people we notice a spiritual change as well. These Bantu people are animistic and have nothing in their faith that we may class as a religion, but there is a superstitious fear of the Great Spirit (Zambe) who made the world and peopled it. There are many lesser gods and their idea of worship is only some method of appeasing the wrath of the Great Spirit or of these lesser gods by sacrifice of fowls or animals; consequently the old Jewish custom of sacrifice as an atonement for sin has a special appeal to them. We have, however, sought to teach them of the great sacrifice made once and for all for those who believe in the strong Son of God. This Good News has laid hold upon thousands of these natives and for them there is joy and happiness in the new found life in Christ. Young men and women are turning away from their old fetishes and are giving allegiance to the Man of Galilee who "came not to be ministered unto but to minister and to give His life a ransom for many."

There was a fine young man who entered our village school. He came from a very pagan tribe and, by persevering in his studies, progressed rapidly and later asked to be admitted to the theological school. He was a bright, inquisitive fellow and tried to carry out the instructions of his teacher very faithfully. He was noted for his piety and prayerfulness and when licensed by Presbytery to preach, he asked to be sent to one

of the hardest fields of the mission. He and his faithful wife were sent far away into the heart of a very heathen tribe and there they established a home and set up their family altar. Soon word came down saying "I have one convert." Later on he gained others and slowly he built up a little nucleus of believers about him. Other evangelists were sent up into that tribe because the people, through the influence of this first evangelist, began calling for them. Finally it was deemed advisable to establish a church in that tribe and today there is one of the strongest churches in Cameroun in that locality, which was formally a superstitious, pagan, cannibalistic tribe.

Another young man, Ze Esim, is a very lovable, Christian character. He came to us from one of the older mission fields and was placed in the center of a very wicked tribe as there were a few boys there who were inclined towards the things of God. Ze scoured the country round about and attracted scores of children to his school where he saturated them with the Gospel and taught them verses of Scripture to carry away in their hearts. Opposed by some of the old heathen men, he would preach to them and pray with them until several of these men came over into the camp of Ze's God. "Pray for me," wrote Ze, "as old Satan is trying to tear up my work, but I know that if I am faithful and persistent, Christ will give us the victory for has He not said, 'Lo I am with you always even unto the end of the world.' " Craving more learning and a better way to preach the Word of God, Ze is preparing himself for the pastorate. With such a spirit he is bound to win many more souls for the Kingdom of God.

On such men as these, whom we can number by the scores, we are depending to build up the Kingdom of God in Cameroun. It is told that the authorities in one of the African ports desired to build a wharf alongside of which ocean-going vessels might tie up and discharge their cargo and take on other cargo, so they ordered great timbers from Europe. These timbers were sunk into the mud at the mouth of one of the big rivers and their wharf built upon them. Soon the termites began to eat into these timbers and they crumbled away into the river. Then the authorities went into the great forest adjoining and cut down some of the fine old mahogany trees, squared the logs, and, bringing these down to the coast, sank them into this same mud and built their wharf upon them. There they stand because they are indigenous to the country and the termites cannot destroy them. The foundations of the Church of Christ are strong and we have faith to believe that the faithful, Christian men and women of Cameroun will withstand the ravages of all the destructive agencies for they are built upon the solid Rock.



A MOSLEM FEAST IN GOLDEN BANQUET HALL OF IMAM RIDA, IRAN

The Story of Meshed, a Sacred City

By the REV. DWIGHT M. DONALDSON,
Meshed, Iran

*Author of "The Shi'ite Religion"; Missionary of
the Presbyterian Church, U. S. A.*

THE modern province of Khorasan has an area of 150,000 square miles. This is a little less than one fourth of the entire area of Iran. Its population, notwithstanding its vast stretches of desert, is about equal to that of the fertile province of Azerbaijan (1,500,000). While in Azerbaijan, in the northwest, American missionary work was begun as early as 1835, in Khorasan, the large province in the northeast, bordering on Afghanistan and Turkestan, there was no mission work established until the opening of Meshed in 1911. This is the largest and most significant pilgrimage city in Iran. Preliminary itinerating journeys were made by American missionaries in 1878, 1894, and 1905, and finally in 1911 Rev. Lewis F. Esselstyn, D.D., was sent to occupy Meshed.

This is the third largest city in Iran and lies about as many miles east of Jerusalem as Rome lies to the west. Among the Jews of the Dispersion, who returned to their homes after Pentecost with the marvelous news of the risen Christ, were Parthians, Medes and Elamites, and dwellers in Mesopotamia. It must have been shortly after the writing of the great report of St. Paul's missionary journeys and preaching in Rome, that other believers, such as the Apostle Addai and Tatian, made their way East with the Christian Gospel. We know that before the overthrow of the Parthian dynasty in A. D. 225, there were more than twenty Bishoprics in Mesopotamia and in Iran. Furthermore, at an Eastern Council in A. D. 424, delegates came from the distant cities of Nishapur and Herat and Merw.

In spite of the severe persecutions of Christians by the Sassanian kings, there were still communities of Christians in Iran at the time of the rise of Islam in the seventh century, but the power of the old Sassanian Empire was completely overthrown, and the forces of Islam pushed rapidly to the East. Arab influence swept across Iran and Afghanistan and on to India. Devastating wars and famines followed, so that by the time of Harun al-Rashid (who died A. D. 786), who showed marked hostility to his Christian subjects, the remote communities of believers in Khorasan were almost wiped out. We read that Christian doctors took part in meetings that were held for religious discussion before the Caliph Ma'mun early in the ninth century in Merw.

The Imam Rida

Harun al-Rashid's last military expedition was to quell a rebellion in Khorasan, but when he reached the city of Tus he fell ill and died. He was buried in a garden sixteen miles away, and his son Ma'mun moved on with the troops to Merw, where he established his capital and maintained the authority of the Abbasid Caliphate in the East. Ma'mun made what he thought was a politic effort to unite the great schism in Islam between the Sunnites and the Shi'ites by designating as his heir apparent to the Caliphate the highly esteemed lineal descendant of the "prophet" Muhammad, the Imam Ali al-Rida, who was the recognized spiritual leader of the Shi'ites. This expedient proved to be exceedingly unpopular among the Sunnites, however, and when the army was on the return journey to Baghdad, it is said that the Imam Rida fell ill from eating grapes that had been poisoned. As he died during the days of the encampment at the tomb of Harun al-Rashid, the Caliph Ma'mun had him buried with conspicuous honor at this place, in the garden of Sanabad, which later came to be known as the *mashhad*, or place of martyrdom, of the Imam Rida.

Meshed—The Shrine City

In the ravages of the Mongol invasions in the thirteenth century the city of Tus was destroyed, and a new city gradually grew up around the tomb of the Imam. This was the city of Mashhad, which foreigners have come to call Meshed. Stories were told of miracles of healing through prayer in the name of the Imam, or through drinking water mixed with dust swept from the tomb. The very clay from the garden was reported to have magic powers, and tablets of it are regularly used in the ritual of the daily prayers. The worshiper lays the clay tablet on a cloth or prayer-rug that lies before him, and in the prescribed prostrations he touches his forehead to the sacred clay,

which has acquired this significance because it has been taken from near the tomb of the Imam Rida, whom he trusts as his Friend, his Guide, his Mediator, and his Master.

It is believed to be a special advantage to be buried near the Imam, in order to rise along with him on the Judgment day, and be thus rated among the friends and supporters of the Prophet Mohammed. Accordingly, for nearly a thousand years, high prices have been paid for cemetery privileges near the grave of the Imam. For ages camel caravans have wended their way on long desert journeys that ended in Meshed, and frequently, in addition to their loads of merchandise, they have brought the bodies of good Mohammedans who died in distant places but who had expressed the wish to be buried in the great cemetery here. It is the custom also for corpses to be carried in solemn procession around the Imam's tomb before burial. About this tomb successive kings of Persia (Iran) have built a magnificent shrine, with a dome and minarets of gold. Beside it is a mosque, with a still larger dome of tiles of turquoise blue. The sacred center of the city is this shrine area. Devout Moslems stop as they cross a street that leads to it, and bow towards its resplendent golden dome.

Changing Time

A new day has now come in Meshed. On the other side of the city from the tomb of the Imam, but with money from the Shrine endowments, a large modern hospital has been erected. The government is systematically administering Shrine funds for public welfare, and among the efforts thus subsidized is a school for boys, with an imposing building that resembles the main building of the American College in Teheran, a curriculum for 12 classes and an attendance of over 700 boys. There is a similar school for girls, all in the name of the Imam Rida, with money exacted from the Shrine authorities by the government.

In order to accommodate automobile traffic the streets of Meshed have had to be widened, and to the amazement of everybody a great thoroughfare has been cut directly through the famous old cemetery on the north side of the Shrine, and hundreds of the flat tombstones were used to pave the new sidewalks.

After ten years of work in rented houses, the missionaries in Meshed secured the present compound of something over fourteen acres. It lies inside the city and is within view of the Shrine. Formerly it was land used for truck-gardening but now there are trees and lawns and it is known as "The American Garden." It was purchased at forty cents a square yard, but now it is appraised at four times as much.

On this land there are five missionary residences, a fifty-bed hospital, and an elementary school for boys. At the entrance to the compound there is a Reading Room, which is a center for the sale and distribution of evangelistic literature, with a room where individuals come for Christian instruction. Another small building, near the football field, is used as a recreation center.

Medical work was begun in 1915, in a rented Iranian house, with one doctor and no trained assistants. After steady development there is now a well-planned hospital with good modern equipment and trained workers. In addition to the tens of thousands of patients who have been treated in the base hospital at Meshed, many more thousands have been helped on itinerating trips to other cities in the province of Khorasan. In 1924 a trip was made to Herat in Afghanistan and another a few years later.

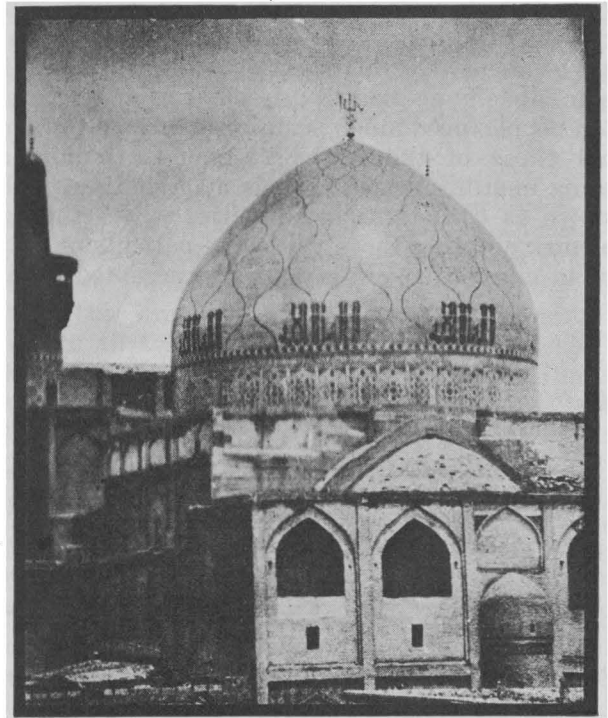
Patients include many Iranians, Turks and Afghans, as well as some Indians and Arabs, Russians and other Europeans. The great majority are Moslems, but there are also Jews, Hindus, Sikhs and Christians, as well as some who have no religious belief. It is the aim of the hospital staff that all should receive loving care in the name of the Saviour of mankind. Many pilgrims to the Shrine also come to the "American Christian Hospital," and when they return to their far-off villages they sometimes take with them, not only gratitude for physical improvement, but a new spiritual hope.

The hospital also provides medical care for lepers who live in a village two miles outside the city. This is the only organized work for lepers in all Iran. There have been some actual cures from the dreaded disease, and treatment almost always stops its progress and relieves acute suffering.

The hospital maintains a standard of medical work that may serve as an example to the nationals as they build their own hospitals. To cooperate with the Iranian doctors there are medical conferences and public health meetings to stress matters of hygiene, sanitation and preventive medicine. Infant and maternal mortality, though slowly decreasing, is still appalling, and much attention should be given to the instruction of mothers in child-care, midwives should be trained, and constructive public health programs should be inaugurated. Along with this growth are even more favorable opportunities for the presentation of the Christian message of hope and salvation.

Christian educational work was begun on a very small scale, with classes in two hospital rooms; then the school moved to a rented building and finally in 1929 a good building was erected on

the Mission compound. It has enrolled a small but homogeneous group of boys, in spite of serious opposition from Moslem parents and the keen competition of government schools. The reasons for the existence of Mission schools, both for boys and for girls, are at least as strong as the reasons for such schools in any other city in Iran. There is no other mission school within a radius of almost six hundred miles. Well within that circle lies the great province of Khorasan, with a fourth of the area and about a sixth of the population of all Iran, and including about a dozen smaller cities that would send some of the best of their boys



MOSQUE OF THE BLUE TILES AT MESHED

and girls to Mission schools in Meshed if they were developed so as to have boarding departments, a secondary school, an industrial branch, and such other facilities for work as would be commensurate with the strategic location and the unique opportunities of Meshed.

The Church in Its Khorasan Environment

The fresh-water streams of Khorasan disappear in the great salt desert, for they flow from the upper plateau into the central depression, known as the Great Kavir. This may serve as a parable of much missionary effort which seems to have been in vain. New converts from Islam may show a kind of ecstasy and enthusiasm while they are among the hills of vision, but too often their Water of Life seems to be lost as they come down to the problem of making a living in Moslem so-

ciety. For several years the number of converts who have been kept together in the Church group in Meshed has been made up almost entirely of those to whom the Mission or missionaries have been able to give employment. Happily some of these have rendered faithful service and have made progress in Christian living, but in the case of others, when Mission employment has not been available their loyalty has waned.

At the present time there are significant changes in the social life in Iran and we believe that the time has finally come when it is altogether possible for Moslems who have become Christians to find employment without working for the Mission. With industry, foresight, thrift, patience, and other virtues that make for Christian stamina this can be done. Nevertheless, these Christians, in their capacity as pioneer missionaries among their own people, need much sustaining love and prayer that those of them who became Christians as young men in mission schools may continue to be known as Christians in the cities where they go to work and that those who were patients or helpers in mission hospitals, and who accepted Christ

as their Saviour, may give more effective testimony in their present occupations. Those Christians who are artisans and small tradesmen must be able to withstand petty persecution and boycotting and win their way by honesty and forbearance to recognized Christian influence.

It is said that the horses of Khorasan, the famous Turkomans, have by adaptation to their environment become "bony and clumsy-looking quadrupeds, with marvelous power of endurance." The camels of Khorasan also are celebrated for their size and strength. "They have very long hair and bear cold and exposure far better than the ordinary Arabian or Iranian camels, which carry only 320 lbs., whereas the Khorasan camels will carry from 600 to 700 lbs." In like manner it is greatly to be desired that the converts from Islam in Khorasan, and likewise the missionaries who are sent to this distant province, will so adapt themselves as to take root as Christians in this difficult environment, and in consequence may develop exceptional powers of endurance with a strong faith to carry cheerfully extra-heavy burdens.

A Church Serving the Whole Community

By the REV. WILLIAM C. MUNDS,
Corpus Christi, Texas

Rector of the Church of the Good Shepherd

IN VIEW of the communal life upon which society is organized and in view of the service ideal which undergirds all Christian activity, the whole community is the definite responsibility of the Church. If this be not so, the Church has no reason nor excuse for its existence.

One of the outmoded concepts of the Church's mission is that the Church is merely a preaching station. According to the Gospel record our Lord preached very little, but he did a great deal. The Church should concern itself less with words and more with deeds. The work of the Church in the foreign field for the past quarter century is a concrete illustration of this method.

We must also cease stressing the importance of denominational loyalty to the exclusion of a primary loyalty to Christ and His way of life. This larger view is necessary as one cannot think in terms of community interests if he is first forced to hurdle denominational barriers.

Church buildings must serve community needs. It is nothing short of a disgrace to see thousands

of splendid educational buildings and parish houses closed from Sunday to Sunday. That is why the Church is often looked upon as purely a one-day-a-week institution. In the use of its equipment, the Church must lose its smug, ecclesiastical life in the effort to have the spirit of Christ permeate every phase of our every-day life. The Church must become an integral part of the life of man. In assuming responsibility for the whole community, the Church must set up a comprehensive program. This will vary in different types of communities, therefore we shall suggest a variety of activities in the hope that those interested may find some helpful suggestions.

To begin with, the Church needs to understand its community. This can best be accomplished by careful survey to determine the community's needs. Many splendid programs have failed for the reason that they were conceived without any reference to actual conditions. Since the trend today is in the direction of highly institutionalized programs, the temptation is strong to make our

churches beehives of activity. But little is accomplished through such activity unless it effectively serves a definite purpose. The wise minister will know his community. That is the first step.

In making a survey, it is also necessary to know the assets of a community as well as its liabilities. There are usually agencies doing splendid work both in the character building and in the general health field. The Church should use these agencies and bring people in contact with the organizations best fitted to serve their needs. It is a sinful waste of energy and money for the Church to duplicate work already being done efficiently by others. Our communities need today wise social engineering, and the Church can make a valuable contribution in the field by supplying the initiative and leadership.

Responsibility Toward Youth

But there are many other contributions that the Church can and should make to the life of a community. The list that we shall discuss will not be comprehensive, but merely suggestive. The most important phase of the Church's responsibility for the whole community is towards its youth, and being responsible for youth, the Church must assume the responsibility for the whole life of youth, social and recreational as well as religious. The prevailing theory of Christian workers is that if youth is given proper spiritual foundations, other phases of youth's life will take care of themselves. But such a theory does not work, for youth demands more than religious training. A wholesome, social and recreational experience is needed and if the Church does not supply it, the youth will go elsewhere to find it, and much of the commercial, social and recreational activities offered to youth is unwholesome, even harmful to character. The time has come to face this situation frankly and inaugurate a youth program which will provide wholesome social and recreational experiences as well as religious training.

An increasingly large number of parishes and congregations are now conducting socials for young people with splendid results. Other forms of amusement may also be provided: girls' and boys' basketball teams, choral societies, young people's service leagues, dramatic clubs, Boy Scouts, Camp Fire Girls, and a score of other activities that not only fill a real need but also serve to tie young people closer to the Church.

In thinking through its responsibility for the whole community, the Church must also minister to the underprivileged groups. There are children and young people who need the Church, but who belong to the group not often welcomed by the Church. Admittedly, there are very real problems presented, but such problems can be solved.

The crux of the community problem is here. It is not possible to raise the general moral level of a community until the basic causes for juvenile delinquency are eliminated. It is utter stupidity and neglect of duty to assume that the general moral tone of a community can be improved until more attention is given to the underprivileged groups. Leadership for such work should come from our churches.

The city slums constitute a terrible indictment against the Church, for often individual church members are responsible for the continued existence of such areas. Every social study reveals the downward pull of the slum areas upon the moral tone of a community. The slums are the breeders of every known type of crime, and they must be eliminated before civilization can be pulled up to higher levels. That is a responsibility of the Church.

The Church and Moral Evils

The Church, being responsible for the whole community, must assume some obligation for the evil conditions, as well as for developing the forces that are good. It is fallacious reasoning to assume that God will be satisfied to receive a chosen few into close fellowship with Himself and not be concerned with the multitudes who, because of unspeakably bad social conditions, are outside the circle of His divine society on earth. Christianity is not only a personal religion, it is also a social religion which touches every area of life. As our Lord so trenchantly said, "I am not sent but unto the lost sheep."

One of the most degrading and injurious elements of any community is prostitution. This sin only encourages the beast in man, destroys the idealism of youth, harbors the criminal, spreads gonorrhea and syphilis to a degree which is alarming, but it injures the home and takes toll in human life that is enormous. Far from protecting virtuous womanhood, prostitution threatens her life and happiness. Whenever it is abolished, sex crimes are reduced to a low level and the moral tone of the community is raised. Nothing is accomplished by merely publicly protesting against the existence of this institution. Far better for the churches to employ trained experts to handle the situation. Prostitution can be removed from a community and it is the Church's duty to help remove it.

If it is true, as someone has said, that "it is the duty of the Church to always concern itself with the social problems that harass humanity," then the Church should instantly concern itself with the divorce problem, a problem that is threatening the stability of the American home. Christ cannot be a dominant factor in homes that are

being broken up by divorce. Here again preaching will accomplish little. The roots of the divorce problem lie deep and the Church must adopt a comprehensive educational program if constructive results are expected. Since marriage is a serious undertaking, greater care must be used in preparing young people for it. If ministers everywhere would refuse to perform a marriage ceremony until they were convinced that the contracting parties were well qualified to undertake the venture, many hasty and ill-advised marriages would be avoided. An increasingly large number of churches are offering courses for young people on "The Preparation for Marriage, Home and Family," with surprisingly good results. The time is near when such courses will become a recognized part of every Church School curriculum.*

Then there is the field of mental health. Every clergyman is now called upon to deal with people who need the services of a psychologist or a psychiatrist. While he may be able personally to handle some of these cases, yet most of them will need the services of experts. By putting those in need of this type of service in touch with the proper agencies, the Church gives evidence of its concern for every form of human need. Some churches have sponsored mental health clinics with excellent results, especially where there is no other agency doing this type of work.

How One Church Served the Community

It may prove helpful to relate how one Church accepted responsibility for a whole community and is seeking to fulfil its obligations.

A survey of the city of Corpus Christi, Texas, revealed a deplorable lack of facilities for pro-

* Some communions require their clergy to give some type of instruction to all those who apply for marriage. Individual ministers of many communions have long offered such courses to prospective brides and bridegrooms. Few clergymen, if any, are qualified to give technical instruction on sex matters, but in every large city there are maternal health clinics available for such purposes. In smaller communities progressive physicians will be glad to cooperate. Also there are splendid books on marriage that will prove helpful to those who read them. Every clergyman should have such books in his library to lend those who are to be married. Obviously, none of these services can be rendered so long as the Church and her clergy refuse to assume a responsibility for dealing with this problem. The Church has an obligation which is something far greater than actually performing the marriage ceremony. Many communions realize the seriousness of this problem and are taking steps to safeguard the stability of the home. At the last General Convention of the Episcopal Church a measure was introduced forbidding any clergyman of that communion to marry any couple until they had presented him with a certificate of health which included a Wassermann test against syphilis. The measure was defeated by a small majority and will undoubtedly be passed at some subsequent convention. The home is an institution which is vital to every community. Since the Church sanctifies the marriage relationship, it must help to make it a more intelligible and a more harmonious relationship.

W. C. M.

viding the young people with wholesome social and recreational activities. Desiring to meet this need, at least in part, the Church of the Good Shepherd, Episcopal, decided to build a Parish House. Several civic-minded citizens, who were not members of the Episcopal Church, petitioned the Church of the Good Shepherd to allow this building to be used by the whole community. The Parish was immediately faced with the question as to the Church's responsibility to the whole community.

After carefully considering the problem, it was decided that the community's needs must be considered before parochial needs. A separate corporation was formed, and an Operating Board was also appointed which included members from practically every church in the city. While it is not officially an inter-church project, yet it is an evidence of the splendid cooperative spirit which exists among churches of this city.

The Corpus Christi Civic Center is a building dedicated "To God for Youth." That is its primary purpose although it will serve a variety of uses.

The building has a large auditorium seating about 500 people and a stage for amateur dramatics. It will be an ideal place for lectures, concerts, and particularly socials for the young people. A fully equipped kitchen will serve 200 people. Offices are provided for the Camp Fire Girls, Y. M. C. A., and other agencies. The basement contains a handball court, shower baths and locker rooms, free clinic for indigent children, a game room and two parlors where various civic clubs may meet.

While this building will in no wise be able to serve the needs of the whole community, yet it is a step in the right direction. There was a need. The Church felt a responsibility to meet that need and then did something about it.

In Corpus Christi there is another communal project. The missionary societies of six different churches support and manage a Community Mission in the Mexican section of the city. Each church is responsible for the religious services conducted at the Mission for one month at a time. A trained Christian worker is soon to be employed to work among the people of that section.

Each Church, as has been said, must study its particular community, and work out its own program.

Too many Christian bodies of various kinds are spending more time and effort today in winning members one from the other than in winning souls from the darkness of the Kingdom of Evil.

How Christ Found a Mexican Colonel*

This is the story told to Rev. N. W. Taylor, of Mexico City, by Colonel Rodolfo Curti V., formerly an army officer and then chief of Traffic Department, Police Force, Mexico City. Now he is on the Military Headquarters Staff, the Garrison of Mexico City.

TWELVE years ago, when stationed with my regiment in the Mixtec region of the State of Oaxaca, I was taken very ill and in my suffering, my thoughts naturally turned to my young wife and our four-months-old baby, who were then in the city of Puebla. As I became worse I cried to God, asking that he spare me to them. Finally I sank into a state of coma and the people in the village thought that I had died. I was prepared for burial and surrounded with candles. After some hours I regained consciousness and sat up, causing terror among those who were in the room at the time.

It was thought that the only chance to save my life was to take me as quickly as possible to Oaxaca City for an operation. But the village, where I lay sick, was four days' ride from the railroad and, as the heat was intense, it seemed impossible for me to make the trip unless they could keep ice packs on me continually. But there was no ice in this mountain village nor in the district. The General commanding the State advised us by telegraph that he would send ice from the city as rapidly as possible, but it was questionable whether any ice would last long enough to get me to the city. The first day, while we were waiting for the ice, a heavy cloud overshadowed the part of the town where I was lying and hailstones, so great that they killed chickens and turkeys, fell heavily for some minutes. The people hurriedly filled sacks with the hailstones and I was placed in a litter and the journey to the railroad began. I recovered but so great was my unbelief I forgot my prayer to God and ascribed the hailstorm to mere chance.

A few years later, when stationed in Guadalajara, I was passing an evangelical church and heard them singing "Nearer My God to Thee." Something seemed to grip my heart and I could not restrain the tears. However, feeling that such emotion was unworthy of an army officer, I hurried away. Later, my wife and I attended a service but did not understand the message.

Then I was called to Mexico City to aid my General in the reorganization of the police force. At that time it fell to my lot to superintend the closing of all the Roman Catholic churches in the city on the 31st of July, 1926. So zealous was I in

carrying out this commission that I received the commendation of General Calles. I received praise also and promotion for my part in the organization of the Traffic Department and for other things done in the interest of the welfare of the city.

But then came disillusionment! I resigned from the Traffic Department and for a time it seemed that I had been forgotten by the Government which I had tried to serve faithfully. I was even tempted to commit suicide. This was God's opportunity.

One night I dreamed that I was hurrying down a narrow, dark, tortuous street. I met a group of people and inquired,

"Have you found Him?"

"No," they replied.

"Then let us seek Him together," I answered.

We threaded our way along the narrow street for an interminable time it seemed and our anxiety increased every moment. At last we turned a corner and saw in front of us a figure sitting on a low bench in front of a closed door. His head was resting on his hands but as we approached he looked up and I recognized Him as Christ. His face shone and His hands and feet glistened like mirrors. I fell on my knees before Him; and all His goodness, from that day in the Mixtec village when the hailstones fell, flooded my memory and I burst into tears.

I awoke crying and the burden of my ingratitude and sin seemed unbearable. For the remainder of the night I could not control myself and continued crying like a child. When morning came I was like one in a daze. I could not even remember the name of my only daughter whom I love dearly. This condition lasted for three days. I was in an agony of grief and sorrow and walked up and down my living room or in the garden for hours at a time, crying, "My God, help me. My God, help me."

Then I procured a New Testament and began to read. Still no light or peace came. At last there came to my mind the words of the hymn I had heard in Guadalajara and I remembered where there was an evangelical church in the city. I attended a service without getting any peace. I went a second time but still could not understand the Way of Salvation. On the third occasion the speaker was giving a Bible study on sin. As the

* From *The Philippine Evangelist*, May, 1938.

different sins were written on the blackboard I said to myself, "Someone must have told about me," for it was a perfect description of my condition. At the end of the meeting an invitation was given and I went forward. As I knelt there at the rail to my joy found my wife was kneeling beside me. That night the pastor of the church led us into the Light and peace came into our hearts.

Then came a great struggle. To go on with Christ meant breaking with the old life. Christ must be all or nothing. There could be no half-hearted surrender. But what would be the results? Would it mean losing position, rank and friends? I walked up and down my garden fighting it out and then like a flash there came to my mind the words, "Be of good cheer; I have overcome the world." I hurried into the house and called my wife.

"It is all settled," I said to her. "Christ has overcome the world and nothing can touch us except as He wills." From that moment we have tried to give our all to Christ, to do His will each day and have determined not to let a single day pass without trying to win one soul for Him.

The following Sunday was Easter. We attended the morning service at which we learned that some new members were to be baptized that evening. After prayer, my wife and I decided to ask to be received into the church in order to make our public confession and thus cut all that bound us to the old life. That evening we publicly took our stand for Christ. In the four months which have passed since then we have been experiencing the truth of Paul's "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." All things have become gloriously new for us and we are seeking to follow His Will.

* * *

The only knowledge Colonel Curti had of the Gospel story was through a very slight contact with Roman Catholicism, which, in Mexico, emphasizes a suffering or dead Christ, not a glorified one. How was it that in his dream he saw a resurrected and glorified Christ?

Today Col. Curti is active in personal work among the military and political leaders of the country.

Enlisting the Privileged to Help the Underprivileged

By the REV. SAMUEL E. WEST

Rector of St. James Episcopal Church, Wichita, Kansas

THE sort of church of which I am rector is easily labeled as "privileged" by the newspapers. They revel in announcing "A fashionable wedding of socialites in the swank, exclusive Episcopal Church on the Hill." It is a form of reporting which is exasperating to say the least.

As a matter of fact this congregation represents a cross-section of substantial middle-class business and professional people, with a fringe of wealth and another fringe of poverty. One of my faithful laymen is a WPA worker and another is a janitor working for \$60.00 per month. We have eighty employed women and girls in a communicant membership of seven hundred.

Personally I am inclined to think that we overwork the phrase, "privileged and underprivileged." Religious leaders and social workers

alike repeat the words too glibly. I have caught myself talking to children about their privileges and urging them to realize their responsibilities to the underprivileged, and then wondering if in so doing I was not actually aiding and abetting the subtle process of creating snobs.

By the same token there are still many people left in the land who, despite the fact that they have been up against it, are sensitive and have a lot of self-respect; they by no means wish to be classed among the "underprivileged." Would it not be much better to use a good old scriptural expression, such as "we that are strong ought to bear the infirmities of them that are weak." It is true that there are in all of our cities many strong self-supporting parishes and likewise many weak, struggling, mission churches. By all of the precepts of the Christian religion, the strong

should do all in their power to help the weak. The difficulty which most of us experience in enlisting the so-called privileged is probably due to the absence of the personal element, rather than to any other factor. This is true in regard to the missionary enterprise and to the great programs of social welfare. To many people, missions and philanthropy today seem to mean programs and quotas rather than personal service. Something must be done to remedy this condition.

During the recent Lenten season we tried an experiment along this line in the Diocese of Kansas. Bishop Wise suggested that in all of the parishes and missions we conduct a series of missionary book reviews. I invited six women to undertake these reviews and a number of men to undertake a similar task for the Men's Class. We have had such noted personalities presented as Bishop Schereschewsky, Bishop Hare, Dr. Albert Schweitzer, Bishop Franklin Spaulding, Bishop Talbott, Dr. Grenfell of Labrador, and David Livingstone. In every case both the men and the women who undertook the task have, I think, been thoroughly converted to the cause of missions, and I believe that they were able to communicate their own enthusiasm to the others. The lawyer who reviewed the life of Livingstone made the most complete commitment to the cause of missions, at the conclusion of his review, that I have ever heard from a layman. The woman who was to tell about Albert Schweitzer happened to be in New York the week before her review was scheduled, and had an interview with Madame Schweitzer who was in America at that time. This woman had accepted the assignment rather reluctantly as a "church duty," feeling it would be dull and tiresome but she kept the other women on the edge of their seats when she told the story. To "personalize" missions, philanthropy and the relation of the strong city church to the weaker mission is a difficult undertaking, but in some way it must be done. The well-to-do members of our churches are, I believe, no less generous than they used to be, but they are more careful. They have lost much of their own security and some of them feel that they are contributing a good bit to the underprivileged through taxation. However when I have a personal problem which must be presented as such, I find that the purse strings are open. Recently a young man in my parish was ordered by his physician to move to another climate. He was almost entirely without funds and appealed to me. I, in turn, appealed to two laymen over the telephone, and within five minutes the necessary amounts were forthcoming.

One of the important factors in "personalizing the need" is the personality, enthusiasm and sincerity of the leader. One evening several years

ago, when churches were having a hard time raising their budgets, we were discussing missionary quotas. One of the Vestrymen said, 'I don't see why we should continue to send money to the Chinese when we are so hard up ourselves. Why not forget missions until times are better?' I said to him, "Would you apply that same principle to our own Bishop and his program in the Diocese?" He replied, "No, dog-gone it, we can't let the Bishop down. I wish I were not so fond of him; then it would be a lot easier to cut out our Diocesan Assessment." The man knew, of course, that the Bishop was vitally concerned about his mission clergymen and their congregations. Sometimes I ask myself if I am really in earnest in appealing for the missionary enterprise. Do I really care about the advancement of the Kingdom, or am I motivated rather by parochial pride? We all need to ask ourselves questions of that nature. We can appeal, plead, cajole, condemn, denounce, argue and quote Scripture by the yard, but if we ourselves are not thoroughly converted to the cause of missions all of our pulpit thumping will fail to produce results. The telling of a story of missionary endeavor and personal adventure is more effective in enlisting the interest and support of the local congregation than all of the high-powered arguments of ecclesiastical spellbinders.

But I wish to tell about the relationship of this parish to a struggling congregation of colored Episcopalians in the city. It may not be common knowledge that we have no separate denominational organization for colored Episcopalians. They are under the same jurisdiction, are represented in the same Diocesan Convention, are confirmed by the same Bishop and many of their ministerial candidates attend the same Theological Seminaries as the white Episcopalians. Consequently the relationship of the mission for colored people in this city to the two self-supporting white parishes is just the same as that of a mission for white people. At the present time these colored Episcopalians are fortunate in having a priest of their own race, but from time to time during years past they have been without pastoral oversight except from the two white rectors. It has been my privilege for several years to minister to this congregation but it is not of this pleasant personal relationship I wish to speak.

We have in this parish four licensed lay readers, all of whom, with one exception, have served an apprenticeship in conducting services at the colored church. The Daughters of the King, a group of women who have charge of altar work, from time to time have supervised the colored women in the care of their own altar and finally organized a similar group for them.

In our parish we have a tradition that we carry on no money-raising activities for the support of the parish by dinners, bazaars, rummage-sales or anything of the kind. The one exception is that once a year the women give a Musical Tea, the proceeds from which are sent to the Bishop for support of missionary work within the Diocese. On two occasions several hundred dollars from this source have been used for the support of the local colored congregation. The women of the parish also help the colored women by employing them to serve possibly half of the parish dinners given in this parish.

Three years ago this mission congregation was in great need of a parish hall, for their ramshackle structure was about to fall to pieces. They took the matter up with some of us in this parish and we were able to secure a loan from the American Church Building Fund and also a temporary loan from the Bishop of the Diocese. These loans were made on condition that the people themselves raise a certain amount, namely, \$500.00, in about eight months. I shall never forget a day when the committee from the mission church met me in a local bank with the \$500.00 in hand to apply on the note. When the time came to build the parish hall one of the members of our white congregation donated his services as a contractor and gave a great many days to the supervision of the work. Later another layman, an architect, gave his time in further improving and beautifying the church structure. Another member of my congregation, a lumber dealer, has helped very generously in their purchase of supplies for the church and the parish hall.

Last year the vestry of the mission church appealed for help and we appointed a committee to give them what leadership we could in conducting their own Every-Member Canvass. The joint meetings of the two committees have been held in my study and again I find the business men of my own parish are willing to give of their time and

thought in helping to solve the problems of this weaker mission church. Our aim has been to avoid pauperizing the mission congregation. Their membership of not more than fifty is made up of school teachers, chauffeurs, porters, domestic servants and some business men. But their greatest need is not for money but for personal leadership and genuine friendly interest on the part of the stronger white congregation. They are now approaching the time when they can soon support themselves, but they will continue to look to their many friends in this parish for guidance. Incidentally this cooperation has undoubtedly helped to ease the tension which so frequently exists between the two racial groups.

Whatever success we have had in this respect is due to the enlistment of so many of our white laymen for personal service to the weaker congregation. Had it been our policy simply to make a grant of money each year to the colored brethren, very little would have been accomplished. The most intensely personal story in the New Testament is the parable of the good Samaritan. In that story we are told that the Samaritan, who was undoubtedly a privileged person, when he came to the man who had fallen among thieves, did several things of an intimate personal nature—"He saw him, he was moved with compassion, he came to him, he bound up his wounds, he poured on them oil and wine, he set him on his own beast, he brought him to an inn, he took care of him." And after all of that he told the innkeeper that he would stand good for the expenses and would come back to see how the poor fellow was getting along.

It is that sort of thing which we have largely lost in these highly specialized modern days. Somehow we must recapture the method of personal service both in religious work and in social welfare, and when we do recapture it, I am convinced that we will have no difficulty in enlisting the privileged to help the underprivileged.

MORAL OR FINANCIAL DEPRESSION?

Many plead hard times as their reason for failing to support the Church and to give to benevolent causes. As a matter of fact, Government reports show that income is not a criterion of the gifts that may be expected. In the year 1936, taxable incomes in the United States increased 30 per cent over the previous year, but for the same period contributions for religious education and public welfare work decreased. The United States Treasury statistics for 1936 show a total declared net income (exclusive of tax exempt income) of \$19,069,137,719 as compared with \$14,212,403,587 the previous year. The contributions reported for the same year amounted to only \$388,142,000 or about 2 per cent of the taxable income. The highest percentage of contributions to charity ever recorded by the Treasury came in the darkest depression years (1930-1934). On the gross incomes reported to the Government, the contributions amount to less than 1.8 per cent. Contributions through the churches in 1936 were less than at any time between 1920 and 1934, being 40 per cent less than they were in 1928. Moral depression is more difficult to overcome than financial depression.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE MCGAVRAN, INDIANAPOLIS, INDIANA

How Awaken Interest in Books?

A study of the missionary library at the church was discouraging. Old books; out-of-date books; books that not even the most ardent missionary worker could call interesting! Worst of all, fifty women supposed to do missionary reading and no money to buy new books.

Here is what the group leaders did.

The few interesting, recent and worth-while books were pulled out. There were new members in the group who had read nothing. They could start with these.

Four people were asked to buy for themselves and then loan to the missionary society one each of the best new books bearing on the subject of the current studies.

The public library was approached, and a committee of capable women chose and read those books which seemed to have promise of being at least good background books; i. e., those which in addition to being vivid, interesting and accurate, gave a picture of home, school, town or country life; or a background of the country, race, or nation; or, an interpretation of the people; or, a picture of their needs; or, any other specific presentation which would give women a background pattern against which their program talks and considerations would stand out. The very best of these were listed.

Mimeographed sheets, bearing the following sort of information, were given out at the early fall meeting, where background reading was stressed.

BOOKS ON CHINA

HOUSE OF EXILE, by Nora Waln — a very sympathetic picture of upper class country life in China, by an American girl who lived for a while as an adopted member of the Chinese family. Read it for contrast with Pearl Buck's "Good Earth."

LIVING CHINA, by Edgar Snow — translations of modern Chinese short stories, written and published in China for home consumption. They contain some things you will find it hard to stomach. But here is modern China, in at least some of its phases, as seen by the Chinese themselves. Read it to help you decide whether China has any real need of the Christian message and Gospel.

HO-MING: GIRL OF NEW CHINA, by Elizabeth Lewis (children's library), a story which you will find interesting light reading, to give you a picture of young China in transition. Read it because you want to know something of young China in the terms in which young people read of each other.

WHAT AND WHY IN CHINA, by Paul Hutchison — an answer to the puzzle which modern Chinese history is to most of us. Clear, concise, and interesting, though very brief, it gives us an excellent summary of China's politics to 1927. Read it for clearer understanding of some of China's present difficulties.

LOTUS PETALS, by Princess der Ling — most interesting comments on various matters Chinese by one who was first-lady-in-waiting to the old Empress Dowager. Read it so that you may see China through Chinese eyes in yet another aspect

of its civilization. Its pictures range from the old court to modern factories.

That is enough to give an example of what was done. Several women have taken to reading widely the library books on the subject of whatever country, race, or nation is being studied. The mission study books proper, and books of missionary stories worth buying have, consequently, had behind them a much more fundamentally prepared group of readers than was possible before.

Even where the public library does not have much that is modern, there are chapters in recent books which may have decided bearing. For example, in Dr. Heiser's "Odyssey of an American Doctor," the chapter on leprosy and the colony at Culion, Philippine Islands, is excellent background for a consideration of missions to lepers.

Knowledge awakens interest. For a club paper many a woman will read background books for months. Why not as much for a talk in the missionary society? The deeper the knowledge, the deeper the interest.

How Get New Members

One young women's missionary group has an unusual proportion of new working-members. They have a sort of unwritten rule that no one is ever asked to join their missionary society. Instead, a prospective member is asked to come as a guest to one of the regular meetings; she is greeted as a guest of the one who has brought her, and is treated as such. She is asked by the same person to come again, perhaps not next time, but soon. She is welcomed

as a visitor for as long as she wants to come. Then, as she becomes a familiar guest, she is asked to help with this or that. And then, sometime, quite casually, she is asked if she would like formally to join the group.

If she does join, it is because she knows the group, likes the fellowship, is interested in the meetings, and has done some work in connection with them. She knows, through regular reports and minutes, about the educational and financial aims of the group, and is already taking time to attend. There is, thus, no influx of new members to be coddled along. There is no unwilling member who has joined because she was pestered to become a member. Anyone is welcome as a perennial visitor to that group. But no one is asked to join until she has shown a desire to become a working member of the organization.

P. S. Oh, yes, it's quite true that this group has an unusually good time together, has good programs, and carries an inspiring financial responsibility. But then, you know, so could your society.

Improving Missionary Meetings

"If we don't stop taking so much time for business," sighed a bored member of a missionary group, "I'm going to quit coming." She was right. The business seemed interminable. The secretary's reports were especially boring. Attack at that point seemed strategic. At the next election, one of the church's most devoted club-women, was, with her previous consent, elected secretary. Her minutes, brief and to the point, gracious in their necessary acknowledgments, and in perfect order, have been a joy. It is noticeable that when this new secretary is occasionally not able to be present, there is no slipping back into old ways. An ideal has been set up for making the minutes a real contribution rather than a detriment.

When You Produce That Play!

We all know the effectiveness of missionary and world-friend-

ship plays when well produced. We also know how hard it is to discover from the printed description of a play just what effect it will have. And even after reading a play it is a bit hard to know what impression it will give.

Why not have a demonstration night for missionary plays and playlets? A district or state convention is a fine place to do this. An institute or young people's conference is also excellent. A county interdenominational Sunday school council meeting gives another opportunity.

Here are two examples of how this has been done very successfully. The Boston University School of Religious Education used to have, one month before Christmas and one month before Easter, a program of plays, music and other items, given as demonstration, to which were invited representatives from the city's churches. Two or more plays, of differing difficulty and type, were given each time—new plays which were available for use that season. How much better they could be judged, when produced on the stage than in any other way! Ideas were gained for costuming, for lighting, for music, for setting, all within the ability of the ordinary church and yet stressing simple and dignified treatment.

A second example, which bids fair to become a yearly custom, is the presentation of two demonstration playlets, one on the home missions theme and one on the foreign missions theme, at a luncheon program of the Missionary Institute of Indianapolis, Indiana, early each May. It would be interesting to know in how many missionary groups, over Indiana and in adjacent states from which delegates come, those little playlets with their missionary message are given in the missionary year which follows; and just because they were demonstrated there in a fashion which could be followed in the smallest church.

For the current year, such a demonstration might include the correct winding of a turban and

the draping of the graceful garments of India.

Why not secure, in your district or state group, a demonstration program of plays and dramatizations, suitable for use during this next year? It should be held at least a month before such plays will be given in the local churches.

Why not send someone to see missionary plays that are being given in other churches in your own or near-by communities? Send someone who can coach a play for your group.

Why not join with other missionary groups or churches to ask a dramatics club to prepare and present, in each of your programs in turn, the best missionary play or dramatization you can find?

You can produce that play! Or you can jointly with some other group secure its production. And you can be guided in your choice and have your path made easier for its production if you arrange for annual, or semi-annual demonstrations by competent amateurs, at points where many are together who can use such plays.

Looking Ahead

October is the special issue on India. All the glamour and color of the Orient can be introduced into your meetings. And against it you will present the tragedy and the hope of that ancient land. We shall give some of the ways in which missionary groups and leaders here and there have made India a live issue in their meetings.

In November we hope to have some very helpful suggestions for developing a sense of stewardship among the people of our missionary groups. Stewardship is more than a faithful presentation of the regular dues. It is an attitude of life. And a very important part of Christian education is the nurture of individuals and groups in that attitude.

Christmas and World Peace seem more and more to be joined in our thoughts. We like also to think of Christmas around the world. In our December issue we shall have some very definite

suggestions for making the Peace emphasis effective, and for achieving a deeper sense of the real meaning of Christmas. Some avenues of service will be given which other groups have found meant much to their own development.

Ventures in Understanding

A young women's missionary guild were studying the living religions of the world. When they came to Judaism, they invited a young Jewish social worker to come as a guest of one of the members. They met her socially before their supper, chatted with her during the meal, and later listened with deep interest to her talk on Great Jewish Women. For the first time, for many of them, the Jew was linked with modern social reform. They began to realize that Jews are a force for righteousness in America today. There was more than a dispassionate study of Judaism that night. They had a personal experience in deepening their understanding of and liking for the Jew. What such experiences in understanding are you planning for your group during the next few months?

* * *

A young people's world friendship group meeting included a Chinese boy and a Japanese girl. What happened? Sparks flew! Some regretted that the two had been invited at the same time. But others realized, as never before, how pride of race can create antagonism even when Christian brotherhood exists. From that situation rose a deeper understanding of the problem of racial antagonisms, and a stronger desire to meet such antagonisms in the spirit of Christ. This alone can produce, as it did in that group, a greater sentiment than that of race, and draw alien peoples together. Are you keeping your group clear of situations which might prove embarrassing? Or are you out to demonstrate, right within your own circle, that the most difficult race relationship can be solved if courageously faced and met in the spirit of our Lord?

A missionary in Mexico, not long ago, found no welcome in a certain village. So she moved over there to live, as a neighbor, in a tiny Mexican "adobe" hut—to be, not a missionary, but a neighbor. She did not know whether during the few months she planned to be there, she would find more than one or two curious children who would be friends with her and to whom she could be a friend. She arrived with some trepidation. But the village people, hitherto hostile, welcomed her as they would have received one of themselves. Great things arose out of that determination to give herself, in their own manner, to friendship. Is there any one of your group making herself a member of another group, for an hour, for a day, for a week? Is anyone putting herself in the position of needing from them that same friendliness which she hopes to give them?

A New Avenue for Children's Giving

In connection with your study of the City, it might be wise to find out about Toy Libraries in your own or in some adjacent city. Many city children in the underprivileged sections have not one toy of any sort. One of the interesting newer projects is the establishment of a "Toy Library" in some such district where children may withdraw a toy for a week, as they would withdraw a book from a library.

Where such a Toy Library exists, an excellent avenue is open for a service project for the children of more privileged areas. Most of these children have toys—such as scooters, sleds, roller skates, and games which they have outgrown but which are, basically, still sturdy and good. Dolls, games, toy furniture, puzzles, and other playthings are lying in attics or on back shelves. Why not have a "Paint and Scissors Club," meeting weekly for a few weeks, to which will be brought these old but good toys, to be renovated there by the Juniors under the direction of one or two adults or young people?

Such a project can become part of the stewardship training of the children. Through it they become aware of the needs of others, they review their own resources, decide to part with some things dear to them through association, yet too often "hung onto" for only that reason, and they give time and money and effort to make the things "as good as new" in order that they may be useful gifts to make, valued by those to whom they are to go.

Seven Rules for a Good Meeting

1. *Be friendly.* The regular member who is retiring can be as lonely as the stranger—almost.
2. *Begin on time.* Announce, "Thursday at 2:00 P.M., with the program beginning promptly at 2:15." Stress the earlier hour, for the greeting of friends and strangers is as important as the rest of the business, but begin the program very promptly at the time set.
3. *Conduct all business with dispatch.* Having planned a proportionately suitable time for the business, do not let it infringe upon the rest of the program. If it is running over, analyze your technique and improve it.
4. *See that the devotional period is short but reverent in every way.* Stress simplicity and dignity; and frown upon starting with an excuse for lack of preparation, facetiousness, or last-minute passing of hymn books, etc. If hymns are familiar, announce the verses to be sung and sing without books, not adding the hope that the hymn is known to everyone. If not familiar use books or do not have group singing.
5. *Give sequence to your study.* Remind the group of the general theme of study or program being followed. Review in a sentence or two the ground already covered in past meetings. State the aspect of the subject to be considered today. Introduce each item of the program with a word as to its bearing on today's development of that aspect.
6. *Relate the offering to life itself.* At the time of its presentation, have a two- or three-sentence presentation of some service the group is rendering through its gifts. Have a prayer dedicating the day's offering to its use.
7. *Close on time.* Never run past closing time. A meeting which closes on time has a rhythm and effectiveness which is lacking where it just runs on and on. Prompt closing makes for much more careful preparation.

BULLETIN

Council of Women for Home Missions

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

SETTING-UP CONFERENCE FOR EASTERN MIGRANT STAFF

Hartford Theological
Seminary

JUNE 16-19, 1938

As Seen by Two Leaders

The fourth annual Setting-Up Conference for the workers in the Migrant centers of the Eastern Area was held this year, June 16-19, at the Hartford Seminary Foundation, Hartford, Connecticut, when Dr. J. Quinter Miller, Executive Secretary of the Connecticut Council of Churches, his able assistant, Mr. R. Stanley Kendig and Miss Vera MacCracken, Secretary of the Hartford County Y. W. C. A. proved to be most genial and perfect hosts.

Thither they came — 40 College students representing the Shaufler College of Religious and Social Work, Pennsylvania State, Bennett College, Kansas State Teachers College, Bucknell University, Virginia State College, Kalamazoo College, Maryville College, Muskingum College, Oberlin College, Amherst College, Yale University; Divinity Students from Hartford Seminary Foundation and Andover Newton Theological Seminary; and experienced kindergartners, recreational and home-economics folk, as well as school teachers. Many were new to the work while others had had much experience, for one of the slogans of Migrant Workers is "once a Migrant, always a Migrant." Here they assembled to receive training in "center" technique, to plan for the current season, and to exchange helpful experiences.

Lectures and demonstrations



THE STAFF OF THE NEW YORK AND NEW JERSEY CENTERS; MISS HELEN WHITE, SUPERVISOR

in crafts, recreation, songs, nursery school methods, child care, camp sanitation, first aid, behaviour problems and religious education methods made a rich program.

The earnest and energetic staff of young men and women had crammed notebooks, broadened minds and understanding hearts. There was a strong feeling of fellowship and unity.

Among those who were of very special help were Mrs. Phyllis Williams, of the Institute of Human Relations of Yale University, who gave an interpretation of the Folk ways of the Italians; Miss Lola DeGrille, of the International Institute of New York, interpreted Polish folk; Mrs. John Ainley, who taught songs and also gave methods in song leading; Miss Frances Hedden with concrete and practical suggestions in religious education; Miss Marie Gaertner in nursery school methods; and Miss Agnes Diehl in the field of crafts.

Saturday night the picnic supper with the singing, camp fire and worship service brought to all a nearness of God through the great outdoors and a realization, by contrast, of the severe and sordid things that would have to be faced during the experience of the summer.

The central theme running through the worship services was the need for spiritual resources in the midst of a complex and confusing world — "I can do all things through Christ who strengtheneth me."

The closing session was held Sunday morning in the Seminary Chapel preceding breakfast and was led by Dr. Miller. In that early morning hour the message of the joy of service fell upon minds and hearts already prepared. And as these highly endowed young people had themselves been chosen largely because of the privilege of their experience, they left Hartford newly commissioned and eager to go out to serve.

Into my heart's treasury I slipped a coin
That time cannot steal nor thief purloin,
O better than the mining of a gold-crowned king
Is the safe-kept memory of a lovely thing.
—Sara Teasdale.

LAURA H. PARKER,
PETRICHA E. MANCHESTER.

As Seen by a Worker

Sharecropping and its horrors have been studied and effectively dramatized to the country. Yet the migration of workers from community to community seeking new employment, supplementing irregular employment at customary occupations, or habitually following seasonal employment is an accepted phenomenon in contemporary industrial society.

Conscious of the extent of the problem of migratory labor in the United States, the Council of Women for Home Missions in 1920 established centers for the care of migrant families. It was the staff of these centers in the East which met at Hartford

Theological Seminary from June 16-19, 1938.

It is evident that a social problem as comprehensive and basic as migratory labor—originating from a search for economic security and creating further problems of disintegration of family life, inadequate child care, poor housing conditions with consequent health problems, lack of sufficient education on the part of children and adults, lack of time for recreation and aesthetic expression, lack of opportunity for participation in democracy, and a feeling of intolerance—has no one final answer. Hence, the conference could best be viewed by stating its issues in terms of fundamental questions.

It appears that a rather vital pre-supposition that undergirds each of the issues, and is implied in each is: that the educational and religious processes which culminate in creative intelligence and human understanding can transcend the culture and develop it. Upon one's reaction to the pre-supposition hangs the hope of the social migrant worker. For, as seen through the issues and the discussion of them, the migrant social worker is expected to be an educator, religious director, nurse, home economist, librarian, musician, and business man. Unless he has faith, then, in the power of a creative dynamic education coupled with the omnipotence of God, he is as a lost sheep.

With this in mind some basic questions and issues which were considered are:

1. What are the duties and problems of a migrant social worker? How does his work differ from the social case worker?
2. The migrants—How do they live? What are their needs?
3. What are the values of the migrant program for the employer, community, migrant? What should be the relationship between the migrant and community, employer and migrant, social worker and community, social worker and employer, migrant and social worker? Where should the focus be? What are some of the methods of attack?
4. Our program—What should it include for infants, children, young people, adults? How



THE STAFF OF DELAWARE AND MARYLAND CENTERS: MRS. P. E. MANCHESTER, SUPERVISOR

- should it be arranged? What should be its extent?
5. In facing the problem of health—What can we do as inexperienced, untrained people in giving first aid, camp sanitation, arranging meals, summoning the aid of county agencies?
 6. Accompanying the maladjustment in labor and home, certain undesirable and abnormal behaviour patterns are developed. How shall we meet them?
 7. The migrants represent every culture. One works best with those he knows and understands. What are the folkways of the migrants with whom we are to work?

Let us develop these issues briefly as they were discussed at the conference.

The seven-minute presentations of the four areas discussed picturesquely and interestingly by the Misses Vera MacCracken, Mary Cannon, Carol Ferwerda and Gladys Corkum provided an excellent background orientation for the understanding of the duties and problems of the migrant social worker. How different her work is from a city social case worker! How much is involved! No longer are you a case worker, or a nurse, or a teacher, or religious director—but you must be a combination of them all.

Because any successful program of migrant education must represent this combination, it must include the employer and the community as well as the migrant. There exists, undoubtedly, a feeling of intolerance among the community folk because they do not understand their migrant brother. There is, therefore, "a man without a country" attitude within the mi-

grant ranks. The employer looks at his migrant laborers as people "whom he gets cheap." Hence, there is no coordination or cooperation among the groups. The good migrant social worker can and must break down these barriers. This was discussed by Mrs. Manchester, Messrs. Newfield, Glick, and Dr. Miller.

The migrant movies and the visit to the tobacco plantation expressed more adequately than words the actual physical needs of the migrant.

Definite program suggestions and helps were given in the periods with Misses Hedden, Gordon, Diehl, Gaertner, Mrs. Maramarco, and Messrs. Thomsen, North, and Kullgren when we learned (both through hearing and doing) something about children's work; folk games and dances; homemade games; evening, Sunday and rainy day programs for young people and adults; and crafts.

Through the help of Doctors Calverly and Clifford and Mr. Scott we were able to feel that untrained health educators could do something.

Inspired, challenged, and definitely helped by the experiences of the conference we strove to plan our programs. Balanced as they may be, we can still feel a lack, for our programs cannot get at the real roots of the problem. It is evident that the old economy, attitudes and education are inadequate, but the problems of migrancy can be abolished is our cry.

May we keep always in our hearts the spirit of the "Worker's Prayer" which we felt at the close of the conference.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh, teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

Oh, give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.

—Frances R. Havergal.

DEBORAH CANNON.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

JAPAN-CHOSEN

A Soldier's Penance

The United Church Record reports the following incident, told by the pastor in whose church it occurred:

A Japanese soldier came to a little chapel at Pingting, a rural town in eastern Shansi, on Christmas Day. He knelt and prayed before the Cross while the pastor looked on with a great deal of interest.

Rising, the soldier approached the pastor and handed him a five-dollar note, explaining that he and three of his comrades wished to donate this to the church.

Asked what was his calling before the war, the soldier revealed that he and his three friends were all evangelists before they were conscripted. Why didn't his friends come to the church too? The answer was: They had no "face" to come to the church after all the sinful things they had done in invading China and killing the Chinese people. They thought they could not present themselves in front of Jesus Christ.

He, however, decided that he could at least atone for his sins by coming to worship in the church, especially since it was Christmas Day. He hoped that with the love of Christ the world might be changed, all national differences sunk and all human sufferings avoided.

The Printed Word

Japan has one point of advantage over all other mission fields in that practically every Japanese can read. Education there is compulsory. A missionary, therefore, can write out anything he wishes to tell to the thronging multitudes whom he passes in city streets, or to farmers he meets along country lanes, and hand it with a smile and a greeting, and know that it will be read and understood. As a result, letters come to the mission, confessing sins, telling of domestic problems, asking how to be forgiven or how to find peace. One man wrote: "I got your tract. I know a man

who is a Christian and I see something in his face that is different. I want it." Another wrote: "I was riding a bicycle, returning to my home from school. You gave me a tract. I believe now in the true God. I have one friend who believes also, and we gather the village children together sometimes and talk to them about God."

—*Presbyterian Survey.*

He Never Met a Christian

An old man in the country was converted by reading the Bible before he ever met a Christian. Hearing of Christianity, and thinking it sounded reasonable, he wrote to a city friend who sent him a Bible and a Christian newspaper. After reading these he asked where he could meet a Christian and was told there were some in Hamada. Finding some of the Christian workers holding an open-air service, he joined heartily in the singing, making a joyful noise quite out of tune, and laughed and chuckled all through the talks, so that the workers thought that he was mentally deficient, until they realized that it was his overflowing joy at meeting fellow Christians for the first time in his life! He has never turned back from the faith he entered into through reading the Bible. When he prays he follows no conventional method, but sits down with open eyes and chats to his unseen Friend as if he could see the one to whom he talks.

Korea Mission Losses

Rev. L. T. Newland, D.D., of the Southern Presbyterian Mission at Kwangju, writes: "Within the last few months the Southern Presbyterian Mission in Korea has lost its schools,

eight out of ten, because of the Japanese insistence on attendance at the shrines. These were great institutions with fine buildings, a good reputation, a capacity student body, and apparently a future of great usefulness. But it became impossible to preserve the Christian content of the schools and at the same time meet demands made on them which loyal followers of Christ would find impossible to meet without compromising their consciences, so we had no choice left save to follow the orders of our Executive Committee and make this great sacrifice for the sake of our conviction that we, as Christians, should serve only one God, and that our deepest soul loyalty belongs to Jesus Christ.

"There is still a strong native church that is witnessing for Jesus Christ. It is working and growing. There are also still wide open fields for evangelism. The Gospel can be preached as freely as ever, and people listen as gladly. Women's work offers many opportunities for Christian service in home and community. All the hospitals are filled, and witnessing for Christ is being emphasized in each of them. More extensive Bible training is being planned, so that every church may have competent leadership."

—*Presbyterian Survey.*

A Communist Converted

A United Church of Canada missionary visited a Korean patient in a hospital and noticed a copy of Luke's Gospel laying on the bed. Upon being asked what he thought of it he replied: "I used to be a communist. I thought the world was in such a bad state that only by destroying everything and beginning all over again could things be

set right. Since I have been here I have been reading this book, listening to the hospital evangelist, and have had time to think. I am now convinced that the Jesus' way is the only way that will work, that of changing the world by first changing the hearts of men, and I have determined first of all to become a Christian myself."

—*Korea Mission Field.*

ISLANDS OF THE PACIFIC

Bible Distribution in Hawaii

Thirty thousand children in Hawaii's public schools have each received a copy of the Gospel of Luke. This was in response to a request of the children themselves, and the earnestness of the request was proved by the enthusiasm with which the gift was received. Some of the teachers wrote: "The children are very much pleased. Many read these little volumes during the free-reading period."—"Since the arrival of the Gospels of Saint Luke a new interest in religious literature has been shown."—"This school wishes to express its thanks and appreciation for the wonderful story in the form received. A dozen different nationalities attend this school, and to many this is a new book and a new story. We feel that much benefit will follow; for surely the Word will bear fruit."

Messages like these came from the pupils: a Portuguese girl remarked: "The first night I read four chapters to my whole family. I shall read the whole book for them."

An eighth-grade Japanese boy proudly remarked: "Thanks for the story. I carry it in my pocket and read it every chance I get."

A Japanese girl declared: "Even though I believe in the Buddha, yet I like this story of the Christ."

These children carry the Word of God to their various homes—in the city, plantation center, fisherman's hut, labor camp, homestead shack and primitive native houses, scattered from ocean shore to mountain peak, where the story of re-

deeming love is read with great interest and appreciation.

—*Bible Society Record.*

NORTH AMERICA

Christian Youth Council

Problems of war, poverty, unemployment, slum living, race prejudice, crime, industrial strife, alcohol and political corruption cannot be solved by anything less than a united Christian movement, according to the consensus of opinion among almost 3,000 Christian educators, representatives of forty-one denominations in the United States and Canada, who came together in Columbus, Ohio, for the twentieth quadrennial convention of the International Council of Religious Education in July. The delegates discussed such problems as Christian family life, Christian leadership for the modern world, missions and missionary education, drama, visual education, temperance education, education and gambling, Christian education and industrial-economic problems, Christian education and race relations, and world peace. Facts about the world situation were presented, not by theorists but by experts, speaking before small groups that took advantage of the opportunity for questions and discussion. The task of Christian education was viewed as one that concerns Christian attitudes in facing our critical problems.

Christianity on Exhibit

At the Golden Gate International Exposition in 1939 an appeal for Christianity will be made to those who take no thought for religion. About 8,000 square feet of outdoor space will be leased, upon which will be erected a large steel auditorium, and in this Mr. Irwin A. Moon will present several times daily his "Sermons from Science," a series of spectacular scientific phenomena used to illustrate spiritual truth. After eight years of preparation, Mr. Moon seeks to present the first century Gospel with twentieth century illustrations. In connection with this exhibit will be

two or three portable steel houses that will be set up by R. G. Letourneau, Inc. One of these will be used as a dwelling for exhibition purposes; another will be the headquarters of the Christian Business Men's Committee, while it is likely that a third will house a Bible exhibit.

—*Alliance Weekly.*

New England Bible Demonstration

At the Metropolitan Theater in Providence, R. I., this summer 3,500 Evangelical Christians lifted their Bibles high above their heads and repeated three times: "The Word of the Lord endureth forever." The demonstration passed resolutions recalling people everywhere "to a reverence for the Bible" in these words: "We again affirm our faith in the authenticity, integrity and inspiration of the Holy Scripture as being the one and final authority for faith and conduct; that, in view of the desperate need of the world today, we go on record as sending forth from this rally a clear, plain and forceful call to the world to return to that reverence for the Bible which shall result in earnest reading, belief in its redemptive message and obedience to its invaluable teachings."—*Watchman-Examiner.*

Readjustments in Presbyterian Foreign Board

Because of the retirement of several members of its staff, the Presbyterian Foreign Board is readjusting the duties of other members. Rev. William P. Schell, D.D., continues as chairman of the Home Base Council and a new division of special gifts and annuities; Miss Gertrude Schultz remains in charge of women's work in the Home Base. Rev. Charles T. Leber, D.D. has been transferred from the secretaryship for Japan, China, Siam and the Philippines to the promotional work of the Home Base, with a supervisory connection with young people's work. Rev. Willis C. Lamott, D.D., of the Japan Mission, has been asked to assume responsibility for publicity work while

Miss Mary Moore, one of the secretaries for young people's work, will go to San Francisco to replace Miss Marcia Kerr, who comes to New York to assist Dr. Young in the new department of missionary personnel. Rev. S. Franklin Mack will give his entire time to directing young people's work.

Rev. George T. Scott, D.D. is chairman of the Foreign Department Council, with special responsibility for interdenominational relationships. Rev. Lloyd S. Ruland, D.D., of Binghamton, N. Y., a former missionary in China, becomes secretary for China. Pending the election of a successor to Dr. Leber, Rev. J. L. Hooper, D.D., of the Philippines, will serve as secretary for the four countries recently under Dr. Leber's supervision.

Lutheran Unification

Delegates to the Eastern District Convention of the American Lutheran Church voted to put aside "doctrinal differences" with other Lutheran churches and to unite "in fellowship of pulpit and altar" with them. The vote followed long discussion of the reports of the American Lutheran Church Commission on Fellowship with the United Lutheran Church in America and with the Lutheran Synod of Missouri, Ohio and other states.

The Evangelical Lutheran Synod of Missouri has churches in every state of the Union, and a total membership of 1,305,000 in the United States and Canada. At the recent Triennial Convention the Synod authorized a drive for a thank offering to commemorate the hundredth anniversary of the arrival in the United States of the Saxons who founded this church. The sum sought will be in addition to the annual budget of \$1,500,000.

United Methodism Meets

The first large joint meeting of Methodists held since unification was approved by the Methodist Episcopal Church, South, took place in Columbus, Ohio, in July. Committees were

appointed to deal with problems of harmonizing rituals, coordinating programs and merging organizations of the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church. Other questions considered were church extension, missions, hospitals, education and young people, pensions and publication work. A small committee of lawyers will furnish counsel in all legal matters. The next meeting will be held January 24, 1939, at Jackson, Miss.

School for Missionaries

The first Iowa School for Missionaries will be held January 23 to February 18, 1939, at Iowa State College, Ames, Iowa. The first three weeks will be devoted to classes in the following subjects: sociology and rural organization, agriculture and rural education, foods and nutrition, family life and health, and agriculture. The afternoons will be devoted to conferences and field trips. A two-day rural missions conference will be held during the course of the school. The fourth week coincides with Iowa State Farm and Home Week, the lectures and exhibits of which will be open to the missionaries. The Iowa School for Missionaries is being carried on by the Iowa State College at the request and with the cooperation of the Rural Missions Cooperating Committee, representing some eighteen foreign mission boards in the United States.

—*Agricultural Mission Notes.*

Presbyterian-Episcopal Negotiations

A delegation from the Presbyterian Church U. S. A., met last December with Bishop Perry and Dr. Howard C. Robbins of the Protestant Episcopal Theological Seminary to confer on a closer union of the two bodies. Representing the Presbyterian Church were Dr. L. S. Mudge, stated clerk of the General Assembly and Dr. J. Ross Stevenson, chairman of the Presbyterian Assembly's Department on

Church Cooperation and Union. Bishop Perry presented a resolution passed by the General Convention in Cincinnati:

The General Convention of the Protestant Episcopal Church in the U. S. A., acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the U. S. A. to join with it in accepting the following declaration:

The two churches, one in the faith of the Lord Jesus Christ, the incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective churches.

—*The Churchman.*

Library, and Racial Problem

Here is what can happen when a mission study class learns something and acts upon it. The minister of a Colored church in Portsmouth, Va., city of 50,000, told a white mission study group that the Colored people of the city had no access to a library. This was news to many of the white people.

The mission study class investigated, secured the cooperation of the National Youth Administration, which made the desired library a project, obtained aid from the PWA, was given space in Mr. Birchette's parish house, received gifts from citizens for lumber, paint, labor, and some but not yet enough furniture and books (the Church Periodical Club assisting) and put a trained librarian in charge.

The library was opened by a program including eight speeches by representatives from cooperating groups.

Border Cooperation

Every Texas city of moderate size has its "Little Mexico," cut off from the rest of the town by invisible but definite lines that are seldom crossed except by teachers, missionaries or occasional tourists. Few of the nearly 7,000 Mexicans in Texas speak English: they have their own stores, newspapers, churches. While the majority are

Roman Catholic, every Mexican center has a struggling evangelical mission, and the American Bible Society tries to provide Spanish Scriptures at cost. Secretary Marroquin, American Bible Society's Mexican agent, a few months ago made a two-weeks' tour of the centers of Mexican population in Texas; a journey of over 1,500 miles, with stops in various centers where local committees had previously planned interdenominational meetings to hear his illustrated lecture. He shows his audience how colportage work is done in Mexico, takes them over mountain passes, on burro back or oxcart; and tells them how, under the present Mexican government, the circulation of the Bible increased the past year by 10,000 copies; how the Scriptures are being translated into the native tongues of 3,000,000 Indians of Mexico who do not speak Spanish; how the 130,000 Protestants of that country contributed 4,152 pesos (over a thousand dollars) to the support of the Bible Society; how even the illiterates often buy copies of the Bible, in the hope that someone will read aloud to them—so great is their desire for the Word of God.

Eighteen such meetings were held, and over 7,000 Mexicans heard of the work of Bible distribution, while 14,000 Gospels were left with local pastors to be given out.

—*Bible Society Record*.

Alaskans in Distress

Native Alaskans, who depend entirely upon the fishing industry for their living, are facing a desperate situation growing out of the activities of the labor unions in the United States who seek to control the fishing and canning industry throughout the Alaskan Territory. Demands of rival labor unions have prevented the reopening of the canneries. These unions insist upon determining who shall be employed, discriminating against native Alaskans. A correspondent of the Presbyterian Board of National Missions writes: "The C. I. O. has

notified the large canneries at Hoonah and Yakutat that no natives need bother to apply for work either as laborers in the canneries or as fishermen, for they would not be hired." The natives in that region, threatening to take things into their own hands, are prepared to fight, if necessary, for their right to work. The largest cannery in Alaska, located at Kassan, has definitely decided not to reopen. Others may do likewise, rather than yield to the unreasonable demands of the labor unions. Unless the deadlock is broken, thousands of Alaskan families will suffer.

LATIN AMERICA

Education in Bolivia

The public school teachers of Bolivia have petitioned the government to use for public schools the money now given to support the State church. The Roman clergy have jointly issued a pastoral letter to all Bolivian citizens warning them that their religion is in danger, that Communism is just around the corner and that they should consider very carefully for whom they cast their vote. This year 1938, may prove a momentous one for Bolivia, especially if the Congress and the Senate should decide on the separation of Church and State, which action is not altogether improbable.

—*Baptist Missionary Review*.

Oxygen for Leprosy

Brazil is said to lead the world in the fight against leprosy, and a new treatment being tried there is reported by Dr. H. W. Wade, of Washington, D. C. It consists of the administration of oxygen under pressure, and the inventor is Dr. Ozorio de Almeida, who first thought of it as a means of treating cancer. The patient is placed in a tank into which pure oxygen can be introduced and the pressure gradually increased until it reaches an atmosphere and a half (some twenty-one pounds to the square inch) above the normal pressure. The treat-

ment is given for an hour three times within one week, and then the patient is allowed to rest for a month before the treatment is continued.

A wealthy philanthropist of Brazil has offered a set of the apparatus to the United States, for use at the Leper Clinic in Carville, La.

—*The Christian Advocate*.

Through Brazil with the Bible

An outstanding piece of work during the year has been the remarkable journey through Brazil of two colporteurs, George Glass and the redoubtable Antao Pessoa. They covered 5,000 miles, mostly by mule back, but some 1,300 miles was in a "dug out" and almost 250 miles on foot. There were perils to face, such as terrific cataracts, rapids, wild beasts and hostile tribes, the latter sunk in poverty and ignorance. Once on trek they came to an abandoned region ruled by a murderer who tried to get them in his power, but with the connivance of two of the man's own cut throats they managed to escape.

The largest sales were made in the priest-ridden town of Campinas. One very suspicious old lady refused to touch the books, but as the colporteur read one passage after another she began to make exclamations of approval, and finally bought a copy, saying apologetically: "You see, I thought the book was Protestant." The lurid pictures of Protestants, painted by the priests, had filled the people with dread.

These two intrepid men had many adventures and escapes, but the greatest experience was the satisfaction of circulating 100 Bibles, 700 Testaments and 3,000 Gospels in one of the darkest regions of the earth.

—*The Neglected Continent*.

Five Year Increase in Brazil

The Presbyterian Church of Brazil reported at the annual General Assembly held this year in Fortaleza that there are now 266 organized churches and 140 other groups, exclusive of 1,522 places where the Gospel is regu-

larly preached. These churches are organized into three synods and are ministered to by 183 ordained ministers and nine licentiate. There are 43,100 church members, and a Sunday school membership of 47,939. It will be seen by comparison with the figures published in 1932 in the World Dominion Survey of Brazil that this is an all round increase during the last five years. This church has maintained a worker in Portugal for some time, and it is hoped that a colleague will be sent to him from the Brazilian Church shortly.

—*World Dominion Press.*

Cooperation in River Platte Republics

A new epoch in cooperation among Evangelical forces in Argentina, Uruguay and Paraguay is believed to have begun as a result of a conference called by the Committee on Cooperation in Buenos Aires. This Conference considered the question of organizing a Confederation of Evangelical Churches in this area, and a committee of nine was appointed to draw up plans for such a federation.

Of the forty-five pastors and laymen in attendance, representing sixteen church bodies and organizations, twenty-two were nationals; eighteen were missionaries of North American and British Boards; and five were ministers to non-Spanish-speaking groups in Argentina. It was regarded as the most representative group ever meeting in Buenos Aires to discuss means of closer cooperation.

An "Evangelical Youth Congress," held in Rosario, Argentine, last year revealed an increasing solidarity among young people. Strong leadership was manifest; the delegates declared their allegiance not only to the Church and its place in deepening the spiritual life, but also adopted important resolutions in the field of social action. These young people edit and publish two excellent periodicals in this district and share in a radio preaching broadcast twice weekly.

—*The Christian Century.*

EUROPE

Mohammed's Birthday Celebrated in London

On May 12, a group of Mohammedans in London celebrated the birth of their prophet and Dr. Samuel M. Zwemer was invited to attend. Two hundred persons were present, of whom nearly half were women. Some of the men wore the Persian headdress, a few the Indian turban, but as to the rest they might have been any group of cultured London people. About three-fourths of those present were Moslems. The presiding officer was a Russian and prayer was offered in Arabic by an Egyptian. One speaker declared Mohammed to be "the redeemer of womanhood, the light of the world and the glory of civilization"!!—*Religious Digest.*

Bans and Concessions in Roumania

The *Religious News Service* reports that the Roumanian Government has made it illegal for eight different religious sects to continue the practice of their faiths.

The sects banned are: the Milenium group (which, according to the decision includes the International Students of the Bible, Jehovah's Witnesses and others) the Pentecostals, the Tremblers, the Church of God the Apostle, the Penitent Nazarenes, the Reformed Adventists, the Illistii, the Innocents and the Stilisti (the Old Stylers).

At the same time, the official decision granted new concessions to Baptists, Seventh Day Adventists and Evangelicals. Baptists received special mention, the last clause of the long decision stating that they will be permitted to organize church communions throughout the country by fulfilling certain conditions, which in countries like the United States and England would be considered impositions; for example, a minister must confine his activities to the four walls of the recognized "prayer house," and before such a house can be lawful a petition bearing the signature of twenty

heads of families—men in good standing with the government—must be presented for approval.

Calvinistic Congress

The fourth Biennial Calvinistic Congress met in Edinburgh in July, and created "no small stir" in the city. An announcement of a "Nazi ban on Edinburgh Congress" drew attention to meetings which might otherwise have passed with less notice, but the added interest was justified. Four German pastors were refused permission by *der Fuehrer* to be present, the reason being that the Congress was expected to take a sympathetic attitude toward the Confessional Church, as did the World Conference on Faith and Order at Oxford last year. However, two Germans of the Reformed Church were present, but took no part in the program.

The Congress was made up of about 130 delegates, and included a number of Europe's foremost theologians. Holland and Hungary sent some of their best thinkers, and others came from France, Czechoslovakia, Switzerland, South Africa, New Zealand, Australia, America, Eire and Northern Ireland. The general topic was "The Reformed Faith and its Ethical Consequences" in the Individual, the Family, the Church, in Society, the State, in Economics, in Art. It was emphasized that the world must get back to the vital principle of Calvinism, the sovereignty of God.

—*The Christian.*

Reformed Church of France

The Reformed Church of France, which now unites the four principal French Churches, will officially function in its unified form on January 1, 1939. The new organization will be marked by a work of conquest, consolidation and forward evangelism.

The churches in Paris are seeking to spread among their congregations a desire for Bible study, carried on by groups meeting daily in places of worship. The great success which has resulted is due to a deep de-

sire to know better the Word of God in order to spread this knowledge throughout France.

The fall in the value of the franc and the rise in the cost of living presents a troublesome problem to all the churches, and especially to the Paris Missionary Society with its large commitments in British South Africa. It will force them to consider seriously the salaries of pastors, their pensions, and the maintenance and current expenditure of all Christian activities. Yet the church has unanimously decided upon advance.

—*World Dominion Press.*

Evangelism in Greece

A small group of Grecians, converted to evangelical faith through reading the Bible, were charged by the Orthodox Church with illegal proselytizing, for which the penalty is banishment. A Greek lawyer, now studying in England, was employed to defend them and was so impressed with the unflinching faith of these unlettered men that he entered into a deeper spiritual experience through their testimony, and is now devoting his life to the Lord's work. He reports that this little group has started a church which is growing steadily. One old, illiterate woman asked a neighbor to read a Bible chapter to her every day, and half the village was converted through this one instance, one of the converts being a man who had spent seventeen years in prison.

After completing his studies in England, this lawyer plans to return to Greece and help to shepherd this flock.

Situation Eased in Roumania

All religious questions have been taken out of the office of the Minister of Cult, and a special department has been created by the Roumanian Government to handle all minority questions, including religious and ethical. This move is highly pleasing to such minorities as the Baptists, Evangelicals, Reformists and Adventists. Cath-

olics are not concerned, since they concluded a concordant nearly ten years ago. Jewish problems appear to be more political than religious.

The head of this new department has traveled widely and is conversant with all these problems at first hand.

There will be seven divisions in the new department, each under the direction of a specialist in such fields as education, religion, labor, culture and economics.

The Gospel for Refugees

In spite of the difficulties which beset the Russian Gospel Movement, conversions and baptisms are continually taking place among refugees in various parts of Europe. Evangelistic meetings are held regularly at Montbard, France, where there are numbers of refugees. The Movement is responsible for the distribution of a magazine and quantities of Gospel literature, mostly Scripture portions and books.

During the International Exposition in Paris last year, more than 15,000 tracts in French and Russian were distributed. Large texts were on display, where they could be read by visitors.

In this connection, it is starting to note in a report of the National Lutheran Council that the 1938 budget of the Godless organization in Russia amounts to 65 million rubles. Of this sum 42 millions are contributed by members and 23 millions derived from the sale of anti-religious literature. During the year 14 millions will be allocated to subsidize activities of the International Godless committee, and the remainder will be utilized for propaganda purposes within the country. It is expected also that a contribution will be sent to aid in financing the International Free Thinkers' congress to be held in London next autumn. This amounts to a total of \$13,000,000, of which \$2,800,000 is designated for "foreign missions" in the United States and other Christian nations.

AFRICA

Islam's Sudan Campaign

As a result of Egypt's acknowledged rights in the Sudan, Azhar University in Cairo is developing a Moslem missionary enterprise for various countries, and proposes that young Sudanese be trained at the University in the technique of teaching Islam to the pagans of the Sudan; and that they imitate Christian missionaries in acquiring the native languages of these people.

In spite of various discouragements, Christian missions in the southern Sudan are meeting with great response. In some areas, thousands attend the Sunday services, and native Christians have started hundreds of bush schools throughout the country.

Danger in Half Knowledge

Rev. P. A. Unwin, of the C. M. S., says that with the preaching of the Gospel there must be systematic Christian education, and clinches the point with the following story: "A workman, educated in a government technical school, came to my room a short while ago. 'I want to see the thing which makes the noise inside that box,' he said, indicating the wireless set. I took off the back and showed him all I could; but I am ignorant in such matters. Then he railed at me and the gist of his remarks was this: 'You English are all the same; you keep the African back. You do not want him to learn lest he should govern himself and you would be deprived of the shillings which you get from native taxes. The Mission is the ear of the Government. You are as bad as the rest. Have you not refused to tell me how the wireless works? Did they not refuse to tell me how to make electricity at the technical school? And why do you not let the African make his own shillings as you do yourselves?'"

—*C. M. S. Outlook.*

Education Proceeds Slowly

A diagram in the Gold Coast Annual Education Report shows

the total number of children attending school for the past twenty-five years: according to the ratio of increase, it would take approximately 600 years before a child-population of the present size would be attending school.

A further diagram, taking into account increases of population, shows the percentages of children of school age attending school to the total child-population year by year for the 25-year period; and shows that it would take over 3,500 years before primary education would be made available for the whole of the child-population of the Gold Coast. Figures for the whole of Africa would be even more startling.

—*World Dominion Press.*

Pioneering in the Congo

Perhaps no type of missionary service makes a greater appeal to the imagination than pioneering. Rev. Malcolm Guthrie of the English Baptist Society writes an account for *The Life of Faith* of a pioneer trip in the Belgian Congo, when he covered 315 miles in less than four weeks, walking or cycling. "In the most distant villages," he says, "they had not only never heard the Gospel—they had never even heard of people with a Gospel to preach. The only white men they ever see are the government doctor who comes twice a year, and the tax collector once a year."

Most people showed a real desire to understand the message. In the first village visited, two boys wanted to go back with Mr. Guthrie in order "to get wisdom"; others asked for an evangelist to come and live among them, and there were discussions as to how his belongings could be conveyed such a long distance. At Bokwo, another village, the people ran away in fright, and during the two days' services nobody took any notice at all. Later, a solemn conclave was held to determine whether an evangelist should be allowed to locate in the village, and they came to the conclusion that if Mr. Guthrie wished to send a

man it was not for them to say no.

Bantu Sunday Schools

The second Bantu Sunday School Convention in Johannesburg was attended by 117 delegates from 43 centers in all provinces of the South Africa Union, Basutoland and Swaziland.

The Convention endorsed the recommendation of the Inter-Departmental Committee on Native Education that native education should continue to be centered in religion. It urged upon the administration of Native Education and the teaching body to make religious education worthy and effective, and that every subject in the school curriculum should be made a medium for the teaching of religion.

Grave concern was expressed at the growing evil of gambling among children, both native and European. Churches were asked to give definite teaching on the subject, and the Government was urged to curb gambling by all possible means, and to destroy the facilities for the evil.

—*World Dominion Press.*

Laborer Starts a Church

A young Portuguese, with his wife and family, has gone to Sao Tomé, Portuguese Africa, to strengthen a work that was started by an indentured laborer who had been converted to evangelical Christianity in Angola; and whose initiative resulted in the formation of a small group of Christians. They had no Scriptures to instruct them, but found some fragments of a Bible in some waste paper. These they copied by hand and distributed. At first they were persecuted, but later it was recognized that the evangelicals were the best workers, and they were no longer molested.

This young Portuguese worker has been commended by all the denominations in Portugal, and it is hoped that the work in Sao Tomé will be adequately supported.

—*World Dominion Press.*

WESTERN ASIA

Hebrew University

The Hebrew University in Jerusalem, when founded in 1925, consisted of one building, a library of 74,000 volumes, a faculty of 30, a student body of 64 and a curriculum of four departments. Today, on Mount Scopus there are 12 buildings, a library of over 350,000 volumes, a student body of over 800; a faculty of 110; and a curriculum on a par, in both scope and standards, with that of leading universities. With some of the world's outstanding Jewish scholars on its faculty, it is making remarkable strides in scholarship and science.

In connection with the university, a great scientific research activity is being developed. This includes special departments of archaeology, education, social science and agrarian economics, as well as a department of parasitology, where special research is being carried on concerning leprosy and cancer.—*Hadassah News Letter.*

Challenge to the Christian Church

An Arab Christian leader in Palestine writes the following letter:

What can one say about Palestine at present! It is a country torn to pieces by strife, hatred, rioting and aggression. Materially as well as morally the country is on the eve of a total collapse, and what is still more painful is the fact that the troubles of the country may be traced back to racial ambitions based on religious tradition and history. Jews as well as Arabs hold fast to their claims in this respect, while the Christian Church has not yet come forward with proposals to reconcile matters on the basic principle of Christianity. In the meantime unemployment and what it entails is growing rapidly, suffering, hunger, dissatisfaction with life, etc. Yet missionary activities, hospitals, orphanages, welfare centers continue their work, often under very strained conditions and financial difficulties, particularly those who depend for their support on Middle Europe. But nobody sees how this country's affairs may be settled, there is not one ray of hope that matters will clear up in the near or distant future, and I think that all of us have failed in the paramount duty of praying constantly for this holy land, as

God only can send peace and He will undoubtedly do so in His time if we unite in prayers to Him.

Iranian Christian Art

Recent relaxation of the Moslem rule in Iran against displays of Christian work has been followed by the use of Christian pictures in educational programs. An Iranian was asked to select from a catalogue of Perry pictures those best suited to his people. Unerringly, he picked only great masterpieces, and one result has been increased sales of Christian literature.

Converted By a Dream

Rev. W. McE. Miller, Presbyterian missionary of Teheran, Iran, tells the story of one of the latest converts, a man about 30. He came to a meeting for inquirers and introduced himself at the close. He had been seeking the truth for five or six years, but had not found it. Finally, one of his friends suggested that he read the New Testament. He came to the gate of our Mission where there is a small bookshop and bought the book, and was profoundly influenced by Christ's teaching. A year passed, and he did not become a Christian. Finally, he had a dream. He saw a great multitude, dressed in various costumes, following a float on which a majestic Person was enthroned. A voice said to him, "Follow the teaching which is ruling the world today!" He tried to go nearer, but the crowd prevented him. After ten days the dream was repeated, and the voice said, "Why do you hold back? Follow this teaching!" This time he found himself quite near the glorious Person. He realized it was Christ, and he determined to become a Christian, so on the advice of his friend he had come to church, and the sermon had made a deep impression. We suggested that he yield himself to Christ at once, and he said he was ready, so we prayed together, put his hand into the hand of Christ, and he arose with a new light in his face. Next week he was the first to arrive at the inquirers'

meeting. "I have written the music for the Lord's Prayer," he said, and handed me a neatly written sheet of music. "Will you sing it for us tonight?" I asked. He agreed, and later on impressed us all deeply by singing "Our Father which art in Heaven" to Iranian music of his own composition. Then he gave a splendid testimony, telling the others what God had done for him.

Field Widens in Arabia

Dr. Paul W. Harrison outlines some reasons for encouragement in medical work in Arabia. One of these is the steadily improving equipment. Better buildings, instruments and automobiles all contribute to the doctor's efficiency, but more important than buildings and instruments, better trained men are now available, and with better training come increased resources of medicine itself; for anemia, they now have something better than powdered shingle nails.

As the friendliness of the people grows, the field for medical work widens. Some have come to suspect that dirt is as much to blame as the evil eye in making babies sick, and some of the most picturesque smells in the Near East are about to pass away. With all this have come enlarged opportunities, and it is the day of beginnings for the Christian Church.

There are regular preaching services where men and women hear the good news about Christ. Some of these are held in the Hospital compound, and some of them in the little houses of the hospital helpers. There are social evenings where Christian men and women learn how Christ wants them to associate with one another. These are church affairs. The outside world is not invited. They are hilarious and useful. The sum total of all this is that the Church is emerging, and slowly taking shape and growing, not because of any exhibition of human skill or efficiency or wisdom, but simply as a result of

the divine power of the Good News.

—*Near East Christian Council.*

INDIA AND BURMA

Legislators Face Problems

Indian legislators are finding that their economic and social problems are not capable of speedy solution. Mr. Gandhi's educational proposals are called impractical; and obstacles continue to arise in regard to child-marriage laws. The usual disturbances involving Hindus and Moslems result in clashes here and there. However, most observers agree that the experiment of self-government is working not too badly.

A halt has been called in the prospects of any large communal movement of the depressed classes. Dr. Ambedkar is out for guarantees that if any general movement should take place, assurances must be forthcoming that the political rights and social and economic well-being of his community shall be conserved.

The general attitude of these classes is favorable to the reception of Christianity wherever missions are in effective touch with them, and this work proceeds in proportion to the ability of missions to buy up the opportunity. The various "mass movements" are proceeding apace. The movement in the Bhil area of Central India is exceedingly promising, and if the missions were in a better position to follow up what is an undoubted desire on the part of these people to become Christians, there is almost no limit to the degree in which these 2,000,000 people could be received into the Christian Church.

The five-year evangelistic movement continues to occupy the attention of the churches, with notable results in many places. Conferences of far-reaching importance are being held in preparation for the Madras World Missionary Conference, and there is a new spirit of optimism growing up in many quarters.

—*World Dominion Press.*

Fighting Fear and Superstition

C. M. S. Schools in Srinagar are teaching their pupils to live up to their motto: "In all things be men." Superstition and the fear of doing what "is not done," are twin evils in Kashmir. The fear of public opinion is very strong, but the following incident shows how this fear is being overcome. Those who lived near the lake at Srinagar considered it useless to learn to swim because the "*djinns*" in the water would pull them down. To disprove the theory, a yearly swim across the lake was organized. However, the "*djinn*" worshipers were not satisfied. "It is true you have conquered the day-water '*djinns*,'" they said, "but how about those who inhabit the water at night?" The challenge was accepted, and thirteen boys swam safely across the lake at midnight.

The first crew of boys to paddle a boat through the city, about thirty years ago, hid themselves under blankets, so ashamed were they as sons of the educated to be seen engaged in manual work. In various ways the school is modifying the social customs of Kashmir. For example, the rule that boys under 18 who marry must pay double fees to enter the school is an effective method of reducing the number of early marriages. More than fifty widowed girls have remarried in the past ten years—another old custom dethroned. There is a new attitude toward the suffering of animals; many boys are entering the veterinary profession. Better still, more consideration is being shown the sick and afflicted. There is a marked spiritual influence in the school, where 1,400 boys and 280 girls are being prepared for life.

—*The Christian*.

Women to the Fore

Daily papers in India indicate how rapidly women are coming to the front in politics, education and social service, while their progress in the field of Christian religion is becoming more and more noteworthy. This was

demonstrated at a meeting of the Kolapur Church Council at Sangli, when the eight or ten missionaries present marvelled at the progress made by Indian Christian women in the past fifteen years since their first participation in this organization. It was not just an occasion to get together and talk; a great deal of constructive activity was reported. One village woman reported apologetically for her group:

I am only a country woman and I can't read, but I'll tell about our society. We live in the country and there is no one to help us or show us how we ought to do things. We don't even know how to pray properly, as we've never had a real opportunity to learn anything much, but we met regularly anyhow and did the best we knew.

Here is a list of activities, taken at random from reports read:

Giving information regarding temperance and missionary work of other lands.

Supporting Christian primary schools for non-Christian children.

Helping support widows and orphans by sewing and other activities.

Conducting a nursery school in a needy neighborhood.

Doing voluntary evangelistic work, usually in villages.

Conducting Sunday schools.

Supervising primary schools.

Selling Christian literature (one enterprising woman sold over 100 Christian booklets to delegates in one day).

Teaching illiterates to read.

Teaching sewing, crocheting, knitting, etc.

Helping small village societies to conduct their meetings.

Cleaning the church, each woman voluntarily taking a turn.

—*Western India Notes*.

Bright Spots at Miraj

Miraj Hospital is known all over the world as one of the few self-supporting mission institutions, and is unique in its being the only hospital to support a medical school. It is especially known for its surgery, a reputation which the late Sir William Wanless and Charles E. Vail established. Notable acquisitions of the past year were the deep X-ray and the ambulance. Patients suffering from deep-seated cancer, who were turned away formerly because nothing

could be done for them, are now being treated successfully. The addition of this deep X-ray is probably the hospital's greatest milestone in years, while for the first time in its forty-five years' history an ambulance makes possible more village work. The office has been made into a central unit, a cash register installed to simplify routine work and a central storeroom makes for greater efficiency and economy. Plans are under way for a second operating room and a library.

—*Western India Notes*.

Cholera Outbreak

In the recent outbreak of cholera in the United Provinces, 15,000 cases, out of 30,000, are reported to have died. Forty-four out of forty-eight districts are affected. According to the Associated Press, entire villages have been wiped out.

India is one of the world's greatest cholera danger spots, with more than 400,000 cases every year. The ignorance and superstition of the common people hinder the efforts of the officials to cope with the disease. Native custom requires that bodies of cholera victims be thrown into streams, instead of being buried or burned, and any attempt on the part of the government to prevent this is met with opposition. However, the government is making every effort to deal with the problem on a large scale by using mass inoculation and disinfection of dwellings as rapidly as possible.

Converts Walk 100 Miles

It is news when we hear of Christians so anxious to attend a Christian service they will walk one hundred miles in order to be present. A group of eleven men in the Telugu area agreed they would walk the fifty miles there and fifty back to attend the conference in Hindpur. Then they decided to make an evangelistic campaign of it so preached in the villages en route, and in order that they might reach as many villages as possible with their witness, they

decided to return by a different route. Not only did they walk 100 miles but it cost them at least nine days' wages for the privilege of attending these meetings. The leader of the group, who is a cripple, told friends how God had supplied all their needs and kept them from harm along the way, his face fairly beaming as he told it.

—*Darkness and Light.*

Santal Christian Council

An unusual feature of the Santal Christian Council held last February was that all the sessions, both devotional and business, were held in the Santal language. There were 14 European and American, and about 40 Santal representatives present. An entire session was given to a discussion of the Sadhu Movement. Sadhus are known as "clean people," and they urge the Santal to give up eating unclean things, chickens, pigs, goats and sheep being classed as such. They urge the Santals to worship the sun. The fact that they respond to this teaching is proof of a heart hunger which makes it all the more imperative that they be given a chance to hear the Christian message.

Two other subjects discussed were rural education and evangelism. The following points were indicated as essential:

Training in handwork as well as academic subjects.

The use of materials easily available in the district in which the school is located, such as date palm leaves, jute and bamboo.

Opportunities for gardening and the study of methods of improving agricultural work.

A cottage plan of hostel especially for girls, and training in domestic science and the care of children.

Opportunities for self-government in the hostel; responsibilities in the Church and of service in the village.

The need for a positive faith, backed up by the testimony of a Christian life, was emphasized, as was also the need for a program of adult education among rural Santals.

—*National Christian Council Review.*

Evangelism Among Burmans

A writer in the *National Christian Council Review* asserts that Burma is today as strongly Buddhist as it has ever been; and if the non-Burman Christian community were removed, the Church would number not more than 15,000. Some have maintained that the time has come to abandon work in Burma and concentrate upon more responsive peoples, such as the Karens and Chins, and thus form a ring of Christian people around the land, trusting that the evangelization of Burma will ensue.

The Burman cannot be said to be antagonistic to Christianity. The message does not arouse opposition. The Burman is influenced by public opinion which regards Christianity in a political rather than in a religious light. The Burman Buddhist attitude toward Burmese Christians is that they have cut themselves off from the life of their country by associating with the foreign cult. Preaching and routine work will not bring the Burman into the Christian Church. He will change his religion only if he cannot get away from the fact that the new religion is better than the old in the quality of character it produces.

CHINA AND TIBET

Japanese Orders Defied

Three Christian universities in Peiping have risked their future existence by refusing to comply with orders to participate in celebrations of the Japanese occupation. The schools involved are the Protestant Yenching University, the American Catholic Fugen University and the French Catholic Peiping University. The presidents of all three were ordered to hoist the flag of the puppet provisional government, to make speeches against Chiang Kai-shek's government, to call on Japanese army officers and tender official "thanks" for the Japanese invasion, and to send telegrams to Chinese abroad denouncing Chiang Kai-shek as "the arch criminal of eastern Asia." What the

result will be is not yet foreseen. Educators find themselves in an impossible situation. On the one hand, they face the humiliating demands of the arrogant invading army. On the other, they must reckon with the rising tide of Chinese patriotism which suspects every attempt at accommodation with the conquerors as incipient treason. Sooner or later, the missions will find it impossible to maintain even a semblance of neutrality under such conditions. For the mission colleges in the Peiping area, that time has evidently arrived.

—*Christian Century.*

Farm Cooperatives for Refugees

Plans are being developed to form cooperative communities of farmer refugees. It is estimated that between fifteen and twenty million Chinese have been driven off their lands in the devastated war zone, and only heroic efforts by the International Red Cross and similar agencies can save most of them from starvation before the end of next winter. Something more is needed than merely to feed and clothe these helpless hordes, and this something is now being sought by setting up in sparsely settled parts of China, far removed from the battle lines where the likelihood of invasion is small, cooperative farming settlements. The money required to start these is coming in part from the Chinese government and in part from Chinese banks.

This establishment of farm cooperatives may have a far-reaching and permanent social importance in China. Perhaps this may be one of the ways in which an unexpected good may come out of the present evil of war.

Emergency Fund for Colleges

Nearly 4,500 individuals and organizations in the United States have united to raise an emergency fund of \$300,000 to ensure the continuance of the 13 American-supported women's

and coeducational colleges in China, as the consummation of a seven months' campaign. The project was undertaken by the National Emergency Committee for Christian Colleges in China.

This Christian educational work was begun by Americans as early as 1864. Some of the thirteen institutions have been forced to leave their buildings temporarily; others have been bombed, and are now in dugouts on the campus, but all of them have managed to maintain some, or all of their programs throughout the past year. The total annual budget of the 13 colleges is normally about \$1,600,000, of which a little more than \$1,000,000 comes from western sources and the remainder from Chinese resources. Prevailing war conditions have reduced radically their income from Chinese sources, necessitating this special fund of \$300,000 both to replace losses of normal income and to meet heavy emergency expenditures.

Another Rockefeller Gift

The Rockefeller Foundation has made a grant of \$35,000 for new buildings and modern equipment at the University Hospital of West China Union University, Chengtu, Szechwan Province. In addition to this gift, the University has received \$50,000 from an American Methodist and \$175,000 from sources in China. With its new equipment the University Hospital will have 275 beds and educational facilities for 150 medical students in normal times. In the present war emergency it has 325 medical students from all parts of China.

West China Union University, "isolated" in the recesses of West China and far from the war area, is now the acknowledged educational center of the nation. It is a missionary institution in which American Methodists and Baptists, the United Church of Canada, the Friends of Great Britain, and the Church of England combine to maintain. Faculties and students of the University of Nanking, the School of Medicine of

Shantung Christian University, and the Central Government University at Nanking have all moved to Chengtu. Dean S. N. Cheer, noted Chinese medical educator and graduate of Harvard, who has been in charge of the government medical school at Nanking, has been placed in charge of outpatient and inpatient clinical instruction at Chengtu, thus centering almost all Chinese medical education in this one institution.

—*Christian Advocate.*

Evangelizing Tibet

Mass movements are not likely to occur in Tibet where travel is difficult and villages are separated by mountainous districts. Furthermore, the people are like the soil on which they live—arid and stony. Statistically, there is not much to show for the effort put forth to spread the knowledge of Christ; yet there is no doubt that the evangelists who live among the people and show the Christian example are exerting a strong influence. An experiment is being tried by opening a Gospel Inn for pilgrims and travelers to and from Central Asia. The object of this venture is to provide lodging for these people, and to tell them the Good News, besides distributing the Scriptures to them on their departure. It is hoped later on to keep an evangelist permanently posted in the Gospel Inn, and improve its usefulness as an evangelistic agency as circumstances permit.

Another is the industrial project, intended to help indigent Christians to tide over a period of financial hardship, but the isolation gives very limited scope for such an enterprise. It is encouraging that the little group of Christians in a village called Sheh are planning to build a small church, independent of any help from the Mission.

—*Baptist Missionary Review.*

Christian Tibetan Scroll

The traveler in Tibet frequently meets in villages a pictorial representation of current Bud-

dhist theories in the form of a "Wheel of Life." The six regions of rebirth are painted on a scroll which ranges from two feet to several feet square, and which can readily be rolled and unrolled. It occurred to missionaries in Tibet that a Christian Tibetan scroll on the lines of those used in the country would be a novel and effective way of presenting the Christian message. Services of Mr. John Carey were secured, and he has made some very beautiful paintings showing the life of Christ and some of the parables. A local touch is given by depicting the learned men questioning Jesus in the temple as dressed like the lamas of Tibet.

The scrolls, six of them, are each sewn on to material of yellow, blue and red, the colors used by the lamas. Each scroll is carried in a sheath made of tin with loops so that a string or leather strap can be attached when the evangelist goes on tour. —*Moravian Missions.*

MISCELLANEOUS

World Outlook for Christianity

The World Alliance of Reformed Churches appraised the outlook for evangelical Christianity, and finds that in some countries it is improving, in others declining. Adverse conditions affect the evangelical churches in Italy, Germany, Ethiopia, Egypt, Chosen, Formosa, Manchukuo, Russia, Spain and Belgium. Protestantism, however, is either growing or holding its own in Scandinavia, Holland, Switzerland, France, Czechoslovakia, Poland, Rumania, Greece, Hungary, India and Africa. Finding a "marked revival of Calvinism in the Reformed and Presbyterian churches of Europe," the report attributes this in part to "the influence of the writings of Karl Barth." There is no doubt that the attack of neo-paganism on the Christian Church is driving evangelical church bodies in Europe back to the Biblical and spiritual fundamentals of their faith. —*Watchman-Examiner.*

By-Product of Missions

Missionary activity is not limited to the field of religion, but flows over into other realms, and one important by-product is the contribution which missionaries have made to science, especially in such fields as philology, geography, anthropology and the study of ethnic religions. Their contributions have often been of eminent importance, because they have usually grown out of a long personal contact with the subject treated and bear the stamp of a thorough and minute acquaintance, in vivid contrast with so many weak, theorizing productions of the secluded study rooms of universities.

Progressive Ministry to Lepers

A summary of the past year's work of the Mission to Lepers evidences an increasing scope of this Christ-like ministry. Here are some of the advances: increased accommodations and larger numbers in its institutions; a steadily increasing number of out-patients; more service for healthy children of lepers. This work is developing rapidly in India, especially. In China the need for such work is becoming more and more apparent, and in the widely affected areas of Africa it is now realized how much can be done in this direction. The Children's Hospital Home in Uganda is an outstanding example. Transcending all this alleviation, is the spiritual comfort that is being brought to the sufferers. This phase of the work is proven of value in promoting physical recovery.

—*Life of Faith.*

Some Facts About Jews

According to the Jewish Year Book the number of Jews throughout the world is over 16,000,000. In the nineteenth century 72,000 Jews accepted Protestant baptism, not to mention the 132,000 baptized into the Greek and Roman Catholic Churches. This is one Protestant convert to every 156 of the Jewish population at the end of that century. The number of

baptized converts among the heathen and Moslems in the same period was 2,000,000, or one to every 525 of the heathen and Moslem population. The same degree of success among heathen and Moslems as among Jews would have shown 7,000,000 converts, instead of 2,000,000. Three times as many Jewish converts enter the Gospel ministry as of converts from among the heathen. A careful comparison of facts shows that no mission field of modern times has been so fruitful as the Jewish.

The Great Delusion

The *New York Sun* reports these facts for those to ponder who have thought that the licensing of strong drink would help America financially and otherwise:

In three years the Federal government was defrauded of \$1,800,000 in alcohol taxes, and New York State of \$900,000. Five illicit stills were discovered, with capacities ranging from 200 to 500 gallons. More than 500,000 gallons of alcohol were distributed annually by the ring. Whiskey dispensed consisted of a blend of alcohol, water, some coloring matter and a portion of so-called "cooked whiskey." In this way 500,000 gallons of alcohol were converted into 1,000,000 gallons of bad whiskey. It was used chiefly by bars and restaurants to refill empty bottles that bore advertised brands and labels of popular liquors.

Here was a triple delusion. The government was cheated out of tax revenue. The legalized liquor industry suffered from illegal competition. The drinkers were deceived into thinking the bottles handed them by bartenders contained what the labels said.

The Keeley Institute at Dwight, Illinois, reports that more women alcoholics took the Keeley cure in 1937 than in any previous year since 1915, and the total number of patients of both sexes last year was the largest since 1907.

"Women patients at the institute increased 57.6 per cent last

year over 1936," the report states. Married women comprised 73 per cent and single women 17 per cent of this total, widows and divorcees making up the remainder. Their average age was 41.5 years, the youngest being 25 and the oldest 65. Last year's total is 115 per cent greater than that of 1933, and 159.5 per cent above the average yearly total number of women patients during the period from 1916 through 1936.

Turtle Eggs—Novel Contribution

Dr. Albert W. Beaven, who has made a recent visit to Baptist Missions in the Far East, says that one of the queerest incidents of the trip was one man's contribution of 4,000 turtle eggs as his offering toward the Burma Baptist Convention. Some churches responded by sending bags of rice, some a whole ox, while another church sent 2,000 ducks for entertaining the 4,300 delegates. But one man who specialized in turtle eggs sent 4,000 of them. These, being very perishable, had to be kept in wet sand in the basement of the church, and because of heat and humidity had to be turned over every ten hours to keep them from germinating. The entire time of two people was required just to turn turtle eggs.

Much has been written about the missionary giving of the Karens, their self-supporting churches and their evangelistic work. Dr. Beaven was amazed to find, instead of the bamboo, thatch-covered shed for a church, a magnificent concrete and brick structure, seating from twelve to fifteen hundred people and with a pipe organ that probably cost about \$15,000, all paid for by the Karens themselves. The seven or eight other buildings, including high schools and dormitories, were built and paid for by Karen money. This in the face of the fact that the average Karen worker's income is from eight-
een to twenty-five cents a day.

—*Watchman-Examiner.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

A History of the Expansion of Christianity. (Vol. II.) The Thousand Years of Uncertainty—A. D. 500 to A. D. 1500. By Kenneth Scott Latourette. Maps, Chronological Table and Index. pp. 492. \$3.00. Harper & Brothers, New York.

The first volume of this unsurpassed history of the expansion of Christianity was reviewed at some length (see December REVIEW, page 573). The purpose and scope of the great work remain the same and every page bears the marks of scholarship and wide research. Professor Latourette has a clear style and does not waste words. He omits nothing essential or germane to his theme and gives "good measure, pressed down, shaken together and running over" with very valuable footnotes.

The title of Professor Latourette's book is arresting. The millenium of racial migrations, barbarian invasions and Islamic conquests seemed to be highly unfavorable to the spread of Christianity. The hearts of the faithful were perplexed. "At the close of the fifth century, Christianity had become master of the Mediterranean world, which was still, in spite of its decay, the major cultural centre of mankind. Within the next three centuries it had lost about half this area and in the portion which still professed the faith the level of civilization had distinctly fallen."

The story of these thousand years is black with tragedy, but not without rays of hope.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

The entire hymn by F. W. Faber might have been put on the

jacket of this volume which bears the symbols of falling pillars of Crusader and Moslem warrior; but the Cross surmounts the crescent and there are stars in the night-sky. One reads these chapters with kindling faith; though God may hide Himself, yet His truth and right will win the day at last. The treatment of so large a theme is topical rather than chronological. In the Introduction we read:

First we will describe the conversion of those peoples who came into the faith through Roman Catholicism, next of those who derived their faith from Greek Christianity, and then recount the territorial progress of the Nestorians and of the Syrian and Coptic Jacobites. Then chronologically we will double back on our tracks and tell of the spread of Islam and of the reverses which it brought to Christianity. Next we will narrate the efforts of Christians to regain the ground lost to Islam and to carry their faith beyond the eastern bounds of Islam into the lands of the Far East. Finally we will note the fresh outbursts of Moslem peoples which in the fourteenth and fifteenth centuries wiped Christianity from the map in much of Asia and threatened it in Southeastern Europe. Following this account of the varying fortunes in the expansion of the faith we will address ourselves to the questions of the effect of Christianity upon its environment and of the effect of the environment upon Christianity.

And the marvel is that such wealth of material, such a sweep across Europe and Central Asia, such a crowding of a thousand years into one day, in one book, does not apparently over-tax the writer nor weary the reader. It is a great achievement. One sentence in the Introduction we regret, where the author speaks of the Founder of Christianity: "The experiences which came to His disciples after the crucifixion—the resurrection appear-

ance and especially what they called the Holy Spirit—by their very nature led to variety and to extensive proliferation." This is in line with the professed intention of the writer to be "historical and wholly objective" in his treatment of the subject; but his statement does not satisfy Christians.

Elsewhere the author expresses his conviction that only the "imponderable" forces (surely he means the Holy Spirit) kept the Church alive and alight in medieval darkness. In dealing with the witness of the martyrs and the patience of the saints during these dark days we long for a flash of light and fire. Even the story of Raymond Lull is told in a rather lukewarm fashion, although the facts are faithfully chronicled. But as one reads page after page of the story of the spread of Roman Catholic Christianity in Spain, Gaul and Northern Europe, of the missionary work of the Nestorians in Arabia, Central Asia, China and India, one is confirmed in the confession: "I believe in the Holy Catholic Church."

This second volume of Professor Latourette's *magnum opus* is a specific against all the parochialism and provincialism of those who sometimes seem to think that Church history began with the Reformation or with the Disruption in Scotland! Our Lord Jesus Christ was head of His church all through all these thousand dark years and made even the wrath of men to praise Him. He was continually working out his eternal purpose of love in the midst of human failure and uncertainty. S. M. ZWEMER.

S. J. W. Clark. *A Vision of Foreign Missions.* By Roland Allen. 12mo. 170 pp. 2s. 6d. World Dominion Press. 1938.

This unusual story of a Christian business man should be read by every missionary and every executive of missions. In seven journeys (from 1905 to 1924) Mr. Clark looked into foreign mission work as a pioneer "fact finder." He formed his own opinions as to the results of the work and the way in which missions should be conducted efficiently to be in accord with the teachings of Christ and the example of the early Apostles. As a result, he severely but constructively criticized the work of mission boards to their face. He was convinced that too much attention has been given to "digging in" on the mission field, and too little to surveying the fields in order to understand the need and to evangelize the vast unoccupied areas. He believed that the Gospel of Christ must be widely scattered as "living Seed," that the Bible must be given to all mankind as the Word of God. He advocated the use of "simplified script." Mr. Clark held that native leaders must be trained and indigenous churches should be established and taught to be self-supporting from the start; and that these Christian churches must be the real agencies for the evangelization of their own people. What he stood for deserves the attention of missionary executives today. When Mr. Clark died a few years ago he left his fortune to make possible the world surveys of the World Dominion Movement. Mr. Clark's main principles included: (1) an organized, well-considered plan for the evangelization of the whole world; (2) cooperation and coordination among all evangelical Christian forces; (3) special emphasis on evangelization, rather than on institutional work; (4) an unpaid native ministry and a self-supporting native church from the beginning; and the development of truly indigenous churches, independent of foreign control.

The essential elements that we miss in Mr. Clark's program, as

presented here, are his lack of emphasis on the importance of prayer, his failure to state the necessity of the spiritual new birth and the spiritual qualifications for missionaries; there is also no clear statement as to our dependence on the Holy Spirit in the calling and preparation of missionaries and in the actual work that is being done on each field and in the offices at home. Mr. Clark had positive convictions and courage; he stood for new and better methods, rather than for more life and better personnel; for finer mechanics, rather than for greater dynamic.

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

Every missionary to China will find profit from reading this informative book, evidently written after much research, and from first-hand knowledge of the field.

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

This book traces the primal social cell of China to ancestral relations, and then through property holding, bartering and the problems of industrial difficulties. In an estimated population of 474,820,000 there are about 78,568,245 families, of which 80% are active in agriculture.

The economic facts help the missionary to gauge not only the condition of the people but the possible support that may be expected for the Church and its institutions. While there is no direct reference to the Christian missionary enterprise, everything in the book bears some relation to missions and to all life as related to sound economic principles.

JOHN M. G. DARMS.

Forward Through the Ages. By Jesse R. Wilson. 139 pp. \$1.00. The Judson Press, Philadelphia. 1938.

This small but important book contains a readable summary of "missions and missionaries of yesterday and today." Mr. Wilson has written out of rich experience, first as a missionary in Japan, then as general secretary of the Student Volunteer Movement; since 1936 he has been western field secretary of the American Baptist Foreign Missions Society. It is an excellent book to put into the hands of young people and members of missionary societies. Even those who are well read in missionary literature will like its admirably clear and sympathetic survey and evaluation of foreign missions, past and present.

A. J. B.

Who Is the Holy Spirit? By Henry W. Frost. 12mo. 124 pages. \$1.25. Fleming H. Revell Co., New York. 1938.

Many Christians are like the disciples at Ephesus in that they have scarcely "heard whether there is any Holy Spirit." Much less do they understand His nature, offices and relation to themselves. It is one of the most important subjects in Christian theology and life. Huge volumes have been written in attempts to interpret the Scripture teachings. Here is a simple, clear and practical study that takes up briefly the Spirit's personality, offices, baptism, filling, empowering and other subtopics. It is wholly Biblical with a few—too few—facts of Church history and personal experience to show how the Holy Spirit has been carrying out the predictions of the New Testament. Dr. Frost has rendered a real service, especially to pastors and young Christians, in giving us this illuminating and understandable presentation of what is to many a difficult or neglected—but very vital—subject.

Following in His Train. By Mrs. J. W. Cox. 8 vo. 217 pp. 60 cents. Boardman Press, Nashville, Tenn. 1938.

Mrs. Cox, the wife of a deacon in the First Baptist church in Memphis, Tenn., was for a time

President of the Woman's Missionary Union. Her chronicle of the women's missionary work of the Southern Baptist Convention is filled too much with names and dates to be popular in style, but it gives evidences of devoted service and real achievement.

Dannie and the Alabaster Box. By Constance Savery. 12 mo. 62 pages. 9d. Pickering & Inglis, Glasgow.

An active, mischief-loving boy, through the dramatic, vivid stories of a former missionary, becomes enthusiastic in the cause. When Dannie was kept at home by illness and could not attend the big Missionary Exhibition, "Uncle Arthur" made up for his disappointment by telling him thrilling stories of Red Tiger, the converted robber of India. He suggested ways by which even a small boy could earn money to help send the Gospel to people whose religious beliefs often caused them to treat even little children cruelly.

A treasured "Alabaster Box," brought from India by Uncle Arthur, was chosen by enthusiastic Dannie to hold their gifts and Dannie enlists his sister, Charlotte, and many other friends in the good work. His enthusiasm, coupled with his love of mischief, gets him into some pretty serious situations, and invites frequent correction. The children are so bluntly truthful, that they often cause great amusement.

The small boy seems almost too well informed, and too well acquainted with books, for a child of seven but the story is bright, interesting and dramatic and should help any child or adult to become missionary minded.

L. W. P.

The Meaning of Moody. By P. Whitwell Wilson. Illustrated. 12mo. 151 pp. \$1.50. Fleming H. Revell Co., New York. 1938.

One of the evidences of the greatness of D. L. Moody is the fact that no biographer, and no number of biographers do justice to his life and work or fully portray him. We have "Lives" by his two sons and his son-in-law,

by friends and critics, by evangelists and by men of little faith in the things for which D. L. Moody stood committed. These seek to set forth the man, his message, his achievements and the secret of his power. All see in him a great man who wielded a vast influence and left a lasting impression, but all are inadequate.

Mr. Wilson, a Christian journalist, who never knew Mr. Moody but has seen the results of his work and sympathizes with his faith and purpose, has here tried to interpret the "Meaning of Moody." He succeeds in giving us many interesting glimpses of the man and some idea of the secret of his power, but they are only fragmentary glimpses and ideas. Most of the biographical material given here deals with Mr. Moody's early years, before he gave all his time to evangelistic work—in other words to the first half of his life.

Mr. Wilson clearly points out that D. L. Moody's one aim was to exalt Christ and to win men to Him—not to himself. He says: "I am one who doubts that Moody will ever pass out of the picture. I doubt it because Moody was never in any picture that did not include the Cross of Christ. It is not Moody's particular job that explains his meaning. It is the fact that he became big enough for whatever job might be ahead of him. 'God is able,' he would say. Love will find a way; and this means that a man filled with the love of God becomes the capable man that the world needs."

Johanna of Nigeria. By Henry Beets. 8vo. 228 pp. Grand Rapids Printing Co., Grand Rapids, Mich. 1937.

This is the life story of a Dutch Mary Slessor. Johanna Veenstra was born in Paterson, N. J., of sturdy Dutch parentage and at the age of sixteen worked in the Gospel Mission conducted by Peter Stam. One day at a Training Institute she heard Dr. Karl Kumm explain his idea of a chain of Christian missions across Africa as a bulwark to stem the tide of Islam. The Sudan United Mission

would not accept her as a missionary until she was twenty-five, so she filled the intervening time with the study of medicine, and sailed for Africa in 1919. Her life was crowded with rich experiences and achievements, interestingly recorded in this biography. Miss Veenstra died in 1933, but the work goes on with signs of blessing.

H. H. F.

The Presbyterians: The Story of a Stanch and Sturdy People. By William Thompson Hanzsche. 194 pp. \$1.25. The Westminster Press, Philadelphia. 1938.

Ministers, members of Presbyterian churches and other students of religion will doubtless agree with Professor Gaius Jackson Slosser of Western Theological Seminary, that this "is a distinct contribution to historical literature." In brief compass it gives the main facts regarding the founding and development of Presbyterianism in the United States, with some account of home missions, but only a short reference to the extensive foreign missionary work of the Presbyterian Church. The author, who is a pastor in Trenton, N. J., and a former editor of *The Presbyterian Magazine*, has written in a fine irenic spirit, declaring that, while "we need to hold to our standards in a world which apparently has no standards at all, we need to be sympathetic to the viewpoint of other Christians."

A. J. B.

Youth in the Toils. By L. V. Harrison and P. McN. Grant. 167 pp. \$1.50. Macmillan, New York. 1938.

This study has two objectives: to state a very real social problem of every large city, and to stir public sentiment to the point of dealing with it. Mr. Harrison is an outstanding criminologist and Mr. Grant has devoted his life to boy problems. The book includes actual stories of delinquent boys, some told in their own language, showing what made them delinquent. These "case studies" indicate how different handling might have made good citizens, in place of criminals. It is a timely book for this present day. H. H. F.

New Books

Missionary Arrives in Brazil. A. T. Bentley Duncan. 8vo. 192 pp. 2s. 6d. Pickering & Inglis, London.

New Testament, The. John Wesley's Translation. Introduction by George C. Cell. 891 pp. John C. Winston Co., Philadelphia.

Forward Through the Ages. Jesse R. Wilson. 189 pp. \$1.00. Judson Press, Philadelphia.

Evangelize or Fossilize. Herbert Lockyer. 92 pp. Bible Institute, Chicago.

Seeing London With My Young Friends. C. A. Puncker. 144 pp. 2s. Pickering & Inglis, London.

Roman Catholicism and Freedom. Cecil J. Cadoux. 207 pp. 5s. Independent Press, London.

Church Can Save the World, The. Samuel M. Shoemaker. 162 pp. \$1.50. Harper Bros., New York.

Century of Mission Work in Basutoland. V. Ellenberger. 382 pp. Sesuto Book Dept., Morija, Basutoland.

Children of the Rising Sun. Willard Price. 316 pp. \$3.00. Reynal & Hitchcock, New York.

Chiang Kai-Shek: Soldier and Statesman. Hollington K. Tong. 2 vols. 322 and 359 pp. Each vol. 15s. Hurst & Blackett, London.

Strong Man of China: Story of Chiang Kai-Shek. 288 pp. \$3.00. Houghton Mifflin, New York.

Christian Missions in Mid-India. J. W. Pickett. 111 pp. 12s. Jubulpore Mission Press.

Niger Ibos. G. T. Basden. Map. Illus. 448 pp. 21s. Seeley, Service, London.

Gambia: Country, People and Church. John Laughton. Illus. 38 pp. 6d. S. P. G., London.

Drama of Madagascar, The. Sonia F. Howe. 359 pp. 15s. Methuen, London.

Interpretative Statistical Survey of the World Mission of Christianity. Edited by Joseph I. Parker. 331 pp. \$5.00. International Missionary Council, New York.

Directory of World Missions. Edited by Joseph I. Parker. 332 pp. \$2.00. International Missionary Council, New York.

Sir, We Would See Jesus. D. T. Niles. 128 pp. 2s. Student Christian Movement, London.

Foreign Missions Conference of North America. Report of Forty-fifth Annual Meeting. 188 pp. \$1.35. Foreign Missions Conference, New York.

World's Need of Religion, The. Proceedings of World Congress of Faiths, Oxford, 1937. 189 pp. 5s. Nicholson & Watson, London.

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

Buddhist Sects of Japan. E. Steinilber-Oberlin and Kuni Matsuo. Translated from the French. 303 pp. 10s. 6d. Allen & Unwin, London.

Christianity Explained to Muslimes. L. Bevan Jones. 225 pp. Rs 3. Y. M. C. A. Publishing House, Calcutta.

An Open Letter to Jews and Christians. John Cournos. 183 pp. \$2.00. Oxford University Press, New York.

Some Aspects of Religious Liberty of Nationals in the Near East. Compiled by Helen C. M. Davis. 182 pp. \$3.00. Harper Bros., New York.

Church and the Tribulation, The. C. F. Hogg and W. E. Vine. 63 pp. 6d. Pickering & Inglis, London.

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

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

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