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JANUARY, 1938

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Dates to Remember

- January 2-9—Universal Week of Prayer.
- January 4-6—Foreign Missions Conference, Toronto, Can.
- January 9-12—Annual Meeting of the Home Missions Council and the Council of Women for Home Missions, Marble Collegiate Church, New York City.
- January 11-14—General Missionary Council Methodist Episcopal Church, South, Savannah, Ga.
- January 12—Inter-seminary Conference on Human Relations, Chicago Round Table of Jews and Christians, Chicago.
- January 19—Annual Meeting, American Waldensian Aid Society, St. Nicholas Collegiate Church, New York City.
- January 19-February 18—Florida Chain of Missionary Assemblies in 15 centers, beginning at Deland and ending in Tallahassee.
- January 31-February 6—Founder's Week Conference, Moody Bible Institute, Chicago.
- February 9—Annual Meeting, Missionary Review Publishing Co., New York.
- March 4—World Day of Prayer.

Obituary Notes

Mr. Marshall Broomhall, who had been connected with the China Inland Mission for nearly fifty years, died in England on October 24th, in his 72d year. He was a nephew of the late Hudson Taylor and went to China in 1890. In 1900 he was appointed Editorial Secretary of the Mission, which position he filled with efficiency for twenty-seven years, until his health compelled him to retire. Later, he resumed the editorship of *China's Millions* and wrote a large number of valuable books on missions in China.

Dr. R. A. Hutchison, for thirty years General Secretary of the Board of American Missions, United Presbyterian Church, died in Pittsburgh, Pennsylvania, on December 11th, of a heart attack. Dr. Hutchison was born seventy-five years ago and after being graduated from Monmouth College and Xenia Theological Seminary, Ohio, became pastor of the First United Presbyterian Church at Altoona, Pa. He was moderator of the General Assembly of his church in 1926.

Mrs. Mary B. Hoy, a missionary in Japan and China for the Evangelical and Reformed Church for more than a half century, died at Hankow, China, Nov. 5, in her seventy-fifth year. She helped to found the girls' school now known as Miyagi College. In 1900, Mrs. Hoy established the girls' school at Yochow, China, and later devoted herself to women's work at Huping. After Dr. Hoy's death in

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1927, she taught at Huping Agricultural Normal School.

Rev. Yaroo M. Neesan, in charge of the Assyrian Episcopal Church in Flint, Mich., died in November at the age of 84. He was born in Iran, attended a Presbyterian School at Margawar and at 21 was selected by the American Bible Society to sell Bibles in Assyrian, Arabic, Hebrew, Persian and Turkish—all tongues which he spoke fluently. He was a man of keen intellect, rich background of experience and unusual Christian character.

Dr. Chas. W. Gordon, better known as Ralph Connor, died at his home in Winnipeg, on October 31st at the age of 77. Dr. Gordon won fame as the author of "The Sky Pilot" and other popular stories of missionary work and life in the Canadian Northwest. He was the son of the late Daniel and Mary Robertson Gordon. He was born in Indian lands, Glen County, Ontario, September 13, 1860. His father was the missionary of the Free Church of Scotland and after the son was graduated from Knox College, Toronto, he became a missionary to the lumber, railroad and mining camps at Banff. In 1894 he became pastor of St. Stephen's Presbyterian Church in Winnipeg and in 1921 was moderator of the Canadian Presbyterian General Assembly.

John D. Rockefeller's Philosophy

The late John D. Rockefeller, Baptist layman and founder of the Standard Oil Co., at various times made known his views of

wealth, religion, philanthropy and other topics. Some of these ideals which made him successful are:

I have always indulged the hope that I should be able to establish efficiency in giving, so that wealth may be of greater use to the present and future generations.

* * *

One of the most important of the elements which go to make up civilization is the progress of morality and the Christian religion.

But I am never a pessimist—I never despair. I believe in man and the brotherhood of man and am confident that in the end everything will come out for the good of all.

Do all the good you can.

Be earnest.

Do not be afraid to work.

Persevere. If you make a mistake, remember that it is human to err. Try again and try harder.

Sons of wealthy parents have not the ghost of a chance compared with boys who came from the country with the determination to do something in this world.

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DELAVAN L. PIERSON, *Editor*

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Editorial Chat

The New Year dawns with many clouds overhead and on the horizon, but the sun still shines—the Sun of Righteousness—on the world of time and nature that God made, and on the world of men whom Christ came to save. The Editor and the Board of Directors extend their very hearty Christian greetings to all the readers of *THE REVIEW* and to the missionaries and Christians in every nation, race and tongue. There is evidently more need than ever to spread the Good News of the love of God and the salvation offered through Christ. This is the work for which *THE REVIEW* was established sixty years ago and for which it is conducted today. We work and pray together for this end.

* * *

A new Director has been elected to *THE REVIEW* Board to take the place of our beloved friend and fellow worker of many years, the late Dr. William I. Chamberlain. The new Director is the Rev. Paul J. Braisted, Ph.D., the recently appointed Secretary of the Student Volunteer Movement. It is especially fitting that Dr. Braisted should serve the missionary cause, through *THE REVIEW* since his wife, Ruth Wilder Braisted, is the granddaughter of Royal G. Wilder who founded *THE REVIEW* and owned and edited it for ten years. Dr. Braisted is a graduate of Brown University and served as a Baptist missionary in India and Burma for about ten years.

* * *

Our year's program includes a number of articles preparatory to the next International Missionary Conference to be held in Madras next December,

the condition of war in China making it unwise to plan for it in Hangchow.

The special Home Mission Study Number (June) will deal with *Christ and American Cities*; the Foreign Mission Study Number (October) will deal with the important topic: *The Christian Campaign in India*.

In the other months *THE REVIEW* covers the world, home and foreign, and keeps our readers in touch with the main current events and missionary problems, great personalities, the progress of mission work, the unoccupied or neglected field, the best methods for promoting interest and the current missionary literature.

* * *

One reader writes: "There is no piece of literature that I get that has great value as a source of illustrations of what the Gospel is doing right now in our world than that section of *THE MISSIONARY REVIEW OF THE WORLD* called 'Our World-Wide Outlook.'"—*W. E. Forsythe, Caledonia, Mo.*

Personal Items

Dr. Conrad Hoffmann began his duties with the Board of National Missions of the Presbyterian Church, U. S. A., in charge of Jewish Evangelization, on September 1. Dr. Hoffmann will give nine months to this work, and by a special arrangement the remaining three months will be spent in Europe on behalf of the work of the International Committee on the Christian Approach to the Jews.

* * *

Dr. and Mrs. Fred MacCallum are retiring after 40 years' work under the American Board in Turkey. They plan to spend their remaining years in the Levant. One son is a missionary in Constantinople; a daughter is college librarian in Smyrna.

* * *

Dr. and Mrs. John E. Merrill, American Board missionaries at Aleppo, Syria, have retired from active service. Through four decades they have interpreted the Christian missionary spirit among churches of Cilicia and Syria.

* * *

Dr. D. C. Henry is one of the missionaries of the United Presbyterian Church still able to live and work in Addis Ababa, Ethiopia. Mrs. Henry and her children have received permission to return.

* * *

The Rev. Mark A. Dawber, D.D., Superintendent of Town and Country Work of the Methodist Episcopal Board of Home Missions, has been elected Executive Secretary of the Home Missions Council to succeed the Rev. William R. King, D.D., who is resigning because of serious illness. Dr. King has been the efficient and loving Executive Secretary of the Council for the past ten years.

* * *

Dr. Henry McDowell, a colored missionary working under the Amer-



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ican Board of Commissioners for Foreign Missions in West Africa for nearly 20 years has become director of Lincoln Academy, Kings Mountain, N. C., a work conducted under the auspices of the American Missionary Association. Kings Mountain is called "The Negro Northfield" and is a boarding school for Negro boys and girls. In the summer the campus is used for conferences.

* * *

Dr. William E. Doughty, formerly one of the secretaries of the Laymen's Missionary Movement and later of the Near East Relief, has been made Grand Commander of the Greek Order of the Phoenix in recognition of his twenty years of service to the people of Greece and the Near East refugees. The decoration was conferred by the Greek Minister to the United States.

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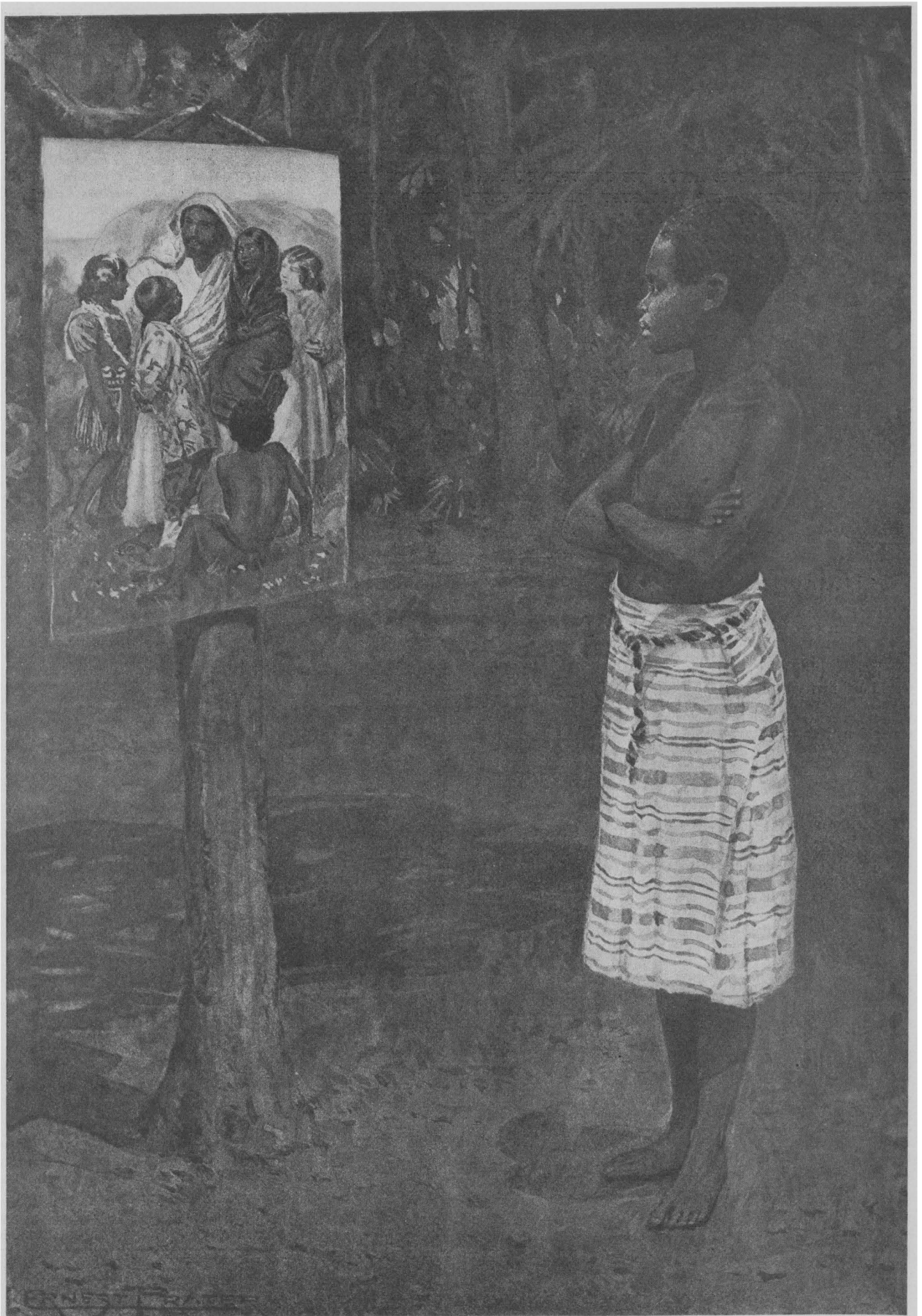
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AN AFRICAN'S AWAKENING INTEREST IN THE HOPE OF THE WORLD

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

JANUARY, 1938

NUMBER 1

Topics of the Times

CLOSED AND OPEN DOORS

Looking back over the past year we see many tragedies, disappointments, lost opportunities and doors closed or closing to the messengers of Christ and to true religious liberty. There is Korea and the Japanese effort to force Christians to take part in obeisance at Shinto shrines; there is China, with the Japanese invasion, bombing of hospitals, schools and villages, the diversion of money and life from a constructive program and the efforts to destroy a truly efficient Chinese government; there is Japan with its strong militaristic party in control and their determined effort to stifle freedom of thought and expression on the part of the people. There is Iran where the shah, Riza Pahlavi, has made himself dictator and is clamping down on religious freedom and on all effort to oppose his selfish and narrow-minded program. There is Palestine, with the bitter conflict between Arabs and Jews and the still unwelcome British proposal to make separate Moslem and Jewish states. There is Turkey, with its more enlightened dictator but prohibiting the teaching of religion to all youth under eighteen, thus handicapping the home and the school, the mosque and even the Church. There is Russia, with its increasingly materialistic program, its atheistic rules and its anti-Christian propaganda and its "purging" of the country by the death of leaders suspected of being antagonistic to the Stalin government. There is Germany and the Nazi government seeking to control the Church, introduce pagan traditions and worship and to stifle faith in the historic Church and obedience to Almighty God. There is Spain with its homicidal strife, the interruption of Christian life and work, the closing of some partly opened doors by communistic, Roman Catholic and military activity, and the impoverishment of the country. In North America there are tragedies in economic life, with

labor warfare and anti-religious activity in some circles. Mexico is still holding doors closed against missionary activity from outside countries but is easing up on regulations against the right of religious assembly. Other Latin American countries still seethe with unrest but open conflicts are prevented by strong men in power. All over the world the greatest obstacle to the progress of Christian life and activity is in the lifeless or lukewarm churches, that have "a name to live but are dead," and in the divided, lifeless and stony-hearted Christians who are so only in name. The scandals on Christendom are always the greatest obstacles to Christian progress.

But on the other hand, all is not dark and lifeless as we look back nor as we look forward to the New Year. What gloriously bright gleams there have been in the faithful Christian life and testimony in every land — in Japan and Chosen in spite of government regulations; in China in the midst of invasion, bombings and death; in India where political strife has brought unrest and "untouchables" are seeking social and religious freedom; in Iran, Arabia, and Mesopotamia where Christians are constantly being born in the midst of fanaticism and in spite of bitter opposition; in many parts of Africa where the Christian Church is growing through the work of African Christians; in Germany where Evangelical pastors and people are ready to suffer imprisonment for conscience sake; in Great Britain and Europe where Christians from all the world and all Protestant and Eastern churches united in brotherly conference to bring better understanding and closer fellowship in faith, life and work. In North America the results of the Preaching Mission and Christian Youth Movements are still felt and are building for the future. In Mexico the evangelical work goes forward, carried on by Mexican Christians among the youth and even among the sol-

diers. In Central and South America the Gospel light also shines brightly in many obscure corners. Chile reports effective evangelism among soldiers and sailors and Indians; Brazil has Evangelical self-supporting churches with over a thousand members each. After all, the most effective work of Christ is carried on not in dramatic ways in great assemblies, but through the power of the Spirit of God shining out of individual lives in the homes, the churches and the communities in each country.

But what of the doors of service for Christ that open out into the new year? Was there ever greater opportunity to show what Christ can and will do to set right this disordered world, if only His followers are ready to leave all and follow Him? What might not this new year—with Christ—show in the establishment of peace in China and Spain; of religious freedom in Japan, Chosen, Iran, Arabia, Turkey, Russia, Mexico and Germany; in producing the fruits of education, brotherhood and justice in Egypt, Ethiopia and other parts of Africa; in promoting political peace in Latin America, and economic peace and spiritual revival in North America?

This coming year offers new and rich opportunities in the World Missionary Conference at Madras next December; in the coming student revival meetings in American colleges; in the revitalizing of churches, Christian organizations and institutions all over the world, but most of all in the opportunity to open individual hearts and lives to the power and control of the indwelling Christ. "Behold I have set before thee an open door and no man can shut it. . . . If any man hear my voice and open the door, I will come in to him."

"THE WAR TO END WAR"

There probably never was a period in the history of mankind when so much thought and money was being spent on warfare, past, present and future, as there is today—nineteen hundred years after the coming of the Prince of Peace. Instead of peace and goodwill among men, there are murderous conflicts going on in Spain and China and more are threatened in Europe, Asia, Africa and in the Americas. There were many who believed that the great World War was such a deadly and decisive conflict that "civilized" nations in future would be persuaded to settle their disputes without arms. But a "war to end war" is an idle dream. It is no homeopathic remedy; no inoculation that prevents taking the disease in worse form. Warfare unleashes human passions; it stimulates greed, hatred and a desire for revenge. This has been proved by the course of events in Germany, Turkey and Latin America.

It will continue to prove true in Spain, in Russia, in Ethiopia and in China. The only way to end war by murderous warfare is to exterminate all opponents; even then new antagonists will arise and attempt to put down the victor who depends on physical force to maintain his supremacy.

A "war to end war" is rightly ridiculed today. It is as futile as is Japan's campaign to cure Chinese unfriendliness by a murderous invasion of Chinese territory. You cannot cure hatred by hatred, or overcome evil with evil. It is nineteen years since "peace" was declared in Europe; the Treaty of Versailles was signed by conflicting nations; the World War was supposedly brought to an end; the victors thought that they had been able to make it unprofitable, if not impossible, for Germany, Austria and Turkey ever again to consider renewing the conflict. They were believed to be too weak to take revenge.

Jesus Christ came with a message of peace to the world and showed the way to establish and maintain goodwill among men. He gave His life to make peace between men and God and to establish the rule of love, and yet how little we have shown our desire for peace and goodwill. There are still conflicts not only between men of different nations, but also between those of different races, social and economic strata and ideas!

We hate war and yet there are things worse than war—even worse than armed conflict and death. Dishonor, disobedience to the laws of God, and cruel disregard of human rights are worse than war. A truly righteous and strong government must endeavor to put down lawlessness, even by the use of force. "The powers that be are ordained of God." As long as thugs and thieves ply their trades, armed police are necessary—locally, nationally or internationally. Such a condition is not ideal and does not make for lasting peace, but lawlessness should be made unprofitable.

There is only one way to end war and that is to establish the rule of love, to disarm the mind and heart by taking away men's desire to fight one another. There is only one way truly to conquer an enemy and that is to make him a friend. We are "more than conquerors" when we overcome evil with good. This can be brought to pass when men give their full allegiance to Him who loved us.

We hate war and yet there is war in which we believe. It is a warfare that is in full harmony with the Spirit of Christ and with the Will of God. It is the Christian war against all evil—the war against selfishness and greed; against hatred and cruelty; against crime and lawlessness; against intemperance and lust; against sickness and ignorance and degrading poverty; against godlessness and all forms of evil.

Men are belligerent by nature. Little children, as soon as they want something they do not possess, or find that someone else stands in the way, fight their battles with a cry, with words, or a blow. But children and adults can be taught a better way than to overcome by physical warfare. There is a conquest by love, by truth and by surrender. To "fight the good fight of faith," we need only courage and the whole armor of God. The moral equivalent of war is the fight against evil, within and without. It is the fight for truth and for righteousness; the battle to carry out the loving Will of God. This is the "war that will end war." When love takes the place of hate, and good takes the place of evil, the Kingdom of God will be manifest on earth.

IS RELIGION DECLINING IN AMERICA?

It is difficult to compare one generation with another. Statistics do not tell the whole story—as to crime, customs, religious faith or Christian progress. Each man's vision and information is limited, especially in spiritual matters. Only God can know man's heart and only He can judge rightly. Nevertheless air currents, weather vanes, barometers, social investigations, vital statistics and church attendance reveal some conditions and tendencies. They are worth considering carefully.

There are some conditions in America that are encouraging and there are also tendencies that are disturbing—politically, economically, socially and religiously. These tendencies downward should be studied carefully and corrected wherever possible. Among the disturbing factors are those that indicate dependence on physical force rather than on righteousness to settle economic and international disputes. There is an increase of divorce and a lowering of moral ideals; the growth of the gambling spirit, the development of lawlessness and the spread of intemperance are disturbing. The progress of atheism and materialism are evident, especially in some colleges and among those with radical ideas. There is a decrease in Sunday school and church attendance among all classes. In general the growth of extravagance and self-indulgence is coupled with indifference to the revealed will of God as the standard for faith and life. At a recent National Laymen's Conference it was pointed out that Christian church membership has declined in proportion to the growth in population. Mr. Roger W. Babson, former moderator of the Congregational Council, has said that Protestant church membership is declining to an alarming degree. Others believe that he has based his statements on incorrect or insufficient data, but Mr. Babson states that official church figures include millions who have now no vital connection with the

churches in which they are reported as members. His statements as to the decline of Protestantism in America may not be wholly correct but it is clear to any one who investigates the facts that church and Sunday school attendance and vital interest in Christian life and service have not progressed but have declined,—especially in the larger ecclesiastical bodies.

Some of the reasons for this decline may be briefly stated:

1. Decline of religious interest and responsibility in the homes.
2. Increase of rationalism and materialism in schools and colleges.
3. Increase of worldliness and self-indulgence in social life, with evidences of insincerity or hypocrisy in many professing Christians.
4. Indifference to spiritual things on the part of many in the church and out. This is fostered by unwholesome fiction, theatricals and motion pictures.
5. Increasing ignorance of God and lack of vital faith among young and old. The Bible is sadly neglected and misunderstood.
6. Absence of vital spiritual preaching of the Word of God and lack of effective Christian service in many churches.
7. Lack of unity among Christians and failure to show true brotherly love among those of different classes, denominations and races.

Christian leaders need to recognize these spiritual ailments and we should all earnestly and prayerfully seek the remedy. Christianity, as professed today, has too often become formal and dead. So-called Christian nations have ignored Christ's teachings as to righteousness and peace. Larger church attendance, better preaching, even Bible teaching and social service, do not in themselves provide the remedy. We are coming to recognize more and more that the first need is personal spiritual revival, with surrender to God and a vital relation to Christ; second, there is need for new, more earnest and intelligent study of the Bible as the Word of God; third, we need true prayer and obedience to the revealed will of God. Finally, Christians must unite more whole-heartedly in loving fellowship, in witnessing to Christ and in devoted service to mankind.

There is power in Christ and His Gospel to transform the world. There is evidence of spiritual vitality in the Church and in multitudes of Christians. They are still the "salt of the earth" but too much of the salt has lost its savour or is confined in salt-cellars, not scattered to counteract corruption. Christians are still the "light of the world," when Christ loves and shines through them, but too many are hiding their light or it

burns dimly, in a small circle, with a poor dying flame that cannot lighten even their own homes, much less the dark corners of the earth.

An observer at the recent conference on Evangelism, held at Northfield, Massachusetts, reached the following conclusions: (1) We must recognize that the desperate situation in the world today cannot be remedied by reformation but only by redemption and regeneration. (2) Definite decision must be made to accept redemption in Christ producing a new character and not merely improvement along the old ways of life. (3) To accept Christ means to adopt His teachings as the practical plan of life in social, industrial, and international relationships, as well as in personal conduct. (4) A definite Biblical foundation is needed in thought and preaching. (5) Evangelism must be carried to the people wherever they are and applied to their needs. This involves street preaching, personal interviews, pastoral contacts, clinics for personal problems, etc. (6) This is the work of the laity as well as the ministry. (7) Evangelism must be world-wide, not merely local.

EVANGELICAL CHRISTIANS IN ITALY

The *British Weekly* says that "so far as liberty of worship is concerned matters are worse for Evangelicals in Italy than in Germany." Under a law promulgated in 1929, the following religious organizations were recognized by the State and allowed to conduct worship in their own way: the

Roman Catholic Church, with special privileges as the National Church, then, in addition, the Waldensian Church, the Methodist Episcopal and Baptist Churches, the Friends, the Seventh Day Adventists, Plymouth Brethren, the Salvation Army and the Spezia mission. No other denominations are allowed in the country.

It is common rumor in Italy that the Vatican helped to finance the Abyssinian war. In return, it seems to have demanded that the civil authorities should restrain all Protestant denominations. The first result was the disappearance of many independent missions and churches, which were merely extinguished in conformity with the law. Particular attention has recently been paid to one independent work estimated to number some 50,000 adherents but one that has been a particularly aggressive and successful evangelistic movement, and was spreading rapidly. A short time ago no less than 1,000 of these people were placed under "house arrest," not allowed to leave their village or town, and being obliged to report themselves daily to the police. Nevertheless they manage to hold meetings in caves and other secret places.

Attention was next given to those denominations recognized by the State, whose status is nominally guaranteed. The country is governed according to the exigencies of the moment. The Vatican seems just now to be directing its activity chiefly against three organizations—the Waldensian Church and its missions, the British and Foreign Bible Society and the Salvation Army.

RUSSIA'S NEW DRIVE AGAINST RELIGION

Press reports from Moscow state that a new drive against religion took place in the Soviet Union to prevent the December influence of the Church or the clergy on the more susceptible voters in the elections. The first elections under the so-called Stalin constitution, now a year old, were held December 12. The clergy were accused of conducting an insidious propaganda campaign for the revival of the sorely oppressed Church. It was charged that their aim was the election of friendly deputies in the local Soviets and in the chambers of the new Supreme Soviet.

Trade unions, in particular, were urged to revive the fight against religion. Their newspaper, *Trud*, re-emphasized its purpose "to expose the counter-revolutionary machinations of the clergy and believers." The clergy of Russia, whether they are Evangelical pastors, Orthodox or Catholic priests, Jewish rabbis, or Mohammedan mullahs, are openly called parasites by the official organs of the Soviet Government and the Communist party and are designated as actual and potential enemies of the regime. Though the trade unions were enlisted in this new campaign against the churchmen, the drive aimed most particularly against the Church's influence among the peasants since the Government seems to have had more difficulty suppressing religious expression among the peasants in the rural areas than in the cities.

Recent indications point to a determined revival of religious interest in Russia in spite of the most persistent efforts on the part of the Government. An indication of this trend is the fact that four years ago the Militant Godless League numbered 5,000,000 members. At present there are only 2,000,000 enrolled. Dispatches also note that in Russia today there are more than 30,000 religious organizations of various faiths.—*Lutheran News Bureau*.

The Influence of Christ in History

By PROF. KENNETH SCOTT LATOURETTE

*D. Willis James Professor of Missions and Oriental History
in Yale University, Author of "The First Five
Centuries of Christianity"*

WHAT has been the influence of Jesus upon the human race? Is it waxing or waning? These are crucial questions. Upon the answers which we give to them depends in part—although by no means entirely—our attitude towards Jesus. Out of them, too, arises to a large degree our attitude towards Christianity and towards the outlook for civilization. If Christianity is losing in vitality, if it is a declining factor in human history, then the prospect for the future of the faith is dark, and if the human race goes on, its civilization will depart farther and farther from ideals which we think of as Christian. If, on the other hand, Christianity shows more vigor as the centuries pass and leaves a broadening and a deepening impress on mankind, then we can have more confidence as we face the future, both for Christianity and for civilization.

Any full answer to these queries would require a much larger space than the editor could permit. Even a full summary of an answer would demand a volume. However, it is possible to sketch in brief compass the broad outline of a summary.

In general the answers can be stated as follows: (1) (This may seem so obvious as to be a banality.) Through the centuries the influence of Jesus has been potent and beneficent. (2) (This also is a commonplace.) Never in any age or in any large group of humanity has that influence been dominant. It has been one among many. Always it has met opposition. Always it has had to confront elements in human nature and in society which are in complete opposition to it. Indeed, as the influence of Jesus has grown, the antagonism has become more pronounced. (3) In each of its major periods Christianity has successively had a more profound effect upon the societies in which Christians have been numerous. (4) Never has Christianity been quite so vigorous and never has the influence of Jesus been more widespread and more effective than in the past century and a quarter.

The substantiation of these answers, as we have suggested, would require a volume. Here we can give it only in the broadest outline. We must proceed chronologically. What is required is historical perspective. We need to see more than a

generation and even more than two or three centuries to determine trends.

In general, the history of Christianity falls into three main epochs. First are the initial five centuries, in which the faith had its inception and in which it won the population of the Roman Empire. Then, second, approximately a thousand years in which geographically about as much territory was lost as was won but in which Christianity had a large share in shaping some new cultures. Third and last, a period which began about the year 1500 and which is still with us (although some suspect that it is now coming to a close), in which Christianity experienced fresh internal life and expanded geographically beyond all previous limits.

The first period is often regarded as the greatest in Christian history. The achievements were indisputably remarkable. In it the Church came into existence, became second in strength only to the state, and proved so vigorous that it survived the state. In it the New Testament was put into writing, and Christianity, beginning apparently as an obscure sect of Judaism, spread until it became the religion of the vast majority of the Roman Empire. The effect upon the culture of the Roman world was profound. The ancient cults of the gods, to which the state had given its powerful support, were erased. The deities of pagan antiquity remained merely as memories and the ancient mythologies survived only in the literature of the pagan ages and as literary allusions and devices. Laws were modified to take account of Christian principles, although not greatly until after the end of the period. A new literature was created, that of Christian devotion, apology, and theology, and new philosophies — if one may so designate Christian theology — came into existence. A new art and a new architecture, although often incorporating pre-Christian forms, were created. Christianity aided in the processes which brought about the disappearance of certain amusements, notably the combats of the arena. As its most outstanding contribution, the Christian faith gave rise to transformed lives. A Paul and an Augustine of Hippo are only the more distinguished examples of those who through a cataclysmic experience passed from moral and spir-

itual defeat and impotence to triumphant living. An Origen of Alexandria and an Ambrose of Milan are, in turn, better known instances of those in whom the change, while real, was wrought in less spectacular fashion—in an Origen by Christian nurture.

Great though the changes were, most of the main outlines of Græco-Roman culture were but little altered by Christianity. The vast majority of Christians entertained no thought of destroying the existing order or even of withdrawing from it or of thoroughly reforming it. Many of the early Christians partly separated themselves from the world. Some sects, such as the Marcionites, were pronouncedly ascetic in matters of sex. During its earlier centuries the Church tended to be made up of communities apart—of the world but not fully in it. Before the first five centuries were done an appreciable minority had entered the monastic movement, thus, in theory and to a large extent in practice, renouncing secular society and embarking upon what appeared to them to be a purely Christian life. Moreover, in the first five centuries after Christ the structure of Græco-Roman society and of the Roman state underwent extensive modifications. However, in the main, most of these modifications were not due to Christianity. The vast majority of Christians more nearly conformed to the world about them than they or that world were transformed by their faith. After Constantine the state controlled the Church much more than the Church controlled the state. After originally holding themselves aloof from the army, Christians reversed their attitude and saw no inconsistency between their profession and service in the legions. Nor did they make any great effort to mitigate the horrors of war. Slavery largely disappeared, but chiefly from other reasons than repugnance to the institution on Christian grounds. Some of the traditional amusements, such as the theatre, while still unpurged of many features contradictory to Christianity, were as popular with the nominally Christian populace of the fourth and fifth centuries as they had been with pagans of earlier days. Even in the realm of religious practices and beliefs many attitudes and some customs carried over from pre-Christian days.

Threatened Collapse of Society

In the next period, that from A. D. 500 to A. D. 1500, the story is somewhat different. From the sixth through the ninth century the very existence of Christianity was threatened by the collapse of the society with which the faith had come to be closely associated. The Roman Empire dwindled to the Byzantine Empire. In Western Europe invasion after invasion of pagan barbarians wiped

out Roman rule and with it much of civilization. From the Southeast came the Arabs, carrying a new, vigorous faith, Islam, and occupied Syria, Palestine, Mesopotamia, Persia, all the northern shore of Africa, and practically all of the Iberian Peninsula. In the lands conquered by the Moslems the churches shrank in membership and in some places disappeared.

Yet, in spite of this threat, Christianity not only survived in many of the areas which it had formerly occupied, but, winning the pagan barbarians who threatened to overwhelm it, it also spread into Northern Europe far beyond the former borders of the Roman Empire into vast regions which before the year 500 had never heard the name of Christ.

New cultures arose in Northern Europe. They grew up partly under the ægis and inspiration of the Church and in them Christianity was more potent than ever it had been in the Roman Empire. The Church became the vehicle by which much of the culture of the Græco-Roman world was transmitted to the peoples of Northern Europe. It was the nourisher of arts and letters. Under it the universities of Northern Europe arose. Princes called themselves Christians and took oaths at their coronation which obligated them to rule as such. The Christian conscience did not fully accept war, as it had in the fourth and fifth centuries, but through the Truce of God and the Peace of God strove to regulate it and reduce it. In chivalry a combination of Christian ideals with the warrior's profession was made in the attempt, probably seldom consciously expressed, to Christianize the latter. The family came more fully under the control of the Church than it had under the Roman Empire. The relief of the poor, the sick, and travellers, and the protection of widows were largely through the Church and were almost entirely the outgrowth of the Christian conscience. As in the Roman Empire, so in Northern Europe, the pagan cults disappeared. As in the Roman Empire, moreover, popular religious movements broke forth from time to time, evidence that the impulse which came from Jesus was still fresh, and noble spirits arose who bore unmistakably the peculiar impress of Christ.

Even in lands under the control of Moslems, Christianity was not without its effect. To be sure, where Moslem law against apostasy was enforced, as it was in regions in which the state was Moslem, any extensive leakage from Islam to Christianity was impossible. In such lands, moreover, the Christian churches, on the defensive, slowly lost ground. However, wherever Christian rulers permanently regained possession from Moslems, Islam disappeared more completely than

did Christianity in many a region permanently under the control of Moslems. Then, too, in Moslem lands Christians often had a profound influence. Moslem mysticism, or Sufism, came into existence and was molded in contact with Christian monks and hermits. Christians in Mesopotamia translated into Arabic the works of the great Greek philosophers, so that Aristotle, who reached Western Europe in part through the Moslems, had first come to the Moslems from Christians. It was from Christian physicians that Moslem Arab physicians first learned much of the lore which made them famous. What is called Arabic art appears largely to have been at the outset the creation of Christian artisans in Egypt.

At the close of the fifteenth century Christianity again appeared to face a dark future. From the outside it was menaced by Moslem Turks. The Turk, indeed, took that ancient bulwark of Christianity against the Moslems, Constantinople, and in time overran Southeastern Europe. In Western Europe, where Christianity retained its greatest stronghold, the faith seemed threatened by internal decay. Medieval culture, largely the product of Christianity, was disappearing. With the Renaissance came humanism, much of it pagan and hostile or indifferent to Christianity. A large part of the clergy were morally corrupt and a hissing and a byword to all honest folk. For a time the Roman Catholic Church was divided through an unseemly schism over rival claimants of the papal chair. In land after land the Church was placed under the control of the secular authorities—a process which continued in the sixteenth century with the further growth of monarchical states. At the close of the fifteenth and in the early decades of the sixteenth century the Throne of Peter was occupied by a succession of thoroughly worldly men. The sad state to which the leadership of the Church had fallen was dramatized by the martyrdom of Savonarola, with his passion for spiritual and moral reform, through the opposition of the Borgia Pope, Alexander VI, the most infamous of the pontiffs of that low moral ebb of the papacy.

Yet Christianity came back, and with unprecedented power. In the succeeding centuries it exercised an influence on mankind far more widespread and profound than ever before. A series of revivals unequalled in the past purged organized Western Christianity of many of its abuses and lifted it to a new level of moral and spiritual earnestness. Some of these revivals contributed to what we know as the Protestant Reformation. Others led in the old church to what Protestants usually call the Counter-Reformation but to what is more accurately known as the Catholic Reformation. In spite of palpable weaknesses, never

had the Christianity of Western Europe been so vigorous or so far advanced towards the New Testament standard.

In Europe the influence of Christianity became probably greater than in the Middle Ages—"probably," because precise measurements as the necessary basis for exact comparisons are impossible. The numbers who entered deeply into a Christian experience appear to have been much greater. In society as a whole Christianity became the chief impulse back of the formation of international law—an effort to put on a basis of peace and justice the relations between the rising nation-states. It also gave birth to fresh works of charity. It was the inspiration of the first pure democracies which the world had seen. It entered as a major factor into the formation of the national traits of such peoples as the Scotch, the Dutch, and the Scandinavians. It was potent in the genesis and formulation of the ideals of some of the most high-minded leaders of the early stages of the French Revolution.

Outside of Europe, Christianity spread more widely than had ever any religion or, indeed, than had any set of ideas, religious or secular. It was one of the causes of the discovery and exploration of America, of the discovery of the sea route to India and the Far East, and of the trans-Atlantic settlements of European folk. Christian missionaries penetrated to the farthest confines of the Americas, to the great nations of Asia, and to various places in Africa. In all of these regions converts were made.

Achievements of Christianity

Moreover, Christianity served to ameliorate the impact of European upon non-European peoples. Much of the exploration and conquest was accompanied by unspeakable cruelties of nominally Christian Europeans on non-European peoples. Again and again missionaries protested against these iniquities. They appealed to the Christian conscience of Europe and in consequence in edict after edict the Popes came out against enslaving the Indians and for generous treatment of the aborigines, and the Spanish monarchs enacted—but did not always enforce—the remarkably humane *Laws of the Indies*. Missionaries, too, collected the Christian natives into settlements where they attempted to give protection against the rapacity of their exploiting fellow-countrymen.

In the nineteenth and twentieth centuries Christianity became especially vigorous. The eighteenth century witnessed the dying down of the fires of religious enthusiasm in Europe. At the end of that century the French Revolution and the wars of Napoleon threw all Western Europe

into turmoil and in places dealt serious blows to the Church. Yet, even in the eighteenth century revivals were in progress in the Pietist and Wesleyan movements and in the Great Awakening in the Thirteen Colonies. In the nineteenth century they became more numerous and more widespread. Always in Protestantism deeply religious strains had existed. However, political motives had been almost as potent as religious in the formation of Protestantism, and the various state churches in which until the nineteenth century most Protestants were found, suffered in their spiritual life from the control exercised by their respective governments. Now, in the nineteenth century, the Christian motive became more nearly dominant in Protestantism and the Christian experience more widespread. New denominations came into being to express this experience. Great movements and organizations—among others the Sunday schools, the Young Men's and Young Women's Christian Associations, the young people's societies, and the student Christian movements—arose to meet particular needs. Within Roman Catholicism a new burst of life gave birth to more new orders than that ancient Church had known in all its preceding history. Both the Protestant and the Roman Catholic foreign missionary movements expanded to unprecedented proportions. In the new nations formed by peoples of European stock in the United States, Canada, Australia, New Zealand, and South Africa, Christianity not only held the settlers, but, at least in the largest of these nations, the United States, the proportion of the population who were members of churches actually increased.

In the nineteenth and twentieth centuries the influence of Christianity became more widespread and more potent than ever. Millions from scores of different races and peoples entered to a greater or less degree into the Christian experience. Scores of tribes in Africa and the islands of the Pacific reconstructed their entire corporate life and their customs under Christian auspices. Through Christian missionaries more languages were reduced to writing than by all other agencies in all the preceding history of mankind. Christians pioneered in introducing new systems of

education in Africa, in much of Asia, and in many of the islands of the sea. In China under Christian auspices a new medical profession came into being. In their day of transition huge civilized nations, notably the Indians and Chinese, had their ideals profoundly modified by Christianity. In the Occident, Christianity, far from losing its power to mold collectively the life of man, gave birth to movements for the abolition of the Negro slave trade and of Negro slavery. The Red Cross by its very name and symbol bears witness to the Christian origin of this most noteworthy of attempts to heal the wounds of war and of natural disasters. In the Occident both the menace of war and the efforts to prevent war assumed unprecedented proportions. Most of the latter had Christian roots. The list might be greatly lengthened to include prison reform, efforts to better the lot of the blind, the deaf, and the insane, and the founding of scores of colleges and universities and of hundreds of hospitals.

As we have suggested, never in any age or people has Christianity been the only influence at work molding the life of man. Chronically it has been vigorously opposed by tendencies and traditions which spiritually and morally are its exact opposites. Always a tension has existed. Always where the light has shone there has been darkness—but the light has continued to shine and the darkness has not overcome it. If in our present age the forces of darkness seem to be especially aggressive, powerful, and perilous to the highest interests of man, we need to remember that never has the light shone farther or more brilliantly than in the past century and a half.

What the future has in store no one of us ought confidently to predict. History does not necessarily repeat itself. If, however, past experience warrants any prophecy, it is that the light will continue to shine, beneficently and more strongly. So far as we can see, for an indefinitely long period to come the darkness will also be there. However, the light is there and we can be confident that the darkness will not extinguish it. Always, as in the vision of Bunyan, the oil of grace continues to be poured and all the efforts of the enemy do not put out the flame.

THE APPEAL OF CHRIST TO MEN

The more pagan people are the more Christ's message appeals to them as Good News. But go to people who term themselves Christians, who believe themselves within Christ's fold, and yet are really pagan in life and character, and you run your head into a stone wall.—*Prof. Gonzalo Baez Camargo of Mexico.*

* * *

Christianity is a life—a life of fellowship with God in Christ Jesus. All else that is Christian flows from that experience. Doctrines define and formulate that experience in intellectual terms.—*Thomas Reeve of England.*

From Mine-Boy to Moderator

The Remarkable Achievement of John McDowell, Late Associate Director of the Department of Social Education and Action, Board of Christian Education, Presbyterian Church, U. S. A.

By DELAVAN L. PIERSON

TODAY most American parents seem to think that they must supply their children with all the education, the comforts, the amusements and other advantages that their money can buy; even then they tremble lest their boys and girls may go astray and fail to make good in character or achievements.

What chance of success has a lad of fourteen, with only one arm, his remaining hand injured, a broken leg and a wounded knee; moreover, a lad who had received only a meagre primary school education, living in a miner's cabin surrounded with many evidences of extreme poverty? Such a number of handicaps would seem almost insurmountable. Not so were they accepted by little Jack McDowell. The boy was made of sterner stuff, and did not know what it meant to accept defeat because of adverse circumstances and so-called handicaps.

John McDowell was born in Dalry, Scotland, on September 24, 1870, and was brought to America by his parents when he was two years old. The father secured work as a miner in the anthracite coal mines near Wilkes-Barre, Pennsylvania, but the money he could earn was very inadequate for the needs of a growing family. Every cent was needed that could honestly be gained and at eight years of age little Jack went to work as a "breaker-boy" at the mines. He had to get up before daylight—not in a steam-heated room—eat a hurried breakfast of oatmeal, and be at the mines at seven o'clock. There he sat all day, in the heat of summer and the cold of winter with coal dust filling eyes and lungs, picking out pieces of slate from the coal as it came down the chute from the crusher. Not much freedom, fun and opportunity there for a growing boy's mind and body. But he was faithful, and uncomplaining. His help was needed to meet the household expenses.

Three years later, Jack was promoted to be door-boy in the mines. His daily routine was to open the doors at the foot of the shaft to let the mules and coal cars pass through, and then to shut them again to keep out the draft from the mines deep down in the bowels of the earth. This was

not an easy job for a lad of eleven and he still had to rise early and work hard all day. Again he was faithful in that which was least, and he was cheerful and uncomplaining. Two years later the boy was promoted to be a "mule-boy" down in the damp, dark mines. His job was to hitch the mule to the coal cars and drive the animal to the shaft where the coal was hoisted to the surface. Here was more responsibility and more risk to life and limb from accident, cave-in or explosions, but not much money and not very elevating or amusing to a boy of thirteen! But again Jack was faithful, cheery and undefeated. He made friends with his mule and with the miners among whom were strong, God-fearing men.

What could John look forward to in life? Must he always be a poor miner, even if he survived the dangers which made the average age of miners at death only about thirty-two? John's father wished better things for his son and, since times were a little easier, asked the lad if he would like to go to school. It was an opportunity and the boy had some ambition. In Miner McDowell's home the daily fare included oatmeal, and the Shorter Catechism. The children were taught to believe in and practice hard, honest work, self-respect, honesty, reverence for God and human sympathy. But the opportunities for financial or intellectual advancement were very limited. John told his father that he wanted to enter an engineering school and become an engineer. It seemed like a high ambition. Could he achieve it? Then came the catastrophe!

One day, down in the mine, on his last trip, the coal car started on the down grade, caught Jack in the machinery, dragged him along, tore his left arm almost off, broke his leg, put a spike through his knee and endangered his life. The boy had presence of mind to put his foot with its heavy boot in front of the wheel and stopped the car. The mule went on alone and miners came to see what was the trouble. They found the bruised and bleeding lad and took him home, where he hovered between life and death. His ambition to be an engineer was spiked; but John was undaunted. When the doctor said: "Well, my boy,

you won't have much more than your brain left to work with," Jack decided that he wanted an education. But how was that to be obtained? When he had recovered sufficiently, he started to attend the public school, and he soon showed signs of a clear, undamaged brain and a determined spirit.

About that time the great evangelist, D. L. Moody, came to Wilkes-Barre. He told of his school, recently founded at Mount Hermon, Massachusetts, where boys with little cash but much earnestness might work to pay part of their way and obtain an education. That was the place for Jack. A friend who recognized the boy's worth offered to pay \$100 toward the first year's expenses if he could earn the remainder. The next September he went to Mount Hermon—a frail slip of a lad of fifteen, apparently with serious handicaps—but again he was faithful, intelligent, dead in earnest, cheerful and uncomplaining. He gladly began to work at his books and at the daily tasks assigned to help pay his way. But what could he do? Not drive a plow, work on the road, or even wash dishes; but he could work in the school office and in the summer time he could sell newspapers at the Northfield Conferences—and he did.

But there was another and even greater handicap from which he suffered. He studied hard but though he answered the questions in his written examinations, his marks were too low to pass. What was the trouble? The teacher told him that he could not receive better marks because he had failed in recitation. But did not the teacher know the reason? Jack stuttered so that he could not recite—especially in translating Latin and in pronouncing unfamiliar names in history? The teacher was sorry but firm—boys were required to recite. "All right," the boy said, "I *will* recite next time." And he did, although he took the full lesson period to get out the words. At first the class laughed and the teacher told him he could sit down. But Jack set his jaw firmly and continued the battle royal. Then his classmates were silent and moved to tears—but tears of sympathy and admiration. Finally they applauded. Jack sat down a victor. He never stammered again.

The lad discovered that he need never accept defeat and he acquired a taste for overcoming. He wanted to enter into athletics, but how could he? Football and baseball seemed out of the question, so he took up tennis; he kept persistently at it until he became a champion player. It was a great sight to see him toss a tennis ball in the air for a serve, with racquet held in his one hand, and then give it a smashing drive. He played with his head and won many matches by out-maneuvering his opponents.

In Mount Hermon, John came to know and love D. L. Moody and was known and loved by the great evangelist and his family. He heard some of the world's great Bible teachers and preachers at the summer conferences and was moved by appeals to make full surrender to Christ and to give his life to Christian service. At Northfield, too, he met a girl student—refined, attractive, sweet in disposition and strong in Christian character. Minnie Fowler saw in the Mount Hermon youth the signs of true nobility and promise. Those who knew these two students then, and have followed them ever since, know what a perfect comradeship has marked their life together—each contributing rich stores of understanding love and talents to make their lives a united success.

From Mount Hermon, John McDowell went to Princeton University where he was graduated in 1894. He earned his way through and at the same time helped a younger brother to obtain an education. After leaving Princeton he spent a summer in mission work in New York's East Side, largely among foreigners. He showed himself a friend to the poor and to handicapped workers and gained a keener sense of the prime importance of winning men to God as He has revealed Himself and the Way of Life through Jesus Christ. As a result John decided to enter Princeton Seminary to prepare for the ministry—again paying his own way through, and using all the time he could spare for evangelistic work. He was called to be pastor of a church at Steelton, Pennsylvania, in a region not far from his old home. There he came to know the miners and their problems still more intimately as their friend and spiritual adviser. But the field was too limited for his talents and he was soon called to be pastor of Park Church, Newark. There, with his faithful and devoted wife at his side, he made his mark, not only on his congregation but in the city, serving on juries and on commissions, settling labor disputes, working for social justice and seeking to exalt Christ and to show the implications and application of His message for this world and for the world to come.

After ten years in Newark, there followed other important pastorates in Detroit and Baltimore, where he ministered to both rich and poor, winning friends among all classes, in all denominations, in all political parties and among representatives of both capital and labor. But he never was willing to compromise or to win friends at the expense of truth or of his fidelity to Christ, his Master. During the World War he rendered noteworthy service as Y. M. C. A. Director of Religious Work among industrial workers in the Eastern district. From this he was called to be Secretary of the Board of Home Missions of the

Presbyterian Church, U. S. A. (now the Board of National Missions), later serving as associate director of the Committee on Social and Industrial Relations under the Board of Christian Education. He became president of the Home Missions Council, uniting all the evangelical churches, prepared the annual Labor Day messages which were scattered all over the land, working to settle labor disputes and to establish principles of brotherhood, justice and Christian love in the economic realm as well as in the Church. He was an able and popular speaker at Northfield and other conferences, and rendered important service at the Charlottesville Institute of Public Affairs. He was the author of several valuable and influential books which set forth clearly the Christian faith and the principles of social justice—"Dwight L. Moody, the Discoverer of Men and the Maker of Movements," "Christian Essentials," and "Fellowship of Toil." He sometimes said that while the "Church has use for a one-armed preacher, it has no use for a one-armed Gospel."

Many true and striking statements were made in his addresses, books and published articles. These always breathed a Christian spirit of fairness and wisdom, such as are evidenced in the following:

"What industry needs is not better methods but better motives; not more perfect machinery but more perfect mankind; not more laws but more life, that 'abundant life' that Christ offers and that Christ alone can give."

"Labor belittles no man; wealth-owning belittles no man. 'A man's a man for a' that.' There should be no classes—no laboring class, no capitalistic class. Laboring men? Yes, they are the world's enterprise builders. But the laboring man and the capital-owning man is each a man."

"From the Christian point of view the primary question in industry today is—shall the symbol of our industrial life be the dollar mark or the Cross? Shall our ambition be self-seeking or sacrificial service?"

The height of Dr. McDowell's career in the Christian Church was reached when, in 1933, he was elected Moderator of the Presbyterian General Assembly. This is the highest honor in the gift of the Church of two million members. He filled the position with great effectiveness, traveling from coast to coast and from Canada to the Gulf, the former breaker-boy speaking sometimes three or four times a day to churches, preachers, students, college professors, men's clubs, conferences, business executives, labor unions and other industrial workers. While at times physical weakness and weariness overtook him and he suffered from more than one accident; and while he often encountered criticism, opposition and misunder-

standing, John McDowell never knew defeat. He was never embittered in spirit and never lost his courage, his optimism or his love for his fellow-men. He never sought to make capital of what others might look upon as his "handicap"; he ignored it and used his one hand more efficiently than many men could use two. So normal and complete was he in spirit and body that friends even forgot he had only one arm.

Almost the last public service that Dr. McDowell rendered was in organizing and directing the D. L. Moody Centenary meetings at the Northfield General Conference in August, 1937. The general theme of the addresses, "Christ and the Bible," was chosen by him as these were the two main themes and sources of power on which the great evangelist had built up his educational and evangelistic program. The meetings, presided over by Dr. McDowell, were a fitting tribute to the man to whom he was so deeply attached and to whom he owed so much.

It would be difficult to point out all the factors that accounted for his success as a man, a life-partner, a friend, a servant of mankind and as a follower of Jesus Christ. His courage, his faith in God and in man, his sacrificial spirit, his untiring industry, his intelligence and astounding memory, his fairness, sense of justice, good cheer and keen sense of humor—all helped to make the man and servant of God. He owed much to his Scotch inheritance; he owed more to his father's faith in God and to his religious training in his home; he owed something to the fact that he knew the discipline of poverty and hard work; he owed much to his experience and to his ability to make friends; he owed more to his contact with D. L. Moody and to his training at Mount Hermon, and Princeton; he owed much to his faithful wife, but he owed most of all to the new life he received through Christ, to his daily study of the Word of God and to his fellowship with the Son of God.

One of the finest tributes ever paid him was by Dr. Robert Freeman of the First Presbyterian Church of Pasadena, California, when presenting Dr. McDowell to the president of Occidental College, Los Angeles, California, for the degree of LL.D. in 1932. Dr. Freeman spoke of him as one "who for fifteen years has been the spokesman of our denomination wherever social adjustment was lacking or industrial justice imperilled; who in the day of honor and influence has not forgotten the boys who have succeeded him in the choking dust of the coal breakers and along the slimy corridors of the mines, or the multitudes who have trusted him to champion the fair claims of the class from which he sprang; nor even feared to demand justice from them as he claimed justice for them; one who blends evangelical fervor with

social passion; who treasures the heritage of the old land and the old order and the old faith while catching and pursuing the vision of the new heaven and the new earth: John McDowell, whose name is a test of romance, a symbol of consecration, and an epitome of service."

Like the Apostle Paul, John McDowell fought a good fight, he has finished his course, he has kept the faith; henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, will give to him and not to him only but to all those that love His appearing. He fell asleep in Christ on November 13th after a major operation which he faced with courage, knowing its possible unfavorable outcome. But he is not dead. A part of his body was discarded

when he was a boy of fourteen but his soul lived on. Later he accepted the gift of Eternal life through Jesus Christ and he lives today in the presence of the Master whom he served so faithfully, and in whose promises he believed with all his heart. His memory will be honored by men and women of all creeds and classes; his influence will continue to bear fruit. His labor was not in vain for it was "in the Lord." John McDowell expressed his confidence in the Life Eternal when he wrote of Jesus' attitude toward death. He said:

Christ never spoke of His death apart from His resurrection. He never thought of His death as the end of His career; it was only an episode, and an episode opening up the way for the larger part He was to play as the spiritual leader of men in the Kingdom of God.

A Faithful Friend and True Christian

From an Address by Dr. Robert E. Speer, Given at the Funeral Service, November 16, 1937, in Park Church, Newark, where Dr. McDowell was Pastor for Ten Years

JOHN McDOWELL was one of the dearest friends, one of the best men, and one of the noblest Christians we have ever known or ever can know. His character and his career is occasion for deep thanksgiving to God for the man that He made. His life is a fountain of inspiration and a call to boundless hope for ourselves and for other men. His career reveals to us the unlimited opportunities in our American life for such a boy as this Scotch miner lad; his life exemplifies the duty and privilege of ever-expanding thought and influence, and the full meaning of the Christian Gospel.

But we are thinking here not so much of John McDowell's career but of his character, and of that which was basic in him as it is basic in all life and character, truth. God, who desires truth in the inward parts, we may reverently say, found His desire largely fulfilled in John. He used to like to quote Mr. Moody's familiar aphorism, "Character is what a man is in the dark." In the dark or in the light, by night and day, John McDowell was unqualifiedly and uncompromisingly and steadfastly true.

His thoughts were true. Paul's admonition was not second nature, but first nature with him. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise"—John McDowell thought on these things. He sought to find the truth of the Gospel, and the truth about his duty and about the nature and

business of the Church, and about God's relation to man and man's relation to God, and man's relation to his fellow men. Just as he sought to know the truth so he sought to speak it. No one ever found him equivocating or accommodating or using words with reservations. It was in love and good will that he spoke and what he spoke was the truth. And he thought and spoke truth because he was true and genuine. He sought wholly to follow Him who said, "I am the Way of Truth and the Life" and to be faithful to God, in whom "is no darkness at all."

No man can be faithful to truth as John McDowell was and not be a brave and courageous man, either fearless or victorious over fear. John's career was a brave and courageous career. He never surrendered to his handicaps. He turned them into resources. He could do with one arm and its maimed hand more than some men can do with two sound arms. He was an excellent tennis player, holding the ball on his racket and tossing it into the air. He astounded a small boy in a home where he was staying by speed of unlacing and relacing his shoes. He never asked for sympathy or allowance. He carried his full load. And in all his work he carried truth into action—in speaking and doing always what he believed to be right. We have seen him tested in the matter of fidelity to what he believed to be true and right in the midst of difficulties. As Chairman of the Graduate Advisory Committee of the Philadelphia Society of Princeton University, when there were some hard problems in the religious life of the University, and conflicting opinions, he never

flinched. He and Bishop McConnell bore the brunt of the attack on the report of the Inter-Church World Movement Committee, of which they were members, in the matter of the steel strike. John has now gone on beyond all the earthly confusions to the pure peace and effortless joy of a richer service. I do not think he will be reproached there, as he was reproached here, nor will he need in that happy fellowship the grit and tenacity with which he met his reproach here. In recent years, in the difficult problems which had to be met in connection with the Seminary, how clear were his convictions and how fairly but unyieldingly he maintained them. And to cite but one more instance of his brave and courageous mind and spirit, we will all recall his true prophet's mission in the matter of human relations in the field of industry and the fearlessness with which he spoke his mind, with no partial interest, truckling to no one class or group, but asking only what was right, and in consequence, commanding the respect and confidence of all honest men. We thank God today for this memory of a good, brave man.

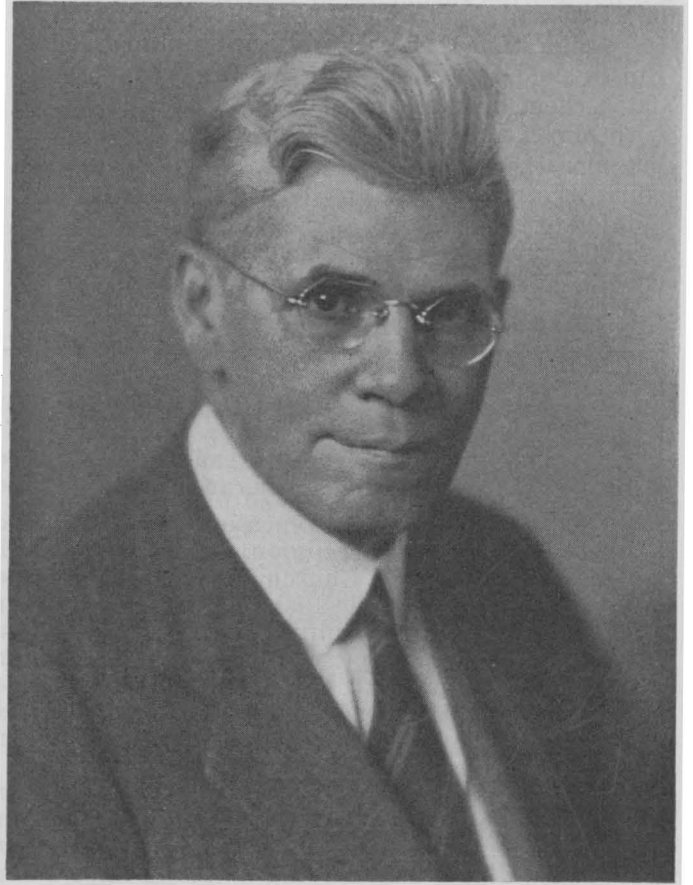
And it rests us to recall his quality of justice, of sound-mindedness, of fair and kind and reasonable judgment. There was never any harsh or intemperate speech. No one was left in doubt as to his mind. His words were unmistakably clear and pungent but we never knew him to be ill-tempered or uncharitable. He kept his balance in a world of excesses and partisanship. He knew how to combine and proportion the personal and the collective aspects of Christianity and life. He saw the right place and relations of persuasion and authority, of private action and of legislative enactment. He was a good guide and counsellor in his just discernment of the true functions of the Church in its spiritual mission to human hearts and wills, and its ministry as an agency of the Kingdom of God.

The rule and joy of John McDowell's life, its formulating principle, was unselfish service. He was the disciple of One who came "not to be ministered unto but to minister." He had no pride which could be offended and no vanity to wound. He never sought anything for himself. While he was honestly and justly pleased at his election as Moderator and fulfilled the duties of his office to the delight of the Church, he did it without any ostentation or parade. Whatever he could do to help people he did with a happy, genial heart. He went in and out among us as one who served.

And it is a joy to recall his good temper, his humor. Again and again he would relieve the tension with some apt anecdote or illustration. Grave situations were lightened by his even-mindedness, his quiet voice, his fullness of poise

and self-control. I never knew him to be fretful or impatient or irritable, to bear a grudge, to resent anything personal, to be anything but steadfast and straightforward.

Professor Royce has made both a philosophy and a religion out of loyalty, and all that there is in loyalty for philosophy and religion John knew. His loyalty to Mount Hermon and to Dwight L. Moody was one of the brightest and most blessed things in his bright and blessed spirit. As chairman last summer of the National Committee on the Centennial of Mr. Moody's birth, he did a



JOHN McDOWELL AS MODERATOR

noble piece of work. No one has written articles or made addresses on Mr. Moody more full of insight, of true estimate and appreciation, of deeper love and loyalty than those that came from John McDowell. One likes to imagine the meeting of the two in the Land Beyond. Mr. Moody, with the well-remembered twinkle in his eye, might reproach John for his over-praise and John might answer him without a syllable of retraction. Happy, happy must be their meeting in the Immortal Love and the Celestial Light of Paradise. The loyalty of that friendship was the loyalty of all John McDowell's many friendships. I speak out of the understanding of a great love. John

was a friend. It is not necessary to say "a true friend." There is no other kind of friend. One knew that it was possible to put full trust on him and be safe.

Supremely John McDowell was loyal to our Christian faith as passed down to us from the New Testament and from our fathers of the Reformed tradition. He knew the words and he held fast to the great formularies of our Church as they are, without glosses and unauthorized additions or subtractions; but he knew the love and the life of which the words are only the symbols. He remembered his Master's words, "Not every-one that saith unto me, Lord! Lord!" He joyfully said, "Lord! Lord! My Lord and my God." But he said the words with his life and he validated them by love and truth and life. Loyalty with him meant not only assent to sound opinion but also the glory of an obedient will, a gentle spirit, the love of the brotherhood, and the communion of the saints.

But our words multiply beyond the need. It is enough to sum all up in one word alone, "*integ-*

riety." "Uprightness, virtue, honesty, soundness"—these are the synonyms. "He that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more, and I will write upon him the name of my God." That was John McDowell—a pillar, clean, upright, undefaced; he was white and true. He is described for us in Mrs. Kingsley's exquisite dedication of the life of her husband:

TO THE BELOVED MEMORY OF
A RIGHTEOUS MAN—

Who loved God and truth above all things;
A man of untarnished honor—
Loyal and chivalrous—gentle and strong—
Modest and humble—tender and true—
Pitiful to the weak—yearning after the erring—
Stern to all forms of wrong and oppression,
Yet most stern towards himself—
Who being angry yet sinned not.
Whose highest virtues were known only
To his wife, his children, his servants and the poor.
Who lived in the presence of God here
And passing through the grave and the gate of death,
Now liveth unto God forevermore.

AMERICAN YOUTH SEEKING

The Lutheran News Bureau says, as the result of a recent comprehensive survey undertaken by the National Lutheran Council in an effort to refute claims of waning interest:

"Young men and women in American Churches today are demonstrating a broadening and deepening interest in religion. Distinct evidence is the fact that they are turning in ever-increasing numbers to the Church, swelling the membership rolls of the various youth organizations in a most remarkable fashion. National leaders of a few of the Church youth organizations report that membership and interest has fallen off to an alarming degree during the past few years, and attribute that decline to an over-strong emphasis on the social aspect of their groups. Already, however, they announce plans to effect a complete reorganization with a renewed emphasis on the Gospel of Jesus Christ as the essential element of all Christian activity. They express confidence that this return to the fundamental purpose of the religious youth movement will create a thorough revitalization. Various youth groups have sought constantly to give primary emphasis to Christ and His Gospel. One organization reports a membership increase of more than 300% during the past twenty years, and a youth leader of another Church states that 'during the year 1936-1937 we have grown faster than during any year since 1922. This is exceedingly encouraging since we have a very definite program built on spiritual values.'

"Stress the fundamentals of Christian faith; teach the regenerating Gospel of Christ; emphasize the challenge to decide on a life for Christ; instruct young people regarding the work of the Church and the extension of Christ's Kingdom; encourage Bible study; these elements are basic in the programs of the successful, vital youth organizations and are offered as the only rules for success in appealing to the profoundest interest of young men and women.

"Evidence of the growing appeal of religion to American youth is the fact that attendance at their conventions—district, state, and national—is increasing rapidly. Bible camps, too, are gaining attention, and reports of activities during the past two summers indicate that it was impossible to accommodate the thousands eager to attend. Pocket Testament movements, Bible study groups, and various young peoples' service organizations have also developed and increased in significance during the past few years. Countless indications point to a renewed interest in the fundamental Christianity taught by Jesus Christ. There is a more vital interest in religion and the Church than we have had for some time."

Modern Demands and Foreign Missions

By the REV. CHARLES E. MADDRY, D.D.,
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*Executive Secretary, Foreign Mission Board
of the Southern Baptist Convention*

AFTER months of careful study and extensive survey of mission work in thirteen countries in which Southern Baptists have work, we are more firmly convinced than ever before that the Gospel of the Lord Jesus Christ is the *one and only hope of mankind*. The fundamental missionary motives are eternal and unchanging. As long as the curse of sin and death holds the race in bondage, just so long will the good news of salvation be imperatively necessary for the redemption and restoration of the fallen race. Man's *need* for a Saviour from sin has not changed; God's *love* of the sinner has not changed; and Christ's *power* and will to save has not changed. Everywhere in foreign lands, we have seen at close range the Gospel of the first century coming to grips with the degrading heathenism and unspeakable sin and moral leprosy of the twentieth century and everywhere we have seen the Gospel gloriously triumphant.

The motive and the imperative of the Christian missionary enterprise are eternal and unchanging. But *methods* of doing missionary work in all lands, and especially in the older mission fields, are changing rapidly. We are now passing through a very trying and critical transition period in mission work abroad; if we successfully pass this crisis, it is going to call for the most patient and sympathetic understanding and the most Christlike compassion on the part of our people in the homeland and especially of our missionaries on the foreign fields.

Three Stages of Development

There have been three stages in the growth and development of foreign mission work.

First, there was the pioneer stage, when the missionary did everything and the supporting boards in the homeland paid all of the expenses. This period covered the work of Carey and Judson in India, and of the hosts of other men and women, heralds and martyrs in all lands who wrought gloriously and triumphantly in this initial and pioneer stage of foreign mission work. They laid a good foundation and others have built nobly on this foundation. "The field is the world"

and a host of pioneer missionaries have sowed the Gospel seed beside all waters.

Then came the *second stage* of cooperation in the growth and development of foreign work, when the native Christian constituency and the growing churches worked with the missionary, under his direction and supervision. The supporting boards in the homeland still supply most of the funds for the growing work. During this period the missionary was the official pastor, directing head and teacher in schools, colleges and seminaries. The work on the newer fields is still in this stage of development.

Now comes the *third* and most critical *stage of the indigenous church* in the development of the older mission fields. It is the stage when the missionary must step aside and work *under* a native leadership. We have reached this period of development in South and Central China; in Japan; in Brazil; and in Argentina. The spiritual children have grown up and we can no longer keep them in leading strings even if we wanted to do so.

Transition to Native Autonomy

This transition began in the older mission fields of China twenty-five years ago, but only within recent years has the tendency toward self-support, self-guidance and equality become a blessed reality. Our Foreign Mission Board is ninety-one years old and this has been the goal of all our endeavors. The business of a foreign missionary is to work himself out of a job, to turn over the established and expanding work to growing churches and responsible leaders, and then to move on into new and unevangelized regions.

There has been a mistaken tendency on the part of most mission boards and missionaries to linger too long in the port cities and the older mission fields. It is always hard for fond and indulgent parents to realize that children grow up and should be set free to work out their own destiny. That same attitude has sometimes been manifested in the older fields. We are prone to linger too long, like the early church, in the hallowed and blessed environment of Jerusalem, and we fail to realize the call of Antioch for a more aggressive

and wider ministry of pioneer evangelism. We welcome with joy and deep satisfaction the fact that in many of the older mission fields we have now come to the third stage in our missionary program of development—the period when the work must be turned over to the native churches and the native leadership that we have won and trained for this very purpose.

Some older missionaries are finding it difficult to readjust themselves to the new day and to accommodate themselves to the changed attitude of the new and untried native leaders. The missionaries fear that the new leaders will make mistakes, so that the work for which they have given the best years of their lives will be retarded. Of course, these younger and less experienced Christians will make mistakes and they will not always do things as we think they should. Yes, they will make mistakes—many mistakes, almost as many as we have made. But they will never learn to do, except by doing; however painful the ordeal, we must believe in them and trust them. We already have some glorious examples of what our young and ardent brethren and sisters in these mission fields can do, when they come to responsible maturity and when we trust them and cooperate with them.

Native Leadership in Mission Lands

We have been at work in South China for a hundred years and God has poured out his blessing upon that work in a marvelous way. To those who have not seen it with their own eyes, it is almost impossible to convey any adequate conception of what God has wrought in these one hundred years. Twenty-five years ago the Leung-Kwong Baptist Convention was organized. It has been strictly Chinese from the beginning and the missionaries had the grace and wisdom to adopt the policy and ideal of cooperating with and working *under* the native leadership. What has been the outcome?

Under Chinese leadership, and made possible by Chinese financial support, there is today a wonderful organization and system of boards, committees, agencies and institutions equal to those found in any land. There is a marvelous system of Christian schools, beginning with the kindergarten and running through the primary, middle school, college, theological seminary, and woman's training school. There is a separate school for blind girls, an orphanage, and a home for old people. There is a five-story hospital, owned, operated, and staffed by Chinese. In the very center of all this intense activity is the Tung Shan Baptist Church with three pastors and twenty-five hundred members. The leaders and directing heads of all these institutions and agencies are humble and devoted Chinese Christians, equal in

capacity and ability with any similar group in America.

What part does the missionary play in all this? Well, it began with the Shucks and Roberts, and it was brought to fruition by Graves, Simmons, and Greens, and in more recent years it has been nourished and fostered by a host of younger missionaries, men and women, too numerous to mention here.

The same process has taken place in Shanghai and Central China and the same blessed process is going on in North and Interior China, in Japan, in South America, and on our mission fields in Europe.

We are now in the critical transition stage in the development of our mission work in Brazil, Argentina, and Chile. On our recent visit, new agreements and new bases of cooperation were entered *into* between the representatives of the Mission Board and the National conventions. For the first time, nationals have been placed at the head of several of our colleges. There have been readjustments and reorganizations and new responsibility and support, much of which has been assumed by the new and growing churches. The most heartening thing we found in South America was the fact that many of our churches have come to full financial support and are now self-directing, self-supporting, and self-propagating.

The Missionary's Part

What of the future? Is there still a place and need for the foreign missionary in this time of transition and readjustment.

One thing has impressed us, as we have seen this trend. These younger Christians and growing churches greatly need the sympathetic understanding and loving counsel of the missionary. More than ever before, the missionary is needed for guidance and help in organizing the churches, in matters of self-government, of discipline and doctrine. If the missionary, like John the Baptist, is willing to "decrease" that the native churches and leaders may "increase," there is a greater need for his services than ever before.

Also in the matter of training a native ministry and leadership, there is a greater need than ever. We can never send enough missionaries to evangelize all the nations. Our supreme task in the new epoch of missionary endeavor is to develop a native ministry that will evangelize its own land far better than we can. Therefore we are still going to need missionaries—many of them, to teach in schools, colleges, and seminaries; we will need missionary doctors and nurses; and men and women with gifts for writing, translating and creating worthy Christian literature.

But most of all, there is need for God-called

and Christ-filled men and women who are willing to press out from the port cities and away from the beaten track; who are willing to break new ground and to do pioneer work in giving the Gospel to the millions who have never had a chance to receive salvation offered by Jesus Christ.

There are still millions of people and vast areas that are as yet untouched by the Gospel message. Whole provinces in China are almost without the Gospel. Millions in Japan have never heard of the God of love. Great tribes in Nigeria have been begging for missionaries for a decade, and we have been unable to answer the call. Seven great states in Brazil are still without any evangelical missionary. Only a beginning has been made in giving the Gospel to "all the world."

Missionaries in the days ahead must press out into fields that are still unevangelized. The port cities are overcrowded with missionary personnel while vast areas are untouched with the Gospel. We need today missionary candidates with the sacrificial spirit and holy devotion of the early pioneers. The call of the lost in the great unoccupied places of earth have entered deeply into our hearts and we are seeking for young men and young women willing to go into these needy places and bury themselves for Christ's sake.

The Missionary of the Future

What *type* of missionary should be sent in this day of changing methods in missionary work?

The missionary of the future must be sound in body. One who is not physically fit should not go. We have recently set up a rigid and exacting standard to which every one must measure up, undergoing physical, mental and nervous tests.

The missionary of the future must be thoroughly prepared for service. He must have a good mind, adequately trained. It is sinful waste of money to send out a missionary who is unable or too intellectually lazy to master a native tongue.

Most important of all, the new missionaries must be spiritually endowed. They must have the attitude of Jesus toward the lost and erring. If one has never been used to win souls to Christ in the homeland, a mere change of residence to foreign land will not make them soul winners. One who goes as a missionary to a foreign land, should be able to say with Paul: "For I could wish that I myself were accursed for Christ for my brethren's sake, my kinsmen according to the flesh." The missionary must be one in spirit and purpose with Jesus in his statement, "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it."

Today, we must adopt new methods in missionary endeavors, but the missionary motives and imperatives are unchanging for Jesus, the author and finisher of missions, is "the same yesterday, today and forever."

ONE OF ISAIAH'S MISSIONARY MESSAGES

The Book of the Prophet Isaiah is full of missionary messages, which fire zeal, faith and courage.

Isaiah 49 starts with "Listen O Isles!" and "Hearken ye people from afar!" It is His voice sending forth the news of the Gospel to all the nations, to the uttermost parts of the earth. Read the promise to the servant of the Lord. "I will also give Thee for a light to the gentiles, that Thou mayest be my salvation unto the end of the earth." After enumerating many blessings of the Gospel, the prophet predicts that people from all parts of the earth, from all points of the compass, will come to Him—"Behold, these shall come from far: and lo, these from the north and from the west and these from the land of Sinim" (an ancient name for China).

This great and wonderful work of salvation which is going on before our eyes in the uttermost parts of the world, brings forth from the heavens and the earth, and the very mountains, a loud song of praise. It is all the result of the great love of Him whose love is beyond that of a mother's love for her babe. To assure us that He will not forget or forsake us, He says, "Behold, I have graven thee upon the palms of my hands." The word "graven" indicates the use of a sharp instrument, which carves deeply and permanently our names in His very flesh, as the sharp, Roman nails pierced the palms of our Lord's hands on the Cross. How can He forget or forsake us? The sacred work of engraving is done by God himself: "I have graven thee upon the palms of my hands." The death of the Cross was entirely voluntary. Can we wonder that such a message attracts the millions of the ends of the earth, even to the jungle people, who sometimes do not seem to have the intelligence of human beings? Many fall down, love and trust, and worship Him. Those from the interior of the remotest isles and from the land of Sinim are "coming, coming, from afar!"

—*The Pioneer (Celebes Islands).*

The Missionary Message for Today

By PROF. JULIUS RICHTER, Berlin, Germany

*Editor of Neue Allgemeine Missions Zeitschrift; Author of
"Missions in India," Etc., Etc.*

DURING the last twenty-five years there has been a good deal of discussion as to the essential content of the missionary message and the methods of its application. The content of the Gospel message was set forth in the great declarations of the Lausanne and the Jerusalem Conferences. Some will wish to add particular doctrines of their Church, yet all will agree that the main lines are drawn distinctly. The central content of the Gospel message may be expressed in two statements:

First, that in the fullness of time God sent His only begotten Son that, through His death on the cross and by His resurrection, the new era of the world was inaugurated in which every one of us is offered justification by faith in Christ and receives sonship in God's household. The whole universe looks forward to the consummation of the Kingdom of God in glory.

The other statement is that all New Testament writings harmonize in their teaching of the new conception of God as our Father through Jesus Christ. There is reinterpretation of the Old Testament in the light of the Christian conception. Jesus the Christ is the Messiah of the prophets and His sacrifice on the Cross was for the consummation of His Kingdom. At the same time He lives in His believers and the Holy Spirit is the pledge and guarantee of the divine life. The Church is the spiritual body of Christ. The two sacraments are baptism and the Lord's Supper. We have remission of sins through the Cross of Christ, and look forward to the resurrection of the body in spiritual form. However we formulate this belief we are able to reach an almost general agreement.

There has always been a subtle danger either of shortening the Gospel by pushing into the background some beliefs which seemed to be at variance with generally agreed upon convictions. The miracle in any and every form has been an offence to those who regard the law of cause and effect as the incontrovertible foundation of science. Anything supernatural, or anti-rational was relegated to a time when rational minds ruled supreme. Comparative religion has seemed to prove that Christianity is only one of many religions, though of course the best and the most perfect. Its

uniqueness has been restricted so as to fit into the line prescribed by this or that philosophy of religion. Of course Christian messengers have always to be on their guard against such shortcuts. Battles have never been won by continuous compromise or repeated retreats.

At other times the greater danger has been to emphasize particular points of the Message so onesidedly that they were out of all proportion to its body. Sects generally have the tendency to stress their particular doctrines to such an extent and in such wise that the message unavoidably becomes distorted and disfigured. The history of the Christian Church and of the missionary movement is full of examples, such as Christian Science, Mormonism, chiliasms of different kinds, Pentecostal movements, or even distinct doctrines of the Church, the Apostolic succession, the sacraments, or the legitimate offices of the Church.

On the other hand the doctrine as an all round system of theology, with all its definitions and scholastic determinations, is pushed into the foreground so that wholesale acceptance of a particular creed has seemed to be all that was asked for and needed, obliterating the major issues of regeneration and of a full-orbed Christian life.

By manifold exchanges and reapproachments of the churches at home and abroad, by interdenominational missionary conferences, by the ecumenical movements, by a widespread missionary literature and by maturing missionary experience, common convictions are growing and, as a result, we hope that the dangers of adulterating the message in one or another direction will diminish.

A danger of a different kind which is becoming more and more apparent—it has always been present yet we have not always recognized it—is the radically different character of the Asiatic culture religions which renders very difficult a satisfactory approach and a full understanding by those to whom the appeal is made. Let us choose those main religions to make our point clear.

Hinduism is a variegated group of religions; yet in almost all of them the pantheism of the Brahman conception, the disvaluation of existence by *maya*, and the robbing of life of any meaning by the doctrine of endless transmigrations are

lurking in the background. Redemption apparently is the common aim of Christianity and of Hinduism, but its meaning is radically different in the two religions. In Hinduism it means ceasing to exist, in Christianity it means consummation of existence. The situation becomes more difficult and complicated as, in the numberless sects and currents of Hinduism; the variations of the foreground and of the background of life are so illusive that one never knows exactly where one stands. The spiritual history of converts of first-rate, like Nehemiah Goreh, would be tragic under this point of view but it is instructive and should be carefully studied by Indian missionaries.

The situation is slightly different with regard to Buddhism though it participates in all the fundamental errors of Hinduism, pushing the doctrine of transmigration a disastrous step farther by denying any continuity of the soul or any reality of self. Splitting into many branches in *Hinayana*, and even more in *Mahayana*, Buddhism has built up a religious structure which enables its devotees to live on two different levels—there is the radical *nihilism* of the *sunyata* doctrine of the absolute emptiness of the universe and the wonderfully pictorial imagery of the western paradise; there is the radical atheism of original Buddhism and the temples of the ten thousand idols; there is the almost superhuman concentration of meditation observed by hermits immured in lonely caves in the wilderness, and the blatant sacramentalism and sacerdotalism of endless religious services, prayer wheels, and readings of canonical books by the weeks and months. It is as if a pilgrim were walking through a wonderful paradise, yet a dismal abyss were lurking below engulfing him at every step. How extremely difficult it is even to stir up a feeling of that realism with regard to religion which is characteristic of Christianity.

Or look at Confucianism. Since the brilliant expositions of Professor de Groot in his famous book, "Universismus," we have become fully conscious of the scope of law and harmony in the world, the same laws pervading nature and men, individuals and society; every trespass troubling the harmony having its punishment; sacrifices necessary for the restoration of the cosmic order. On this basis, of course, the Christian conception of the fall, of sin, particularly original sin, of redemption by the cross of Christ, of a radical recasting of a lost universe in the consummation of the Kingdom of God—all these are considered utter nonsense. Yet how can we convince a well-trained Chinese, immersed from early boyhood in the teachings of his classics, that his optimistic world view is wrong and that the Christian conception fully agrees with the real facts of life?

Deep thinking is necessary to understand the points of view of those other religions, to value aright the enormous amount of pious meditation that underlies them; to estimate the gulf separating them from the fundamental facts and convictions of Christianity; to build a solid bridge of clear thought and sound religious experience across that gulf and to lead the followers of these religions carefully and lovingly across.

But the question raised was quite different. It is this: Should the simple Gospel of salvation through Christ be the main content of the missionary message or should additional teaching be included along more complex theological lines, church polity, social service and other Christian obligations? To this question we give fourfold answer:

1. Doubtless the Gospel message must be integrated in the life of the messenger and in that of the Christian congregation has accepted Christ's message and is sending the messages. The old Latin proverb is quite right: *Vita clerici evangelium populi*—the life of the clergyman is the Gospel read and understood by the people. That is even more true in pagan countries where the missionaries' homes have glass walls, open doors and windows and are scrutinized carefully, or even suspiciously, from morning to night. How often one false move of a young missionary has spoiled his work. It is the same with the Christian congregation growing up under the message. They must "show forth the praises of Him who has called them out of darkness into his marvelous light" (1 Peter 2: 9). They must shine as lights against their dark environment.

2. It is unavoidable that the missionary movement in all times has had its concomitants in favorable or unfavorable contemporaneous currents. In the three first centuries the six or seven oriental "mystery movements" were competing with the young Christian religion, all of them equally profiting by the decomposition of the traditional religions of the nations within the Roman empire, and by the awakened hunger after the living God. On a different plane in the Middle Ages, and again in the nineteenth century, Christian missions were regarded as the outstanding exponents of the highest civilization within reach of their missionary constituency. Such situations are rapidly changing; for older Christians it is astounding how the background has shifted from the general admiration for the "Christian civilization" of the "Christian nations" to the anti-white and anti-christian currents of the present time. Christian missionaries need wisdom to keep in view the fundamental difference and the dividing line between their Message and their contemporaneous concomitants; they dare not confound the ideal of democracy with the Gospel of Christ. If they

battle with a united front, they must always march separately, or the opposite.

Thirdly, there are situations and conditions of misery and degradation against which Christian philanthropy cannot remain callous and never has been. If thousands of "untouchables" are losing their meagre means of existence by conversion and baptism, the missionaries would be hard-hearted if they were not on the lookout for means of improving their disastrous plight. If the present Bolshevistic communism is offering the hopelessly impoverished masses of the East a worldly Gospel of a happy classless state, with complete equality of social standard, Christian missions would be on a lost track if they did not add to their preaching of the Kingdom of righteousness, some broad-minded and forward-looking schemes of social help that visibly interpret their Gospel. Missionaries cannot remain stolid in view of the sea of sickness and suffering, particularly if they remember that European vagrants, colonial influences, and world commerce have transplanted new terrible scourges and plagues, and that the natives rightly would curse the Christian civilization and its exponents, if the missionaries pitilessly look at their doom.

Fourthly, the missionaries are conscious that they are nothing more or less than the channels through which the Spirit of Christ is working in our generation. Their deepest desire is to open these channels by keeping their own lives pure, to make them an effective testimonial for this Spirit. To remove all obstacles which block the channels and hinder the flow of the Spirit is the main content of their missionary meditations and planning.

In a ruined castle in South Germany I read an almost vanished inscription: *Hic transitat Cæsar*: "Here the emperor entered." I was awe-struck, remembering the glorious time of the emperors and what they meant to my fatherland. I felt near to their ancient glories. The invisible inscription over the door of all foreign missions reads: *Hic transit Christ*: "Here our Lord Jesus Christ invisibly passes through the lands." Only in so far as all missions follow in His footsteps; only so far as missionaries, "with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" is their work owned by the Lord and produces eternal value. He is the living, life-giving message for all time.

DISTINCTIVE FEATURES OF MODERN CHRISTIAN MISSIONS

1. Modern missions have a more extensive geographic spread than missions in previous centuries, as well as contact with a much wider range of cultures and religion.
2. The number of kinds of Christianity propagated is very large in the modern era, because so many different communions are participating in spreading the faith.
3. In spite of the divisions of Protestantism there is very extensive cooperation between Protestant missionary forces.
4. Missions are almost completely divorced from the political policy of the lands from which they have come, in marked contrast to what was the common practice in previous centuries.
5. Missionaries are protesting as never before against the exploitation by their fellow countrymen of the people among whom the missionaries live. This is not to forget the work done long ago by Las Casas in trying to check the Spanish conquistadores.
6. Missions have a much broader base of financial support, being participated in by a very large number of persons, as contrasted with missions in earlier times when they were mainly supported by the state, or by political or ecclesiastical magnates.
7. The large part played by women is one of the most distinctive features of Protestant missions, women outnumbering men on the field, while at home women carry a large part of the burden of supporting missions.
8. The great number of social and humanitarian activities attached to modern missions is another very distinctive characteristic. Schools, hospitals, famine relief, agricultural improvement and cooperative societies are very common features.
9. The standard for admission to baptism is generally very high. Consequently there have been much fewer mass conversions than in previous centuries. Protestant missions have preferred to have fewer converts than to admit people who were not prepared for membership.
10. Though there have not been many mass conversions there has been a great deal of "mass modification" of the customs and ethical standards of the countries where missions operate, much of such modification being due directly or indirectly to missions.—*Prof. Latourette of Yale University; International Review of Missions.*



Photo by W. Harold Storm

CROSSING A PART OF THE GREAT ARABIAN DESERT IN HADRAMAUT

Medical Work in Arabia

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AMONG missionary statesmen, methods of proclaiming the Gospel are often indicated as direct and indirect. The direct method means the direct preaching of the Gospel alone; while the indirect method aims at reaching the people through education, healing, and various philanthropic works, such as social uplift, all with varying degrees of preaching and personal work interspersed.

Missionaries among Moslems are working with the greatest social and religious system that has evolved in the world since Christ. It is the strongest opponent, today, of Christianity. Year after year missionaries plod along using both methods of missionary endeavor with but little tangible results. The rock of Islam seems impregnable and the Christian Church remains asleep to its challenge. Everywhere among Moslems the missionary doctor has proved himself to be a most valuable asset in winning friendships and thus making contacts for other workers; of breaking down prejudice, opposition, fear, and superstition; of softening the fanaticism of heart and mind; and of opening up closed fields.

In the following words the late Sir William Osler has well depicted the unique qualifications of a doctor:

By his commission the physician is sent to the sick, and knowing in his calling neither Jew nor Gentile, bond or free, perhaps he alone rises superior to those differences which separate and make us dwell apart, too often oblivious to the common hopes and frailties which should bind us together as a race. In his professional relations, though divided by national lines, there remains the feeling that he belongs to a guild which owes no local allegiance, which has neither king nor country, but whose work is in the world. The Aesculapian temple has given place to the hospital, and the priestly character of the physician has vanished with the age; still, there is with us a strong feeling of brotherhood, a sense of unity, which the limitations of language, race and country have not been able to efface.

When to these qualifications strong missionary zeal is added, the doctor then becomes peculiarly fitted for work among the Moslems.

When we analyze our work as medical missionaries, we ask ourselves the question; Is our task, i.e., the task of the medical people, different from that of other missionaries? I think it is the duty of every one of us to first lay aside

the mantle of his profession, and face the task in the light of all being first and foremost ambassadors of Christ. Our work is then what? In the words of the Master we read the Great Commission: "Go ye therefore, and teach all



PASSING SOME OF THE BLACK TENTS OF ARABIA

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Our training has been entirely different, i.e., the training of the teacher and the evangelist has been quite different from that of the medical person. The doctor can remove an appendix, or sew up a wound, while the preacher would find it extremely difficult; and vice versa, the duties of the preacher and the teacher would be equally hard for the doctor. Our applications must of necessity then be different, but is it not entirely true that we are aiming at the same goal and the same ends? What is this goal, and what are these ends? Are they not, in simple language, the giving of Christ as Saviour to the people among whom we work?

In the medical field, unquestionably, lies the opportunity to show our training and our knowledge along medical lines. It is our job to teach, wherever we can, the principles of hygiene and sanitation, and to do all in our power to lessen the spread of disease and to relieve suffering; to put it into one sentence, to uplift the physical and social, and thereby the economical scale of the people among whom we work. Can we stop there and say that we have set a Christian example and thus take satisfaction in a job well done? In the name of social service, Yes; but in the name of Christian missions, No. Can we stop with the satisfaction gained by having done all we can to relieve human suffering among those with whom we have come in contact? We will have done a Christ-like service and given a picture of Christ in one of his most wonderful aspects. That is most worth while, but surely we cannot stop there. We must link that service up with the real message and our real purpose so that the service and the one who serves will not overshadow the Christ whose ambassadors we are.

It is too easy for us medical people to say that the evangelistic end of the hospital work is the pastor's job. There ought to be the highest type of cooperation between the evangelistic worker and the doctor, and, if in the hospital wards and the hospital clinics, and on tours, the evangelistic worker sees an opportunity to further his contacts and deliver the message of Christ, he should be encouraged. But in no sense does this lessen the responsibilities and duties of the doctor.

Let us look at our hospitals as a unit. What do they stand for in the community? Are they places where medicine is given free, and the doctor is some sort of Santa Claus doling out pills and salts free of charge? Is it a competing institution with other institutions nearby? If so, I am afraid we have little excuse for existing. On the other hand, does it stand out clear-cut as a definite witness for Christ both in its ministry of healing and its proclamation of His message? If we cannot see in our hospitals this definite missionary program, then in the name of all that is just, have we any right to pose as Christian missionary doctors and nurses in a Moslem land?

Because of the extreme isolation of mission stations in a field like Arabia, it is often necessary to develop one's own hospital staff. Native boys who show an adaptability to hospital work are trained.



DESERT URCHINS OF ARABIA



Photo by W. Harold Storm

A CLINIC HELD BY DR. STORM FOR ARABS OF THE DESERT

By daily example of real Christ-like living among those on whom he must depend for his assistants, the doctor has his greatest responsibility. If he sets the proper example they will follow; if he fails they are in a worse state, for an ideal has vanished. A daily prayer meeting to begin the day's work, attended by all the staff from the sweeper to the doctor where God's blessing on the day's work is asked, and where everyone senses the real purpose of the mission hospital, starts the day in the proper spirit and does much to win the Moslem helper. The importance of a continuous Christian atmosphere among the hospital boys is evident when one realizes that they have even closer contacts with the patients than the doctor. Inasmuch as they are natives they can enter into an inner circle of thought that is well nigh impossible for a foreigner to penetrate. A hospital helper in Bahrain who was an earnest inquirer and undergoing severe persecution, was on the verge of throwing all aside. Because of the personal nature of these problems there was little that we could do for him except to show love and sympathy. One day he said to the doctor, "It is love that has conquered me."

Perhaps the most useful and necessary medical work in Arabia and among Moslems everywhere, is that done by the woman doctor. There are scarcely any people more in dire medical need than Arab women and children, and there is also no work more difficult and discouraging both from

the medical and evangelistic points of view. Even when these women are interested in a Christ who would bring hope into their lives, they are forbidden to attend church where they might hear more of Him, or if the evangelist is too zealous she may find it difficult to gain access to the women. And here is where the doctor is of utmost importance. She is too necessary to be forbidden to the houses, and so the way remains open for her to bring Christ into the harems. Even the most fanatical Moslem cannot remain too severely antagonistic to the Christian through whom the life of a favorite wife or child is preserved.

In Moslem lands medical tours play a very large part in our work. The history of the Arabian Mission is indeed a history of medical tours. At first, tours were made along the coast, then inland. In 1917, Dr. Harrison was called to Riyadh and made the first inland tour to the heart of Arabia. Others followed reaching Taif near the Red Sea and Hail in the extreme north. Then, in 1935, I was able to make a tour of 5,000 miles across the peninsula and around the coasts from Yenbo to Bahrain visiting all provinces. Thus medical tours have touched many parts of the Arabian Peninsula.

From a purely medical point of view and the frequent discomforts it often causes the doctor, touring is far from satisfactory. But evangelistically, the opportunities are unlimited, and for making acquaintances among Arabs their worth

is invaluable. For example, we went to Jahara, a village near Kuwait, unannounced, and in just a few minutes, despite the fact that we were at first told to go home, there had gathered sixty to



PUSHING OUR AUTO OUT OF TROUBLE ON ARABIAN TOUR

seventy men. Some we treated with the few medicines we had brought along. Then they listened to the story of the prodigal son. We left; the casual observer might say, what is the use of all that trouble? But in two or three days, four or five people came into the hospital as in-patients. One man nearly dead from scurvy and malnutrition was brought in on a donkey the whole twenty miles and we were able to save his life. While he was an in-patient he saw for the first time in his life Christ's love in action.

The method which I have found most satisfactory in presenting the Gospel story to my Arab friends is itinerary village work.

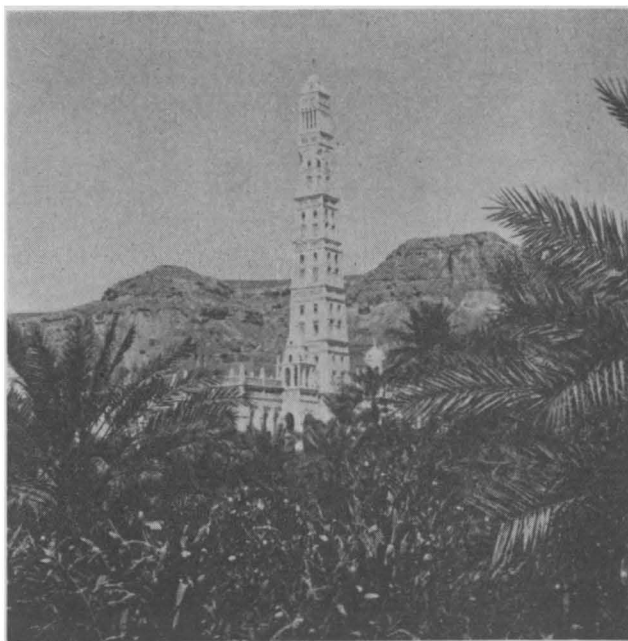
There are many ways in which to carry out village tours, but this way is most effective. The evangelistic worker and I go to a village together. We start out in the late afternoon after the heat of the day has subsided. Immediately upon arriving a crowd gathers upon the shady side of one of their date stick huts, and I hold a clinic. We then eat dinner with one of the villagers. Following the meal, as is customary among the Arabs, they all gather together for coffee and to exchange the day's news. Our host's *mejilis* (meeting-place) is most popular. Is he not enter-

taining the doctor and his friend? And so we all gather around the coffee cups.

I refuse to do more treatment and try to relegate myself as much as possible into the background—a difficult and most essential part of every medical missionary's task. The evening clinic then belongs to my colleague. Conversation follows in a free and natural way. Invariably it takes a religious turn, for no one is more religious than our Moslem brother. In his mind several obvious comparisons are at work. He often asks questions. Why did the doctor come today? Why does he treat these people with love and kindness? Why do we not do the same?

He has seen the practical demonstration of the Christian message, and now it is our opportunity to proclaim the Good News to an interested audience. Often we show them a beautiful picture such as the Good Shepherd, and follow that by reading to them the Shepherd's story from the tenth chapter of John. Their life is so wrapped up in their desert and their sheep that this story registers with real meaning. They love to look and look at the picture. On into the evening we discuss together Christ as the Good Shepherd.

The *mejilis* breaks up and we retire to our rest under the bright stars of an Arab night. Our



THE FAMOUS MINARET IN TARIM, HADRAMAUT

hearts are thankful that God has given us this opportunity, and our prayers are, that His Spirit may speak and work in the hearts and minds of our Arab friends.

The Bible and the Koran Contrasted

By the REV. E. W. G. HUDGELL, M.A., Port Said
Egypt Secretary of the British and Foreign Bible Society

IT WAS a hot afternoon in Cairo. A young missionary was wrestling with the grammatical perplexities of the Arabic language. His teacher, an Egyptian with a Western education, was patient and sympathetic.

"English is a better language," he remarked.

"Why do you say that?" asked the astonished student.

"Because," was the reply, "with English you read in order to know; but with Arabic you know in order to read!"

Here is a fundamental difference of concept in regard to the function of language. An equally deep cleavage of opinion exists between the Christian view of the function of the Bible and the Moslem view of the function of the Koran. The Christian will approve when he hears it said, "A Gospel is the best tract." For a tract is meant to be read in order that a man may come to know—may come to know his own sinfulness, his powerlessness to help himself and "the loving-kindness of God our Saviour" who provides a way of salvation from sin and furnishes men with the power to live according to His will.

It is this view of the Bible—the view that it has a divine message of its own apart from human expounding—that a man by reading it may come to know the message as one for his own soul—which led Charles Spurgeon to ask the indignant question, "Defend the Bible? I would as soon think of defending a lion! Let it out! It can take care of itself!"

It is this profound faith in the efficacy of the Holy Scriptures that is the motive that leads the Bible Societies to promote the widest possible distribution in all languages, in all lands, in all hands.

Not so, however, is it with the Moslem and the Koran. He believes that Arabic is "the language of the angels" and regards it as blasphemous to translate the Koran out of its original Arabic into any other language. It has been done in some cases even by Moslems themselves; but only into five or six languages in all; and the attempt is not generally regarded with favor. Such conservatism towards the language of the Koran leads to the unedifying spectacle of a Bengali, for example, struggling to memorize it and to repeat, parrot-fashion, words which have no meaning for

him. This "having the mind darkened" is a fair reflection of the spiritual state of such men. As for a copy of the Koran finding its way into the hands of an unbeliever (i. e., a non-Moslem), that, too, is generally looked upon with disfavor.

Reverence for Scripture

There is found in Moslem lands a reverence for what may be termed "Holy Scripture," i. e. an authoritative book, divine in origin and an infallible guide. This reverence may be regarded as exaggerated; but it exists. Not only do Moslems display such reverence towards the Koran, but many of them also include the Holy Bible.

Here is one case out of numbers that are reported from time to time. "While I was waiting for a train at the station, a Moslem approached and in a low voice asked for a Bible. I at once opened my bag and handed him one. He took it, looked up towards the sky and said, 'Thanks be to Thee, O Lord, for sending me this Bible.' Then he kissed it, enquired the price and paid it saying, 'I have lived all my life in sin, and have been a great man only in doing evil. But a year ago a man like you gave me a Gospel according to St. John. I laughed at him for giving me such a book, told myself that it would do me no good, and put it in my pocket. One day while I was sitting alone, I took it out and began to read it from the beginning. I found it very interesting and went on reading until I finished it. Then I read it again and again. I asked Christians about the things I did not understand, gave up the bad things I used to do, and became a new man. I believe in Christ that He is my Saviour, because He loved sinners; and I always speak with my Moslem brethren about Christ, so that they call me, in our village, the preacher of Christ.'"

This respect for the Bible on the part of Moslems is due in part to a passage in the Koran which says, "We also caused Jesus the son of Mary to follow the footsteps of the prophets, confirming the law which was sent down before him; and we gave him the Gospel, containing direction and light; confirming also the law which was given before it, and a direction and admonition unto those who fear God; that they who have received the Gospel might judge according to what God hath revealed therein." (Sale, "The Koran," p. 79.)

This seemingly favorable passage is somewhat nullified by one immediately following it: "We have also sent down unto thee the book of the Koran with truth, confirming that Scripture which was revealed before it; and preserving the same safe from corruption."



PILGRIMS BOUND FOR MECCA

This superiority ascribed to the Koran over the Law and the Gospel is interpreted to mean that it has superseded them. What little favorable testimony the Koran does give to the Bible is appealed to and used, with mutual respect, when the Bible is offered to Moslems and is made a reason for telling them that they ought to read it. Often the reply comes: "The Bible is for Christians and the Koran for Moslems."

The answer to this objection is, "The Bible is the Word of God; and God means His Word to be for all men whether they be Christians or Moslems or Jews."

Two Kinds of Arabic

It ought to be made clear that there are two kinds of Arabic, literary and colloquial. The two are so diverse as to be almost different languages. A confident graduate of a Western university, who had studied literary Arabic during his college career, arrived in Cairo and set out at once alone to buy a few necessities at native shops. His polished periods, however, produced only uncomprehending dismay in the faces of the shopkeepers. None of the necessities were produced until he was rescued by a passing friend who could chatter away in "the vulgar tongue."

The literary Arabic is much the same in all countries where Arabic is read, but the colloquial differs widely from country to country. In Egypt, for example, a request for "leben" brings milk as it is commonly understood; in Palestine, the same request would bring loppered milk. So great is the disparity between the colloquials of Egypt and Palestine that a scornful maidservant in Jerusalem once remarked of the writer, "He can't speak Arabic; he can only talk Egyptian!"

The Bible Societies strive to make use of the atmosphere of reverence for Scripture found in Moslem lands. They find, on the other hand, objections to the Bible and seek for the right answers. They also endeavor to surmount the barriers of colloquial speech by publishing Bible portions in different varieties of it. The Arabic Bible in literary style, that enduring monument to the careful and scholarly labors of two great American missionaries, Dr. Eli Smith and Dr. C. Van Dyck, is firmly fixed in estimation of educated people, and circulates throughout the lands—South America, North Africa, Western Asia, Arabia and the East Indies—where Arabic is read. Its potential outreach to people is greater, perhaps, than that of the Bible in any language save English. The importance of this can hardly be overestimated. But to those of little learning it is laboriously difficult to read and often unintelligible. For such, therefore, there is a growing volume of publication in the language of everyday life, natural and easy, flexible and unstilted.

The chief usefulness of these colloquial texts at present is for reading aloud to small gatherings of the illiterate, especially the women and girls whose education is considered of little or no importance! They also find some acceptance among Jews—of whom there are thousands in North Africa and Egypt, to say nothing of Palestine—who, although they may have some knowledge of Hebrew, yet do their trading in Arabic. A colporteur reported recently, "I entered a Jewish shop where there were three men and began to read aloud to them from the Psalms in Egyptian colloquial Arabic. I noticed signs of delight on the faces of all three. Each of them bought a copy, and one of them added, 'If the Bible Society had not taken the trouble to publish this translation, the Bible would have become to us but a venerable antiquity.'"

Problems of Distribution

The great problem confronting the Bible Societies in Moslem lands is that of distribution. How can we get the books into the hands of those who can read, and especially those who are not Christians. There are some favorable factors in the situation but the unfavorable ones and the

prejudices against the Bible are stronger far than those for it. Illiteracy is general. It is useless to dump books on people who will not and cannot read them. Under such circumstances the only hope of success is to pick men carefully for the personal work, train them in their task, and supervise them constantly in such a way as to allow them freedom of spirit, while maintaining the level of their spiritual life and business efficiency. Such a ministry by a Bible Society agent forms a very real "cure of souls." That it is done, is not known, as a rule, outside Bible Society circles—and not always even within them! But it is done, and it produces results. It gives the colporteur an honorable vocation. He is no longer despised as one who has become a colporteur because he is fit for nothing else! "Ambition should be made of sterner stuff." When once the colporteur realizes that he holds an honorable place among the workers for the Kingdom of God, he gets the right ambition—the most unselfish and uplifting ambition in the world—to be boundlessly ambitious for God. As a Syrian colporteur observed, "I am happier at selling a man a Bible than at anything else I know." That same man spent his holiday last Christmas Day in selling Bibles because, as he said, it was a good day on which to offer men the story of the birth of Jesus. They are drawn from many walks of life—weavers, tailors, boot-makers, carpenters, farm-hands. Many of those in Egypt owe their education to the American Presbyterian Mission—the largest in the country.

What do these men accomplish in Egypt during an average year? The American and British Societies, both of which are at work in the country, employ about 32 men. The population of the country is a little less than 16,000,000, of whom about 1,000,000 are Christians. The total circulation of the two Societies combined, in the year 1935 in Egypt, was just under 152,000 books.

In Syria during the same year the total circulation of the two Societies amounted to nearly 34,000 of which the colporteurs were responsible for the sale of 24,000. In Iraq the colporteurs sold nearly 12,000 books out of a total circulation of 15,600. It is not too much to say that the colporteur is the backbone of Bible-work in Moslem lands. They themselves recognize the importance and significance of their work, as is shown by the following incident.

A colporteur offered a Bible to some Moslems who were sitting in a shop.

"Are you a preacher?" one of them asked.

"No," was the reply, "I am a colporteur."

"Beware!" said another man. "This man is worse than a preacher who speaks and goes away. This man leaves a book that is able to convert the Moslems!"

Indeed, he does; and indeed God can through the Word! Several colporteurs are themselves converts from Islam.

For Christian Minorities

Christians are a minority in all the Moslem lands except in the Republic of the Lebanon, of which Beirut is the capital. It is necessary to have lived with a Christian minority to appreciate "the reproach of Christ" and what a shame (socially) it can be to be a Christian. There is, moreover, an impalpable and silent but yet very real pressure exerted on the soul by the presence of Islam in the mass, and by the spiritual deadness and dryness induced thereby. If this is felt by missionaries from the West, with all their spiritual advantages, how much more will it affect the scattered native Christians! There will often be but one or two Christian families in the whole of a big Moslem village. Their lot is hard; for nothing is quite so cruel and inhuman as "religion" without the boundless love and compassion of Christ. A visit from an itinerant Bible seller is often a God-send to people in such a case. Three cases have come to light in recent months where such visits, accompanied by the reading of the Bible aloud, have served to keep back lonely Christian men from apostatizing and denying their faith. One was in Trans-Jordan, another in a country village of the Nile Delta, and the third in Alexandria.

No less than 80% of the population of Egypt is afflicted with eye-trouble in one form or another. It is imperative, therefore, that the Scriptures should be constantly available in large, bold type. For those who have quite lost their sight and have to read with their fingers, the complete Arabic Bible is published in Braille type and fills 32 volumes. Each volume costs an average of \$1.25 to produce, but is sold at a flat rate of the equivalent of 37½ cents. Where poverty is too deep to raise even that much, a gift is made upon the fulfilment of certain reasonable conditions.

"Drops of water hollow out rocks," albeit they take a long time over doing it. Drops of the Water of Life are being poured onto stony hearts. It takes a long time to produce appreciable results. Who, in view of the method and the problem, would expect anything else? But there is an exhilaration, an inspiration, sometimes even an excitement about keeping the drip constant—week after week, month after month, year after year. Here and there, in individual lives, there shows sufficient success to encourage—to counteract the gloomy entry, "Sold, and no result." Who knows? Keep the drip constant; the results are in God's keeping.

Christian Morale in War-Torn China

By REV. FRANK W. PRICE, Shanghai
Missionary of the Presbyterian Church, U. S.

LETTERS from all parts of war-torn China reveal a marvelous spirit of faith and courage. The Chinese nation and people believe that they are fighting a "war of independence" against military aggression and oppression. Although weaker in material equipment and arms, China is strong in purpose and the people are ready for every necessary sacrifice to win the ultimate victory for freedom. Missionaries in China are almost unanimously in sympathy with China's cause and believe that one of their great contributions at the present time is to help maintain the morale of the people. Chinese Christian leaders are rising to the emergency and are doing their part heroically by carrying on their regular work or special work in the face of great dangers and by a devoted ministry of relief to the wounded and homeless. This work is winning praise on all sides.

Four representative statements, out of a large number received within the past month, show how missionaries and Chinese Christians are bearing their witness in this greatest crisis of China's history.

1. *Christian educational institutions.* The following statement issued on September 24 by the faculty of Cheeloo University, situated at Tsinan, in Shantung Province, is typical of what the Christian schools in China are saying and doing in the war situation:

"The faculty realizes that the time may come when heavy bombardment or the approach of the invading army will make it seem wise for the remaining faculty and students to scatter. It is important for everyone to understand that such a contingency, or even possible destruction of some of the buildings, and loss of equipment, will not destroy Cheeloo. This institution consists not so much in land and bricks and tile, as in traditions, in its records of work, in loyalty of staff and students and alumni, in reputation and support in many countries. These things are not easily destroyed, and, from them, if necessary, Cheeloo can rise again, whatever may be in store for her buildings in the immediate future."

2. *Chinese Christian leaders.* The following paragraphs are taken from a letter just received

from a well-known Christian educator and churchman in Nanking. He was still carrying on his work and his wife and children were still in the city, in spite of 65 air raids between August 15 and October 20.

"The growing interest and sympathy in America at present is in large measure the direct result of efforts put forth by many friends China has among your people. The American sense of justice and humanity is a rich source from which will come a strong moral support that will nerve China in her struggle and hence will bind the two peoples in closer and more solid friendship so as to protect effectively the peace of the world. . . .

"China has finally been compelled to defend herself. She is now staking her all on the tremendous task of breaking the yoke of oppression, and of securing the right for independent existence. These are most terrible days that China has to go through but she is quite prepared for the sacrifice. In no struggle has there ever been a more perfect example of spiritual forces against the material. China is opposing an enemy many times better armed than herself. It is a wonder that the Chinese army has been able to meet the onslaughts and hinder the enemy's progress. We cannot forecast the duration of this life-and-death struggle, but we are convinced of the determination of the Government and people not to stop short of the achievement of an entire and independent national existence. The present warfare has done away with the distinction of front and rear, of military and civilian, of combatant and non-combatant. The whole nation is bleeding; those who are not bleeding in flesh are bleeding in heart. The air-raids make us feel glad in a way that we are sharing in the sacrifice of the nation."

3. *Missionaries.* Rev. Ronald Rees, secretary of the National Christian Council in China, writes of the changed situations and new opportunities facing the missionary. Speaking of the great migration from the coastal provinces to the interior, he says:

"Northerners have gone on to Sian, Hankow, Changsha, and many of them on farther. Government and educational organizations are established now in Hankow, Changsha, Chungking. I

think we may expect to see the tide rolling on to Szechwan, Kweichow, Kwangsi and Yunnan.

"What effect will these movements have on the people of China and their future? In the first place ordinary men and women (not only students and intellectuals) are conscious as never before of a national emergency and its cause. Secondly, national unity is being extended and deepened by the common bond of suffering. In the third place, the intellectual leaders of China had been chiefly in the coastal provinces. Many are now going far inland, perhaps for an extended period. The modernizing and westernizing process is bound to be hastened in central and western China.

"The people staying in the coastal provinces are going to need the most tender and faithful support. So, also, those in the northern provinces torn away from the main body and under foreign (and probably ruthless) domination, if the experience of Korea and Manchuria means anything. But the center and west of China are going to be open in new ways, for there the heart and mind of China may be centered."

The following messages are taken from groups of Southern Presbyterian missionaries whose work in Chekiang and Kiangsu has been acutely affected, to their home church. From a group at Tsingtao:

"Our work is slowed down, not stopped. Practically all our churches and institutions are carrying on in one way or another through the faithful cooperation of our Chinese fellow-workers. The outlook for Christian work in China at the outbreak of hostilities was unprecedented. The people were more friendly and open-minded than at any previous time. There was a steady stream of accessions to the company of believers and the churches had made marked advance in church consciousness and self-support. They, too, were getting a fresh and inspiring vision of our obligation and opportunity. . . . At a time like this the influence and opportunity of the missionary who shares the sorrows of the people and comforts and counsels is greatly enhanced as compared with ordinary times."

A group of twenty-three missionaries in Shanghai, many of whom were going back and forth to their stations in or near the fighting area, wrote as follows:

"With the resounding explosions of bombs and shells, the hum of airplanes, and the rat-tat-tat of machine guns in our ears, constantly reminding us of the struggle to the death in which this beloved country of our adoption is engaged, we a company of twenty-three of your missionaries temporarily in Shanghai, amid all the confusion and misery around us, would fain send a message

that would be heard above the din of battle strife and reach every member of our home church.

"We are witnesses of the heroic sacrifices and sufferings of the people to whom we have been sent, in their determined oneness of purpose to preserve at all costs their national existence and freedom against a powerful and inhuman military machine. The bravery of the Chinese soldiers commands our admiration, and the patient endurance of the ordinary people stirs our sympathy and desire to help. But more than this, we are touched by the turning of the people to us for comfort and encouragement in this darkest hour of their national history.

"Our Chinese friends in all walks of life were bewildered by the very suggestion that all missionaries might be withdrawn from China. They could not see that it was necessary, and to them it looked like a flight. We have lived and worked with them through peace and famine and pestilence and civil wars, and now at the moment of their extreme national peril they still look to their Christian friends to stay by them and meet whatever may come. Their Christian leaders have said this openly, and innumerable individuals have said so privately to their missionary acquaintances, and the faces of multitudes express their satisfaction at seeing their foreign friends carrying on as usual.

"When we see these things we are profoundly impressed with the potentialities of these troublous times. We are now faced with the greatest crisis that has ever confronted the Church of Christ in this land. The Chinese word for crisis is made up of two words, "danger" and "opportunity." We are not blind to the dangers, but we are thrilled at the thought of the opportunities before us. We appeal to you for your loyal and faithful support as we face these dangers and opportunities.

"This is not a time to quit, but supremely a time to stand by. On all sides we see stores with the fronts boarded up as a protection against bombs and bullets, but with the sign on the door, "Business as usual." As Christians in the business of the Kingdom, this should also be our motto. God's work must not and cannot stop."

These letters reveal the intrepid missionary spirit in China now.

4. *Chinese appreciation of Christian sympathy and support.* In many ways government leaders and the non-Christian public have expressed their appreciation of the stand taken by missionaries and Chinese Christians. On September 27, the *China Press*, a Chinese-owned daily newspaper in the English language, published the following editorial under the title "Christian Loyalty":

"Christian missionaries in China have ignored

their government's advice to seek personal safety. They have been urged to leave their posts and concentrate in sectors from which evacuation under the protection of their national forces may be comparatively easy; and they have preferred to remain in this war-torn country with their Chinese fellow-Christians, unafraid and undaunted.

"The action of the missionaries has doubtless been prompted by a sense of duty toward their evangelical cause and toward their fellow men. To God they have pledged to march onward as true soldiers of the Cross, and to their fellow men they have professed to bring a divine message of goodwill and spiritual comfort. At no other time is the spirit of the true soldier more manifestly being placed on trial, and at no other time does a war-torn race stand in more need of the benefits of Christian goodwill and comfort.

"It would be highly disloyal to God and to man if the missionaries were to pursue the line of least resistance and withdraw from the field in which they and their predecessors have labored so arduously to espouse the cause of the Gospel.

"As the Son of God, Jesus could have asked for God's hand to stay the Crucifixion, but Jesus the Christ remained, to the end of His mundane existence, the Saviour of men by giving His life and shedding His divine blood for the redemption of man's sins.

"The missionaries in China today are, no doubt,

being confronted with danger. It might be easy for them to ask their governments to extend a paternal hand and deliver them from destructive forces, and yet to do so would be unchristian and unworthy of their Lord.

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

"Devotion to a cause, be it Christian or otherwise, presupposes the willingness to sacrifice. Unless the missionaries were, as they are, prepared for sacrifices at any cost, it would be hypocritical to talk about devotion, and to claim devotion from others.

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

A PEACE HYMN FROM JAPAN

Out of Japan came a peace hymn twenty years ago, written by William Merrell Vories, of Omi Hachiman. It is now in the Hymnal of the Presbyterian Church in Japan.

Let there be light, Lord God of Hosts,
Let there be wisdom on the earth!
Let broad humanity have birth!
Let there be deeds, instead of boasts!

Within our passioned hearts instill
The calm that endeth strain and strife;
Make us thy ministers of life;
Purge us from lusts that curse and kill!

Give us the peace of vision clear
To see our brothers' good our own,
To joy and suffer not alone;
The love that casteth out all fear!

Let woe and waste of warfare cease,
That useful labor yet may build
Its homes with love and laughter filled!
God, give thy wayward children peace!

The author founded the Japanese "Omi Brotherhood," described as "an experiment in establishing the Kingdom of God in the province of Omi, Japan." It has come to be one of the most significant demonstrations in Japan of the Kingdom of God, a combination of business and missionary activity. The architectural department supervises and builds more than fifty structures a year. A publicity department prints books and periodicals. Two factories are operated. They are agents for Mentholatum and other products. The church is composed of four nationalities from nine different denominations. It has overcome the difficulty of getting Koreans, Chinese, Japanese, and Americans to work together harmoniously. Effective educational and medical work are also carried on and good moving pictures offset the influence of vicious films.

A Miracle—Happy Lepers in Korea

By R. M. WILSON, M.D.*

Missionary of the (Southern) Presbyterian Church

FOR over thirty-five hundred years leprosy has been considered the most hopeless of all diseases, incurable, a curse; yet within the past twenty-five years it has become amenable to treatment, and there is hope for lepers. We may call it a miracle, for so it is.

The Korean has no such view of it. He calls it *Poong* or the "Great Wind." He believes it is a curse from heaven. In desperation some Korean lepers even eat human flesh, which they have been told is a cure. Lepers in Korea taste of the bitter dregs of life. They are driven here and there, sleep in culverts and caves, and often fall down before us saying, "Save a dead dog." So, coming into our beautiful Leper Home they soon find the great Christian hope and abide in its joy.

Our leper colony is a little world in itself. The lepers have their own mayor and town government, and manage most of their own affairs, meeting annually for the election of the councils and officers. We have trained thirty who do most of the medical work and in the future this training will be an even more important part of our task. Formerly we gave such men a general medical course, but now we confine a student to one line of work; otherwise, some will run away and practice medicine! A man named Insune is the head of the group of thirty. He makes rounds and writes prescriptions; yet he was once one of the most advanced cases we had. Another lad does most of the simple surgery—amputations of feet and hands. Two boys' time is fully occupied filling prescriptions. One gives all his time to intravenous injections of glucose, calcium, salvarsan, and the like. Last year 6,206 of these were given, and 65,000 injections of chaulmoogra oil.

Very fortunately the chaulmoogra oil is not very expensive. A pound costs about thirty-five cents and will treat a case about thirty weeks. For those who take it by mouth the cost is more because the dose is larger and taken daily. The oil apparently has a direct effect upon the bacilli. Quite often when a case starts the treatment, there is a severe reaction, as though it were a bad

case of erysipelas. After two or three weeks this subsides, the fever drops, and then the patient begins to improve.

In treatment an important thing is to clear the patient of intestinal parasites, malaria, syphilis, or any other complication. Food is an important part of the treatment, as well as exercise and keeping busy so as to occupy the mind. Sand baths in the hot sun, as well as swimming, are parts of the treatment; the daily hot, soapy bath is important.

Our colony is as busy as a beehive, for all who can stir about must do their part towards caring for their gardens and raising pigs, rabbits, or some other form of the extra food needed in their treatment. Blind Pak passes his days by making straw rope, and he can earn three cents a day, about our usual wage in the colony. Mr. F. E. C. Williams of Kwangju has been a great help to us in training the lepers to a more scientific farming. He comes every fall with a Korean teacher, and their classes, held for one week, mean a great deal. An annual fair is held in the fall when their crops, pigs, rabbits, and produce of other kinds are displayed and prizes given.

One of the worst wind and rain storms in years struck our colony last year and did much damage, mostly to the roofs. The American Mission to Lepers sent an emergency fund of one thousand dollars at once, which about covered the losses.

One of the queerest observations I ever made among lepers was when I came upon a man with the sole of his foot in his lap. With a large needle and thread he was sewing up a great crack in his foot. He had to do this about once a month, he said, for sand and dirt would crowd in and increase the size of the wound. It was about like sewing up a baseball!

A recent study of our seven hundred lepers showed some curious facts which will give an idea of their suffering. In answer to the question, "What relative of yours was a leper?" sixty-one replied, brother; forty-five, father; thirty-eight, mother. Two hundred and twenty said they had lived with lepers; ten, that they thought they had gotten the disease from a leper's house; two hundred and twenty-nine said that lepers lived in their village as neighbors.

* Superintendent of the Soonchun (Korea) Leper Colony, aided by the American Mission to Lepers, Inc., 156 Fifth Ave., New York, N. Y.

As to the first sign of the disease, three hundred and fifty-nine saw it in their lower extremities, and two hundred and twenty-seven, in their arms and hands. Their chief suffering is from neuritis, and four hundred and thirty (more than half the colony) had it at the time of our study. Two hundred and eighty had ulcers, mostly on the feet; one hundred and forty-one were unable to do any kind of work. As to recovery, two hundred and fifteen had slightly improved, two hundred and sixty-six had greatly improved, and twenty-three had grown worse. One hundred and seventy-three stated that the dead spots in the skin had improved. Two hundred and forty had lost fingers; two hundred and fifty-nine, toes; eight,

feet; two, arms; twenty, legs. In three hundred and sixty-one cases the vision was good, and in three hundred and forty-one it was impaired. Thirty-four had lost both eyes, and twenty-six, one eye.

The fact that four hundred and three are baptized Christians and one hundred and fourteen in the catechumen class shows that Christ is strong among them. Many of the others are new Christians, but it takes about two years of study and testing before they are fully admitted to the church.

It is a joy to see these wretched, sick, hopeless creatures recover and become happy, healthy Christian citizens of the land.

When Korean Preachers Illustrate^{*}

By the late F. S. MILLER of Chosen

THE illustrations Korean preachers and teachers use let in the light not only on their subjects but also on the inner workings of their minds and hearts.

Pastor Yune, speaking of mutual helpfulness: "Two beggars came through our village, one was a deaf and dumb woman and she was leading a blind man. Both had happy, contented faces, and seemed to get along together well enough.

"Now, if the man had kept abusing the woman because she did not tell him what she saw and she had abused him for not telling her what he heard they might have lived very unhappily together and have sought a divorce. As I observed them I thought, 'That is the way forbearance with each other's weaknesses makes a couple happy.'

"In the leper asylum you will see those who have hands helping those who have none and those who have feet using them for those who are footless. Each of us has his peculiar gifts, let us use them for those who lack. Let us not despise the helpfulness of the weak; the bread and the fish did not belong to a full-grown man."

* * *

Elder Song, pointing out the danger of pride, used this, "There was a proud *yangban*, gentleman, in a village who passed a group of farmhands eating their lunch by the roadside. The farm women had brought out a large gourd full of boiled rice, bowls of pickled cabbage and a bottle of soy sauce.

"The coolies asked, out of politeness, 'Will you

not come and have lunch with us?' The *yangban* felt insulted by being asked to sit by the roadside and eat with coolies, and gave them a gruff reply.

"Several years afterwards, when the reformed government had come in and the *yangbans* were deprived of their especial privileges of living by oppression of the common people and by extortion, this *yangban*, like many of his fellows, was on the verge of starvation. One day he passed the same farmer and his hands, eating by the roadside. How good that white rice looked; those pickles made his mouth water. He hoped they would ask him again to sit down and eat with them but, remembering his former rebuff, they ate in silence, not even saluting him. Going a little further on, he felt so weak from hunger and the grinding of his stomach that he had to stop and sit on the bank of the stream. How he repented of his former pride and oppressions!"

* * *

Deacon Pak, speaking of God's love for us sinners, said: "One of the Christians in Seoul had five daughters and one son. One afternoon the youngest daughter wandered off. At two o'clock the mother discovered that she was missing and started out to hunt for her. Long after dark she found her outside the East Gate.

"When the father was returning at sunset, tired and hungry, some neighbors told him of his loss. So he turned back up the street and searched for her till eleven o'clock. When he returned home and found her safely restored, he wept for joy with his cheek against hers, saying, 'If we had

* From *The Korean Mission Field*.

not found you we could not have slept tonight. Thanks be to God.'

"If a working man with five daughters and a son to support by his labor could so rejoice over the return of his smallest daughter how easy it is to conceive of God's joy over one sinner who repents."

* * *

Speaking of thankfulness, Leader Yi told of a pastor in Fusan who was returning from making calls and heard the sound of suffering coming from under a bridge. He listened and heard a voice asking that God would send a Christian to help the sufferer. Looking down, he saw a leper with one foot almost gone. When he spoke kindly to the leper the diseased one asked, "Are you a Christian?" "Yes." On hearing this the leper began praying the more earnestly as he thought his prayer was answered.

The pastor hastened home and told the Christians to collect and send food and warm clothing to the leper as he was on the point of departure for North Korea to lead some revival meetings in Pyengyang. During the meetings he told the story of the leper praying under the bridge. Someone in the congregation, without giving his or her name, placed forty yen in the collection plate marked, "For the leper." Others, hearing of the gift, contributed more till they had enough to send him to the asylum.

When the pastor visited the asylum after that, the joy, peace and thankfulness of this leper touched his heart. Leader Yi went on to say: "Thankfulness is not in the place and circumstances of the person. Jesus was thankful under the reign of a Herod or when lying in the stern of a little boat in the midst of a storm."

* * *

Lay pastor An, telling how useless it is to worry, said: "A young woman in our village was preparing to pay her first visit to her own home

from her parents-in-law and for the present of bread for her parents she thought she would take three pecks of rice. As she sat down in the sedan chair she thought, 'This rice, in addition to my own weight, will be heavy for the chair-coolies.' So she placed the rice on her head and carried it there all the way, instead of laying it at her feet. We are just as foolish when we carry our worries instead of placing them in God's keeping."

* * *

When speaking of the way Christians lose their consciousness of the presence of the Holy Spirit in our hearts, Pastor An said, "An old man and his son were going to Seoul and lost their ticket on the train. The conductor said he would come through again and told them to keep up their search. They hunted through their clothing and baggage and scolded each other. Finally the son opened up his underclothing and there in a secret pocket, wrapped up in paper, he found the ticket. When you feel you have lost God, do not search the heavens above or the earth beneath, just look in your own heart."

* * *

Helper Kim told how he had been asked to hold revival services in a church. He started to do so and they fed him the poorest variety of rice and lent him no covering for the night, so he could neither eat nor sleep and spent the night in prayer for the church. The next day, praying for strength, he went on with his instruction and exhortation and, though they did not improve the rice, they gave him a thin and unclean comforter. Again he was too cold to sleep but went on with his revival services, with the result that the people relented and fed him on good rice and supplied him with plenty of bedding. As usual, it was not that they did not have the goods, but that they lacked the grace.

He went on to say that it is not always the

LIFTING UP JESUS CHRIST

There is a theory, held by some, that Jesus of Nazareth was only an extraordinary man, a Palestinian Socrates, a Galilean Francis of Assisi, a first century ethical teacher, a Jewish prophet, a lofty spiritual genius, the founder of a new religion to be ranked among the other religions of the world.

In reality Jesus is the Way, the Truth, the Life. He is the door. He is the bread of life, and the water of life. He is the vine. He is the morning star. He is the light of the world. He is the Alpha and the Omega. He is the resurrection. He is the eternal Word. He is the only Saviour from sin. He is God manifest in the flesh. He is the image of the invisible God, the effulgence of God's glory, and the very image of His substance. He is the foundation of the Church, and the head of it.

If any pastor, who feels that his ministry is futile and that his church is losing ground, will exalt the living Christ in his life and his preaching, he will be a winner of souls.—*The Christian Observer*.

worker who brings revival to the church; sometimes it is the church that revives the worker. There was a woman in a church who had lost her zeal and activity. Her son had gone to Japan to find work and when her sixtieth birthday came there was no one to provide a feast for her. The sixtieth birthday is the greatest one in a lifetime

because it is the beginning of a new cycle. The eldest son usually provides a feast for the parent.

The church people, seeing how sad and lonely she was, gave her a better feast than her son could have done and she received such a revival from this kindness that she became an active worker in the church and well repaid them for their love.

Distributing Bibles to Russians

By REV. I. V. NEPRASH

Executive Secretary of the Russian Bible Fund

THE Soviet Government gave permission ten years ago for the printing of 50,000 Bibles and 50,000 New Testaments under the auspices of the Russian Bible Fund. The writer was asked to secure the necessary money and a considerable amount was subscribed in America. Part of the program was carried out when, without warning, the Soviet Government cancelled the permission, and the remaining funds were kept in America until there should be opportunity to use them for the purpose for which they were given.

Since Russia is still closed to any Bible distribution, the Committee in charge of the fund decided to use the money to make the Scriptures available to Russians scattered in many places throughout the world. Many were stranded in foreign lands after the War and when the Communists started a drive for the extermination of the educated Russians, hundreds of thousands fled for life and are now scattered in various parts of the world.

Some Evangelical Christians organized the distribution in China, Manchukuo and Japan and the writer took up the work in parts of Europe where there are large settlements of Russians. Six months were spent in Czechoslovakia, Roumania, Poland, Lithuania, Germany and France. The results of this evangelistic work are far beyond expectation because of the spiritual hunger of the masses of exiles.

Eastern Czechoslovakia is populated by over half a million of Carpathian Russians. Having recently traveled in seventeen countries in various parts of the world, I have found nowhere such poverty as among these people. The Scriptures were received most eagerly.

The eastern province is called Bessarabia, and is a Russian province under the Roumanian flag. Three months were spent there with most gratifying results. In spite of continuous interference

from the police, that meant suffering and financial losses to the Believers, the work of distribution was organized and 19,966 New Testaments and 2,300 Bibles were distributed to those who wished them. Five courses for workers were conducted daily for about 300 pastors and evangelists. Six hours were given to instruction in the study of the Bible, how to organize a church, how to bring men to Christ and on the spiritual life of workers. Every night large evangelistic services were held. With the help of the pastors, the program of distribution was worked out in detail and it was decided to give the Scriptures to unbelievers only, to those who are unable to pay and only to those interested enough to read the Book.

The distribution was made through Believers who, with every copy, gave a testimony concerning the Book and the Saviour.

One month was spent in Poland, where there are several million Russians and Ukrainians. Services and conferences, with courses for workers were conducted. About 15,000 copies of the Bible are being distributed through the Believers.

Danzig proudly calls itself the "Free City." About 2,000 Russians are in the city and its province. Practically all belong to the former intelligentsia and many are unemployed, leading a miserable existence. Their hearts are overburdened with the situation. Much sympathy is expressed for Jews who leave Germany and have nowhere to go, but there is no mention of almost 2,000,000 Russians who, persecuted by Communists, had to flee their homeland and have lost everything after seeing their relatives massacred for no other crime than that they were educated. Why is sympathy so one-sided? It seems that the Gospel of Jesus Christ is the only remedy to heal the wounds. A Russian priest in Danzig was grateful for the Scriptures offered his poor parishioners.

Lithuania is a comparatively small country with over 75,000 Russians scarcely touched by the Gospel. Two thousand copies of the Testament are being distributed as a start.

In Germany we found complete freedom for preaching the Gospel and the spreading of the Christian Scriptures.

In France there are between 300,000 and 400,000 Russians and about 80,000 are in Paris. Services were conducted there every day, two on Sunday, in the opera house Pleyel, in the center of the city; they were well attended and the presence of God was evident. Former colonels, gen-

crossed himself to express his gratitude to God and almost embraced the writer.

When a bishop who has 185,000 in his care was offered the Scriptures, he asked suspiciously:

"Why do you do it?"

The writer answered that he had been an atheist and was converted through the study of astronomy but had found this a wrong way to go. He now knew that the shortest way is through the Scriptures and so devotes his life to their distribution.

"Through astronomy, you said? Please tell me how it happened," begged the bishop with insist-



TRAINING RUSSIANS TO BE EFFECTIVE CHRISTIAN WORKERS

One of Seven "Courses for Workers" conducted recently in different countries of Europe.

erals, doctors, professors, singers, leaders in the financial world, ladies of society, brought low by circumstances, listened intently.

The Russian missionary work in France and Belgium (with her 3,000 Russians) is well organized. A Gospel periodical is published and 15,000 copies every month go to Russians in all parts of the world. A campaign for the distribution of New Testaments has been begun and from 5,000 to 10,000 copies will be distributed, for the most part through individual Believers. In some cases the clergy of the Russian Church are also approached. When a priest in Czechoslovakia was offered copies of the Scriptures for his parishioners he gratefully but hesitatingly asked for 100 New Testaments and 50 Bibles. He did not know where to obtain the books. When he was asked if he would be willing to distribute copies among non-members of his congregation, he gladly agreed. When 250 Testaments were offered he

ence. When the story was told all suspicion disappeared and kindness, almost reverence, took its place, together with gratitude for the books.

When a book is given by us to a Russian, it is taken with the suspicion that it may be a sectarian book, but when the copy comes from a bishop it is received as a holy book, is read with confidence and believed.

Pray for the many thousands of New Testaments and Bibles being distributed throughout the world, that they may bring a hundred-fold harvest for the glory of God. Without God's blessing, the books may remain only printed matter, or be destroyed; but through the influence of the Holy Spirit they may become a Living Word in the hearts of the readers and lead them to Christ—the Giver of a new Life of which these Russians are so greatly in need because of their experiences of the past and hardships of the present, with no hope for a better future.

World Youth Looks at America

By CHARLES D. HURREY, New York
*Secretary of the Committee on Friendly Relations
with Foreign Students*

AMERICA is in the spotlight. World youth is watching us. They are visiting us, criticizing us, and praising us.

"You Americans are making us go faster," said a Syrian young man, "but are you making us grow better? You can organize gigantic industrial corporations, build skyscrapers and subways, but you cannot write anything comparable to the 23rd Psalm or the 13th chapter of 1st Corinthians."

"You Yankee Americans built the Panama Canal, but how did you acquire the Canal Zone?" was the disturbing question put to me by a brilliant Latin American student. "You imperialistic people of North America think of us Spanish Americans as a backward people to be exploited for gain; you are not willing to meet us as comrades on a cultural plane."

In far-off Australia some are saying: "You are rapidly becoming a nation of law-breakers; you condemn banditry in China but daylight holdups menace your metropolitan areas."

The youth of Asia attack our color prejudice and racial discrimination. They say: "You preach brotherhood but you practice injustice; you frown upon the caste system of India but you lynch the American Negro. Champions of liberty and freedom, you grant no Asiatic the rights of American citizenship."

European youth likewise looks us over. "Why don't you let us run our own affairs?" says a German youth. "Why do you think you are called upon to be the moral leaders of the world?" British youth declare that we grant degrees to generous donors to our colleges, who have achieved no academic standing.

"It is not the business of a student to be working in factory or harvest field," observes an Oxford student. "It is the business of a student to be a thinker and to think things through. You have achieved only mediocrity in music, art, and literature because in your devotion to popular education you fail to recognize superior talent and ability."

If these judgments seem harsh and unfair, let us remember that we have brought them upon ourselves by maintaining an attitude of aloofness and superiority. Have we not thought of Mexicans as bandits and bull fighters? To the average

American the Chinese are laundrymen and consumers of chop suey and chow mein. We have maligned the Japanese as sly and deceitful. For most of us, the Filipino is still a tree-dwelling savage. When young Americans are asked to describe India, they give inordinate emphasis to caste, famine, and tigers. Our fear of entangling alliances with Europe perpetuates the popular impression of the French as gay and irresponsible, the British as lordly and "high hat," the Germans as warlike, the Italians as "dagoes" and the Russians as bewhiskered and red.

To offset these weird and unfair judgments we need to discover all that is best and beautiful in others, and to reveal our best to visitors from overseas. If I could have my way, the schools of America would be visited frequently by cultured spokesmen from the Orient, Europe, and Latin America. Our youth should be thrilled by the art and music and literature of other lands. Moreover we should receive in our homes, clubs, and churches, these guests of culture and refinement.

Fortunately, our college communities are favored with the presence of over 8,000 students from all parts of the world; sons and daughters of high officials and business men abroad are now mingling with our youth on the American campus. With alert and open mind they are studying our civilization at close range.

On the brighter side, here is how they size us up:

"You are a generous people; vast millions are given annually to education, charity, and religion, not only at home but notably abroad. Your championship of public health has overcome contagious disease and has enriched life for all. Under your leadership warfare is waged against poverty, disease, ignorance, and crime in the Orient and Latin America, as well as within your own borders.

"Your technique intrigues us; how you do things fascinates us. We are here to discover the secret of your gigantic achievements. After all, this is a land of opportunity, democracy still prevails, and the people are free to say and write what they think. Here the humblest can rise to the highest position in the land, through sheer merit and hard work.

"Darkness is dispelled throughout the world and mighty forces are placed at man's disposal because of the inventions of Edison and other Americans. We see you victorious in your struggle to master the machine rather than be mastered by it. Through labor saving devices you are on the way to release men and women from drudgery and to set free their spirits for contemplating eternal values."

Youthful eyes from every land are upon America. What shall they see? Without our effort they may not discover our best, but may drift into our worst. The preservation of the noblest ideals of American youth depends upon the conservation of our Christian character and at the same time we must preserve the heritage of beauty and truth possessed by our youthful guests from afar.

From the standpoint of the development of the Christian world community, no body of young people offer such opportunities as do the foreign students in America. If tactfully approached and enlisted in the work of the Christian churches throughout the United States, these young people will become the equivalent of as many foreign missionaries upon returning to their native lands.

TWELVE BASIC FACTS ABOUT ALCOHOL AS A BEVERAGE

Whereas the income of people in the United States has increased 51% in the past five years, the gifts to benevolences have decreased 30% and the amount spent on alcoholic drink has increased over 300%. Is it not time we considered the influence of intoxicants on health and character? The following facts are given by investigators:

1. Alcohol is an irritant, depressant, narcotic drug.
2. It deprives the tissues of oxygen, hinders the functioning of every organ and endangers health by decreasing the efficiency of the body's defense mechanism.
3. Alcohol suppresses the higher controls which are the products of moral and social teachings, thus causing disharmony with the modern environment.
4. By its effect upon the central nervous system, alcohol slows the reaction time, causing the deaths of thousands of men, women, and children on our highways.
5. It decreases physical efficiency, impairs the value of mental effort, and disturbs the psychology of the individual.
6. Alcohol is a habit-forming drug. A constantly increased quantity is required to produce a given effect.
7. Because of this habit-forming characteristic, three persons of every ten who drink be-
- come alcohol addicts; that is, they can discontinue the practice only at the expense of grave discomfort and disturbance.
8. Of those who do not become addicts, the majority suffer degenerative changes in the organs and in the vascular and nervous systems.
9. The traffic in alcohol is productive of waste, crime, and social deficiency. The social burden is comparable only to that of war and disease.
10. The alcohol custom and traffic are rooted deeply in physiological, psychological, economic, social, and political motives. The problem is allied to nearly every other problem, being at once cause and effect.
11. The social good can be served only by policies which look toward a diminishing consumption of alcoholic liquors. Any policy with this purpose and result is acceptable; any other policy is morally wrong and socially disastrous.
12. Prohibition of the liquor traffic, by aligning all of the powers of government against the habit and the traffic, has served the social good better than any other policy so far tried. There may be better ways of dealing with the liquor traffic and the drinking custom; they have not yet been demonstrated.

AWAKE, YE CHRISTIAN MEN

Words copyrighted by George A. Brown, Elyria, Ohio.
Tune—St. Thomas. S. M. by Aaron Williams.

Awake, ye Christian men,
Behold the world today;
Great multitudes, like scattered sheep,
From God still go astray.

Come, with a spirit stirred,
Obey your Lord's command;
Pray Him to send forth laborers
To ev'ry waiting land.

Present your gifts to Him,
Your silver and your gold,
But, first of all, yourself He asks,
That He your life may mold.

Go forth, ye Christian men,
Proclaim His name abroad,
That sinners, far and near, may come
To know the Son of God.

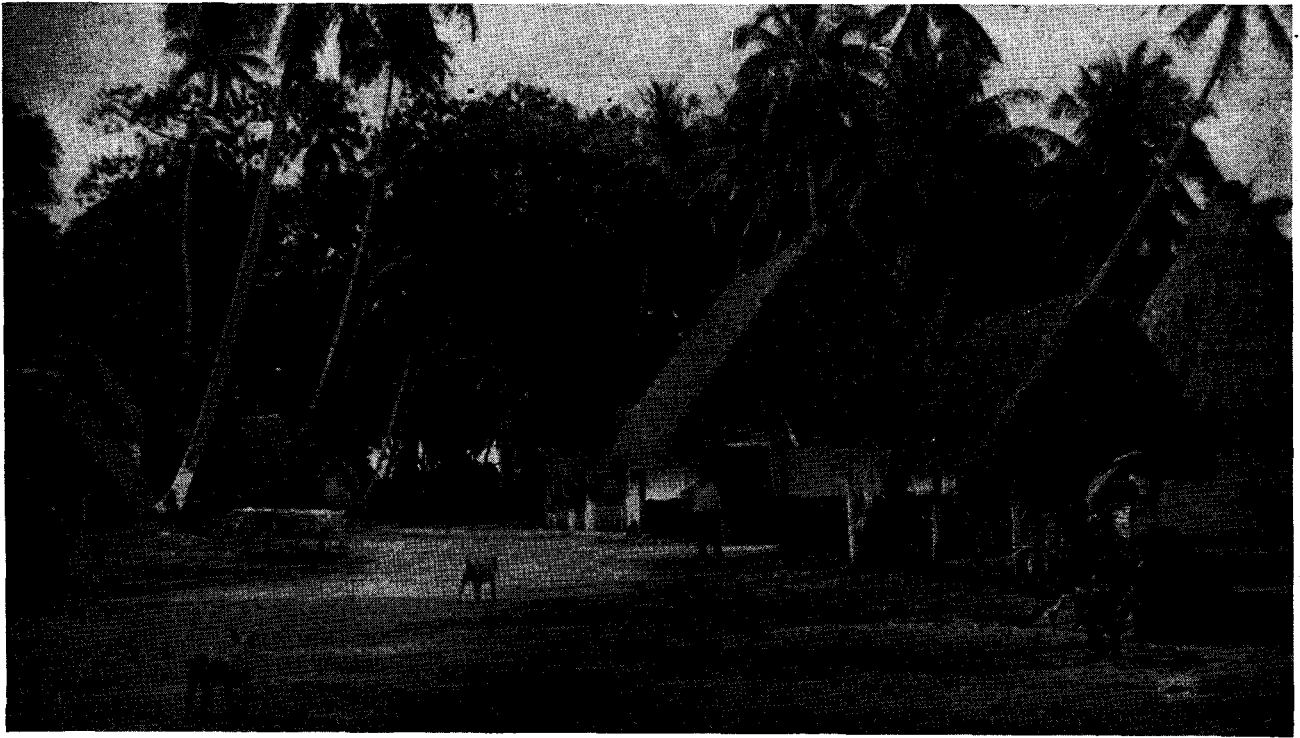
He gave His life for you,
His precious blood He shed;
Serve Him who saves you by His grace,
The Church's living Head.



NEW GUINEA NATIVES HAVING A DANCE FESTIVAL ON A COCOANUT PLANTATION



NEW GUINEA PAPUANS AT HOME—PREPARING FOOD



A PEACEFUL SCENE IN A PAPUAN VILLAGE IN NEW GUINEA, MANDATED TERRITORY

New Guinea Yesterday, Today and Tomorrow

By R. R. HANSELMANN

SLOWLY the wild and unknown spaces of the world are disappearing. Soon it will no longer be possible to find a land that missionaries, trade and international politics have not penetrated. Outside the polar regions there are but few unexplored areas, and the largest of these is the vast tropical interior of New Guinea, an island continent much of which is still shrouded in mystery.

Throughout pioneer days patriots and empire builders, energetic fortune seekers and zealous missionaries, were called upon to display a heroism and self-sacrifice perhaps unparalleled in the annals of history; and many brave and worthy lives were as seed planted in the ground, afterwards to bear the fruits of civilization and righteousness. On a sixty- to eighty-mile border around New Guinea, the Christian religion and civilization have established themselves securely, for

after the bitter experiences of the pioneers, the present ten thousand white men are reasonably safe and comfortable. The one quarter million natives of this area have not accepted Christianity as a mere veneer, but have experienced a rebirth of varying degree. The native is pathetically anxious to live like a white man, and to imitate both the good and the bad, so that one cannot predict the future of the race.

In speaking of the native of yesterday, we mean the primitive man as he still is in his undisturbed savage life. Possibly a million would be a conservative estimate of the population. These natives are partly Caucasian, partly Mongolian, with a little Ethiopian blood. Their features are not as outstanding as the Negro's; their skin is in various shades of chocolate brown. The men are tall and sturdy, even the pygmies being husky, but the women are very small. Men wear *tapa*

cloths and the women grass skirts. Having an aversion to water, the primitive man wallows in filth; fights to protect his clan; cultivates the land for food (sweet potatoes, taros, yams, greens and



CANNIBAL PAPUANS

bananas); raises pigs, dogs and chickens; and manufactures his own implements and clothing.

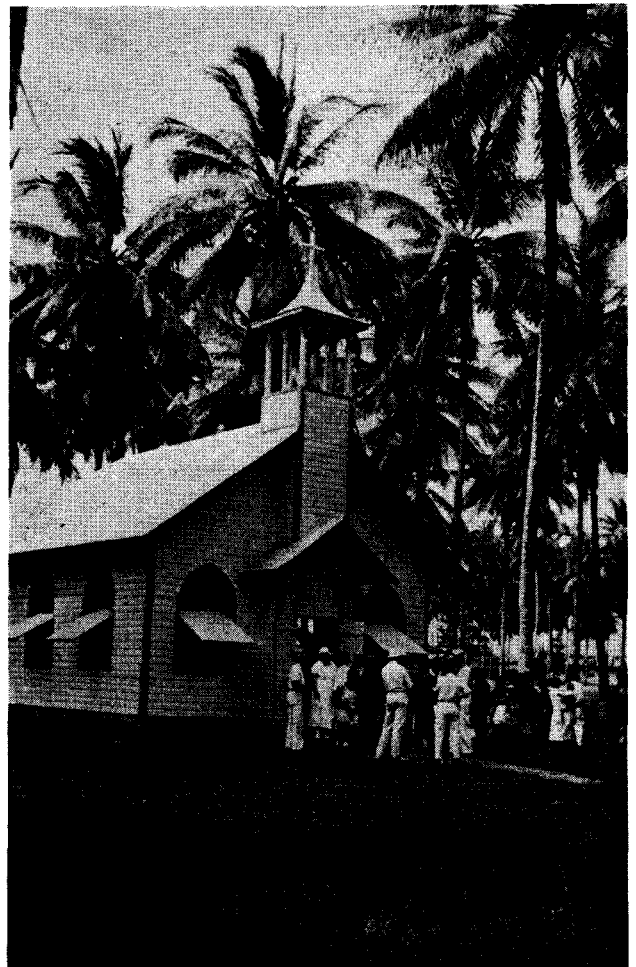
Each tribe speaks its own language. The theory is that private contentions caused many separations, and as each ostracized group survived and developed, their language underwent many changes. Unwritten languages are not static. Some tribes suffix their verbs, others prefix them. The irregular verbs in the Amele language number over six hundred. The rules of syntax are almost the opposite of ours. Interpreters that can speak two or three languages are very rare. Their strange melodies reveal an odd rhythm. War and love songs, dance music and mothers' chants are melancholy, like funeral dirges. Fear and superstition leave their indelible traces on the soul, as the weird music bears witness.

Fear of the life hereafter, superstition, and faith in sorcerers make the native of yesterday the most miserable creature on God's earth. A spirit of love and goodness is unknown. By sacrifices or efforts to delude the spirits the natives seek their safety. Certain spirits are believed to have their habitation in caves and mountain peaks. There is no trespassing of these premises, and if accidentally or unknowingly entered, fear, or auto-suggestion, would soon claim its victim. The belief that a spirit or enemy may assume another body or form, such as a crocodile or shark, is common.

As animists they seek refuge in sorcerers who

promise assistance or protection. When making a new garden, sorcerers are called to drive insects away. Certain shrubs are planted to attract rain and warmth from the sun. Daggers or arrow points are suspended from tree limbs to ward off evil influences. For fighting, hunting, fishing, courting, indeed for every step of life, some sorcerer plays a rôle, and each one demands remuneration. Especially in sickness and death, fear of unseen realities bring terror to the primitive man. Gruesome methods are used to scare the captive spirit from a limb or body, and when death comes the whole village laments. In their wailing, they extol the deceased, and try to justify all their past unkindnesses toward him. The widow covers her body with clay to protect herself from her husband's soul which seeks to snatch her soul away. Suicide is committed, not out of despair or despondency, but out of revenge, for the belief in the power of the departed soul to do evil is real to the man of yesterday.

On the other hand, life in reality is a life of lust. There is nothing to curb desires. The only



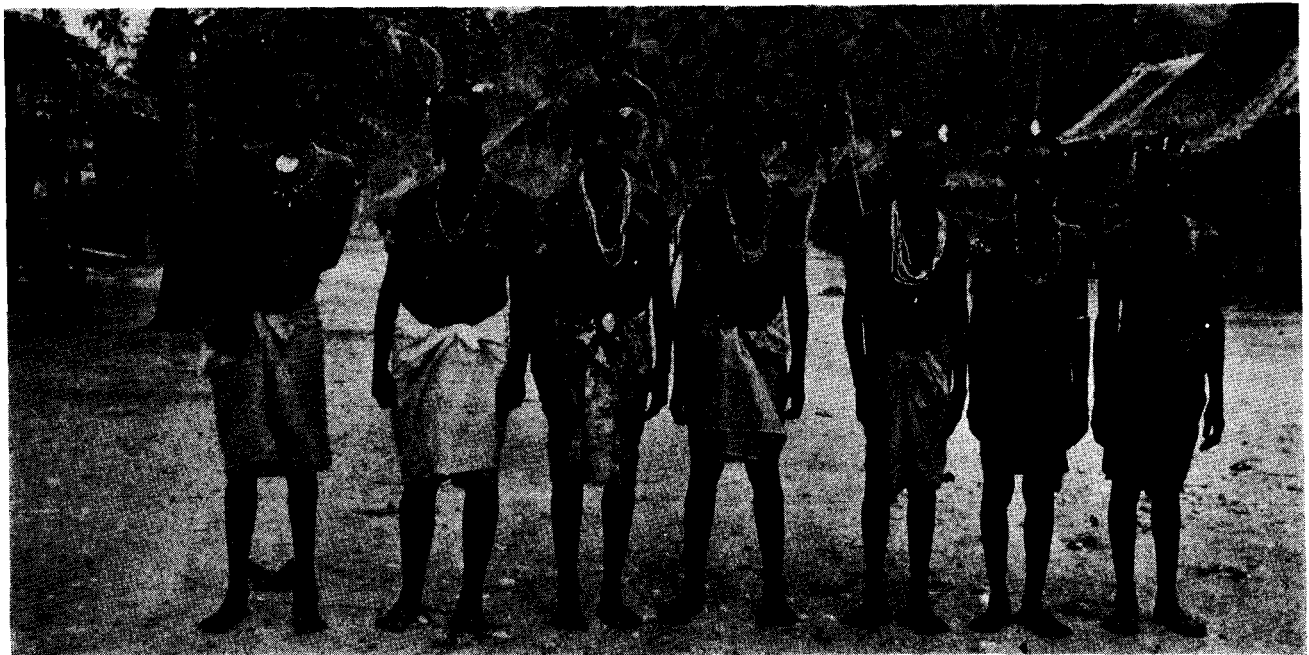
CHRISTIAN PAPUANS TODAY
(Church Erected by American Lutheran Mission.)

check is the sense of the welfare of the clan, and that is frequently at the expense of the individual. Whatever the majority of the clan decides, the individual accepts. Gluttonous feasting and immoral dancing carry in their wake physical wrecks. As no primitive tribe has been found that understood the physiological phenomena of life, our natives have their erroneous ideas. The girl to be married is supposed to be a virgin; so rightly we speak of the morals of a primitive people as high, but we must add only in certain respects and that is due to ignorance and superstition. On the other hand the primitive man is found to reach the very lowest depths.

We see in the native of yesterday a truly rational human being, imbibed with a spirit created

discover the reality of our God." After years of swaying forward and backward, suddenly it is seen that the Holy Spirit has created a new heart, new desires and lives are changed. After a thorough Bible course of two years' instruction, large classes are baptized, and out of the night of darkness and the struggle with the unearthly powers of evil, children of light and of God arise.

So it comes about that in the native of today one sees brighter countenances; cleanliness in private and public life; a lighter rhythm is felt in newly composed music. Every event and problem of life is discussed in the light of God's Word. Public censuring of sin and congregational discipline are realities. Church services are crowded, and daily devotions bear witness that religion has com-



SOME NATIVE NEW GUINEA GIRLS IN THEIR MODERN DRESS

by God, living in constant danger of war, ensnared in a fearful superstition, given to live a life of lust, covered with dirt and groping for a miserable existence, with the definite doom of falling into Satan's hands.

But we are thankful to say that many have been saved by the power of the Gospel. This has meant many years of careful, tactful, prayerful work and a fierce struggle between God and Satan. The stationing of young Christian native men in barbaric areas, where in the beginning they are not called upon to teach and preach, but to live a Christian life, is an effective method, and calls for the choicest vessels of God. The devil knows what influence these Christian natives will exercise, and he tempts them to the utmost. Every Bible story is told with this appeal: "Try out and

pletely gripped the masses. A different spirit is astir. There is now no fear of evil spirits; the blessings of civilization are self-evident realities. Baptism becomes a custom.

But there are influences that pull the other way. The indentured labor system takes the young men into different surroundings for three years. Over 33,000 young men are employed by white men, absorbing the virtues and the vices of the white man. The native has had no time to adjust himself to the new mode of life. But always a nucleus in the church prays and works to overcome the evil influences.

Looking into the future, one sees either a promising nation, or the remnants of a dying race. Clouds are now threatening on the horizon. The Oriental world is making gigantic strides, and

whether New Guinea will remain in the white man's control is an open question. Japan has received a lease for an immense area in Dutch New Guinea. Sea shell poaching between nations is waged like a little war. White population is increasing rapidly. Land is acquired, commercial enterprises enlarged, and there is an ever-growing demand for native laborers. Civilization, with its blessings and evils, comes into closer and easier reach of the natives. If the native of to-

morrow can be helped to adjust himself to changed conditions, a new nation may develop, but if he cannot acquire the proper psychological equilibrium, he will succumb. In any case, mission work in New Guinea has a glorious future. The Gospel must, and will be brought to this uttermost part of the earth, and if the Lord's Word and prophecy find fulfilment with this task, then may the end come. Let us be found doing His will and working while it is day.

A Revival in East Africa

By LUCILDA A. NEWTON, Mabuki, East Africa
Missionary of the Africa Inland Mission

THE long prayed for revival seems to be breaking upon Tanganyika in such power that it is completely changing the lives of both black and white people. It began in our Africa Inland Mission teachers' institute in July. The native leaders received a real filling of the Holy Spirit, and this spread from them back to the white missionaries until half of the Tanganyika force are so changed that their lives are hardly recognized by those who knew them two months before. The Lord did not pass me by but has wrought such a new work in me that I can truly say that "henceforth I live, yet not I, Christ liveth in me." He has so completely revolutionized my home life that we now have complete unity in the things of the Spirit, whereas for a year we had only misunderstanding. This is happening in the lives of many. We have faith to believe that the work will not cease until every worker has been brought into this relationship with God through the Spirit.

We hear from a number of stations that routine work has been put aside and daily souls are coming for prayer and to seek the Lord. It is

unheard of in this territory. But at our station, Nera, the powers of Satan seems to be stronger than ever. Perhaps it is because here are gathered all the future leaders of the work in the Bible school and pastors' institute. But the Lord can conquer Nera. Already we have felt the Spirit's power in the giving of His Word such as I have never known before. What years of wasted efforts we put forth without His power. In these days, since we have really come to know Him as never before, He is bringing us to see the power of His resurrection life. There is a stand of faith where that resurrection power can be continuously at work against the enemy.

We feel that this reviving is a preparation for something ahead. There is a fellowship of His sufferings that is awaiting us, but we do not know the details. With the Lord doing such a definite work in our midst, how we need grace, how we need humility and continued yieldedness. We feel the Lord has done all of the blessed work of reviving and we cannot take ourselves out of His hand—but we can grieve His Spirit by pride and self-sufficiency.

ANCIENT KINGDOMS IN AFRICA

Few people know of the existence of two native kingdoms in the heart of Africa, Ruanda and Urundi, which for centuries had each a line of hereditary rulers. Musinga, now de-throned, was the last of the great heathen monarchs of Central Africa, and in his day had exercised the power of life and death over all his subjects. This power was taken from him in 1916. The two kingdoms are now governed by Belgium under mandatory powers.

The Ruanda General and Medical Mission was founded by the Church Missionary Society. For its work it must depend entirely upon voluntary support, whereas Roman Catholic schools are in receipt of large State subsidies. The Mission has seven stations and nearly fifty missionaries. Each station has its ordained English missionary and its doctor. The native evangelists and teachers number about 800; adherents are probably about 30,000 to 40,000.



Photo by Mr. and Mrs. Martin Johnson

OLD SCHOOL AFRICAN WARRIORS—WITH THEIR WARDRUMS

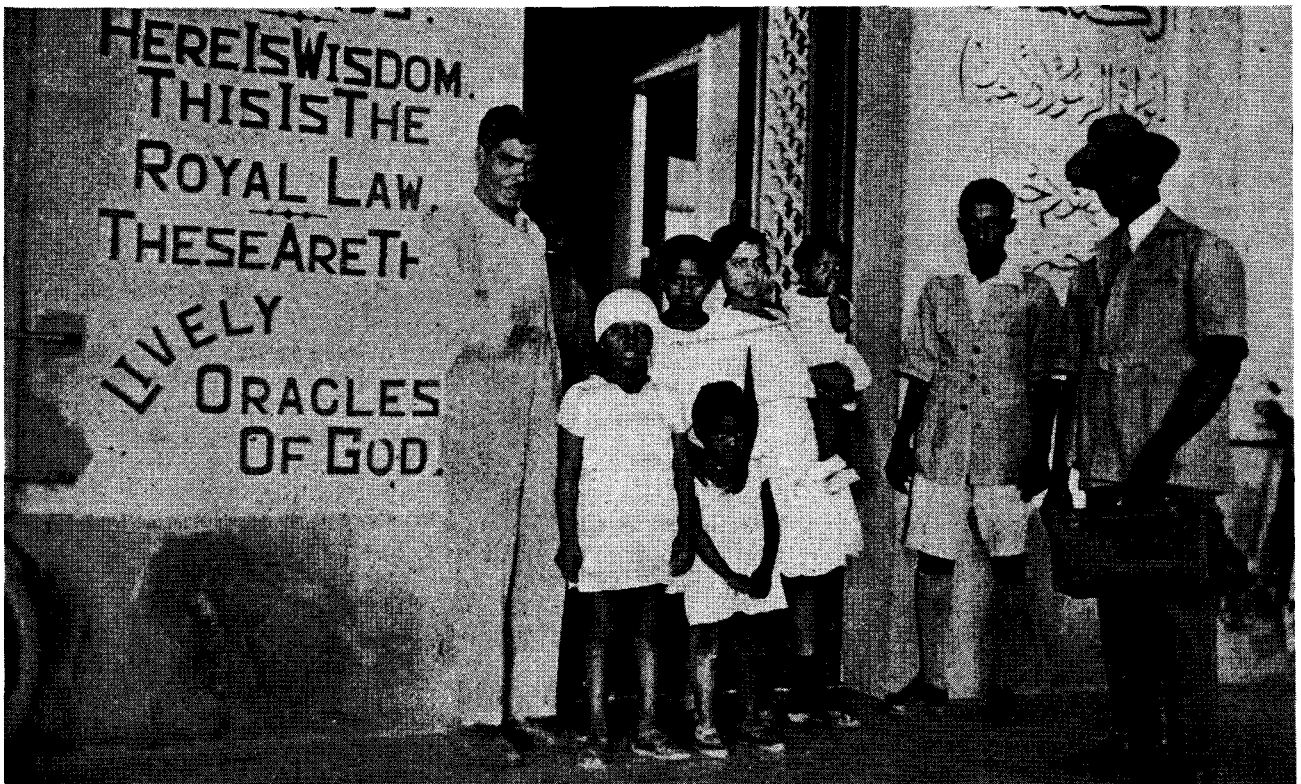


Photo by E. W. G. Hudgell

NEW SCHOOL AFRICAN WARRIOR—COLPORTEUR AT BIBLE DEPOT, KHARTOUM

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

SUGGESTIONS FOR THAT "NEW LEAF"

Do not be content with the program of activities or the attainments of 1937. Every living thing must grow; even a change to a fresh plan in order to whet the appetites of the membership is well worth while. The material this month is offered to furnish enlargement patterns for pastors, Sunday School workers and leaders of both adult and junior missionary groups. As a keynote, read this digest of a clever skit given at a meeting of the Methodist women of the Cincinnati district, at Lakeside, Ohio, last summer:

A Study in Ghosts

The leader of a meeting, outlining the new plans for the coming year, was disturbed by confused talking and groaning behind the curtain to her rear. She said:

"Somebody seems to be making a fuss back there. Will one of you please go back and see what it's about?"

According to prearrangement, a member of the audience looked behind the curtain and said,

"There's a whole group of the queerest looking people back there. I think you'd better see them."

The curtains are opened revealing seven ghostly figures (sheeted and with faces crayoned), writhing, twisting, wringing their hands, and groaning thus:

No. 1; "It can't be done! It can't be done!"

No. 2; "We never did it before! We never did it before!"

No. 3; "It costs too much. It costs too much!"

No. 4; "There's too much machinery! There's too much machinery!"

No. 5; "Women are not interested in missions anymore! Women are not interested in missions anymore!"

No. 6; "No one reads missionary literature anymore! No one reads missionary literature anymore!"

No. 7; "Women are seeking honor only for themselves! Women are seeking honor only for themselves!"

Indignantly the leader says: "They can't do this to our new program! Can't somebody quiet them?"

At this seven women from the audience rush up and reply forcibly, in turn. Each objecting ghost repeats her phrase upon being asked what is the matter with her, and is answered in indignant terms:

"Others are doing this. . . . There must always be a first time for everything," etc.

As each ghost is told, in her turn, to "*begone!*" she slinks off, looking furtively behind, and the sixth speaker says:

"You're nothing new—you're all ghosts of creatures dead long ago."

As the last ghost repeats her cry that women seek honor only for themselves, the leader looks up and says:

"Dear Christ, can it be possible that this is true of many of us?" She closes with a prayer of repentance and consecration, while groans continue behind the scenes.

This scene is very forcible. Try it.

A Pastor Includes the Men

Rev. Rodney C. Gould, pastor of the First Baptist Church at

New Philadelphia, Ohio, writes this Department as follows:

Beside our Missionary Society programs, and those of the Guilds, we intend having a School of Broadening Horizons—for the children's groups during the church worship hour; and for the young people's and adult groups during the B. Y. P. U. hour. We expect to have one missionary prayer meeting a month for eight months. Four will be on the Moslem World and four on the Rural theme. It is surprising how much there is available for interesting programs when one begins to cast around. For the rural programs I expect to have three progressive rural pastors, all graduates of college and seminary, alive to present-day problems, come in and speak on such subjects as Co-operatives, Problems of the Rural Church, and the Rural Home of Today. A stereopticon lecture on Colportage Work will complete the Rural programs. I find that within a radius of thirty miles are living several missionaries on furlough. One is from Cairo, one from northern India (where the Moslems are strongest), and one from Nigeria. I am asking them to speak especially on their contacts with the Moslems in these widely separated fields. I hope to have a moving picture on the Mohammedan topic complete this series.

Your suggestions in the *MISSIONARY REVIEW OF THE WORLD* are invaluable, and I am looking forward eagerly to forthcoming issues.

These kindly words of appreciation are passed along to the constituency, whose materials, in the main, are used in our department.

Christian Youth in Missionary Action

Under this challenging title, S. Franklin Mack, authorized by the International Committee of Religious Education and in co-operation with the Missionary Education Movement, has written a pamphlet for the series issued for young people using the United Christian Youth Movement literature.

The pamphlet in question outlines "what individual young people and young people's societies can do for missions." It gives a brief survey of the vocational aspect of missions, with a summary of the qualifications required of the missionary of the future. If your young people are not already enlisted, by all means arrange a rally at the call of the pastor, Sunday school superintendent or the Woman's society and present the cause in the most forceful way possible. It is suggested that Mr. Mack's leaflet be reviewed as an introductory feature, and that talks follow on the subjects of "Friendship Frontiers — What Are They?" "How Does One Stake a Claim?" "Presbyterian Leagues That Work," "Magazines and Program Booklets," and the "Youth Budget." Already it is reported from a variety of sources that missionary giving has increased noticeably since the adoption of the plans outlined in the pamphlet.

For this material and other information write The Missionary Education Movement, 150 Fifth Ave., New York.

For Pastors and Sunday School Superintendents

Rev. William Crowe, Jr., pastor of the First Presbyterian Church of Bluefield, W. Va., wrote recently in *The Presbyterian Survey* regarding his pastorate of a similar church in Talladega, Ala. His article (adapted) is as follows:

"We believe that our experience offers at least one approach to the mission-study problem that is elastic and adaptable and popular.

"For eight or ten years we have devoted one or more periods each year to mission study. Some years our method has been to have classes for men, for women, and for young people. Other years we have had completely organized schools of missions with classes for every age-group. . . . We believe we have given this plan as complete and sincere a trial as could be given. After injecting into our plans all the ingenuity and energy we could pro-

duce, we have usually come to the end of the course rather exhausted and wondering how much we had accomplished. . . . With all of our efforts, most of our churches are giving mission study to the very people who need least to be worked with, while few of the great majority of people whose outlook is cold or indifferent to the mission causes can ever be dragged to the classes.

"Last fall we decided to put mission study into the Sunday school. We carried on the regular work of the school, every class studying the Bible lessons, but we also found considerable time available for missions. Class periods were lengthened ten minutes, with the understanding that each teacher would spend the extra time in giving missionary information. All teachers were supplied with literature, properly graded according to departments.

"We also arranged special missionary programs for united assembly periods that lasted from thirty to forty minutes each. These programs were designed to make as popular an appeal as possible. The united assembly included ages from junior to adult. The special mission study period began with Rally Day and went through seven Sundays to November 15th.

"For our assembly periods we used a variety of programs. There was one address entitled, 'Under Seven Flags,' in which there was given a brief summary of our home and foreign mission responsibilities. The other programs were designed primarily to give instruction and inspiration through entertainment.

"We made arrangements in New York for a series of two-reel motion pictures presenting information or plots relating to the mission movement.

"Some of the most effective work done in the missionary education course was through the medium of mission plays. One was a home mission pageant, 'The Living Cross,' secured from the Northern Methodist Church and adapted to our

use for Rally Day. Another was a home mission play, 'The Missionary Barrel,' found in a collection of mission plays published by MacMillan; and another was a foreign mission play called 'The Dawning of the Morning,' published by the Abingdon Press.

"Besides this program in the Sunday school we gave three Wednesday evening services and two Sunday morning church services to various phases of mission interest.

"We found that the people manifested a spontaneous interest in this mission program. We used no urgent methods to get people to come. Yet every department in the school began to have increased attendance. . . . More men were reached with mission study than ever before by our church.

"By conducting our mission course as we did, we accomplished several worth-while achievements. One was the naturalness of approach to the matter and the effectiveness of the education given on behalf of the mission causes. Another was the discovery that mission education provides a remarkably elastic technique. We believe that we have only begun to discover the possibilities for delightful entertainment and attractive study offered by this method. Still another accomplishment was the unexpected effect the program had on our Sunday school attendance and interest."

Sequence in Program Building

It is scarcely necessary to stress the value of a dominating topic as a picturesque feature in a series of programs. It seems to be one of those devices that have a universal appeal. This year the figure of "Windows" is played upon in one or another department of nearly all packets of literature sent for inspection.

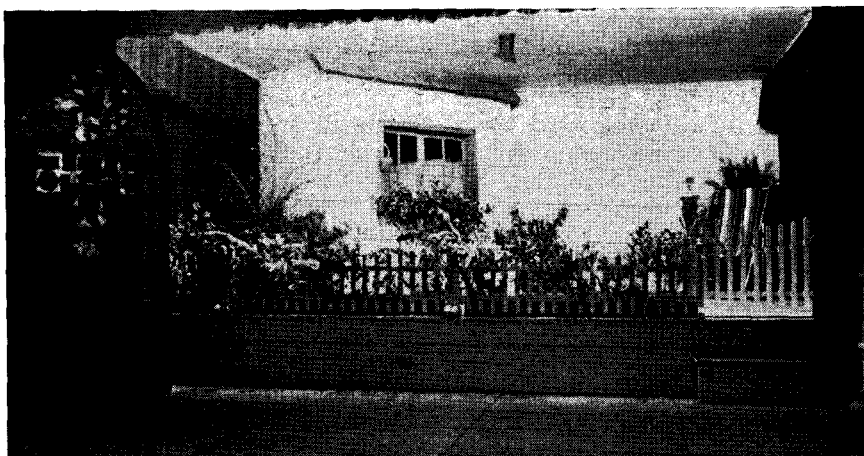
Following this figure, as adopted by the Baptist women, for their national theme, the Woman's Society of the First Church of Santa Ana, California, has incorporated in its beautiful thirty-eight page year

book a series of "vistas" as their monthly program topics, with the undergirding idea of opening windows of opportunity for service, as well as placing them where none exists—as in Indian hogans and Moslem purdahs—to let God's love shine in.

Their theme song is, "Let the Blessed Sunshine in," and the devotional hymn, "Open My Eyes That I May See." The membership list is "Viewers at Our Window." A "Memorial Window" records the name of those who have died during the year. The devotional series includes:

- "Outlook—Skyward" (Psa. 19: 1-3).
- "Outlook—into the Valley" (Psa. 34: 19-22).
- "Outlook—at the Fountain" (Deut. 8: 21; John 4: 14).
- "Outlook—toward the Hills" (Psa. 121).
- "Outlook—in the Garden" (Isa. 58: 11).
- "Outlook—at the Harvest" (Luke 10: 1-2).
- "Outlook—Looking at the Sun" (Mal. 4: 2).
- "Outlook—toward the Cross" (Luke 9: 23).
- "Outlook—into the Pasture Land" (Psa. 104: 14).
- "Outlook—at the Shadow" (Psa. 91: 1; 63: 7).

All the monthly programs are called "Vistas" and are intended to open windows, as stated previously. The September program—built around a beautifully decorated stage—furnished a preview of the year's work. The stage was arranged as a garden and showed a sash window looking eastward. This window, when opened by the president, made way for nine short episodes illustrating the phases of work to be emphasized in the monthly programs. These episodes consisted of monologues, pantomimes, dialogues, a song, skits, and other features. Through the year the window box will bear its blooms as the gift boxes are opened. At the left of the stage was a cathedral window, the framework of which stood five feet high and was made so that the designs could be filled in with various colors as the money was received. It was very lovely even before the colors were added.



STAGE SETTING FOR A SEPTEMBER PROGRAM

After this program on "Opening Our Window," there came:

- "Windows of Opportunity."
- "Dingy Windows" (rural work).
- "Shining Windows" (union evening meeting with the youthful missionary groups).
- "Desert Panorama."
- "Rose Window" (stewardship).
- "College Windows" (Christian education).
- "Sunlit Windows" (White Cross work for missionary hospitals).
- "Walls without Windows" (Moslem purdahs).
- "Paper Windows" (Chinese work for women).
- "Closing our Window" (annual meeting in June).

The August space was labeled: "Our Windows Closed, Blinds Drawn."

Due to many requests in the past for samples of these lovely annuals, it is stated that a limited number of copies are left and may be obtained for 25 cents each. There is evidently no profit for the compilers.

More Windows

The standard Baptist program built around this theme includes:

"Memorial Windows"—a study on missionaries who have gone out from the participants' own state.

"Cabin Windows"—migrant work—with a luncheon of foods picked by migrants and impersonations on "Around the Campfire."

"Stained Glass Windows"—an evening meeting on Peace (men of the church invited) at which a pageant, "The Triumph of Goodwill," was given (Council of Women for Home Missions, 105 E. 22nd St., New York; 35 cents plus royalty of \$5.00 for each presentation).

"Casement Windows," an

August porch party to which contributions for Christmas boxes were made and impersonations given of missionaries—home and foreign—telling of Christmas on their fields.

"Tower Windows"—a program on student work at home and in union Christian colleges abroad (Baptist Board of Education, 152 Madison Ave., N. Y., and *The Cheer Leader*, Sept., 1936, put out by the Foreign Mission Conference of North America, 156 Fifth Ave., N. Y.).

"Cottage Windows"—on Rural Work in America (MISSIONARY REVIEW OF THE WORLD, June, 1937; 25 cents).

"God's Windows"—women's prayer meeting for missions with special effort to have older women attend and take part, a Thanksgiving dramatization being given (Woman's Missionary Association of United Brethren in Christ, 1412 U. B. Building, Dayton, Ohio).

"Shop Windows"—a window box opening and program on opportunities for service.

"Latticed Windows"—sketches of Christian Nationals who are witnessing for Christ ("The Way of the Witnesses").

"Sunlit Windows"—impersonations of missionary doctors and nurses at home and abroad.

"Barred or Open Windows"—devotional meeting inviting women from other churches and presenting a good speaker on "Are Your Windows Open or Barred?" Opening of window boxes follows.

BULLETIN OF The Council of Women for Home Missions

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

THE PRICE OF SUGAR

*A summer under open skies,
A child—a thousand children,
A burning sun, cold rains
—And sugar beets.
A summer working sugar beets,
And youth—youth pulled and
topped
And plowed beneath the soil
—As fertilizer.
Youth pulled and topped, and
granulated,
And weighed—weighed out in
bags
For us to buy, and please
Our tooth for sweets.
A summer under open skies,
A child—a future forming;
No schooling to distract
From sugar beets.*

FRANCES B. WILLIAMS.

*Father of all mankind, we
pause in the haste of our daily
lives to come with quietness into
Thy presence. May thy strength
and thy spirit fill us and may the
love which thou hast for all man-
kind flood our hearts. We would
at this time bring before thee
those men and women and young
people who earn their meager
living by gathering from the
fields the food that shall feed us;
who bear the heat of the noon-
day sun, the long hours of labor,
and the rush of the cannery serv-
ice while we benefit from their
toil. We are conscious, O Fa-
ther, of their longing for per-
manent homes, of their unful-
filled hopes for their children.
Make us equally conscious of our
responsibilities as Christian citi-
zens to mitigate so far as we can
the hardships of their toil.*

M. KATHARINE BENNETT.

WHO ARE THE MIGRANTS TODAY?

Twenty years ago immigrants
from poorer countries made up

the greater part of the army of
migrant laborers of the United
States. They had come to these
shores to better themselves. To-
day the grandchildren of these
early immigrants are harvesting
the crops. But even a greater
number of the 2,000,000 and
more migrant workers today are
Anglo-American, forced into mi-
grancy by misfortune. In 1937
in a camp in Delaware, an ap-
palling number were people who
had lost their homes because of
Florida floods, typhoons and
storms. Many had once been ac-
tive in communities, taking part
in church work, lodges, and other
civic organizations. In this
group were a trained nurse, an
experienced mechanic, a railroad
engineer, a fireman, a plumber.
They felt that all hope of ever
being anything but migrants
had fled.

In the West, and Southwest,
refugees from the Dust Bowl
form the greatest part of the
migrant labor group. "These
people," Paul S. Taylor writes,
"are victims of dust storms, of
drought which preceded the
dust, of protracted depression
which preceded the drought. 'It
seems like God has forsaken us
back there in Arkansas,' said a
former farm-owner at a San
Luis Obispo pea-pickers' camp.
'The cotton burned up' is the
common story. They are largely
farmers who have been carrying
on agriculture on the family pat-
tern which has been so long re-
garded as the great source of
stability in our nation. One of
them, recently picking fruit with
his family in the Sacramento
Valley, told succinctly this story
of his decline from farmer to
farm laborer: 1927—made
\$7,000 as a cotton farmer in
Texas; 1928—broke even; 1929
—went in the hole; 1930—

deeper; 1931—lost everything;
1932—hit the road; 1935—
serving the farmers of Cali-
fornia as a 'fruit tramp.'"

Where Do They Live?

Migrants have to live in all
kinds of places, a shack provided
by the employer, a tent on the
banks of an irrigation ditch, or
just under the trees. In one
camp where shacks were pro-
vided by the employer, one fairly
large room housed from one to
three families—as many as eight
people in a single room. In an-
other camp in the East there
were two water faucets for 420
people. Because of the crowded
condition in some of the shan-
ties, straw was strewn over the
floor with no pretense of mak-
ing a bunk.

Squatters' Camps—a new de-
velopment in the far west, are
even worse. Dr. Taylor tells of
a tour of these camps. "We
found filth, squalor, an entire ab-
sence of sanitation, and a crowd-
ing of human beings into totally
inadequate tents or crude struc-
tures built of boards, weeds and
anything that was found at hand
to give a pitiful semblance of a
home at its worst. In this en-
vironment there is bred a social
sullenness. It is horrible that
children are reared in such an
environment."

What Do They Earn?

"Employment is intermittent,
jobs are often precarious, and
annual income is low. A study
of 165 migrant families showed
that 30.9% received less than
\$300 annually and 13.3% less
than \$200 per family."

Who Wants Them?

"Only the employer and he
wants them only until his crop

is harvested. "The development of normal relationships between citizens and community, and between employer and employee, is not favored by constant movement. 'My father was a track foreman at \$1.25 a day, but we lived in a house and everybody knew us,' said a fruit tramp. 'This rancher has us for two or three weeks, and then he's thru with me. He knows me till he's through with me.' 'Residents' look askance at the nomads, and treat them as 'outlanders.' Children are stigmatized at school as 'pea pickers.'"

What the Church Is Doing

The hardships of migratory life are only hinted at in the above excerpts. Eighteen years ago the churches began to know about the migrants and their needs. It was then that the first effort was made to help them. It was a unified effort of seven women's denominational home mission boards through the Council of Women for Home Missions. They sought to improve these conditions through the enactment of protective legislation. At the same time they felt responsible for meeting the immediate physical and spiritual needs of the migrants through public health nurses, recreational directors, visiting teachers and religious education leaders in agricultural and canneries areas. Through the years the Christian Service in Migrant Camps has spread to over fifty areas in thirteen states. Eighteen denominations now cooperate. Employers are helping; local communities are accepting a share in the work as a part of their home mission program. On the World Day of Prayer thousands of groups throughout the country are remembering the migrant families in their prayers and in their gifts. These gifts have opened more Christian Centers and sent more Christian nurses into migrant camps. Work is under way in thirteen states, thirty-three more states have migrants but no work.

The following excerpts from reports of the workers under the

Council of Women for Home Missions tell a story of the achievement of this Christian service.

In Tomatoes

"I don't know if you'll recognize our nursery, for now instead of rugs for the toddlers to sleep on we have cribs. A bureau which I painted cream to match our green and cream linoleum, holds the diapers, sheets, etc., on top of which is a scale on which the babies are weighed regularly every two weeks. Why, Annamae has already gained a pound." . . .

"And our Young People's Club, for youth of 14-20 has been a howling success. Its purpose is to provide something worth while for the young people who are working. A program of Negro History, Handcraft, and Recreation has been planned. We meet two nights a week.

"A social hygiene forum meets each Monday afternoon and was composed of young men. The average attendance was about thirty. Some of the subjects discussed were Love, Venereal Diseases, and Marriage."

In Tobacco

"About twenty came to the recreation hall this evening. The group planned a swim for Monday night. The group is starting to look on the schedule posted on the porch. Cipus girls brought some Polish records. So far the young people's group has played darts, bean bag, toss golf, ping-pong and quiet games. Last year about all they wanted to do was dance."

"Alvin came again today. The little fellow asked if he could do the dishes and clean the room. I have never seen a child who enjoyed cleaning up a room as much as he does. I wish he could do something in his own home." . . .

"While I made a game, Selma, who is about ten, read 'Songs from the Slums' by Kagawa. She enjoyed them very much and from her comments I feel that she really understood them. She asked me questions about him. Later in the afternoon she said that when she read poems like those and about people who were so kind she felt sorry for all the lies she told."

"As I work I enjoy noticing the growing community spirit among the workers. Almost no profanity. Do a lot of talking about wearing apparel, menus, clothes, weddings. We had craft work. The boys made some checkers. One made a bouquet of flowers out of a tin can and some paper."

"It has always been considered admirable here to hit back, and to make the person cry who is tormenting you. The children favor the idea of loving the one who is mean to you, so he won't want to be mean anymore. I notice them through the day trying it out. They don't seem to admire fights

the way they used to. But they can't understand why Jesus didn't hate the 'mean bad men' who killed him. I told the children that those who wanted Jesus crucified thought they were doing right. This led to a discussion. Charles said, 'If I had been there, I would have told them a thing or two.' Edna said to him, 'Jesus would have wanted you to love them.'"

In Onions

"At lunch time long tables were attractively set by some of the children and flowers picked for the center pieces. A wholesome well-balanced lunch was served and simple table manners taught. When Mary was seated on a chair made from an orange crate, at the clean simple table, she beamed and said, 'My, just like Sunday!'

"After lunch each child took his new toothbrush from his own nail on the wall, and enthusiastically went through a peppy toothbrush drill. After that they all lay down on the thinly covered floor for afternoon naps. Some of the older children were so tired from caring for younger brothers and sisters, that they thankfully fell asleep on the hard floor. My how good just a small pillow would have felt."

"Because many of the children understood very little English, I tried various ways to help them understand the story. The most successful was to make paper figures of people and place them on the table as I went along. Afterward they could make their own figures and re-tell the story in their own words. When one 10-year-old boy was re-telling the story of 'Let the little children come unto me,' with the use of paper people, he said, 'The men wanted to keep the children away, but Jesus said'—and he stumbled over the long verse he had just learned, but finally said, using words of his own vocabulary: 'Jesus said, "Let 'em come.'"

MY CREED

*"The food that I share with others
Is the food that nourishes me.
The strength that I spend for others
Is the strength that I retain.
The freedom I seek for others
Makes me forever free.
The pain that I ease in others
Shall take away my pain.
The load that I lift from others
Makes my load disappear.
The good that I see in others
Comes back my life to cheer.
The path that I walk with others
Is the path God walks with me."*

GRACE HILL FREEMAN.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

MISCELLANEOUS

The Church's Challenge

United foreign mission boards of North America and the Federal Council of the Churches of Christ in America have formulated proposals regarding what the Christian Church can do in the present world crisis.

1. *Align itself* with the condemnation of the practices of war as described in the words of the World Conference in Oxford.

2. *Declare its horror* that in these days any government should resort to war, "declared" or "undeclared," as a means of obtaining political or economic advantage, or as a punitive measure.

3. *Lead in arousing public opinion* to support the government in transforming a policy of irresponsible isolationism into one of active participation in the organizing of the political and economic forces of the world for the purpose of establishing justice and goodwill. In urging such a proposal, we repudiate the thought that it involves reliance upon military or naval force, or such measures as are apt to lead to war.

4. *Recognize the difficult position* in which Christians in Japan and China find themselves today.

5. *Understand more clearly* the importance of its missionary enterprise and provide more adequately for its support. The failure of Christians to witness effectively throughout the world to the realities of their faith is one of the causes of our present distress.

6. *Translate its testimony* into deeds of mercy.

7. *Testify to its faith* in the reality of the Kingdom of God.

—American Board News.

A Warning to the World

The League of Nations sends a warning that the whole world needs to be on its guard against an epidemic of disease originating in China. The cholera plague is rapidly spreading now in China, owing to the disturbed condition of affairs, the attention of the Government being oc-

cupied with the war. The hosts of refugees are spreading infection and a major epidemic may accompany the turn of the year. Typhus, smallpox and meningitis are among the possible dangers.

This is only an illustration of how the whole world is influenced for good or for evil by what takes place in one country. Plague, cholera, influenza, war, crime, vice will spread if they are not counteracted by health, peaceful pursuits, friendliness, education, morality, and the spirit of Christ.

Training for Salvation Army Workers

The training of Salvation Army officers is a highly specialized process: it has as much to do with personality as with program. It is directed to fitness for a keen-edged evangelism. The original training period was six months, but in 1904 it was extended to nine months.

London, England, has a training school which accommodates 450 cadets, mostly from Great Britain, but there are also at present representatives of South Africa, Finland, the West Indies, Holland and Java. In addition, three junior officers from Sweden and two native officers from East Africa are taking the course. All walks of life are represented — professional, skilled and clerical labor, and almost every branch of industrial activity. The course includes Bible study, public speaking and preparing addresses, principles and methods of social welfare work, first aid, home nursing and simple medical lectures; also practice in house-to-house visitation. Careful record is made of each student's progress, which is tested both as to study and outdoor activity. A staff of

nearly fifty officer-instructors, specialists in their various departments, assist the principal.
—The Life of Faith.

The Value of Christian Colleges

It is interesting to know that eight of our chief justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our nation's presidents have been college graduates, while sixteen of the eighteen were from Christian schools. Eighteen of the twenty-five masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of our national congress, whose efforts or prominence have secured for them a place in "Who's Who," two-thirds of them were graduates of Christian schools.

—George W. Truett.

NORTH AMERICA

Paganism in U. S.

The Ministerial Association of Los Angeles, California, after nine months of investigation, reported 120 pagan societies holding regular meetings in and about the city. They teach and practice various non-Christian faiths, hybrid religions or philosophies, largely based upon Hinduism. Also it was found that Rosacrucianism has a larger number of followers than any evangelical church in the city.

—Alliance Weekly.

Religion Through Films

During the recent General Convention of the Episcopal Church held in Cincinnati, demonstration was given of a recently launched plan for "visual

religion." A fifteen- or twenty-minute film, to take the place of the sermon at the evening service, relates to three or four subjects selected from newsreels which present some phase of economic or social problems. While the film is being shown the leader asks questions designed to stimulate the thinking of the congregation. After the pictures have been shown, the leader, preferably the pastor, would take a few minutes in which to summarize the Christian attitude toward the problems seen on the screen. The plan has been tried out in Spokane, Washington, and leaders declare it met with a good response.

The "Christian Cinema Council" in England is considering a plan to make religious films of three types: (1) Films with a moral or religious object; (2) films illustrating the work of the Church at home and abroad; and (3) films for direct evangelism.

Gideon Bibles in the Schools

The "Gideons" of Canada have been at work placing Bibles in the Dominion's public schools. The Gideon ministry of the U. S. has now added this feature to their work. Here is a quotation from an article that recently appeared in *The Gideon*:

The burglary insurance rate is \$12.00 per thousand in Boston; \$22.00 in New York; and \$27.50 in Chicago. Is there any connection between these figures and the fact that the Bible has been read daily in the public schools of Boston for sixty-five years, for twenty-two years in New York, and excluded for thirty years from the schools in Chicago?

Girl + Auto = Christian Education

"A college-trained girl with an additional year of special training in religious education can teach a junior department of thirty pupils in a Sunday school. Seven days later she can bring the impact of her training and personality back to the same task. Give this same well-trained young lady an automobile, set her on the trail of public school groups and, from Monday morning to Friday night,

she will provide an hour of carefully planned religious nurture for from 600 to 1,000 American youth, one half of whom have no vital connection with any existing church or Sunday school."

Here we see a new method in the field of church work. A number of states provide for at least an hour of Christian training each week under the direction of the church. In other states there is no prohibition of such a plan.

One such teacher in New Jersey spends four days each week in four consolidated rural schools, passing from grade to grade each period of the day. This work is made possible by the cooperation of the Board of National Missions of the Presbyterian Church, the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and the public school authorities. A preliminary survey showed that many of the children enrolled were otherwise unreached by the church.

This plan is past the experiment stage. For the millions of boys and girls unreached by any church it offers the only definite religious training that they are ever likely to receive.

—*Christian Advocate*.

Methodist Union Plan

Unification of three Methodist denominations, having approximately 8,000,000 members in all parts of the world, lacks only the final approval of the Methodist Episcopal Church, South. Officials announce that the Armistice Day voting increased to nearly 90 per cent the majority in favor of the merger. They said 30 of the 42 conferences reported a favorable majority, and that approval was practically assured. The general session of that denomination will be held in Birmingham next May.

The new unified church, to be known as the Methodist Church, will have five geographical jurisdictions. A sixth jurisdiction will include Negro churches and conferences.

Practical Cooperation

The Presbyterian Board of National Missions has been cooperating with the Board of Foreign Missions in providing short periods of training in National Missions hospitals for new nurses under appointment to the foreign field. This arrangement gives the Foreign Board an opportunity to try out new workers, and gives the nurses experience in extension or field nursing programs which both Boards are carrying on. It also renders the National Board relief at two points where, because of the increasing demand for medical care and the recent difficulty in filling vacancies due to the Government's enlarged activities in health, the nursing load has been too heavy for the staffs to carry.

—*Monday Morning*.

Stewardship Conference

Church leaders representing 23 churches and other religious bodies in the United States and Canada, with a communicant membership of at least 23,000, met in Philadelphia in November to search for a realistic and scientific Christian attitude toward money-making, money-spending and the use of life. The conference theme was "Stewardship as an Approach to Experience and Problems." The discussions centered upon the principles of the Bible, interpreted in modern economic and spiritual terms, the practical experiences of every day, and upon a number of definite rules of daily conduct applicable to every normal relationship of every human being.

Religious Work at Government Projects

"United Youth" is the name of a society of young people in the interdenominational work conducted by the Home Missions Council at Grand Coulee Dam, Washington. About 6,000 men are employed by the federal government at Grand Coulee, and the community numbers at least 20,000. Three groups of mothers are organized as a federated club, and a young mother's club

has been organized. About 60 persons attend the morning church service, and 80 attend Bible school.

Similar projects are at Boulder City, Nevada, where about 180 attend Sunday school; at Bonneville Dam, Oregon, where 250 families live in this seven-mile-long parish, and Boy Scouts, Christian Endeavor, Sunday school and church service are conducted; and at Tennessee Valley, particularly Cumberland Homesteads, where the pastor conducts the equivalent of an institutional church program, features of which are interdenominational Sunday school, worship service and young people's organizations.

Over the Tea Cups

The second annual Christian Friendliness Tea in Seattle was attended by seventy-five people, with Greek, Spanish-Jewish, Danish, Bulgarian, Italian, Albanian, Japanese and Chinese nationalities represented. The guest violinist was Kosiko Tajitsu, a fourteen-year-old Japanese girl, who two years ago toured Japan as the soloist of the Tokio Symphony Orchestra. Her talented thirteen-year-old sister played the difficult accompaniments with skill. The girls are members of the Japanese Congregational Church. The Japanese Consul's wife and the wife of the Chinese Vice-Consul were guests of honor.

—*Watchman-Examiner.*

Self-Help for Negroes

Mary Lee Jones, A.B., Rust College, home demonstrator in the Mississippi Delta, has proved that one can teach an old dog new tricks. She finds Negro women forty years old are eager to learn and are adopting new and better ways. Under Miss Jones' guidance, eight school grounds and four cemeteries have been improved; one community has bought and installed an eighteen-quart pressure cooker and six other clubs have half the money raised for such an installation. Eighty-two cabins have been improved with a

sink and running water, with tow rugs on the floor and curtains at the windows. The gardens have added all sorts of flowers and many kinds of fruits and vegetables. Helpful as this is, the spiritual improvement that has come is far more important.—*Christian Advocate.*

LATIN AMERICA

Gospels for Mexico's Soldiers

Rev. N. W. Taylor writes that the need for buying a new car providentially led to a new development in work among soldiers in Mexico. He says:

"While breaking in the new car I could not take it up into the mountains and so decided to drive down the valley to a city 75 miles away. There had been a few army outposts on this highway and I planned to visit them. The miles sped by without finding any soldiers and we began to feel that no work could be done. At last we reached an airport on the outskirts of the city, where we saw an outpost with a large number of soldiers. Approaching the officer I found that the adjutant of the battalion was in the camp at that very moment. When he learned what I wanted to do, he not only gave me permission to distribute literature to the men in the outpost but insisted that I come into town to the barracks. There we arranged with the Colonel to return on a certain day to give Gospels and tracts to all the men. On that occasion we met the Colonel of another unit, and when he saw us giving literature to all the troops he invited us to visit his battalion. At the same time an introduction was given to still another battalion in a town about twenty miles away.

"Since the first of 1937, twelve new regiments or battalions have received Gospel portions and tracts when in formation on their own parade grounds. In the offices of three general headquarters, New Testaments have been given to all the staff officers, including the General. Three military hospitals have been visited and literature given

to all the patients. Tracts and Gospels have been given to the prisoners in two penitentiaries in near-by cities."

Tension Eases in Mexico

With the exception of the states of Tabasco and Chiapas, which contain less than five per cent of the population of Mexico, church services are being conducted normally all over the country, and the former tension is eased. Many Mexican priests have settled in the United States near the border, where they are serving parishes of their own nationals.

Although there seems to be no law on the subject, theological seminaries have not been permitted to function in a conspicuous way during the past three years. The Presbyterian Seminary in Coyoacan, a suburb of Mexico City, has been closed by the government, and it is feared that the Union Seminary in the capital city may suffer likewise.

—*Christian Century.*

Building for Peace in Chile

Boys and girls in Valparaiso's schools have addressed a peace message to all American school children.

Children of America—Again we raise our voices over the mountains and across the rivers and plains to bring you our message of peace—that peace which we so much desire and to which the Christ of the Andes, with open arms outstretched over the eternal snows, seems symbolically to call us.

Children of America! Let us unite in an affectionate embrace and forget the rivalries which have separated us for so many years.

Listen—An anxious call comes to us from over the sea. It is the call of our brothers and sisters in Spain. It is the anguished cry of the orphans, innocent victims of that fratricidal struggle.

In these days of suffering, only our continent, America, conserves its land without war. A great love and a fraternal hope should unite its inhabitants. Let us then take care, brothers and sisters of America, that this fire burns and maintains itself, so that future generations may enjoy the fruits of eternal peace, which reflects the realization of the sublime desire of the Master when he said: "Peace on earth, good will to men."

—*The Churchman.*

Mennonites as Evangelists

A group of more than 2,000 Russian Mennonites who left home penniless have lived for some years in a colony in the Chaco, Paraguay. These years have been full of difficulty, partly owing to the difference in climate from that to which they were accustomed, and from the effects of the Paraguayan - Bolivian war. The privileges of religious freedom guaranteed by the Government have been faithfully observed, and the church life of this colony is healthy. They are interesting themselves in the spiritual welfare of their Indian neighbors, and though their opportunities of actual witness are limited they have a deep concern for their evangelization. The inclusion of an immigrant group of evangelicals in the life of a country has not always had as much effect upon the life of the nation as might have been hoped, and it is, therefore, an encouraging sign that this Mennonite colony is concerned to witness to the people of their new home country.

—*World Dominion Press.*

Conversions in Peru

Rev. A. C. Snead, of the Christian Alliance, visiting Quechua Indians, writes in the *Alliance Weekly*:

God is at work here in Peru, especially in faraway mountain and jungle sections. In Tayabamba, where the first convert was won only a little more than two years ago, and where six months ago there were only twenty professed believers, there are today more than one hundred and twenty who show signs of definite conversion. Fourteen men walked eleven days over the steepest mountain trails, part of the way in altitudes where no villages or houses could be seen, to attend the services at Pachas.

It was wonderful to be at Pachas, with 220 Quechua Indians from eighteen pueblos on mountain and in jungle, who gathered to sing the praises of God, and to learn of Christ. In the evening services the attendance of others from Pachas (a fanatical Catholic center) brought the number in the congregation to about 300.

EUROPE

Students' "Summer Trek"

Students of Highfield Missionary Training Colony spent their

summer vacation in trekking through the towns and villages of the British Isles, in an effort to reach the unsaved. Their testimony is that unscheduled events and the consequent alteration of plans invariably revealed divine overruling. On one occasion, finding that they had a day to spare, the trekkers pressed on to a town in Yorkshire they had not intended to visit. Holding an open-air meeting there in the evening, they found the people hungry for the Gospel, and six decided for Christ.

Another benefit was the practical experience gained on the trek. Students learned how to concentrate in preparation of addresses when distances required much time on the road. Also, they learned how to adapt their talks to varying types of people.

—*Life of Faith.*

Missionary-Minded Youth in France

The ninth annual conference of the *Congrès Missionnaire de Jeunesse* in France last September represented a missionary movement among French youth. The students' Federation and all youth movements in France sent delegates to the number of more than eighty. The vast territories of the French colonial empire will furnish a sphere for this missionary interest.

There is now a unified evangelical church in France comprising the Reformed Church, the Reformed Evangelical Church, the Free Church and the Methodist Church of France. Commissions are studying a method of redistributing the congregations in regional districts in 1938. The evangelization of the suburbs of Paris constantly preoccupies the leaders. An effort is being made to create one new church yearly for ten years.

—*World Dominion Press.*

Bible Kiosk at Paris

People of all classes and nations are being reached through the Bible Kiosk at the Paris Exposition, maintained by the Ge-

neva Bible School. By the middle of October, about 3,000 copies in fifty-one languages had been sold in three months.

Those in charge of the Kiosk have had many opportunities for personal witness and interviews. With every Bible sold, one or two leaflets are given as a guide to reading, and to the knowledge of personal salvation.

—*The Christian.*

Outlook in Spain

Mr. W. C. Edwards, who has spent some time in Spain, says that the future for Gospel teaching in that unhappy land seems very dark; and utterly impossible at present. The Catholic Church, wherever it is under Franco's rule, is all powerful, and every day it is applying the spirit and law of the Inquisition upon the poor terror-stricken people. Crosses have been erected in some central squares, and an altar, with policemen always on the watch, and woe betide the person who passes without bowing to it and giving the Fascist salute. He is arrested at once.

—*The Christian.*

As a Militarist Sees Religion

While Hitler and Mussolini have fundamentally the same objective, the latter is pursuing a sounder plan to attain it in attacking one obstacle at a time, and has not as yet molested the Church or the Jews; while Hitler is attacking Jews, Catholics and Protestants at one and the same time. A great German general recently condemned this as short-sighted folly, "because," said this general, "no army that goes into battle without hope of a life hereafter will fight successfully."

The Church and Hitler

After failure to achieve Protestant church unity by stamping out opposition, Herr Hitler has declared himself tired of the whole church business. One of the inexplicable myths which has crept out of Germany has been that Hitler wishes to see the churches in Germany free to do just as they choose, that every

man should be allowed to worship as he thinks fit. Hitler does not understand the "church question." To him there is no intrinsic difference between a church and a skittle association. Hence, he does not understand why these oppositional pastors should behave as they do.

Pastor Niemoeller, in a letter written from prison to a friend, says he is not only unbroken, but full of joy and gratitude for God's gracious guidance. "I am now resting in peace," he says, "after the abundant turmoil of the last few years and await patiently and with full confidence, should the Lord again need me for service outside these walls. When and how? It is not for me to concern myself about that. I know that I and many others whom God has committed to solitary places are carried by many prayers."

Baptists in Roumania

The Baptist World Alliance reports that the Roumanian Government seems determined to enforce its decree that some non-orthodox groups are illegal. At present the 70,000 Baptists in Roumania are not directly declared illegal, but they are required to conform to conditions which are to them intolerable in principle and impossible in practice. Unless they conform, they become illegal. This decree is in violation of the principle of religious freedom to which Roumania has subscribed as a member of the League of Nations. The Roumanian State Constitution also pays homage to religious liberty. The Orthodox Church of Roumania was represented at the Oxford Conference in July, and participated in the unanimous decision to abjure connivance with the repression by the State of religious minorities. Yet the present crisis has undoubtedly been brought about by the influence of the Orthodox Church on the Roumanian Government.

—*Watchman-Examiner.*

Moscow vs. Oxford

Obviously to stage an answer to the Oxford Conference of last

July, the Central Council of Godless Institutions in Moscow plans to hold an International Godless Congress in London in April, 1938, and has voted 150,000 rubles towards the expenses. The Oxford Conference must have convinced Soviet leaders that the Church is a force to be reckoned with, and that an anti-religious drive is called for.

The plans made to carry out this propaganda include, among other things, a new radio station to be completed next year, from which godless talks are to be delivered daily in European languages, including English. Anticipating that Great Britain may ban the holding of a Godless Conference in London, the Soviet Council voted that, in this event, the Conference would be held in Belgium or Holland. —*The Christian.*

AFRICA

Waldensians in Abyssinia

The Italian Government has asked the Waldensian Church of Italy to send a second chaplain to help Captain Bertinatti in missionary work at Addis Ababa, Ethiopia. Sig. Edoardo Micol, a young minister of 29, at present in Sicily, (Pachino) has been sent. It means a great sacrifice, from every point of view, for the Waldensians to send more men to Ethiopia, but it seems a duty to meet the request to carry on the missionary work in the Italian colonies. There are thousands of Evangelical Abyssinian Christians who are now like sheep without a shepherd.

—*Prof. Ernest Comba of Rome.*

Land of Three M's

The effective witness of native converts is one evidence of a new era in North Africa. In Tunis, though political loyalty is divided between Fascism and communism, fellowship in the Gospel has enabled many of both groups to lay aside their differences. Mrs. E. E. Short, British missionary who has been in Tunis forty years, says North Africa is a land of three M's—Moses, Mary and Mohammed.

Most fanatical of the three religions is that of the false prophet.

Still another classification is: first, small groups of believers bearing witness to Christ; second, those who give evidence of conviction, but are still holding aloof; third, those who have heard the Word, and evince a desire to know more. The great mass of the people, however, are still ignorant and fanatical and there are only about twenty workers among 2,000,000 Mohammedans. —*The Christian.*

Capturing Souls

African evangelists, elders, missionaries in Cameroon, West Africa, set as their centennial goal the winning of 15,000 new converts: they have won almost 18,000, and the Good News is still spreading. But conversion was not enough. Each new Christian is being trained, that he may know what his new decision means and learn to live a Christian life.

As their African forefathers went out to capture men and women for slaves and wives, and returned singing from a successful "raid," so these modern captors returned each day to hold a prayer service for those who have refused, and those who have received their message.

—*Monday Morning.*

Congo Women Send Greetings

Ma Ngunga, chairwoman of the Native Council's women's sessions, Belgian Congo, was asked by a missionary what message she should send from them to Northern Baptist women in America. She quickly replied:

"Tell the women of your country that we thank them heartily for sending us women missionaries. At first even when we became Christians, we were very much afraid to testify or to try to do any work in the church. But we saw our white mothers go about their work just the same as the men. From them we began to receive courage. Now we are no longer afraid. We still do not feel very strong; but we do want to take our share in the school work, in the med-

ical work, and especially in the work of drawing other women to Jesus Christ. Greet the women of your country for us all."

—*Watchman-Examiner*.

Bantus: "Let It Go"

The watchword of Bantu Congregational Churches is *Malihambe*. What does it mean? Literally, "Let it go"; that is, let the evangel go—not let it alone, not forget it, but release it for its redemptive work. It is the equivalent of Christ's last command: "Go ye into all the world."

Malihambe has captured the imagination, the enthusiasm and the purse of Bantu Congregational churches.

—*Missionary Herald*.

WESTERN ASIA

Religion in Turkey

Turkey dealt a body blow to Islam some years ago, but is still considered a Moslem land. Among other amendments to the constitution last year, the State is declared to be "laic"; that is, the Government does not recognize an official religion, nor does it stand to support any particular religion. No one may interfere with another's religion; in religion, as in intellectual and political matters, fanaticism has given place to mutual tolerance.

Lest this appear to be more of an advance than it actually is, deputy Bey Ali warns the Turkish people that liberty of conscience is not a limitless freedom. The State may interfere in certain situations. For instance, he says, children under eighteen may be subjected to a kind of spiritual compulsion in religion in foreign schools; this already has happened, and will not be tolerated. However, after passing the age of eighteen every individual is free to choose his own religion, "provided this does not disturb the social order." He adds: "Youth must not be dragged into Catholicism, and thereby a culture foreign to our thought and feeling be permitted to spring up in the midst of the Turkish people."

—*Alliance Weekly*.

James B. Barton Memorial

The Prudential Committee of the American Board has heartily endorsed the thought of a Memorial to Dr. James L. Barton in Istanbul, Turkey, the city that spans the closest approach of Europe and Asia; the land of his first foreign service. The memorial is to be in connection with the American Hospital and School of Nursing of Istanbul.

Modern nursing began in Istanbul, when Florence Nightingale entered the pestilential Crimean War hospitals on the Bosphorus. With the restrictions of the veil now removed in Turkey, over 100 young women nurses have graduated from this school since the Great War.

—*Missionary Herald*.

The Child on the Street

Turkey's Educational Administration has noted the fact that children of working families are wandering in the streets after school hours, and it has been seeking means to prevent this situation, harmful to the children. For this purpose "child-sheltering" rooms will be opened in different parts of the city.

The Administration has also decided to take strict measures to make school attendance more regular. Accordingly, when a pupil does not go to school for one day, notice will be sent to the child's parent or guardian. If a pupil is sick, an official doctor will be sent to his home. Also, in order to prevent a student from going to the cinema or cafés during the school hours, such places will be very closely controlled.

—*Turkish Translation Service*.

Unity Out of Palestine?

Christian unity coming out of Palestine is seen as a future possibility by Canon Bridgeman, Episcopal missionary in Jerusalem. As the basis for this prediction, Canon Bridgeman cites the cordial relationships which exist between the representatives of virtually all communions working in the Holy Land. There is no specific movement

toward organic unity, but all work together with one purpose—Latins, Greeks, Armenians, Anglicans and Protestants. In Christian schools, all the varied classes meet together, and slowly are getting a common educational and cultural background.

—*The Living Church*.

Pray for Tender Hearts

The Jessie Taylor Kindergarten was in the center of the anti-Christian riots that took place in Beirut, Syria, early last year, and the night school is still suffering from that antagonism. But as soon as the day school could reopen, the children trooped gayly back, and the school now proudly boasts a waiting list. Mrs. J. H. Nicol writes: "The day when the riots seemed most threatening we closed the school and escorted the children safely home. Before we left one small Moslem boy said, 'Won't you please pray before we go?' So, of course, I would. I asked him, 'What do you want me to pray for?' He said, 'Ask God to make people's hearts tender to each other so that they will not hurt each other.' So there were small heads reverently bowed while we asked the Father to give us loving hearts and minds to understand each other."

Unhappy Assyrians

The Assyrians seem to be the forgotten people number one. There are some 30,000 of them in Mesopotamia, the racial remnant, perhaps, of the great empire of antiquity, and the religious remnant of the greatest missionary force in the middle ages, the Nestorian Church. Like so much "Christianity" in the Near East, the religion has dried into ritual, leaving the people almost totally ignorant of the gospel, and many of their priests are little better. They are a quarrelsome lot, both among themselves and the people among whom they live. They were staunch and valuable allies of the British during the war; and the British officially assumed "moral responsibility" for them as a people when proposing the independ-

ence of Iraq to the League of Nations. But here they remain, after a number of unsuccessful attempts to arrange their emigration. Six evangelists are at work among them, patiently showing by word and deed the way of the Gospel.

—*Presbyterian Board News.*

Mothercraft in Iran

Mrs. J. D. Payne of Teheran, Iran, teaches a course in "mothercraft" in connection with the Woman's Club, which has a department of adult education for women. There are about 45 in each of three classes. No textbooks can be used; lectures and pictures must serve, since the women are about in the first-reader stage. Some show interest, some indifference, while others are openly opposed to taking time to listen to a foreigner talk about something of little value. God gave them their babies, Kismet (fate) left them, or caused them to die, so why all this bother? They believed the world was supported on the horns of a bull; that the sun was a man and the moon a woman; that the foreigner was only to be pitied for her ignorance. But most of them absorbed some of the principles taught. Mrs. Payne writes: "One of the older pupils told me one day that she wanted another baby. She had had nine children and they all died. I stared in amazement. 'Why do you want another, then?' I asked. 'Before I came to your class I did not want any more, but now I have learned so much from you I think that I could raise one if I had it. You see, I made mistakes.'"

"Christians Do Not Lie"

Sufferers sometimes come 300 miles or more to the American Christian Hospital in Meshed, Iran; some even come from Afghanistan, in spite of the expense and difficulty of crossing the national frontier into a foreign land. Unfortunately, they cannot all be cured, but such is the hospital's reputation that when told there is no cure for their malady, they will sigh and

say, "Well, anyhow now I know, and shall not spend any more time and money looking for a cure, for if you cannot cure me, no one can, and I know you are folk who do not flatter or tell lies, but you tell the truth."

INDIA-SIAM

World Conference at Madras

On account of war conditions, the great world conference of the International Missionary Council, scheduled to be held at Hangchow, China, in the fall of 1938, has been obliged to change its place of meeting to India, and will convene at Madras Christian College in Madras, December 10th to 30th.

Value in Persecution

Let no one think the day of religious persecution has passed in India. On the contrary, reports show an intensified individual persecution in recent years. This may even affect whole communities where new work is being established. It is still possible to see the crops of a village being brought in with rejoicing, and those of a recent Christian going up in flames.

But such persecution has a value in clarifying individual conviction, and the courage and faith of the Christians continues to make a deep impression in the community. The revolution created in family life, in cleanliness of person and habits, of growing strength of character, are singularly manifest against a background of their previous life. None can deny that things have fundamentally changed in what, to them, is a miraculous manner.

—*World Dominion Press.*

Uplift for Criminal Tribes

An important nation-building process is going on by means of the Criminal Tribes Settlement Work at Sholapur and other centers. Eighty-three lads have been apprenticed to various trades. There are 302 children in the manual training classes in settlement schools. During the year, 18 boys passed the examination in carpentry and draw-

ing, and nine the examination in weaving, held by the Committee of Direction for Technical Education. The scout organization has proved to be of inestimable value in training character and encouraging the young people to be truthful, honest and active.

—*Dnyanodaya.*

A Requirement for Converts

Such a deep impression has the Christian religion made upon converts in India that there is a constant demand for teachers in new villages. Before a teacher is sent to a community, at least 50 natives must attend daily worship for a specified length of time. Then the bishop is petitioned for a teacher. It costs \$75 a year for such instructors. Instruction for a period of a year precedes baptism and another year before confirmation. Witness is the primary requirement of the Christian, and converts are frequently asked as they come to church whether or not they have brought others to Christ. —*The Living Church.*

Christian Character Counts

Some villagers in Assam were compelled by crop failure to try to get money by arranging with a timber merchant for a contract. When they approached him and asked for an advance of several hundred *rupees* so they could fulfil their contract, he was hesitant about giving them the money. Just then a non-Christian forest ranger appeared, and after hearing of the difficulty said, "These men are Christians and they always do their work faithfully. They are industrious, and once they begin to work they will stick to it. It will be good business for you to give them the contract and advance the necessary money." This assurance won the day.

Gandhi and Prohibition

The prohibition policy of the new Ministry of Madras Presidency is not mere talk. Gandhi, in his *Harijan*, expresses the hope of "bringing about total prohibition not later than three years from July 14, 1937, the

date of taking office by the first Congress Ministry." He declares fearlessly:

I count the loss of this revenue (from the liquor traffic) as of no account whatever. Prohibition will remain a far cry if Congress is to count the cost in a matter of first class national importance. Let it be remembered that this drink and drugs revenue is an extremely degrading form of revenue. The loss of revenue is only apparent. The removal of this degrading tax enables the drinker—the taxpayer—to earn and spend better.

Then, by way of a Hindu rebuke to Christian America, Gandhi says: "The American example is a hindrance rather than a help to us. In America, drinking carries no shame with it. It is the fashion there to drink." He graciously adds: "I do not despair of America once more returning, with still greater fervor and better experience in dealing with it."

India has made progress when she thus encourages us to try again in a moral crusade.

—*Dnyanodaya.*

Practice Training Experiment

Church workers in Santal tried an experiment which seems to promise far-reaching results. After repeated visits were paid to definitely Christian villages, a circular was sent out to clergy and catechists in charge of congregations, asking for the names of any villagers who would like instruction in ways of presenting the Gospel to non-Christian neighbors. Though illness kept away many who sent their names, twenty-eight men and eighteen women came. Bible readings and talks on personal contacts, how to tell Bible stories, how to speak at a lantern service, how to teach in Sunday school, with practice in doing such things, filled the program. During the last week end the people themselves suggested the following lines of follow-up action: Prayer, both private and in weekly prayer meetings; Sunday schools; preaching bands; personal work; teaching illiterates to read and write.

—*C. M. S. Outlook.*

For Pure Milk for India

They water the milk in India too, but Allahabad Agricultural Institute has found a way to check on village dairymen by establishing milk stations, where the cows are milked before an inspector, who checks the sanitary condition of the animals, workmen and utensils, weighs the milk, and delivers it to the Institute dairy. Where cleanliness, honesty, and the keeping of records were unknown before, cooperative dairymen's societies are being formed. The Institute hopes to build up a system such as exists in some parts of the United States, where the cattle belong to individuals, but the milking and marketing are handled by a responsible central organization.

—*Monday Morning.*

Buddhist Worship in Tibet

Theos Bernard, 28-year-old American explorer, is the first white man to witness, photograph and participate in the religious rites of the lamaseries and monasteries of Tibet. He took motion pictures of ceremonies which even Tibetans had never seen.

In addition to his photographs, Mr. Bernard, who has recently returned to the U. S., brought back a collection of rare books and manuscripts, including complete copies of the Kangyur, the Buddhist scriptures, and Ten Gyur, or commentaries, and other works including 333 volumes printed from engraved wood blocks. These were carried in yak-skin bags for hundreds of miles by a pack caravan of mules and yaks over 18,000-foot mountain passes and streams.

Siamese Present Cross

A teakwood cross, carved by a young Siamese Christian, has been presented to the United Church of Hyde Park, Chicago. Rev. Pluang Sudhikam, of Bangkok, wrote the officers of the church:

May I as Moderator of the Church of Christ in Siam take the liberty of expressing the great pleasure and gratitude of our Christian people for

the interest your people have shown in our work, and the concrete part you have played in that work in the years that are past. I sincerely hope that this cross which you are installing may be the means of linking us more vitally, not only in our common interest, but also in our common worship. It gives us much pleasure to realize that Siamese workmanship is to assist the members of your church in making our common Christ more real.

—*Monday Morning.*

French Indo-China

About a year ago a young Annamese evangelist began work among a race of mountaineers, the Thais, who live in the hills north of Laos Province. Although these people are highly intelligent, they are quite uncivilized and untouched by the Gospel. In Laos itself there are 60,000 Laotians and tribespeople who are still in absolute darkness, living in constant fear of evil spirits. Except for the Swiss missionaries in southern Laos there have been no witnesses in that vast, semi-explored district; but recently the Christian and Missionary Alliance has appointed a couple for service there.

There is also great need in eastern Siam, with its fourteen provinces and a population of 4,000,000; only three provinces are occupied by missionaries. Two new workers have been appointed for this field, and six young men from the Siam Bible School have gone out on active service.

—*Life of Faith.*

CHINA

Who Says Evacuate?

A missionary of the American Board in North China writes the Church in the U. S.:

Of one thing we are sure: there can be no abandonment of our work in North China. We have—you have—too large a stake here to think of running off and leaving it. The stake consists of far more than property and institutions. It is a spiritual stake and belongs to a Kingdom of God that still takes precedence over the Imperial Japanese Government. Barely two years ago, in a personal conversation, the American Ambassador told me that he believed emphatically that in the new regime, which he then felt sure was coming, our contribution as Christian missionaries would be needed

even more than in the 75 years of our mission's history which had just closed. While so many things are crashing about us, there are other things that do and must remain. The friendship of Christians of the West for the stricken Church of Christ in this land will be of enormous value.

The courage and good spirit in which our Chinese leaders with whom we are in daily contact are carrying on is in itself an appeal for all that we can do to hold up their hands.

Chinese Appeal to Christians

An open letter to the Christians of the world, signed by 20 prominent Chinese Christians, both men and women, declares: "The present Sino-Japanese crisis may prove a test of the moral strength of the Christian Church throughout the world. Our earnest hope is that the Sino-Japanese conflict may not be viewed as a local and remote quarrel. . . . We appeal to Christian people all over the world, including those in Japan, to share with us the sense of responsibility in this perilous hour, and to adopt whatever measures are within their power to set in motion the corporate conscience of the Christian Church."

The "Truly True Church"

China is not without sectarianism. Independent groups are springing up in the Chinese Church, and some try to draw members away from others. These groups have such names as the Glory Church, the Independent Church, the Little Flock, the True Jesus Church, and the Truly True Jesus Church. Obviously, the Truly True have left the True.

—S. S. Times.

Extracts from Chinese Woman's Letter

"We are unable to send any war news to anyone as mails are being censored. . . . China is fighting a defensive war. Japan is fighting a war of aggression. China will resist to the end. China may die in the end but Japan will die with us also. Japan is acting like a gambler playing a poker game. She is bidding the highest stakes in

order to win the game, but she is getting her pocket drained every day she lingers in China. She is killing us day by day but this act of killing takes much money. Finally she will go bankrupt. *We must pray for peace.* I do not think all Japanese people are as inhuman as these war soldiers."

War Impetus to Education

Hin Wong, contributor to the *China Weekly Review*, says that the war now in progress, while distressing in many ways, is beneficial to the Chinese morally, especially to the women folk, including those in Szechuen, who now realize their short-comings and are not slow to apply a remedy. Certain middle schools for girls in and outside Chungking have decided to use the off-hours of their students to organize mass education for adult women in order to interest the illiterate in reading, and thus in national affairs. The women's division of the present National Defense, or anti-enemy, League in Chungking, has found itself inefficient and unable to meet the task assigned it, simply because of lack of leadership among the women themselves; and all this may be traced to lack of education on the part of the masses.

Revival in Hong Kong

Dr. H. Lechmere Cliff, of Emanuel Medical Mission, Hongkong, writes in *The Life of Faith*:

The unbelievable has happened. Revival has begun in Hongkong—almost the hardest place in the world to rouse saint or sinner. Suddenly, with no herald announcing his approach, a tall young American appeared at our Mission. He was Mr. Clifford Lewis on his way to Burma, India, Palestine and Britain. However, in answer to prayer, the Lord detained him, and he had more than a fortnight's meetings. Many souls have been saved and believers brought into fuller light and into more consecrated surrender.

Persecution in Yunnan

World Dominion Press reports that frightful persecution is going on against the American Baptist Mission Christians

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

Although definite statistics are not available, it is highly probable that there are more aboriginal Christians in Yunnan than in all the other provinces of China put together. American Baptist workers have baptized over 28,000 aborigines.

JAPAN-CHOSEN

Shrine Problem Again

In carrying out the instructions of the educational department of the government that all common schools in Japan adopt some sort of spiritual drill, many principals take the pupils to a near-by shrine once a month and make them bow before it. The National Sunday School Association is seeking to counteract this influence in the lives of Christian pupils, and is endeavoring to make special plans to come in touch with these pupils in some active way. Reports indicate that the Sunday school enrolment is steadily decreasing, due largely to the rising tide of militarism. Every effort is being made to awaken church members to a realization of their duties in connection with this important aspect of their work.

—*World's Sunday School Association.*

Kagawa's Views Unchanged

Asked to comment upon the rumors that Dr. Toyohiko Kagawa had modified his Christian pacifist attitude because of Japan's present action in China, his secretary and fellow worker, Miss Helen Topping, declared that letters she had received

from Japan quite recently were eloquent witness to Kagawa's distress and concern at the present actions of his country.

—*The Living Church*.

Japanese Speaks Out

At a mass meeting in Madison Square Garden, New York City, last October, Mr. S. Okemoto, a Japanese, said:

Enough has been said about the real aim of this undeclared war upon China by the Japanese military Fascists who dominate their government. I shall speak about whether the people of Japan want war, whether the people of my country wish to murder helpless women and children. *They do not want war*; they do not want to murder the peace-loving people of China; nor do they wish to destroy the old civilization of China. I give facts to prove it.

First, the working masses of Japan have to work long hours for miserably low wages. What will they gain by going into China to shoot the Chinese or to be shot themselves? Is it in defense of their country? That cannot be, for we all know that no country on earth is threatening Japan.

Secondly, who is bearing the burden of the tremendous expense of this warfare? It is the working masses of Japan, where the prices of bare necessities, food and clothing have already risen 80 per cent. The people of Japan cannot afford to pay for war when they earn hardly enough to pay for a bowl of rice! It is the military clique, together with a handful of big financial and industrial interests, that started war, not the Japanese people.

—*Watchman-Examiner*.

How Churches Start

The founding of a Christian church in a heathen village is always a miracle. Here is one which had its beginning in the heart of a humble man from the mountains. He had heard the Gospel for the first time while bringing lumber down for the Chusil church, and a workman taught him to believe in Jesus. He went home, and succeeded in convincing four of his six brothers of the truth of the Gospel. Although he could neither read nor write he bought several Bibles and hymn books to distribute among his brothers and neighbors who could read. He himself is now learning to read. There are about 400 homes in his village; about 45 attend worship services.

Educating Koran Girls

Great changes have taken place in all the mission schools of Korea. Twenty-five years ago the average girl was sixteen to twenty years old when she entered. There were even a few married women. Educational standards were negligible. Most of the students were from Christian homes and had for years been attending Sunday school, as well as Bible classes with older women.

While the objectives have not changed, they now enter at eleven or twelve years of age, and a larger proportion come from non-Christian homes. There is sufficient evidence to prove that these modern students when once they have yielded their hearts to God have the same burning enthusiasm for Christian service as have their older sisters, with even greater poise and efficiency.

AUSTRALIA AND THE ISLANDS

Sunday School by Mail

The Postal Sunday School Movement, with headquarters in Sydney, Australia, was started four years ago to meet the spiritual needs of young people in lonely homesteads and scattered settlements. More than 8,000 boys and girls are members, of whom 2,718 enrolled during the past year. Thousands of isolated boys and girls still remain to be linked up with the movement.

Joy Bells, a monthly periodical, is sent to every one of them free, and contains Bible lessons requiring study and answers which are sent to headquarters for examination and correction. Interesting articles in it foster an interest in the Bible among these children of some 3,900 homes in every state of the Commonwealth, New Zealand, Fiji, New Guinea, Nauru and the Solomon Islands.

—*World Dominion Press*.

Leper Island in Fiji

Makogai is a dreaded spot in the Pacific Ocean. It is the island of Fiji to which go lepers

from India, Tonga, Samoa, the Ellice Islands and New Zealand. It has been an official leper settlement since 1911. Since that year there have been more than 900 admissions to Makogai, of which about 580 remain today. The island is barely two and a half miles long and a mile wide.

Lepers able to care for themselves are housed in one of five villages, according to their race. Each village is ruled by a headman, responsible to the administration for its cleanliness and the observance of health rules. All lepers are expected to work, if able. Most of them are farmers, raising bananas, sweet potatoes, tapioca and kava. Any surplus crops are bought by the government and used for feeding the inmates at the hospital.

European nurses devote their lives to these sufferers. They perform the minor dressings for the patients and aside from their aid in medical and surgical treatment they spend their time encouraging the lepers in work and play. Besides the inevitable movies, the inmates have fishing, model boat sailing, cricket and native games for amusement.

Surprisingly, the visitor finds the whole atmosphere one of cheerfulness. This is due to the fact that modern medicine has shown leprosy to be curable.

Women in the Philippines

The United Evangelical Church of the Philippines has just taken a forward step; it is the formation of a Woman's Association. Two years ago the Dorcas Societies of Mindanao sent a resolution to the General Assembly asking for more participation. As a result, women delegates were invited to the General Assembly last year for the first time. These women then got together to consider how Church women could render more effective service. After their deliberations, and with the encouragement of Dr. E. C. Sobrepna, Moderator of the General Assembly of the United Evangelical Church, the Woman's Union was organized, with Mrs. Julia Yapsutco as first president.

Mrs. Yapsutco has been a dynamic leader in the churches of Mindanao, stimulating the development of a number of congregations and becoming pastor of some of them. She is a woman of deep spiritual life, and will give this association leadership of a high order.

—*Missionary Herald.*

Something New Under Moro Sun

Under the inspiration and direction of Dr. Frank C. Laubach, a group of young Filipinos have launched a movement based upon seven tests of character: (1) Abandonment of evil habits of thought and action. (2) Absolute honesty. (3) Absolute purity. (4) Absolute unselfishness. (5) To be absolutely loving. (6) Seek and observe the Will of God in every detail of life. (7) Help their fellow men find the "Good Life." Every young Moro who wishes to join must pledge himself to these principles. Over 43 to date have done so.

Goals for the Future

The non-Catholic population in the Philippines is increasing rapidly, while the Roman Catholic population is becoming more broad-minded and, in many cases is asking for Protestant training for their children. There is a deepened spirituality and a

growing interest in Bible study. All this has challenged workers to broaden their program, and these are the goals they have set for the next two years:

The Gospel shall be preached for not less than one week in every municipality of the Bicol Region.

In every town where there is an organized church, every precinct shall hear the Gospel.

Every member shall strive to win at least one soul to Christ.

Every family in the church shall possess a Bible and every member at least a New Testament.

A definite work among the Negritos (small aborigines) shall be established through local contributions alone.

Family worship shall be established in every evangelical home.

MISCELLANEOUS

Missions and Peace

The Federal Council of Churches and the Committee on International Relations of the Foreign Missions Conference have agreed upon a plan of co-operation to relate the missionary program of the Church more closely to the cause of peace and better international understanding. It is widely recognized that foreign missions have a part to play in the maintenance of world peace.

From a Summer Conference Notebook

Dr. Herrick B. Young, Board of Foreign Missions of the Presbyterian Church of U. S. A.,

Chautauqua World Missions Institute: "A Moslem world disturbed by the forces of nationalism, social change, and science and education, was portrayed by Dr. Young, speaking on 'The Awakening of the Moslem World.' Approximately 250 million people are of Moslem faith today, considerably in excess of all the Protestant Christians in the world. Dr. Young stated that the Moslem world is seething with unrest today and turning away from the orthodox Mohammedan conceptions. In just what direction it is turning is not now evident. It may possibly turn to a revised Moslem faith, adapted to modern conditions; or it may turn largely to Christianity.

"Dr. Young pointed out that the thinking Moslem people cannot reconcile the ideals of Christianity with the practices of supposedly Christian nations and people, particularly as to the Christian use of force, and alcoholism. The Moslems look to the United States as the most nearly Christian nation in the world, thus placing upon us a tremendous responsibility in potential power for good. This power can only be exercised if our practices are made to conform to our ideals."

Here is a real challenge to the Christian churches of America and to the home missions forces.

PERSECUTION THAT MISSED ITS POINT

Christians have always been persecuted more or less in the Bhil country, Western India, but last year concerted effort was made to destroy Christianity in the village of Ubri. So far as can be ascertained, the reason was fear that the Christian community might become dominant. Whereupon the converts were beaten and constantly threatened, and finally given five days' notice to quit the village. Successful appeal was made to the local magistrate who ruled that Christians were not to be turned out of the village.

This organized persecution was not without encouraging results. The persecutors in Ubri were anxious for the persecution to spread into other villages. So they sent word to the head men of villages near by that unless they made it hot for the Christians in their villages, no brides would be forthcoming from Ubri for their young men. The head men responded by summoning the Christians in the various villages to a meeting. Nearly every Christian household was represented. Then such questions were asked as: "Why did you become Christians?" and "In what way is Christianity better than Hinduism?" and so a splendid opportunity for evangelism was given. The meeting broke up in quite a friendly atmosphere, and the attempt to spread organized persecution fizzled out. Not only that, but Christians were bound together as never before.—*C. M. S. Outlook.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Solitary Throne. By Samuel M. Zwemer. 111 pp. 1sh. Pickering & Inglis. London. 1937.

The author was formerly a missionary to Arabia, and recently Professor of Christian Missions and the History of Religion at Princeton Theological Seminary; for twenty-six years he has been Editor of *The Moslem World*. He has given us five addresses delivered at the Keswick Convention in England last summer. The title is taken from a statement by Mr. Gandhi: "I am unable to place Jesus Christ on a solitary throne." These addresses on *The Solitary Throne*, *His Ministers a Flame*, *Photophobia*, *The Glory of the Impossible*, and *The Hinterland of the Soul* emphasize the finality of Christ, His position on the Throne of God, His worthiness to open the seals of the Book of History, His ability to make His ministers a flame of fire, and His glory in bringing the Light of Life to men.

Dr. Zwemer's style is not like a smoothly running brook, but like a stream which is full of rapids and cataracts. Like Carlyle he is staccato, pungent, piercing, although the original and forceful address on "Photophobia" is an exception to this. He is nothing if not original, direct, interesting and often disturbing. His whole soul is devoted to the Lord Jesus. First he gives the particulars which show the supremacy, uniqueness and finality of Christ and Christianity; second he communicates to the reader something of the Divine fire which has consumed him in Arabia and at Princeton. Let the reader think of the passage on page 50: "May we never

glibly pray the prayer that we may be filled with the Holy Spirit. I shall never forget the professor under whom I was taught theology telling a man to stop as he prayed that prayer, and the man stopped in the middle of his petition. 'John,' he said, 'do you know what it might mean to your father and mother, to your home-ties, and to your whole life, if you were really baptized with the Holy Spirit?' When we pray that prayer, it means combustion—sacrifice, 'my heart an altar and Thy love the flame.'"

The chapter on "The Glory of the Impossible" is a summons more imperative than any Muezzin's call to prayer; it is a summons to the exercise of Christian faith, courage and determination in carrying the Gospel to the Moslem world, where the author spent many years of his life and which he knows so thoroughly. "It is daybreak, not sunset in the Moslem world" is his informed and eager cry.

The closing chapter on "The Hinterland of the Soul" is the call of a real leader and a true prophet to all Christians to rouse from lethargy and to take possession of the things which have been promised by the Lord.

Dr. Zwemer's quotations and illustrations, with which the book abounds, reveal a very wide reading, an excellent memory, and a great gift of painting "apples of gold in pictures of silver." Any man or woman who reads this book will have his or her heart warmed and stirred and inspired and called to deeper love for Christ and to greater courage in His service.

ROCKWELL S. BRANK.

The Process of Change in the Ottoman Empire. By Dr. Wilbur W. White. Map. 314 pp. \$3.50. University of Chicago Press. 1937.

Ranke, a century ago, unraveling the tangled history of Europe and the Popes, wrote "No history can be written but universal history." Dr. White, Assistant Professor of Political Science at Western Reserve University, has well proven the truth of this quotation. In this Doctor's dissertation, he shows how the drama of the Ottoman Empire, though enacted on the Near Eastern stage, was plotted backstage in Russia, Austria, Great Britain and later Italy and Germany. The book is a modern tragedy, with its theme the struggle of a single old Moslem Empire against new and vigorous empires.

Here is a condensed history of Turkey—the first chapter reviewing the rise of a military Moslem Empire during the Thirteenth Century, penetrating all contiguous territories till in 1774, having attained its zenith, the process of disintegration became evident. The following chapters trace the methods used by European imperialism to weaken and encroach on the decaying Ottoman Empire. There is a trenchant criticism of the vision of political leaders during the nineteenth century in not understanding the dynamic nature of change. Each step was considered as final—and no provision allowed for later modification of circumstances. Yet each treaty was but a compromise and soon after signing of such treaties, conditions had changed, making the conditions unbearable to one of the many

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

parties concerned. Any effort to accomplish modifications, trod on the privileges of some other power. Thus the only possibility of affecting change was by denunciation of a past agreement and military action. The history of the Ottoman Empire is thus one of continuous "illegality" and war. The main method used to break up the Ottoman Empire, was to fan the flames of national aspirations in the minority races, encouraging revolt, assisting by loaning arms or forces and making timely invasions from outside, application of diplomatic pressure to assure recognition of new independent groups—till portion by portion the periphery of Empire (Egypt in 1806; Greece by 1829-30; Roumania in 1856; Cyprus and Tunisia in 1877, etc.) had been broken off, so that by 1914 only central Anatolia, Iraq and Arabia remained to the parent State. These were generously disposed of in war promises. The Arabs were encouraged to revolt, and while France and Great Britain retained important portions for themselves, the remainder was promised to Greece and Italy as the price of entry on the Allied side. There was but one miscalculation—that the "sick man" might revive and spoil the sale. This miracle took place and under Kemal Ataturk, the corpse jumped off the operating table and drove out the dissecting doctors.

Nationalism, the disease which had caused the amputation of Turkey's provinces, became the elixir which revived her body in 1919 and produced her regeneration. The rebirth was more than political or military. It was social as well, reaching into the religion, economy and life of every Turk. There is a fine conclusion: (page 260)

Within fifteen years, it (Turkey) has cut itself off from its past in almost every conceivable manner. . . . Interestingly enough, he seems to have undergone a spiritual revivification which is responsible for his physical recuperation. This new combination of a vital spirit in a smaller, it is true, but much more homogeneous and robust body has been able to throw off the restraints of centuries and formally enabled Turkey to enter as an equal into the family of nations. . . .

Browbeaten by war and illegalities from 1774 to 1920, Turkey rested its last stand for national existence on military force—and won. With independence guaranteed by its own ability to protect itself by force, it has accepted existing peaceful instrumentalities for the settlement of subsidiary questions. . . . It is interesting that Turkey has been one of the leaders in accepting the instrumentalities (of the League) and of the spirit of that part of Article 19 of the Covenant regarding the reconsideration of treaties, the extension of which is prerequisite to the avoidance of war and the development of peaceful international change.

This book, though brief, omits no important material. It is very skimpy on economic factors producing change; but is a political study, well documented, interestingly written, and adds a valuable contribution to the literature seeking ways of peaceful change—the author's selection of the Ottoman Empire is excellent and his treatment is careful, just and timely. It is a sad "case record" of nineteenth century imperialism, with hope for a better way, in which Turkey leads. EDWIN M. WRIGHT.

The New Walk. By Captain Reginald Wallis. 78 pp. 40 cents. American Bible Conference Assn. Philadelphia, Pa. 1937.

Like its predecessors—*The New Boy*, *The New Girl*, *The New Life*, and other small volumes in the helpful series of books by the well-known British evangelist—this is characterized by clarity of presentation and an abundant use of Scripture texts. It is more than just a treatise, sprinkled with Bible references. There are helpful illustrations, which add to the usable quality of the book. It should do much to clarify the responsibility and privileges of effective testimony for recent converts, as well as for more mature believers who have not fully realized the practical implications of the Christian faith.

F. E. G.

The Divine Art of Soul-Winning. By J. O. Sanders. 96 pp. 1s. Pickering and Inglis, Glasgow. 1937.

The author is superintendent of the New Zealand Bible Training Institute and editor of *The Reaper*. This is an inspiring

guide-book in the unspeakably important work of winning people to Christ and definite salvation. Packed with Bible references, discussion of cases, and helpful directions in this work, it is not dry reading, but breathes the holy passion of the Lord Himself, and communicates the passion to readers who already have a clear faith, and a willing heart. Its chapters tell of "A Concern for Souls," "The Fitness of the Worker," "The Place of Prayer," "Opportunity and Approach," and how to deal with various classes. The author's aim is to give in small compass the best instruction possible out of his own experience and that of other soul-winners the world over. We agree with the Foreword, by William P. Nicholson, that there never was a time when such a book was more needed than today, because many believers have never won anyone to Christ, and are missing the heavenly joy of it and the reward. It would be well for the churches if thousands would read a book like this and have their heart enflamed with a new desire and purpose really to do the will of Jesus Christ. FRANK LUKENS.

Notes on a Drum. Travel Sketches in Guatemala. By Joseph H. Jackson. Illus. 8vo. 276 pp. \$3.00. The Macmillan Co. New York. 1937.

As the subtitle informs us, these notes are not "from a drum" but travel sketches written largely on a Guatemala drumhead used for a table. Mr. Edwards is the author of "The Mexican Interlude" and is cheerful, chatty and an observing traveler.

Guatemala is an interesting country, the most important of the five Central American republics. The people and government show all the characteristics of Latin Americans; mixed with Indians, temperamental, excitable, ambitious for independence and right to rule, but lacking in many elements that make for stable and wise government.

Mr. and Mrs. Jackson went as tourists to see the country and the people, apparently without

any prejudices and with only a purpose to tell what they saw. The author tells of the climate, the picturesque scenery, the life of the people—high and low, rich and poor, Spanish, *ladino* and Indians, urban and rural. The reports of life in Guatemala City, Chichicastenango, Quezaltenango and other cities and towns give a few graphic glimpses but are very incomplete. There are notes on history and architecture, markets and slums, parks and flowers, volcanoes and lakes, politics and officials, hotels and tourists, Roman Catholic priests and churches, festivals, customs and costumes, Indian idols and Catholic images, superstition and tradition; but there is nothing about the important evangelical Christian work with its schools, churches and hospitals—all of which are worth noting. The only references to Protestant work are unfavorable gossip. With all it is a readable, though very scrappy, travel book.

Miracles in a Doctor's Life. By Walter Lewis Wilson. 121 pp. Paper, 20 cents. Bible Institute Colportage Assn. Chicago. 1935.

Here is a spiritual tonic for any Christian doctor. Many work conscientiously and effectively but they view their work as though the body were of chief importance and as if man were only a higher order of animal. Dr. Wilson looks upon man as an immortal soul with a body—both of which need to be kept strong and healthy, but the spiritual life being of supreme value. He tells many soul-stirring experiences in dealing with souls and bodies and shows the joy and gratitude that follows when a patient finds new life in Christ, even if the body must return to the earth from which it came. Read the book and send it to your doctor friends.

John E. Williams of Nanking. By W. Reginald Wheeler. Fleming H. Revell Co. 222 pp. \$2.00. 1937.

Though "better late than never," it is a pity that this memorial of a strong and successful China missionary had to await the tenth anniversary of

his tragic death for its publication. Intimate personal acquaintance with "Jack" Williams gave Mr. Wheeler both a sympathetic understanding of his personality and devotion and also access to correspondence which vividly reveals the man, his times, his labors and his impress upon the new generation in China.

John E. Williams, of sturdy Welsh parentage, was born at Coshocton, Ohio, June 11, 1871. Six years' labor with his father in the coal mines delayed his schooling, but he took the course at Marietta College and was graduated from Auburn Theological Seminary in 1899. With his bride he landed in China on the eve of "Boxer Year," and was assigned to Nanking. He acquired much of his fluency in Chinese by constant mingling with the people. Charge of a small boys' school impressed him with the call for union of such schools, and from this grew the Union University, of which he was for twenty years the strenuously promoting vice-president. In 1906-07, eight months were spent with the many Chinese students in Tokyo, and there began a strong friendship with C. T. Wang, a leader in the Revolution of 1911-12. Half of his remaining years, to his death in 1927, were spent in securing personal interest and financial support in America for the University.

From the beginning he was an ardent advocate of an increasing measure of Chinese responsibility and authority in the University. His relations with Chinese teachers and students showed no sense of racial or cultural superiority, but always the heartiest cooperative fellowship. He accepted China's problems as his own and declared his conviction that Christianity may yet "find a fuller and better expression in the Chinese Church than it has found in any other land." The Anti-Christian Movement of 1922-25 and the anti-foreign agitation of 1924-27 did not shake his optimism. His death at the hands of an ignorant Red soldier, on March 24, 1927, might have

befallen any other of the group on the University campus, but there can be no doubt that C. T. Wang was right in his letters and his inscribed memorial, in declaring that "it was the demise of the beloved vice-president which shocked the Chinese authorities into purging the country of the Red Terror and effecting the union of the distracted provinces of China." His death "revealed the guilt of sin and the beauty of love," and this biography should bring to all readers both these lessons and also the infinite value, for time and eternity, of every strong life devoted to making Christ known to a great race like the Chinese.

C. H. FENN.

The Man Who Moved Multitudes. By R. D. Johnston. 12mo. 138 pp. 1sh. Pickering & Inglis. Glasgow. 1937.

This brief biography of the late D. L. Moody is scarcely more than a sketch, with tributes to the man from some prominent people. It is very sympathetic with the evangelist's spirit and purpose and is interesting to those who are not already familiar with the facts. On account of its brevity there is practically nothing in this record except about Mr. Moody's evangelistic work. There is practically nothing about his home and family, the schools he founded, his work in the army and Y. M. C. A. or the great Northfield Conferences. There is no literary merit to the story and it is exceedingly "spotty." One mistake is in saying that Mr. Moody married the "daughter" of Fleming H. Revell. She was his sister. There are also one or two mistakes in the spelling of proper names. Nevertheless, young people will find it easy and stimulating reading.

New Books

Accidents Will Happen. W. M. Pearce. 1s. 3d. Pickering & Inglis. Glasgow.

The Approaching Advent of Christ. Alexander Reese. 328 pp. \$2.40. Marshall, Morgan & Scott. London.

Congo—Past and Present. Alfred R. Stonelake. 202 pp. 3s. 6d. World

Dominion Press. New York and London.

It Is Hard to Be a Christian. S. M. Zwemer. \$1.40. 158 pp. Zondervan. Grand Rapids, Mich.

The Process of Change in the Ottoman Empire. Wilbur W. White. 314 pp. \$3.50. University of Chicago Press. Chicago.

Quiet Hour Series—January, February and March, 1938. 95 pp. 35 cents. Zondervan Pub. Co. Grand Rapids, Mich.

The Story of Topsy. Mildred Cable and Francesca French. \$1.50. 212 pp. China Inland Mission, Philadelphia.

The Work of the Lord. Walton H. Greever. \$1.25. 142 pp. Revell. New York.

Windows. Amy Carmichael. Illus. 246 pp. S. P. C. K. London.

India Recalled. Cornelia Sorabji. 287 pp. 12s. 6d. Nisbet, London.

India Reveals Herself. Basil Mathews. 192 pp. 5s. Oxford University Press, London.

Flood-Tide in India. W. J. Noble. 92 pp. 1s. Cargate Press, London.

Behind the Garden of Allah. Ried F. Shields. 196 pp. 75 cents. United Presbyterian Board of Foreign Missions, Philadelphia, Pa.

Across Africa in a Lorry. W. B. Redmayne. 128 pp. 3s. 6d. Marshall, Morgan & Scott, London.

Then and Now in Kenya Colony. Willis R. Hotchkiss. 160 pp. \$1.50. Fleming H. Revell, New York.

Zulu Journey. Carel Kirkby. 299 pp. 12s. 6d. Muller, London.

The Jew in Revolt. William Zukerman. 255 pp. 6s. Secker & Warburg, London.

A New Church Faces a New World. Jesse H. Arnup. 259 pp. \$1.00. United Church of Canada, Toronto.

From Buddha to the Christ. Taisei Michihata. v 239 pp. 3s. 6d. Church Publishing Society, S. P. C. K., London.

Church and State in the Modern World. Various authors. 231 pp. \$2.00. Harpers, New York.

Little Brown Babe. Leta May Brown. 116 pp. \$1.00. Fleming H. Revell, New York.

Soul Winning. Silas D. Daugherty. 100 pp. \$1.00. John C. Winston Co., Philadelphia, Pa.

Danny and the Alabaster Box. Constance Savery. 62 pp. 9d. Pickering & Inglis, London.

World Peace and Christian Missions. Harold E. Fey. 64 pp. 35 cents. Friendship Press, New York.

Broken Guns. Eleanor Holston Brainard. 120 pp. 50 cents, paper; \$1.00, cloth. Friendship Press, New York.

Ship East—Ship West. Elizabeth Miller Lobingier. 87 pp. 50 cents, paper, \$1.00, cloth. Friendship Press, New York.

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| II. Boyhood and Youth. | XII. From 1850 to 1855. |
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| V. Illumination of a Hopeless Love. | XV. Relations with the American Board. |
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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

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

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

* * *

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

* * *

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

* * *

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

"I want to express appreciation for the MISSIONARY REVIEW and what it means in the program of missions. Leaders in our missionary societies and groups throughout the country subscribe to it regularly. During our annual convention in June when our new program of missions is inaugurated, special prominence is given to the place that the REVIEW has in helping to create effective missionary programs. It is our sincere wish that THE REVIEW will continue to hold this

*To have the restoration of Palestine so phenomenal—
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ADAM W. MILLER, Secretary of
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"I follow the articles published in
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Executive Secretary, Board
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gelical Synod of North Amer-
ica.

* * *

"I have been a reader of your splen-
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would not like to get along without it.
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information regarding missions the
world over."

STELLA WOOD, *Editor*, Albert
Lea, Minn.

* * *

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

MRS. M. W. DOUGHERTY, Morn-
ing Sun, Iowa.

CHRIST AND THE WORLD'S FAIR

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

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

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

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

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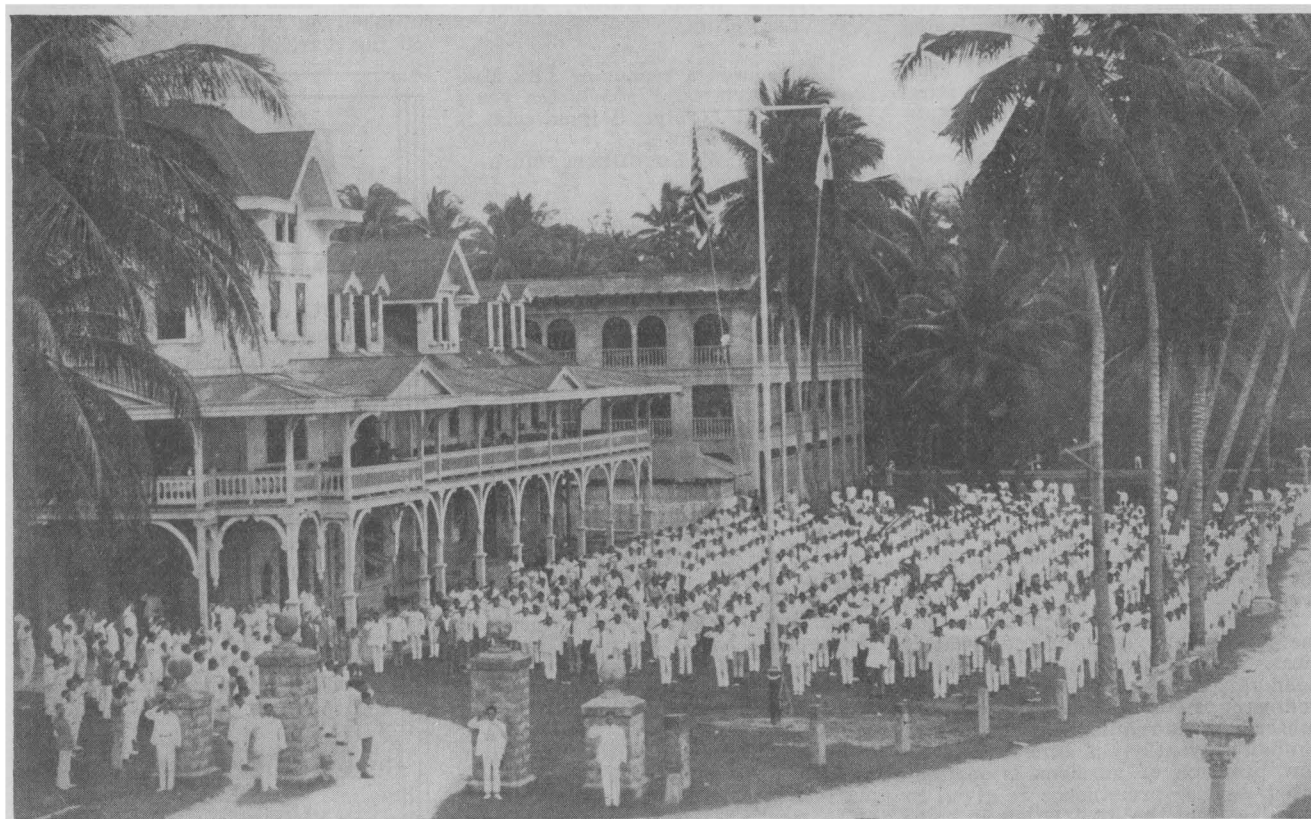
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SILLIMAN UNIVERSITY STUDENTS ON PARADE — DUMAGUETE

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

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

FEBRUARY, 1938

NUMBER 2

Topics of the Times

OPPORTUNITIES IN CHINA

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

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

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

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

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

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

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

In the majority of the provinces the missionary work is continuing and all are encouraged by reports of revival movements in the churches and of numbers coming forward for baptism.

The following is an extract from a missionary's letter:

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

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

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

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

Rev. A. Keith Bryan writes from San Yuan:

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

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

CHRISTIAN PROGRESS IN KOREA

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

The Federal Council of Evangelical Missions in Korea recently reports:

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

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

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

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

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

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

CONSIDERING FOREIGN MISSION PROBLEMS AT TORONTO

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

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

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

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

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

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

In view of this situation, be it

Resolved:

(1) That the Foreign Missions Conference recognizes that this is a primary responsibility which the Protestant churches of North America must accept as their own and to which they must devote unstinted energy.

(2) That to carry forward the share of the Foreign Missions Conference in this responsibility the Conference appoint a special Committee on Relief in China with power to add to their number, this committee to report to the Committee of Reference and Counsel from time to time.

(3) That this committee be instructed to cooperate in Canada with the National Committee for the Relief of War Sufferers in China and in the United States, with China Emergency Civilian Relief, Inc., the Federal Council of Churches of Christ in America and other interested groups in making and carrying out effective plans to enlist the support of the Protestant Christians of North America.

(4) That the Conference urges all churches and mission boards in North America to do their utmost in responding to the needs of the suffering people of China; and with this in view, instructs the above named committee to approach the responsible church authorities to obtain effective action on their part by such concrete methods as a China Relief Sunday, use of denominational publications, utilizing the services of China missionaries on furlough and other plans to secure an early and generous response.

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

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

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

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

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

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

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

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

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

THIRTY YEARS OF HOME MISSION COOPERATION

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

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

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

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

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

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

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

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

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

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

—*The Calvary.*

From Confucius to Christ

By ANDREW GIH, Bethel Mission, Shanghai, China

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

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

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

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

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

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

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

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

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

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

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

What Confucius Teaches

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Christ a Living Saviour

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

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

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

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

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

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

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

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

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

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

Confucianism is a system of ethics, not a religion.

Confucianism is a materialistic philosophy, not a spiritual revelation.

Confucianism offers reformation, not regeneration.

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

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

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

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

INDIAN TRIBUTES TO A CHRISTIAN MISSIONARY

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

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

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

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

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

Effective Missionary Appeals Today

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

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

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

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

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

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

Recall the illustration of Robert Browning in his *Prince Hohenstiehl Schwangau*. The courier is sent by his master on an errand and is given adequate equipment. He is told to go a thousand miles to a certain destination and to do a definite

errand. Then his own part begins. His master leaves it to him to rise early or late, take long or short cuts in the road, and many other details. But when he arrives he must give account of his faithfulness.

Just so

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

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

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

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

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

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

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

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

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

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

Today we recognize the newly arisen need in the world for a unifying and mollifying spirit. When nations and races were safely distant from each other, their underlying defects made little or no difference. Today, when nations and races are in unavoidable contact, there must be either conflict or understanding. Some form of world brotherhood must develop, something that will make men everywhere try to understand each other and to work in fellowship. If it is asked whether there can be a world brotherhood, the reply is that there is one now—the Christian brotherhood. This is weak and ineffective in many places, betrayed over and over again by those who should be its staunchest supporters, but it is always present, checking its own violations, challenging its membership to fuller sympathy, shaming them for their failures. It is no weak plea for missions that it is the largest single agency in forming this world brotherhood, and that every man truly won to Christ automatically becomes a member of it. There is no short cut to its realization and it cannot be framed by legis-

lation nor by treaties or leagues. It must be the outcome of the service of those who now follow Christ in seeking men everywhere to join the ranks of His followers. The process will be just as slow or as rapid as we make it, and its speed is measured by our faithfulness to this principal method of service.

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

The Appeal That Inspires Volunteers

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

1. The call to lay out life where many others cannot or do not go to help men. There is need at home—yes, and thousands of people are here concerned for its supply; there is need abroad—yes, and only tens of people, or none at all, are concerned. Where shall the one life be laid out, if one is free to choose?

2. The desire of earnest people in "mission lands" for help in removing hindrances in the way of their own people. The first missionaries went to foreign lands without being asked, simply because they were needed. No one now needs to go without being asked to meet needs, for these are keenly felt in all lands. The "man of Macedonia" has come out of the vision and will meet the right workers at the shore, sometimes alone and without a crowd of supporters, but ready to welcome men who will "help" him in making Christ known.

3. The opportunity in the name of Christ to assert the value of personality against the contempt or low regard of masses of men and even of many rulers. The Christian missionary is the prime believer in the value of men to whom he goes; he is no superior person going to inferiors,

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

4. Noblesse oblige—making some decent effort to share with those who lack them the undeserved favors of life which we possess. Christ is the great gift of God to us; who are we to let the gift stop with us?

5. The present wide ruin of life can be prevented by the new and renewing Spirit which Christ gives. If anyone doubts the ruin of life, let him look around; if it is ruined here it is ruined yonder, equally or more, and ruin hurts and brings death wherever it occurs. Certainly the ruin is as dire there as here and there are few to bring the remedy there.

6. The call to lay our Christian faith down alongside of world religions, in assurance that it will carry its own argument and its conviction of truth. The missionary movement does not seek to attack, as it does not adopt, these religions. The message and power of Christ merely gives men of this day what many of their fathers once had—some knowledge of God and of another and better Way of Life which they may accept if they will. Vital religions always have traveled, and races of men have accepted and followed new religions many times in history. It is no impertinence to present the Christian faith; if men of today find this faith better than the religion they have had, it is no more than their fathers did in accepting the faith they now have. After hearing an address in which the Christian faith was presented, a young Hindu said: "The speaker did not mention our faith, but if what he says about the Christian faith is true, our faith is not true." One religion does not reform another; it replaces it.

7. The call to advance the whole program of human unity. The human race needs to have all its parts brought into right relationships around the best which any part of the race knows. This lays the chief burden of world unity on the races that know Christ and His vitalizing and unifying power.

8. The call to bring relief to real need in many lines—spiritual primarily, but intellectual, physical and social as well. The first relief is generally brought to individuals, but it often leads to changing a whole social practice and to relieving need in a wide circle. It would not be impertinent to seek to relieve real need in the next street; why should it be impertinent to relieve the need in another land?

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

The Dynamic of Philippine Progress

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

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

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

To the United States we owe also our system of popular education. In 1901 the American transport steamer *Thomas* brought to the Philippines a thousand teachers recruited from American colleges and schools of education. To them and to their successors we owe the large decrease of illiteracy—an illiteracy due to the fact that previously schools had been intended almost entirely for the children of those in power. As education and understanding have spread, so we have advanced commercially, socially, and religiously. Upon our educated citizens rests the success, and even the existence of our republican form of government.

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

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

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

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

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

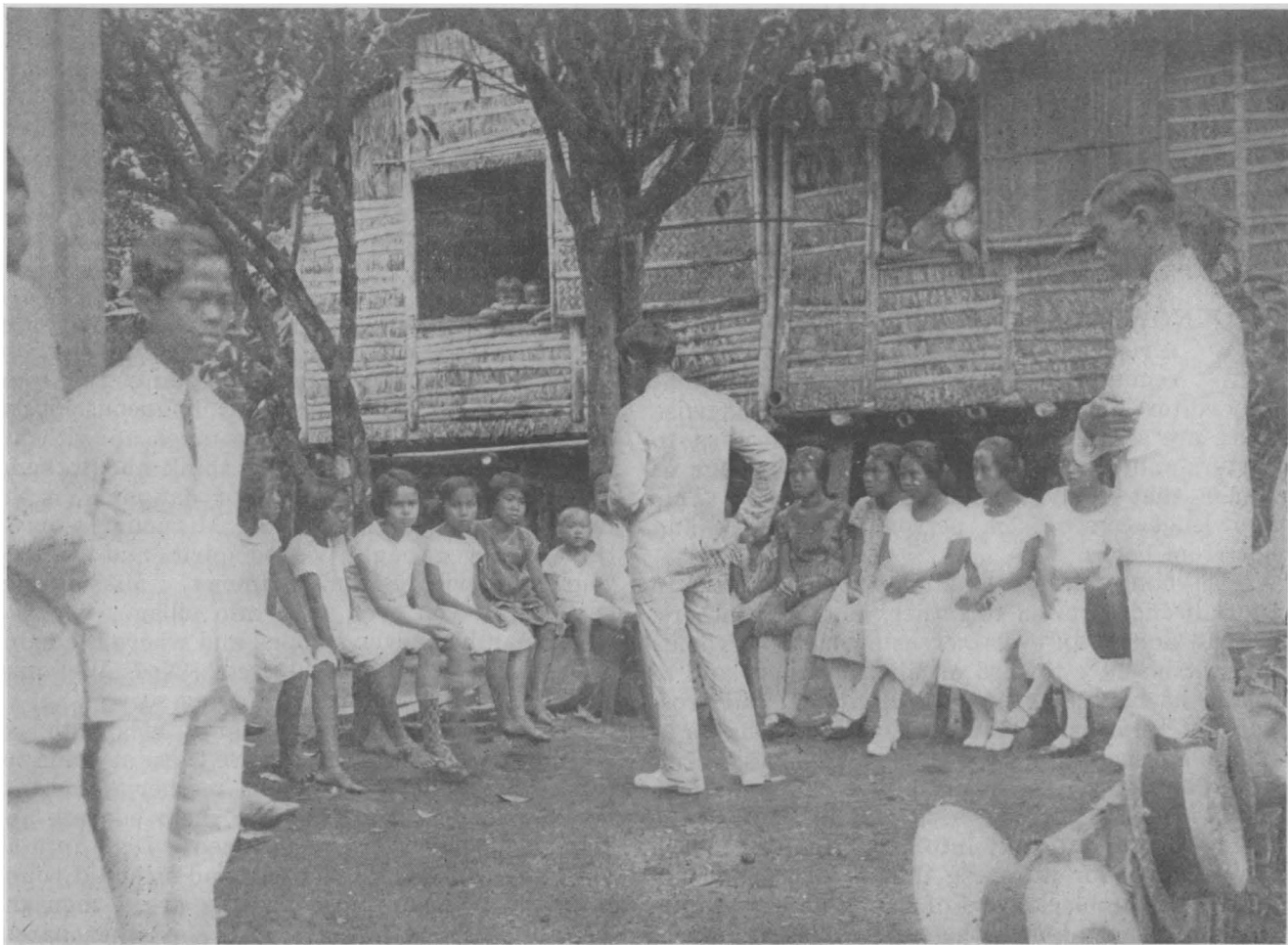
But the most significant contribution to our people has been made not by the government or by commerce or by medicine, but by the evangelical churches of the United States. We Filipinos, as a people, had not been without some knowledge of the Christian religion. Spain, as a colonizing power, brought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

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

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

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

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



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

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

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

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

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

J. D. JONES, *Bournemouth, England.*

What a Missionary Knows

By GEOFFREY W. ROYALL, Tientsin, Shantung

Missionary of the Church of the Nazarene

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

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

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

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

Home-sickness is a common ailment among new missionaries! To be surrounded year after year by superstition and darkness, the lack of Christian fellowship that you take so much for granted

in the home lands, the responsibility to ageing parents on the white side of the world—these things are forever greedily sapping the vital energy of the missionary, generally unconsciously, for his mind and time are too taken up with his immediate tasks to stop and think about them!

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

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

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

The missionary knows what it means to have

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

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

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

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

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

Disappointments and Ecstasy

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

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

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

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

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

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

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

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

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

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

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

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

Missionary Pioneering Today

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Foreign Missionary of Tomorrow

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

Director of the Canadian School of Missions, Toronto, Canada

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

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

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

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

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

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

Like others actively engaged in missionary work at the home base we have been trying in our school to gauge the sentiment of the Churches in

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

How Many Are Needed?

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

Bishop Sasaki said that missionary work hitherto had been mainly for middle-class people in Japan, and he pleaded for a large corps of workers from the West to give special attention to the upper classes and to the rural population. Bishop Tsen stated that the Chinese Church "would like to have as many new missionaries as the Western countries will allow." Only rabid nationalists would discourage their coming. Bishop Azariah spoke similarly for his country. "The Indian Church has a real knowledge of a real need and sees greater opportunities in the future than it has ever faced and therefore desires a continuous flow of missionaries." All three agreed that the missionary's effort must always be to make himself *dispensable* in his district by his training of nationals. But they also agreed that so long as there are unoccupied areas, or so-called occupied areas where in large districts no Christian wit-

ness has yet been given, or where there are certain classes of the population unreached by Christian effort, the combined resources of the older and younger Churches must be enlisted; and therefore that the missionary force should not only be made up to its pre-depression strength but be increased still further—and that without delay.

Why Are They Needed?

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

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

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

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

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

What Kind Are Needed?

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

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

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

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

A NEWSPAPER MAN'S TESTIMONY TO MISSIONARIES IN CHINA

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

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

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

* * *

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

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

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

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

* * *

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

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

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



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

Christian Unity in Practice

By BARNEY N. MORGAN

Superintendent, Board for Christian Work in Santo Domingo

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

In many communities in America there have

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

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

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

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

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

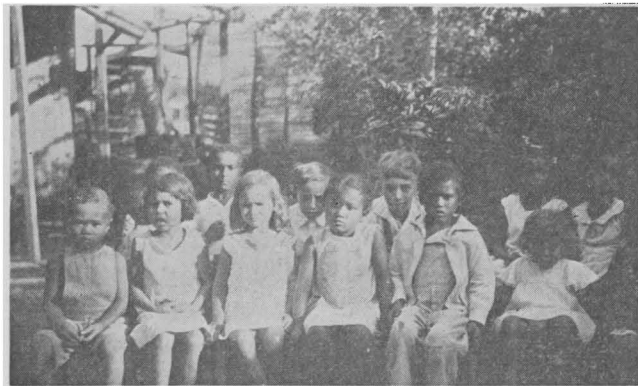
statement, although the church definitely feels itself to be heir to the best in the Christian tradition. The ministers have been drawn largely from the constituent denominations having work in Puerto Rico, without regard to balance in number, but there is being formed a national ministry, members of which are being ordained by the General Assembly of the churches. All work, with the exception of that in the Puerto Plata — Samana districts—is in Spanish.

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

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

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

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



A PATIO SUNDAY SCHOOL CLASS IN LA ROMANA

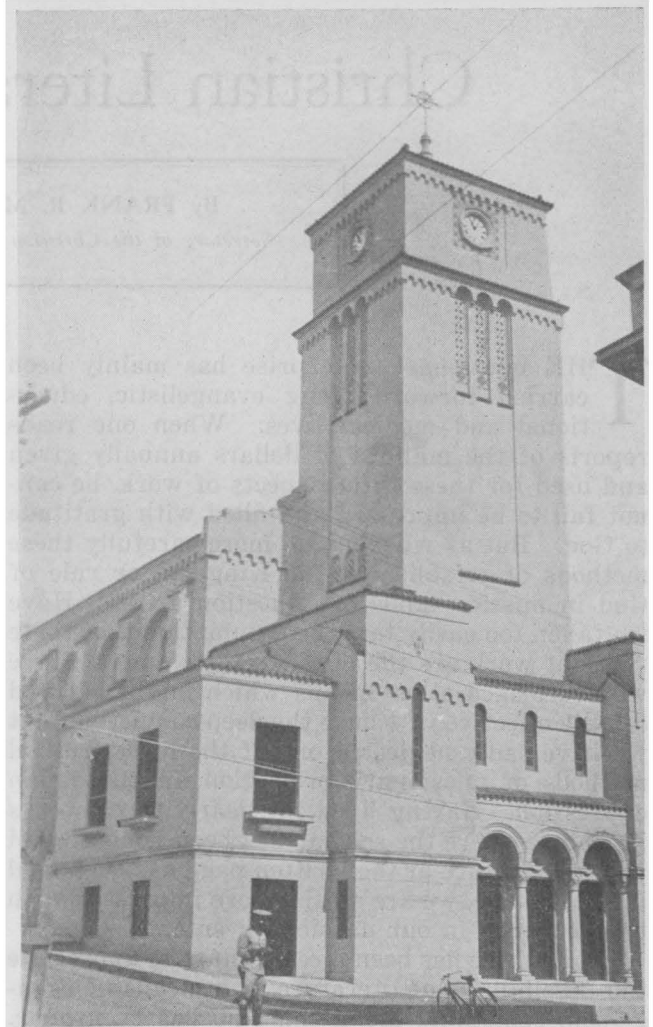
sylvania, New Jersey and the Carolinas brought the demand for evangelical work. Shortly after their arrival in 1824 they petitioned their former churches in the United States for a minister but no response came to their appeal. In 1832 a group of twenty-four men signed a petition which was sent to the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

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

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

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

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



THE EVANGELICAL UNION CHURCH IN TRUJILLO

CHRISTIANITY DOMINANT IN INDIA

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

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

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

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

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

—*The Living Church.*

Christian Literature for China

By FRANK R. MILLICAN, Shanghai

Secretary of the Christian Literature Society for China

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

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

Take for comparison the emphasis placed on education in the past of missionary work. Take the astounding amount of funds expended for plant and staff and current budget in any one of our larger educational institutions, and compare this with the petty sums appropriated for any one

of the literature agencies in China. I would not belittle the importance of educational work—I am not discussing that problem now. I would only point out by way of contrast the tremendous sums spent for educational institutions and the meagre provisions made for any one of our literature agencies. Our policy has been millions for education and thousands for supplying the educated public with wholesome Christian literature.

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

Now to “sow China down with good Christian literature”—and that should be our motto—is no small or unworthy task. It requires determined and sustained effort. It demands a conscious and carefully planned program of cultivation, of production and of distribution. Our imaginations need a tremendous stretch to visualize properly the task in the proportions it should be carried forward. There are signs that the leaders in the forward programs of the church are beginning to awaken a little to this obligation and opportunity. In more recent conferences and missionary promotion groups in the West we find references to this neglected aspect of our work. In China, too, this work is being considered more seriously than in the past. The Church of Christ in China, comprising one-third of the Christians of China, has put literature into its program on a larger scale than formerly. A committee has been set up to

make a study of the problem and to formulate a program of procedure. This program as presented to the recent General Assembly provided for the agencies to cultivate this new interest as well as suggestions as to methods of cooperating with the various literature societies now providing literature for the church. This is a very hopeful sign. Other Chinese church groups are developing the same interest. This raises the question what literature societies are working in China and what they are doing to meet this growing need.

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

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

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

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

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

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

The Story of Malam Ibrahim

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

Missionary of the Sudan Interior Mission

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

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

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

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

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

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

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

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

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

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

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

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

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

More Nationality Nights

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

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

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

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

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

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

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

Field Notes on Rural America

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

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

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

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

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

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

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

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

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

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

In response to the question as to the means now used to relieve the social isolation of country life, Mrs. Grimes says: "I don't

see how many more devices could be used. With school and college parties, choruses, band practice, club dances, movies and radio, most of the young people don't get enough sleep or time to read." Good old Iowa is a long-settled state. Undoubtedly those things could not be said of numerous communities farther west. And in all rural regions there is much room for improvement in the selection and grade of the activities. Remember the religious activities and facilities lag behind the social and educational.

Methods from Our Magazine Rack

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

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

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

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

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

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

with a broom as royalty passed, a Finnish nobleman, a Swedish gentleman, an Italian ambassador and his wife, the Polish president and his wife, and others. The costumes were beautiful and extremely original, as not one was prepared beforehand. How wonderful such a project as this would be in the United States, in order to get acquainted with the elements in our "melting pot," and to put them on friendly terms with each other!

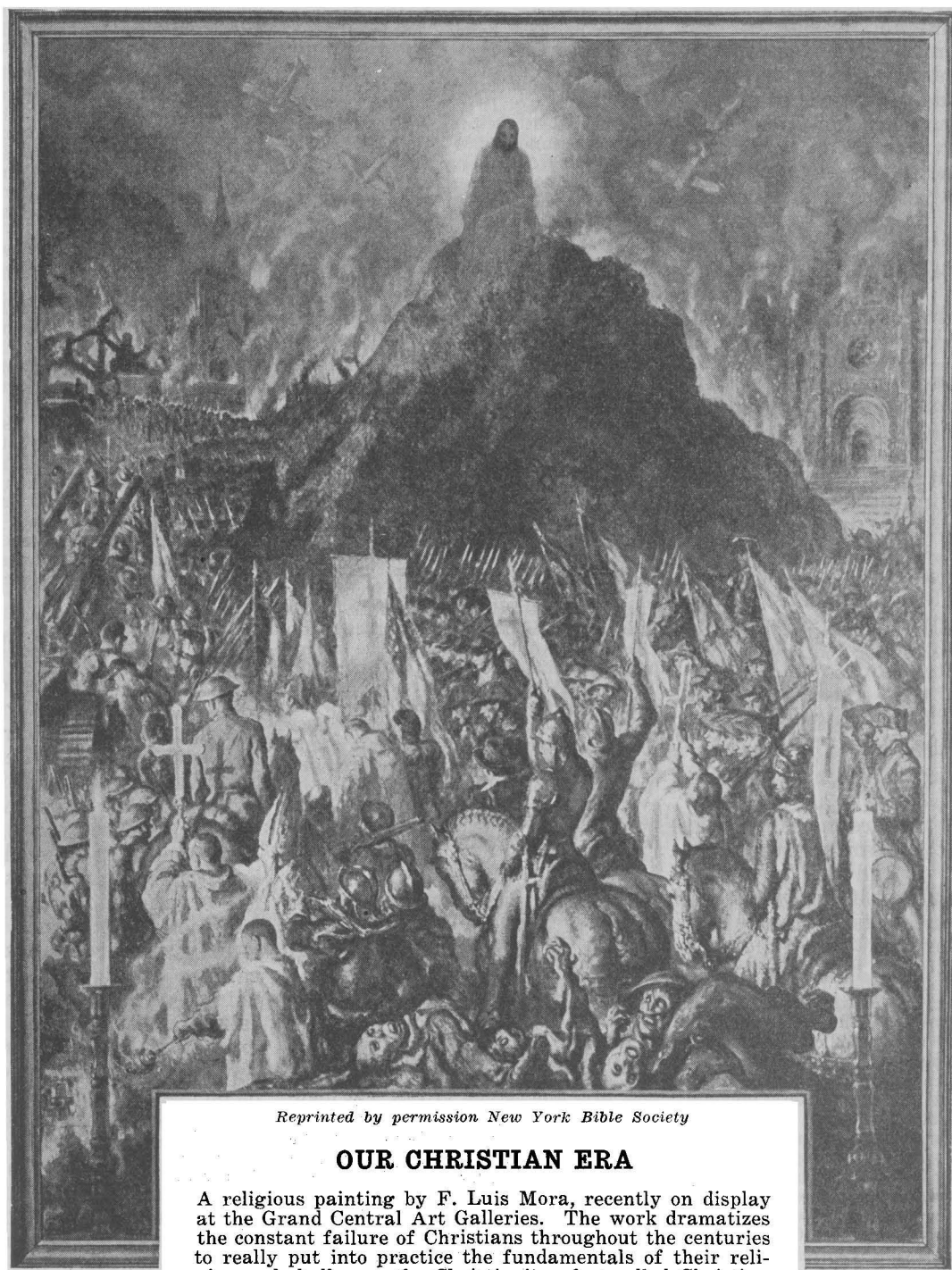
A *Reading Course Planned* which has unique features is offered by one of the auxiliaries in Alberta. The entire membership was divided into equal groups, each responsible for and preparing one or more monthly programs, part of the prescribed study book to be given. These monthly groups were combined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

A Dinner Basket

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

BULLETIN OF The Council of Women for Home Missions

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



Reprinted by permission New York Bible Society

OUR CHRISTIAN ERA

A religious painting by F. Luis Mora, recently on display at the Grand Central Art Galleries. The work dramatizes the constant failure of Christians throughout the centuries to really put into practice the fundamentals of their religion and challenges the Christianity of so-called Christian nations. In the background of the painting is shown the compassionate Christ still asking "*Forgive them, for they know not what they do,*" and the entire foreground is filled with generations of armored men and youth amid the banners of many nations, throughout many centuries, all crowding toward war.

"... They rebelled against the words of God, and condemned the counsel of the most High. . . .

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

"He sent his word, and healed them and delivered them from their destructions. . . .

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

PSALM 107.

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

Love that is higher than the love of men,
Reaching above all self, all others, even,
Lifted upon one impulse that is pure:
To glorify the God who is in heaven.

Joy that is deeper than mere mortals know,
A joy that flowers in a field of sorrow,
That sees beyond man's cloud of present pain
The blessed sunlight of God's bright tomorrow.

Peace that the world can neither give nor take,
A peace that passeth all our understanding.
Tranquility that finds in every storm
That quiet born alone of God's commanding.

Beloved, if your lives would bear such fruit,
Abide, Ye are the branches; Christ, the root.

HELEN FRAZEE-BOWER.

Digging the Channels of Understanding

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

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

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

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

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

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

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

Hymn

(Tune, SHACKELFORD)

Hymns for Creative Living, No. 182.

All beautiful the march of days,
As seasons come and go;
The hand that shaped the rose hath wrought
The crystal of the snow.
Hath sent the hoary frost of heaven,
The flowing water sealed,
And laid a silent loveliness
On hill and wood and field.

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

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

FRANCES W. WILE.

"Cultivators of Earth Make the Best Citizens"

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

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

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

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

mination which entered into the very fibre of American life.

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

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

Farming as a Way of Life

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

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

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

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

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

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

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

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

CHINA AND TIBET

A Christian Ambassador

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

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

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

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

Today the handful is winning.

—*The Christian Herald.*

Trend Toward Christianity

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

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

Prayers for Japanese

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

—*The Living Church.*

Christian Loyalty Recognized

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

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

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

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

Where Students Go to Church

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

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

Help for Sufferers

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

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

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

Student Relief

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

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

The Bosshardts Tell Their Story

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

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

—*China's Millions*.

JAPAN—CHOSEN

Christian Council Takes Stand

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

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

In this emergency: 1. We recognize our great responsibility as Christians for bringing about a spiritual awakening in our nation and we will redouble our efforts to this end. 2. In order to express our appreciation of the toil of our Imperial troops we will undertake projects to comfort them. 3. We earnestly desire that this difficult crisis may be solved as speedily as possible and with a minimum of sacrifice. 4. It is our hope that this incident may result in the establishment of relations of good will definitely and for all time. To this end we ask our fellow Christians throughout the Empire to pray most earnestly.

Voted: 1. That the National Christian Council establish a department to cooperate with all Christian organizations and institutions in carrying out projects for comforting the Imperial troops and open a central office for this purpose. 2. To send messengers and comfort bags. 3. To raise for this purpose a fund of ¥10,000 as an initial amount. 4. To set up a Commission of Thirty to carry out these projects; the members of this commission to be chosen from the different communions and Christian organizations.

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

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

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

—*National Christian Council Bulletin*.

Kagawa Suffers

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

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

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

—*Living Church; Christian Century*.

Theory Needs Revision

Kohachiro Miyazaki has founded a Christian society based on the idea that Japan is the Kingdom of God. He be-

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

Salvation Army Commended

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

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

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

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

Do Medical Missions Pay?

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

DEAR SIR:

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

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

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

Sincerely,

—*Korean Echoes.*

Women's Work in Korea

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

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

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

—*Women and Missions.*

ISLANDS OF THE PACIFIC

Around the World Revival

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

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

Guns for Books

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

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

Airplane a Mission Adjunct

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

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

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

NORTH AMERICA

Is America Christian?

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

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

"Let Freedom Ring"

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

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

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

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

Prison Reading

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

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

—*Christian Advocate*.

"United Thank Offering"

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

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

mission services at home and abroad conducted by women alone.

—*The Churchman; Cincinnati Times-Star.*

Both Theory and Practice

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

Eskimos Keep the Sabbath

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

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

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

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

LATIN AMERICA

A Colporteur's Experiences

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

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

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

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

—*F. L. Meadows.*

Religion in Mexico

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

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

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

Methodist Jubilee, Puerto Rico

This year marks the 25th anniversary of the founding of the Puerto Rico Methodist Mission Conference. It was 37 years ago that Charles W. Drees, who came there from Argentina, conducted the first Methodist service on the Island. By the end of the first year there were 835 members and probationers, seven Sunday schools, five preaching places, two congregations, \$139 collected for benevolences, and \$41 for ministerial support. In 1913, Puerto Rican Methodism was organized in a Conference. From the original nucleus of thirty persons with which the first service was started, a church has arisen with twenty-four pastoral charges with ninety-four congregations, comprising 3,778 members and probationers.

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

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

—*Christian Advocate.*

Education in Cuba

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

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

—*Monday Morning.*

Converted in Nicaragua

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

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

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

Missionary Forces Grow in Colombia

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

—*World Dominion Press.*

No Doctors Wanted

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

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

—*Monday Morning.*

EUROPE

Church and State

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

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

—*Missions.*

Christianity's Last Reserve

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

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

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

—*S. S. Times.*

Needs of French Children

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

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

—*The Christian.*

No Christmas in Germany

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

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

Bibles in Yugoslavia

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

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

Twenty Years of Communism

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

Nevertheless, celebration of the communist revolution's 20th anniversary was carried out as in other years. With all due recognition of Russia's achievements during these 20 years,

two observations are pertinent. (1) Even the best friends of Russia, and those in sympathy with some of her social objectives, must question whether communism can succeed if its progress depends on threat, force and wholesale executions. (2) The relentless crusade against religion seems to have resulted in a shortage of spiritual power to motivate the vast social program. While communism itself has created an emotional energy comparable to that in religion, it is apparent that the Russian program cannot permanently succeed until the religious impulse in the soul of the people is again given freedom to express itself, and to furnish the guiding principle of the nation's life.

—*Missions.*

AFRICA

Italy in Ethiopia

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

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

In a New Field

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

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

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

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

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

—*Life of Faith.*

Witnessing to Moslems

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

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

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

—*Life of Faith.*

German Mission in Cameroon

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

Director of the German Baptist Missionary Society.

New Life in Angola

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

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

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

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

Raising Spiritual Standards

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

converts have remained ignorant of the elements of the faith they professed.

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

—S. S. Times.

WESTERN ASIA

Cyprus Has a Sunday School

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

Bible School for Syria

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

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

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

Turkey's Development

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

—*World Dominion Press*.

New Day for Iranian Women

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

Again, medical work reflects the new feeling. For years Iranian women have been increasingly willing to consult a man physician, but never was there such willingness as today. Year before last, two of our hospitals—and their only American

doctors were men—had more women patients than men. This past year saw 455 babies born in six mission hospitals, Kerman-shah reporting one week with a baby every day—and triplets to top it off with! An increasing number of nurses are being trained. In 1936, the Government decided to inaugurate nurses' training as a branch of the educational program rapidly expanding under the direction of its able Minister of Education, a graduate of Alborz College.

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

—*Women and Missions*.

INDIA—BURMA—CEYLON

The Basis of Evangelization

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

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

—*World Dominion Press*.

Madras Meeting of I. M. C.

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

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

Student Evangelism in Ceylon

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

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

—*National Christian Council Review.*

Among Criminal Tribes

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

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

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

—*S. S. Times.*

Missionaries Help Ex-Patriots

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

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

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

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

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

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

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

R. E. SPEER.

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

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

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

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

WM. J. HUTCHINS,
President, Berea College.

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

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

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

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

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

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

And so I live you see,
Go through the world, try, prove, re-
ject,
Prefer, still struggling to effect
My warfare; happy that I can
Be crossed and thwarted as a man,
Not left in God's contempt apart,
With ghastly smooth life, dead at
heart.
Tame in earth's paddock as her
prize . . .
Thank God, no paradise stands barred
To entry, and I find it hard
To be a Christian, as I said.

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

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

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

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

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

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

HUGH R. MONRO.

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

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

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

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

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

JAMES F. RIGGS.

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

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

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

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

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

JAMES CANTINE.

Dates to Remember

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

March 4—World Day of Prayer.

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

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

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

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

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

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

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

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

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

Personal Items

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

* * *

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

* * *

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

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

* * *

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

* * *

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

* * *

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

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Obituary Notes

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

* * *

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

* * *

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

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THE PRESBYTERIAN

1217 Market Street, Philadelphia, Pa.

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

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

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

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

E. M. Dodd.

New Books

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

A Christian Layman's Handbook. Robert M. Kurtz. 72 pp. 50 cents. American Tract Society. New York.

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The Bible Institute Colportage Association
848 North Wells Street, Chicago

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

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

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

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

Along an Indian Road. A Play. Mrs. Martin de Wolfe. 5 cents. Woman's Board of Foreign Missions, Reformed Church in America, New York; and Hilda L. Olson, Rockport, Mass.

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

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

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

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

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

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

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

Henry T. Hodgkin: A Memoir. H. G. Wood. Illus. 281 pp. 5s. Student Christian Movement Press. London.

A History of the Modern and Contemporary Far East. P. H. Clyde. 858 pp. \$6. Prentice-Hall, New York.

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

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

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

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

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

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

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

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

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

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

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

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Dates to Remember

- March 4**—World Day of Prayer.
- March 23-24**—United Stewardship Council, Columbus, Ohio.
- April 28**—General Conference, Methodist Episcopal Church, South, Birmingham, Ala.
- May 12-16**—Southern Baptist Convention, Richmond, Va.
- May 18-22**—General Missionary Conference of the Woman's Missionary Union of Friends in America, Whittier, California. Mrs. Bertha S. Sumpter, Argonia, Kans., Secretary.
- May 19**—General Assembly, Presbyterian Church in U. S., Meridian, Miss.
- May 25**—General Assembly, United Presbyterian Church of North America, Cleveland, Ohio.
- May 26**—General Assembly, Presbyterian Church in U. S. A., Philadelphia, Pa.
- May 31-June 4**—Triennial Convention, and 50th Anniversary, Woman's Missionary Society of the General Synod, Evangelical and Reformed Church, Akron, Ohio.
- June 2**—General Synod, Reformed Church in America, Asbury Park, N. J.
- June 15-22**—General Council of Congregational and Christian Churches, Beloit, Wisconsin.
- June 25-July 2**—Interdenominational Conference of Missions, Eagles Mere, Pa.
- June 28-July 3**—Twentieth International Convention on Christian Education, Columbus, Ohio.
- September**—General Committee, World's Student Christian Federation, Japan.
- December 13-30**—International Missionary Council, Madras, India.

Personal Items

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

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

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

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

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

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

Obituary Notes

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

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

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

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

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

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

REVIEWS WANTED

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

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DEHAVAN L. PIERSON, *Editor*

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Editorial Chat

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

* * *

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

* * *

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

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

Please accept my congratulations on the magazine."

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

* * *

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

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A CORRECTION—DR. SA'EED KURDISTANI

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



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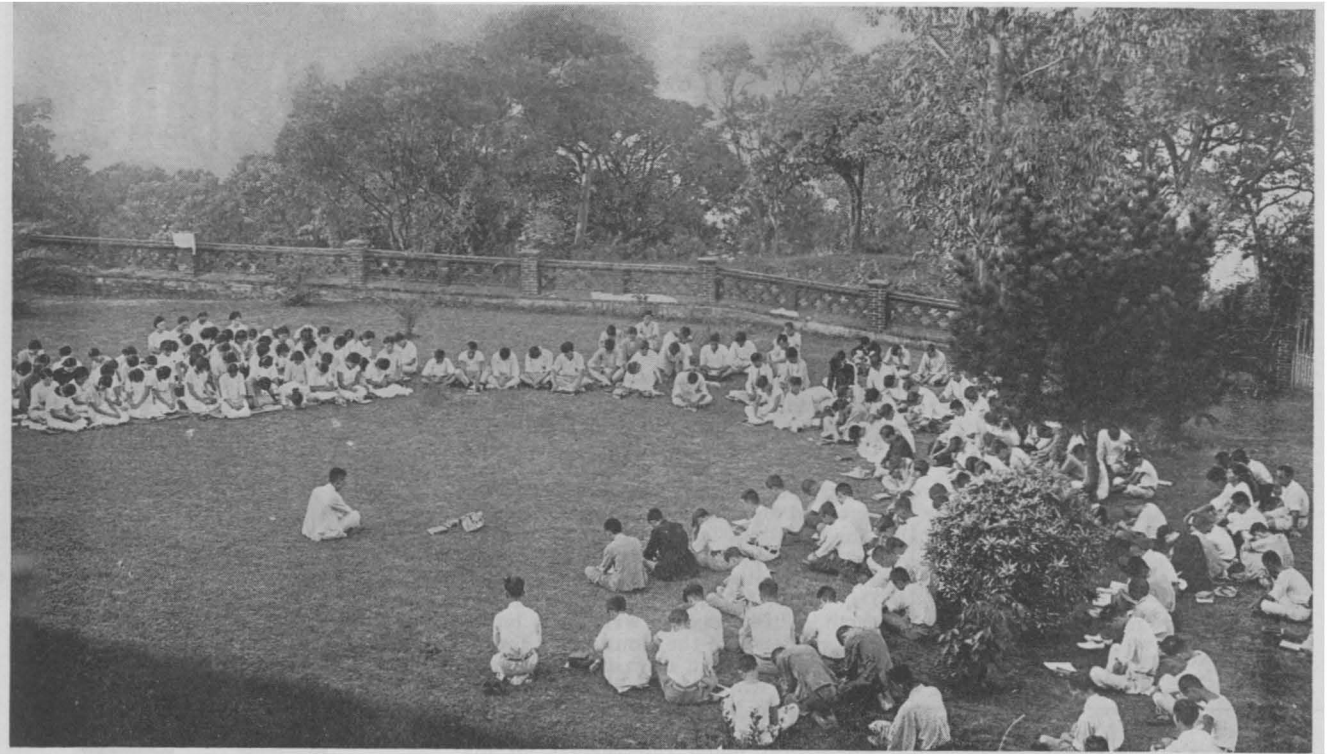
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VOLUME LXI

MARCH, 1938

NUMBER 3

Topics of the Times

RECENT DEVELOPMENTS IN CHINA

By REV. FRANK W. PRICE, Shanghai

Missionary of the Presbyterian Church in the U. S.

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

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

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

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

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

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

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

In the Shanghai Area

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

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

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

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

In East China War Zone

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

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

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

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

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

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

The Fall of Nanking

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

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

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

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

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

The War in North China

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

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

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

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

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

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

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

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

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

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

In Chekiang and Fukien

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

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

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

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

South and Central China

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

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

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

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

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

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

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

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

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

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

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

In West China

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

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

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

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

Chinese National Organizations

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

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

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

Interruption of Educational Work

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

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

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

The Need for Relief Work

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

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

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

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

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

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

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

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

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

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

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

The Outlook and the Opportunity

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

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

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

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

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

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

BATES COLLEGE PROJECT IN ARABIA

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

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

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

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

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

WHAT IS IN A NAME IN CHINA?

BY GEOFFREY W. ROYALL

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

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

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

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

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

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

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

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

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

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

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

The Winds Shift in Mexico

By a RESIDENT OF THE REPUBLIC

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

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

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

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

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

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

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

If the letter of the law is still in many respects

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

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

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

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

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

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

TO TRAIN MISSIONARIES TO MOSLEMS

The Henry Martyn School of Islamic Studies

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

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

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

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

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

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



THE SYNOD OF THE PRESBYTERIAN CHURCH IN FORMOSA—1937

A Visit to Beautiful Formosa

By REV. GEORGE H. WINN, Seoul, Chosen

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

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

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

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

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

Many pushcars are used where the energy is

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

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

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

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

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

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

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

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



ABORIGINES AND AN EDUCATED FORMOSAN WOMAN

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

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

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

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

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

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

* * *

PRESBYTERIAN WORK IN FORMOSA

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

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

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

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

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

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

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

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

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

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

Religious Situation in Soviet Russia*

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

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

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

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

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

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

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

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

A Closer Survey of Facts

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

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

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

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

¹ *Antireligiosnik*, No. 6, 1937.

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

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

entrance to dangerous coal mines public prayers are said.³

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

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

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

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

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

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

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

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

⁴ *Slovo*, 3rd October, 1937.

⁵ *Slovo*, 10th October, 1937.

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

⁷ *Slovo*, 6th June, 1937.

⁸ *Bolchevic*, No. 4, 1937.

⁹ *Slovo*, 5th September, 1937.

¹⁰ *Slovo*, 4th April, 1937.

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

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

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

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

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

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

The Meaning

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

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

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

The informer of the paper *Ouralsky Rabotchy* says:

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

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

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

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

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

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

Anti-Religious Propaganda

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

¹⁵ *Socialistic Agriculture*, See *Slovo*.

¹⁶ *Antireligiosnik*, No. 4, 1937.

¹⁷ Unhappily this proved to be true.

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

The Constitution and Religion

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

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

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

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

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

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

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

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

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

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

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

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

²⁰ See *Slovo*, No. 37, 1937.

²¹ Paragraph 124.

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

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

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

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

²⁶ *Slovo*, 30th May, 1937.

²⁷ *Slovo*, 18th April, 1937.

²⁸ *Dein Reich Komme*, September, 1937.

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

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

³¹ *Slovo*, 19th September, 1937.

A Trip into Closed Afghanistan^{*}

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

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

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

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

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

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

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

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

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

^{*} Condensed from *The Presbyterian*.

The New Outlook in India

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

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

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

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

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

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

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

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

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

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

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

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

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

Rethinking Missions With Moslems

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Post Office Christian Association

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

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

* * *

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

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

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

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

* * *

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

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

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

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

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

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

meantime, the prayer seed had been maturing in another direction. Some members in Dublin and Belfast had been travelling in prayer for India, and through their gifts and initiative, first a Gospel paper was started and then a native evangelist appointed to work in the Post Offices of Ceylon. It was not long before Madras was touched, then the Punjab, Calcutta and Bombay. The work of the evangelist at Gujerat revealed the need of a lady worker for the families of officials, and at a Keswick Convention the call came to a P.O.C.A. worker who was at the time Honorary Secretary for Belfast. She went out to India the same year. We have now besides, a native worker, Mr. Mathews in the South, and a Gospel paper, "Bright Echoes," is circulated through the country.

Japan—Some years before Miss Hale's call to India, Japan was touched with Gospel literature through the voluntary work of missionaries of other Societies. At present advance is greatly needed, and will be made as funds and helpers are given. The Savings Bank had given of their best for India, the Postal and Telegraph Staffs were to point the way to China, and eventually to send also from their ranks to that country.

China—At a time when there was no effort for China, suddenly one day a Scotch postman sent "Ten shillings for China." "After many days" this little seed bore fruit. The need was continually remembered before God at the Central Prayer Meeting and by many interested elsewhere, and prayer was answered in a remarkable way.

At the time of the Boxer troubles the Empress of China had a telegram sent all over her empire, the wording of which was as follows: "The foreigners must be killed, the foreigners retiring must still be killed." This telegram fell into the hands of two telegraphists, not Christians, whose hearts were so touched with the desperate plight of the foreigners that they put the word "Protected" for the word "Killed." Swiftly the message ran over the wires from town to town: "The foreigners must be protected, the foreigners retiring must still be protected." Before the mistake was noticed hundreds of lives were saved. The story quickly spread to England, and it came as a challenge to the P.O.C.A. to send the Gospel to their Chinese colleagues. Prayer became more definite, and when the Chinese Imperial Post Office was established it was felt that the time was ripe for a start. It was arranged to send out Bibles and Testaments to all the Post Offices in China, then numbering only 1,000, with greetings from their comrades in this country. The response was so wonderful that Mr. James Heal, then of the China Inland Mission, was led to give himself to

the work. Time fails to tell of the sacrificial giving, of the P.O.C.A. Boat, and of the souls reached. Now other workers have gone out; Bible classes are held, a Gospel paper is circulated widely, correspondence is largely used, and the Scriptures are distributed.

South America—A young girl, entering the office, was invited to a P.O.C.A. meeting. Brought up in a Christian home, its godly influence was with her, although as yet religion had not seemed very attractive. But she accepted the invitation, and at one of the first meetings the message of the friendship of Jêsus Christ so came home to her that she received Him as Saviour and before long the desire for service in the regions beyond was implanted. South America became the object of her prayers and Miss Goldsmith had the definite call to South America. She went out, and has labored there now over twenty years, editing the paper "El Correo," a magazine for Spanish-speaking countries, aided and encouraged by her husband, Mr. Curtis. Through the influence of their work, branches have been started in Brazil and Mexico, helped by voluntary workers in those parts, and Peru and Venezuela are also being touched in a similar way.

A Postmaster in North Argentina noticed a little packet of "Correo," the P.O.C.A. Gospel paper, in his office. Attracted by the name, which means "The Gospel Mail," he opened the paper, and for the first time in his life he read of the Good Tidings of life. It awoke in him a deep thirst for further light, a Bible was obtained, Gospel meetings attended, and finally the man became a sincere follower of the Lord Jesus Christ. Hard by his office he built a little preaching hall as a token of his gratitude to God for the blessing received, and there he conducts a Sunday School and other meetings.

South Africa—The Provincial Branches were slowly increasing, and a good deal of spade and trowel work had been going on. One member spent his holidays touring "on the wheel" on behalf of the work; another visited Germany, which was opening up. This work was shared by the Scattered Branch, which came to include members not only in the then United Kingdom, but also in many Colonies and Dependencies. The South African Branch grew out of the Scattered Branch. A member up-country wrote telling of the deep need of himself and those working with him for spiritual help. "I have longed," he wrote, "to live as a Christian should, but the life here is deadly monotonous; the loneliness of the veldt has got into my soul." A seed of longing desire from a troubled heart became the means for a definite work in South Africa, and another life was surrendered that the purposes of God might not fail.

Mrs. Goslin, of the South African General Mission, gave herself for this work. With Cape Town as a centre, touch was soon made with offices and individuals up and down the country, and today many are blessing God for the P.O.C.A. in their midst. The present Hon. Secretary, Miss Findlay, and one or two of the first members are still among the chief helpers.

Egypt—The work in Egypt, where an Arabic paper circulates, began with a few scattered members, and now reaches Post Offices in a fairly wide area and numbers many members. On one occasion the village postman took Mr. Upson to see the Postmaster. For a long time after supper they discussed the Gospel, and finally the Postmaster brought his family for evening worship.

Europe—In Europe we have the same story to tell; the seed of prayer sown and the purpose of God worked out through those whose hearts were touched to respond to the call. The work in Italy arose through the prayers of a Scotch postman, and the first year's issue of the quarterly Gospel paper was made possible by the gift of a whole year's rise of salary by a lady in the service. This work showed the best method of touching other European countries, i.e., through Gospel papers specially prepared and distributed widely through the post. France, Belgium, Portugal, Spain, Iceland, are all reached in this way. One other line of work used is the distribution of the Scriptures; these have been widely circulated in Russia, and are still being given in Esthonia. In the European work every fresh country entered has been the result of some individual appeal for prayer for an open door in the land.

There remains much land to be possessed. The perusal of even one copy of the "Quarterly Mail," the official organ of the Association, will show the world-wide nature of its activities. Very early in its history John Wesley's motto, "The world is my parish," was adopted, and today the P.O.C.A. is working in every continent. For many years the Society was known as the International Postal, Telegraph and Telephone Christian Association, the present title having been more recently adopted as more concise.

* * *

It will be evident that such a work as here described could not have been maintained by the Service alone, unless by support from a very large percentage of its members. The Christian public has greatly helped, and their gifts and interest have been a distinct boon. And this is not out of the way, for does not the Post Office serve all? And any Gospel work on a sound basis will appeal to the people of God.

There have been and still are Christians who

have heard the call of God and put themselves at His disposal, to witness and serve while still carrying on the daily round. The Association calls loudly today for more such surrendered lives. What could not be done if God had such a witness in every Post Office in the land? *

A Post Office influenced for Christ is not only a receiving station but a distributing centre. So often the life of a little community in various countries centers around the Post Office. The work of the P.O.C.A., which commenced over fifty years ago, has now become world-wide in its scope. Every fresh advance has been born in prayer and its foundations laid in the distribution of the Word of God. Thus country after country has opened to the work through its missionaries and workers, and Gospel magazines are regularly distributed to postal officials in over thirty-three countries. At the present time the response from inquiring souls is growing greatly and the hand of God is upon work and workers in manifest and growing blessing. It would be of strategic importance for the Kingdom of God if He graciously raised up a fellowship of service among the Post Offices of the United States on behalf of the great work yet to be done among Post Office employees throughout the world in leading them to a living faith in Christ. In some instances this work is being done on virgin soil as in Portuguese Guinea, Goa, and Timor, where there is neither missionary nor Christian missionary work of any kind. Yet the post is wide open, and this constitutes not only an opportunity but a challenge. Each of our Gospel magazines contains an offer of a free copy of the Scriptures, and in this way contact has been made with thousands of men and women in the Post Offices which has led many of them to faith in Christ.

MISSIONS AS A CAREER

Charles M. Sheldon, the author of "In His Steps," tells of a university class reunion, where one alumnus asked: "How do you account for Manley's going as a missionary? He was the most intellectual and brilliant man in our class. Now it has been years since I have heard of him. Poor fellow! A great career lost!"

The speaker was the head of a corporation and had spent all his life since graduation in piling up money. His companion, a distinguished journalist, replied: "I have a letter here from Manley enclosing a little circular. His work includes a great hospital for surgical cases; a preaching circle of fourteen stations and outstations; a publishing house that ranks among the first in the East, and a boys' training school with an attendance of 500 students. He has twenty-seven assistant workers in various departments." The big businessman replied:

"I apologize to Manley; I did not know what a great career a modern missionary has. By the side of it my own is small."

—*Watchman-Examiner*.

* Gifts for the work should be sent to the General Secretary, the Rev. B. G. Lovelace, Post Office Christian Association, 62, Bartholomew Close, London, E. C. 1.

Foreign Mission Appeals Today

By the REV. H. KERR TAYLOR, D.D.,
Nashville, Tennessee

*Foreign Missionary Educational Secretary, Presbyterian Church
in the United States*

WHETHER we now call it "Foreign Missions," or "International Christianity," or "World Christian Community," or just the Kingdom of God, our problem remains to raise the eyes and the interest of Christians at home to the outlying, less-favored areas of the world that know not the Good News of the incarnation of the Son of God. Certainly for a few more decades at least this is a task that must derive its support from Christian churches and societies in Western churches for people in areas overseas.

A generation or even a decade or more ago the appeal for interest and support was concrete. Those overseas lands were called "heathen" lands, still unopened and untouched with the Gospel. The religions and cultures there were admittedly non-Christian. The soul-stirring appeals of those days were effective: the untouched fields; the millions in total darkness who were going into eternity at the rate of so many every minute; heathen concepts; the prevalence of cannibalism, polygamy, slavery, infanticide; the degradation of woman and the universal practice of idolatry.

Today the emphasis has changed; so has the basis of appeal for interest and support. The task to some extent has lost its pioneer appeal. The coastal areas and river and railroad towns in the mission fields have been reached to some extent with the Gospel story. Great independent churches now stand in the cities of Tokyo, Shanghai, Canton, Calcutta, Bombay, Cairo, Johannesburg, Rio de Janeiro and Mexico City. Multitudes of voices in lesser known cities and towns in these "non-Christian" fields praise the one God and Father of us all even though they have not all accepted Christ as the only Saviour.

The world, too, is shrinking in its size. Life in any land is not nearly so provincial and primitive as once it was. Steamships, Clipper planes, radios, telegraph, telephone, commerce and international dependence and conflicts have brought that about. In the whole world Christian community there has come a corresponding shift from a purely personal and devotional emphasis to a fuller recognition of the social implications of Christianity. Anyone with even a passing ac-

quaintance with religious and mission matters is quite aware of this.

If, however, we are convinced of the integrity of the missionary enterprise, what remains in the light of changed conditions, of our missionary appeal to the people in the home churches? What are the vital facts that make legitimate an emphasis in the present-day call for money and men and deep concern for the areas of earth overseas? We believe that the integrity of the appeals of the former days carry over with much of their strength into the world situation today, and that the newer conditions, born of the very success and values of the cause of Christ in the world, only emphasize and underscore the reality of the abiding missionary need and the claim of these needy areas on more privileged communities.

Missionary appeal has always been most effectively made along the lines of a real need, of a great opportunity, and of the results that such work may legitimately be expected to produce.

It is necessary to put in the very forefront the stupendous need presented by an unfinished task. As one recalls the mighty appeals of a generation ago for untouched areas of the world and its peoples, one thinks of the exceedingly small number of cities and towns and villages that have been effectively reached today by the messengers of the Gospel of Christ. There are hundreds of millions of human beings who still are in exactly the same condition as were those of whom we were told in former days. Something must be done to reach these people. They continue to live and stumble, to question and die, without a knowledge of the truth of God. Think of the tens of thousands of villages in China, Japan, India, Africa and other lands into which has never yet gone a messenger with the Gospel. Here is a condition that we neglect at peril to ourselves. The newer and more advanced problems and policies at home and abroad cannot ignore it. This was a major appeal for an awakening Church a few decades ago. But consistency in our attitude requires that something must yet be done to overtake these same great needs that exist today.

Loyalty to the service of Christ, and the sacri-

fice of those who have served in these hard places urges completion of the task so nobly begun. It is obviously wise to build now on foundations so well and so sacrificially laid, that the task may go on without interruption. The missionary task has rarely in any field reached a final stage. The typical Protestant congregation in the Far East, it has been said, is a group of about fifty Christians surrounded by 25,000 non-Christians. The same thing is true in other fields. Here is the possibility of a strategic advance. In terms of military strategy the Church should bring up its reserves.

Present-Day Opportunities

One recalls the appeals once made for men and means and united prayer that doors then closed might be opened. There are few such closed doors today. It is exceptional today when a missionary cannot stand and preach or teach or heal in the Name of Christ in any place on the earth's surface. The fact that God answered these prayers and opened the doors should nerve us to a renewed effort to occupy the openings now before us. We prayed for the opening of doors into great geographical areas. That prayer was answered. Life areas, too, of every kind stand open today. The field of service for properly qualified foreign workers remains wide and the opportunity is ours. The messenger must be well prepared, intelligent and of sympathetic heart, but the field for such a worker is almost unlimited.

The missionary message is fresh and vital; it has a universal background; it personalizes, as it were, an ecumenical conception of what the Church of Christ is. There is experience to meet a difficult task. There is needed on mission fields those who can bear witness to the universal character and claims of the Christian faith. It is too easy for the growing Church to conceive of itself as a separate entity with little or no relation to a Christian world fellowship. Provinciality is always a curse of Church life. For health and inspiration the newer churches need association with older and more experienced churches.

Never was the experience of the Church needed more than on mission fields today. There is no necessity for the younger churches to make all the mistakes that have for decades weakened or made futile much of the effort of churches in other lands. The modern missionary, with trained mind and heart, and with vital contact with Christ, can mediate the best in Christian experience; from his peculiar position he can guide past pitfalls in church policy and life.

Convincing Results

The supporters of missionary work wish to feel that there are encouraging results to show

for the expenditure of life and money. Men are encouraged by dividends — material or spiritual. Young workers looking to foreign service wish to be assured that, as a return for the giving of their lives to such service, there is offered a reasonable promise of definite and worth-while achievement.

There is much to say on this point. The church should be informed of indigenous church growth, of well-planned occupation of the field, of virile native church leadership and effective movements of advance.

There is nothing more appealing and convincing than reports and illustrations of strong personalities, indicative of the reality and vitality of the church in foreign lands. How great is the encouragement that has come through Toyohiko Kagawa and Bishop Azariah, T. Z. Koo and multitudes of others in every mission field.

The Church at home needs to realize the great service and influence that the missionary enterprise is exerting on the field. Such a book as "Beyond Statistics," by S. J. Corey, presents a most convincing argument. In social uplift, in health measures, in education, in the creation of good will, in the ameliorating of such great evils as unbridled prostitution, intemperance, use of narcotics, unchecked causes of famine and plague, missionaries have rendered outstanding service. As Dr. Corey says, "Nobody but an intellectual provincial, a moral agnostic, or a dogmatic quack can be cynical about these great results of missions."

The Protestant Christian enterprise has abundantly proved its essential relation to the world's life. It has fought its way to its present position of commanding influence in a world in spite of pronounced and strong opposition where there should have been alliance. The missionary cause, as it has been carried on, has little of which to be ashamed; it has much for which it may be thankful and to which it can point with pride.

There is less provincialism in our day than there was when the missionary enterprise was born. For that let us thank God. World events and national interdependence have forced us to think in more inclusive modes. Foreign service is not merely so "foreign" as it once was. It has come closer home.

President Roosevelt, standing in Chicago in October, 1937, made a clarion call to men of all races to return to and live by the principles of the Prince of Peace. Here was truly a notable emphasis on the work of the missionary. For how shall nations believe and live by the principles and life of One of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

Christians everywhere need to waken to the reality, the opportunity and the success of a di-

vinely appointed task well begun. Foreign missions have weathered a perfect siege of side-line criticism. We are more than standing unshaken in a world whose current philosophy has led it into a cheapened over-concern with the mere tinsels of life. We need to have faith and courage and morale strengthened in the thought that God is with us and that the task well begun has been carried forward to its present magnificent stage. While we cannot point to a service that has not had its mistakes and while we yet have many things to learn, we have much for which to praise God. We need to go on with the enterprise with

new faith and courage. Every church and every church member true to Christ must face the claims of this world enterprise which has successfully stood the test of time.

Move to the fore! God himself waits
And must wait till thou come.
Men are God's prophets,
Though ages lie dumb.
Halts the Christ Kingdom
With conquest so near?
Thou art the cause, then,
Thou man at the rear—
Move to the fore!

When a man receives the Lord Jesus Christ he also receives the power of God to pass through all his being, and to be exhibited in the world for the glory of God and for the salvation of others. The principle and practice of self-sacrifice should control him at every point so that, exactly following in the steps of his Redeemer, as a faithful imitation of Christ, the man should be known as one who, by his life, recommends Jesus Christ to others.

PREB. H. W. WEBB-PEPLOE.

SOME WORLD SUNDAY SCHOOL ACHIEVEMENTS IN 1937

1. In the Apostolic Church of Armenia, Sunday school work, well established in Syria and Palestine, has been extended for the first time to Egypt, Cyprus and Iran (Persia), under the leadership of Levon Zenian.
2. Secretary Newell S. Booth, of the Belgian Congo, has published an indigenous manual, "Serving God in the Sunday School," which will have wide use among Sunday school workers throughout Africa.
3. Sunday school work in Brazil has been greatly advanced through the call of an associate, Sr. Jose Del Nero, to serve with Rodolfo Anders, general secretary.
4. The indigenous program in China for training leaders for voluntary service in the church, in spite of the outbreak of hostilities, has made remarkable advance.
5. The ancient Coptic church in Egypt is vigorously promoting the formation of Sunday schools and is working in close cooperation with the other churches in Egypt.
6. The ZOE movement within the Orthodox Church in Greece has been accorded official approval by the (Greek Church) Holy Synod to include Sunday school classes for girls taught by women teachers.
7. In spite of decrease in Japan, both in the number of Sunday schools and in enrollment of pupils due to the growing spirit of militarism, the National Sunday School Association is steadily pushing forward its work.
8. In Korea, many outstanding Sunday school leaders have been imprisoned because of their unwillingness to worship at Shinto shrines and so place government loyalties before their loyalty to Christ.
9. The conviction among evangelical leaders in Mexico has deepened that the Sunday school is the best agency to meet the needs for religious education since such education is now restricted by law to homes and registered church buildings.
10. The holding of a second annual general Sunday School Convention for the Bantu (natives) in the Union of South Africa has resulted in a decided advance in Sunday school work among Bantu children.
11. Puerto Rico has the largest Sunday school enrollment in any Spanish-speaking area in the world.
12. In Turkey, the churches are maintaining Sunday schools as "Children Worship Services," in order to comply with the law which prohibits the conduct of schools without governmental supervision.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

Ministers and Missions—in Relation to the Local Church

The key man to the missionary enterprise in America today, the one who will determine more than any one else the attitude of the church to the movement, is not the board secretary, or the foreign missionary, but the pastor of the local church. He it is who stands before the congregation every Sunday morning as the expounder of those things which are held to be of transcendent value in human life. . . . Christian missions is not thought of as a one-sided operation in which we are the active ones while they (the non-Christian world) remain receptive, but rather a reciprocal interplay of influences between two foci. . . . The minister must be reasonably certain with reference to the attitude which he should seek to develop in his people. From now on, attitudes are the main thing which America can contribute. What is required is that the attitude within should be made to correspond with the facts in the changing world without. . . . Religious history is being written rapidly in these days. The details are confusing and must be left to those concerned. The really prophetic ministry will discover the major trends and present these to his congregation in such a manner that their attitudes may keep abreast of the times and their support may be continued to an enterprise which is doomed to change so long as it is alive.

This declaration of an outstanding Christian thinker is so central in the present missionary situation that the Department Editor asked a number of pastors what their policies and practices were in the matter, with the following results. Behind each numeral there stands the name of a bona fide clergyman:

Number 1: Taking missions to be an essential part of the warp and woof of a Christian life, I do not preach occasional missionary sermons but, using missionary facts and illustrations in the normal course of any

sermon, and having a church geared for departmental missionary study, I depend mainly upon the dynamic of frequent contact with live missionaries (live in all senses of the word) who not only speak from my pulpit but meet integral church groups—such as the young people's society—and also as many of the membership in their homes as practical. We are a missionary church. (This answer is satisfactory, but we should also like to have heard of a correlated, integrated plan through which the missionary machinery in the church reaches its maximum efficiency and develops its full potentialities. But far be it from us to criticize any plan that works.)

Number 2: Had an outstanding innovation in the way of a Men's Missionary League in which the masculine members kept pace with the feminine in definite mission study and conserved the special efficiency of business and professional men in the undertaking of actual field projects, in community, country-wide and foreign work.

(What a splendid group to turn loose in the special Civic and Peace projects stressed in this year's plans in all the denominations! See THE REVIEW, page 155 of the March, 1937, issue for picture and an article on this endeavor.)

This league holds meetings in other churches, puts out a pamphlet with full directions for organization and work.

(Published by Board of Administration United Presbyterian Church, Publication Bldg., Pittsburgh, Pa.)

Its leader, Rev. G. A. Brown, 238 Princeton Ave., Elyria, Ohio, will give help to any inquirer who will enclose postage for reply.

Number 3: In addition to having a membership well organized and manned for missions, gives up his evening service for six weeks, beginning on the first Sunday in November, to a school of missions in which every department (except the Primary, which has its instruction at the regular Sunday school hour) has its own group session under the most competent instructors—largely college professors—meeting at the opening for a fifteen-minute assembly period in which stereopticon slides, moving pictures, brief dramatic sketches or talks by authoritative speakers are presented. This has proved such a success that after the first year or so the other denominations of the community united in the effort, and thus an advance has been made not only in mission study but that of the denominational comity—which must lie at the foundation of the eventual church unity of which many of us dream.

Number 4 has had six or eight successive Family Church Nights beginning in the autumn, in which the mid-week service is given over to an all-church supper—substantial but simple and inexpensive enough to be within the reach of most of the members. The ensuing meeting includes a devotional period and missionary presentations in the way of the mission study books, addresses, dramatic sketches, pictures, lively programs sponsored by the various missionary organizations, and even lively social features, of a homogeneous nature. This works well in his membership and is looked forward to eagerly each year.

Number 5, whose plan appeared in the January, 1938, is-

sue of THE REVIEW, uses the midweek service over a definite period most profitably by having a School of Broadening Horizons—for the children's groups during the church worship hour, and for the young peoples' and adult groups during the B.Y.P.U. hour. The missionary prayer meeting at the midweek service is held once a month for eight months. Four meetings are to be on the Moslem world and four on the rural theme. Three progressive rural pastors, alive to present-day problems, are to come in and speak on outstanding points in their work. A stereopticon lecture on colportage work will climax the programs on rural life, while a moving picture on the Mohammedan topic will complete the series. Much earnest work and thought were put upon this plan in order to coordinate comprehensively all the features of the work.

Number 6 takes a study book for six successive midweek meetings and has the subject matter briefly and attractively summarized by some speaker who can be held within his time—a different speaker for each chapter. Accompanying stereopticon or moving pictures ought to be used wherever possible. On an average, the services thus utilized are the best attended in the entire year, especially on picture nights; and incidentally, the problem of What to Do With the Prayer Meeting Hour is solved for the time being.

Number 7—and the name back of that numeral is Legion—number 7 has no plan or consistent practice or definite policy whatsoever, stating all unashamed that the handling of missions had been left mostly to "the sisters," as they had the time and seemed to be better informed and more interested than the rest. "O, a few missionary illustrations are occasionally introduced into a sermon but the congregation didn't seem to care for that sort of preaching." And yet these otherwise worthy men are under commission to preach the whole Gospel in which the winning of the world for Jesus Christ is fundamental! Is it any wonder that missions lag and

the church at home is visibly suffering from "marasmus"? Send us your own or your pastor's plan to pass along to those poor preachers of an anemic Gospel.

Another key man in missionary teaching is the Sunday school superintendent. The Department Editor is especially anxious to get helps from and for him. Write to the address at the head of this Department if you have any suggestions.

More Briefs from Our Exchanges

The following *Around the World Cruise* is an adaptable plan taken from *The Evangelical Missionary World*:

Take in all points of interest, but especially concentrate on our mission stations. Leave from San Francisco and stop at Japan, China, Africa, dock on the eastern coast and visit Kentucky.

Supplies necessary for the journey: Boat—can be made by arranging chairs in the shape of a ship with crêpe paper around the outside. Then in the center, by using a long table, crêpe paper and cardboard, you can fashion the smoke stacks; Gas—energy; Oil—enthusiasm; Goal Chart—maps; Tickets—dues or fare; Passport—your baby picture; Schedule—program; Kodak—an inquiring mind and its pictures.

Organization: Pilot—president; Chief mechanic—program chairman; Hostess—meeting hostess; Purser—treasurer; Recorder—secretary; Guide—person in charge of tour or the advisor; Red Caps—entertainment committee; Fruit seller—dispenses fruits, sandwiches, candy, etc.; Newsboy—literature committee—dispenses all church periodicals.

Invitations in the form of circulars announcing the date of tour and rates: *Cruise—"Around the World Cruise"; Ship—Goodwill; Shipping Company—Evangelical lines.*

Suggested Schedule: Song—instrumental or vocal (Star Spangled Banner) as the ship leaves port; Explanation of tour—Guide; Group Singing; Brief Description of Japan; Touring

Japan—playlet, "Let's be Friends." China—description of China. Have some one impersonate missionaries. They might wish to introduce a couple of Chinese children. Play some deck games. Africa—be sure and point out the Southern Cross and other constellations (use suggestions from Chapter 1, Congo Crosses, to give atmosphere); visit mission stations there; meet missionaries and learn about work.

Homeward Bound: Group singing; reading—"Two Roosters" or "The Pig and the Hen" or "The North Wind and the Sun"; special music; New York Harbor—song, "America the Beautiful"; Negro spirituals. Kentucky—just in time for the missionary meeting; devotionals; brief business meeting.

Home Again: Farewells—hymn of parting.

A *Missionary Picnic* was another usable plan. Last June the Baltimore district of the Evangelicals met for a picnic, groups gathering from all directions from early morn to the sunset hour which climaxed the day. Everyone was ready to contribute something to the success of the day—races, contests and games for the children. A mission band gave a demonstration and an original song. A debate on "Why I Believe in Missions" was very interesting. Towards evening girls came from their places of business and mothers gave them supper from the picnic baskets. Then all sat on the hillside facing the setting sun and the girls held an impressive sunset service. Scripture reading and prayer were followed by two beautiful missionary stories. "Abide with Me," sung by the company, closed the service. The Spirit had drawn us into one large, happy family.

A *Convention with the Birds* furnishes a picturesque meeting attraction even to those not yet interested in missions:

Invitation

Come, let us go to birdland
And see what they can tell
About the work of Missions
Which we should know so well.
The meeting will be held (date and place).

Decorations

If possible, make this an outdoor meeting. If it must be held indoors at night, try and make the room as suggestive of the out-of-doors as possible. Bird nests, bird baths, stuffed birds and even a few canaries will help to make you feel closer to God's nature.

Devotions

Call to Worship—Read Mat. 6: 26.

Solo by Canary (one dressed in yellow)—"This is my Father's World."

Scripture Promises (read by different members)—Isa. 40: 31; Ps. 103: 5; 91: 1-5; Mat. 10: 29-31; Deut. 32: 11, 12.

Program—Take a bird's-eye view of certain mission stations. Have members give word pictures of activities upon the several fields as seen while soaring high above them. These word pictures will be based upon facts, but the presentation will need to be largely imaginative in order to secure the best effect.

The Evangelical Missionary World is replete with practical suggestions.

Problems that Confront Women and Girls

An address by Lucy Dean Slow, Dean of Women in Howard University, may well be pondered by us all. It appeared in *The Evangelical Missionary World*:

In discussing some of the problems of Colored women and girls precipitated by their contact with city life and their attempts at adjustment to it . . . we find that all of them have their roots primarily in the economic condition of the people. . . . Many very serious problems face these newcomers (in the exodus from farm to city), the most serious of which is maintaining a home. All too frequently the bulk of the Negro population is forced to occupy alley dwellings and old houses deserted by better paid whites. Often these are lacking in sanitation and are located in surroundings not conducive to wholesome living. . . . When you consider that approximately 51 per cent of the Negro married women are employed as against 22 per cent of the white married women, you can realize how difficult it is to maintain the proper

home life necessary to the welfare of young girls in a city. . . . Another problem is that of finding wholesome recreation in most cities. . . . Congested streets and cheap motion picture houses form their places of amusement. Out of these come hundreds of girls and young women with vicious tastes and low ideals to make up a group of undesirable citizens. Our interest in Christian Citizenship should lead us to do the following simple things in our several communities:

1. A group of white women in each city should get first-hand information on how the Colored women in the lowest economic class live in their particular city. The group should work with a housing committee, or if none exists it should form one for the purpose of bringing to the attention of the privileged people their responsibility for seeing to it that Negroes live in surroundings that will produce good citizens.

2. A committee on employment and employment standards should be found to work with the Negro women who must labor long hours for little pay, and who as a result cannot care properly for their homes and children. In the long run it might be possible to build up public sentiment for paying heads of families wages sufficient to reduce the number of such Negro women.

3. A committee should be formed to find out what opportunities exist for caring for girls during their leisure time. . . . The Church could be of service, for their own lecture rooms and parish halls could be used as centers of constructive recreation.

4. Finally it seems to me that all of us need to be aware of what is going on in our cities to this group of people. . . . With the economic problem solved, it will be easier to solve the social and moral problems.

A Comprehensive Outreach

Dr. Carl Heinmiller, Field Secretary of the Missionary Society in the Evangelical church, in his annual report, says this about a comprehensive outreach:

I would like to share with this body a growing conviction of the imperative need for a more comprehensive program of missionary education by this Board, in order that we may effectively confront our constituency with the "planetary dimensions" of the Gospel. I am wondering if the time has not come thoroughly to study our present procedure for the purpose of formulating

a coordinated plan of missionary promotion. The following elements are suggested for inclusion:

1. The preparation and distribution of missionary materials and supplies.
2. The promotion of missions through institutes, conventions, assemblies and like gatherings.
3. The propagation of the missionary cause through church periodicals and church school literature.
4. The promotion of special missionary days and periods.
5. The deputation and itineration of missionaries on furlough.
6. The cultivation of the Christian World View among student life.
7. *The regular and systematic culture of pastors in the missionary idea.*
8. *The building of a program of missionary education and promotion in the local church.*
9. *The enlistment of the annual conference missionary societies for active participation in this program.*
10. *The complete correlation of this program with that of all other agencies affected thereby.*

"Peace on earth, goodwill to men." Shall we help our boys and girls to cultivate an attitude of International Peace? . . . How about Christmas gifts that will suggest thoughts of Peace? . . . From the Women's International League for Peace and Freedom, Pennsylvania branch at 1924 Chestnut St., Philadelphia, you may obtain a list of toys which can be purchased in four of the leading stores of Philadelphia. *Names of the manufacturers will be sent upon request to those wishing to order through local stores.* The list consists of board games, card games, handwork sets, maps, puzzles, pictures, indoor games, dolls and figures, and the prices are stated. Send for the leaflet, *The New Patriotism Is Peace; Building the International Mind through Toys.* . . . Are you thinking of books for your young friends? From our literature headquarters you may secure *Broken Guns, Ship East—Ship West, Victories of Peace*, each 50 cents in paper, one dollar in cloth.

This suggestion from *The Evangelical World* is of great importance. The books mentioned may be secured from any missionary literature headquarters; and the gifts will be just as appropriate on birthdays and other gift-giving occasions as on Christmas.—EDITOR.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

Study Quietness

Paul, the pastor and missionary, true to his understanding of the unique Way of Christ, wrote to the Thessalonian Christians, *concerning love of the brethren; . . . ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren that are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business and to work with your hands . . . that ye may walk becomingly toward them that are without, and may have need of nothing.*

Does quietness really accomplish all this?

Peaceful Change

"Do you remember, Little Chipmunk, what the Spider Woman told the Children of the Sun when they started out to subdue the enemies?"

The old man with his face still serene after years of hardship smiled at his Little Chipmunk.

"Repeat the words I have taught you. Repeat them every morning when you greet the sun. Repeat them now."

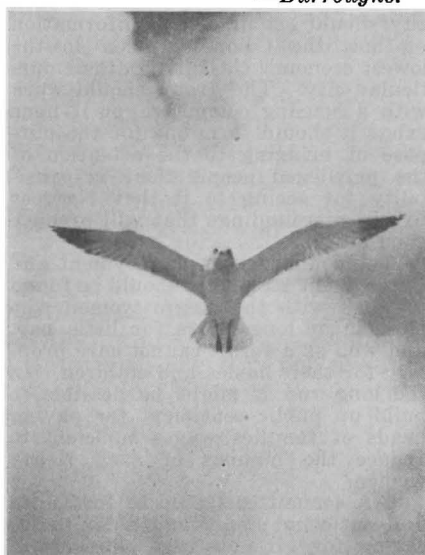
Na Nai said in a low voice—

Put your feet down in peace.
Put your hands down in peace.
Put your head down in peace.
Then your feet are peaceful.
Then your hands are peaceful.
Your body is peaceful.
Your mind is peaceful.
Your voice is peaceful.
For, my children, remember this,
The trail is beautiful—Be still.

—From *Laura Adams Armer: Dark Circle of Branches. By permission of Longmans, Green & Co., New York.*

"I Stand Amid Eternal Ways"

—Burroughs.



Photograph by Dorothy L. Webster

"SPIRIT OF PEACE"

Peter Colonna, aged 15, hears

The Call to Battle

Hark! The bugle's triumphant sound
Throughout the dismal woods around;
Dig your trenches firm and steep,
Get a place where you can sleep.

Hark! The sound of marching feet—
The enemy we're going to greet,
"Come on, boys, we'll make a charge";
"Gee, that cannon sure is large."

I hear a whining close at hand;
"Duck! A shell's about to land";
All night long the shelling goes,
While in the trees a soft wind blows;
"What's the use? I'm going to die."
"Keep on; make another try."
Boom! Boom! Boom! The cannons
roar,
Why this killing and this gore?

"That thing once was Johnny Jones,
Now's a mass of blood and bones;
Billy was my friend and true,
Now he's dead and buried, too."

"Time out now to bury the dead";
"Who's this fellow? Here's his head;"
A man lets out a piteous cry—
"I'm going to the Lord on high!"

Another dying man looks round—
"I guess — I'm going neath the
ground";

So it is both day and night,
Everywhere its "Fight, fight, fight!"
None will miss you in your grave;
They've got their own lives to save.

I think now you'll understand
War's not music and a band;
Nor a uniform neat and trim,
But tragedy both stark and grim.

Is this "Call to Battle," heard
by a schoolboy, in any way the
responsibility of Christians?
What shall we do about it?
When?

Shall We Cure War?

Armistice 1918! First Conference on the Cause and Cure of War, 1925. January 1938, the Thirteenth Conference on the Cause and Cure of War had for the theme, "A Present-Day Program for Peace."

From the Call to the thirteenth Conference, we find the positive emphases that "Our business at the Conference will be to reinforce our knowledge, to refresh our courage, redouble our efforts, and reaffirm our beliefs, having in mind that saying of President Masaryk's—"Nothing kills an idea that is really believed in."

The implication in the Call is, if enough Americans believe in the idea of preventing the use of war as a national policy in settling disputes with any government on the face of the earth, then "the present-day program for peace" will be given a chance to develop in our home communities. By such efforts, our coun-

try may finally become peace-minded and peace-acting in all relations of life. This will not mean absence of struggle or lack of force, but the field of action will be in the scientific and moral realms, and also in the religious field.

Felix Morley said early in the Conference, "If we want to build machinery for peace out of our vast store of knowledge, it must be built by a group of like-minded people." He presented "four points of achievement" of the "late" Brussels Conference. He gave other indications from present events of the beginnings of a new world order.

The responsibility of powerful nations for world peace was urged by most of the speakers. The discipline needed to walk the road of world peace must be accepted by an increasing number of persons and groups. The discipline for peace will be costly, perhaps greater than the cost of the World War. It seems to be a matter of responsibility on the part of *the people, meaning ourselves*. The choice necessitates positive and steady convictions as to the means used to achieve peace.

The Conference program did "reinforce our knowledge" on an international scale. There was a review of the ways used internationally in opposition to war, the plans for the international peace campaign, and a possible international police force. There was the consideration of American policies to prevent war, such as Neutrality, Concerted Action as in Boycott and Sanctions, our Country's Far-Eastern Policy, and the Reciprocal Trade Agreements which seem to be basic to the new world order. There were Round Table discussions on the Far East, an International Police Force, Spain in Europe, Danger Spots in Eastern Europe. Able leaders opened the subjects which were then further explored by folk who *care*, and who *will*, not only to be educated for peace but to be effective for world peace.

In a Christmas letter sent to the writer, a friend quoted

Henry Adams' idea that if he and two friends returned "say, in 1938—their centenary—they might see the mistakes of their own lives made clear in the light of the mistakes of their successors; perhaps then for the first time since man began his education . . . they would find a world, that sensitive and timid natures could regard without a shudder." True, they find it not! It is quite clear that education for peace must include practise of new ways by the present generations.

In this 1938 Conference such subjects as World Economic Cooperation, Raw Materials and Colonies, Trade Barriers and Currencies, American Capital, Labor, and the Farmer, became the personal affairs of those attending. Doubtless these matters will become more and more the common possession of our citizens in their present pursuit of livelihood and happiness. If it is not happening where you live and work, send straightway to the National Committee on the Cause and Cure of War, 1622 Grand Central Terminal Building, New York, for the report of the Conference and the Marathon Round Table material. The National Peace Conference, 8 West 40th Street, is in the midst of a fifteen-month campaign for World Economic Cooperation. The Conference frankly poses this question to the public: "Are you willing to make as the price for peace a fraction of the sacrifices you would make for war?"

John Donald Adams, in the January *Atlantic Monthly*, contends that "personal conscience in the United States has fallen to a new low in our history as a nation." "Where personal conscience dies, there is no freedom." He is positive and helpful in his emphasis that "the personal conscience is nourished and sustained by faith, and by the ready assumption of individual moral responsibility for individual acts." With Christians, it should not be necessary for Mr. Adams or any one, "to contend" this point.

The church women and many

others who attended the Thirteenth Conference on the Cause and Cure of War agree with Mrs. Harper Sibley who closed the program with the consideration of "War and Religion," namely, that there is a dynamic strength in the Christian faith in the Fatherhood of God which can and may soon triumph over all opposition to the present-day program for peace.

Carrie Chapman Catt, invincible soul and inspiration of all peacemakers, spoke unforgettable words: "there is a new way. Anyone who feels inclined might add this new one to the old. . . . Just how ashamed are you of War history, and of the years the human race has wasted its brain power in inventing new armaments to kill, instead of trying to find a way to stop war. If you are not ashamed now, ask God to make you ashamed. It would be the greatest blessing that could come to you. When you have become ashamed, work to make your family, your friends and townsmen ashamed likewise. I long to see a great army of the ashamed, marching up Capitol Hill to our Government, in order that, together, we may make a gigantic apology for *man's war record*. . . . It is not from arguments that peace will come, but it will arise out of the purified souls of men who have put morality above immorality."

My mind and heart turn to the observance of the World Day of Prayer, on March fourth, for which the people are preparing. The Day is observed annually the first Friday in Lent by Christians round the world. The theme is "The Church — A World Fellowship." The civil strife in our own country and the use of queer methods of filibustering and the like, increased armament and show of giant force give us deep concern over the public welfare.

"Justice brings us peace and quiet; honesty renders us secure; my people shall have homes of peace and rest in houses undisturbed. (Isaiah 32: 17 Moffatt.)

This issue of the Bulletin has been prepared by Miss Anne Seesholtz, former editor.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

LATIN AMERICA

Literary Cooperation in Mexico

Evangelical writers have formed a Union, by means of which all engaged in evangelical publication will have a way of exchanging articles, arranging unified statements on matters of general interest, and generally becoming better acquainted with similar work in other denominations. It is hoped that all petitions for help in construction of churches, Christian centers and other kinds of enterprise issued by various churches of the country will have a greater publicity as a result of this Union.

—*World Dominion Press.*

Bibles for Nicaraguans

The American Bible Society is printing 3,000 Miskito New Testaments for the Moravian Mission in Nicaragua, of which a portion have been shipped. The demand for Miskito Scriptures has grown with the increase of adult literacy. This language is spoken by almost 25,000 people of Nicaragua and Honduras along the east coast, and for about 250 miles up the Coco River. It was reduced to writing by missionaries over ninety years ago, and the whole New Testament has been available since 1905. It was revised and published by the American Bible Society in 1926.

—*Bible Society Record.*

Implication in Term "Good Neighbor"

Dr. E. A. Odell, Secretary for the West Indies of the Presbyterian Board of National Mis-

sions, asserts that our Government's use of the term "good neighbor" carries with it implications of tremendous responsibility. "If America is going to be really a good neighbor nation it cannot be that in any superficial way," thinks Dr. Odell. "It must be the result of an impulse within. We must be a Christian nation if we are going to carry into effect in any real way a good-neighbor policy. And we cannot do it if we expect something in return."

Dr. Odell emphasized that there would be no fundamental worth to any neighborly policy by our government "unless motivated by something genuine in our hearts."

Colombia a Backward Land

Colombia is one of South America's most difficult mission fields. After more than eighty years of occupation there are now only twenty-six national ordained workers, serving forty-six organized churches with a membership of 1,196. The Sunday-school enrolment is 2,245. Many new missionary societies are entering this field, most of them of the independent and faith groups. In one year the total number of missionaries has jumped from 87 to 113. There is an open struggle in Colombia between church and state. While religious conditions are backward the country is making rapid development in many other ways. This is particularly true in means of transportation.

Among the aggressive evangelical missions are the Presbyterian, U. S. A., the Christian and Missionary Alliance, the Gospel Missionary Union, the Cumberland Presbyterian and the Scandinavian Alliance.

Itinerating in Brazil

Rev. H. A. Martin, Presbyterian minister in Lageado, Matto Grosso, Brazil, has lived in this interior for 20 years, 2,000 miles from the seaport of Sao Paulo. Most of his time is spent traveling among the natives by mule train. He does most of his sleeping in hammocks strung between two trees in the jungle. He says: "If we slept on the ground, huge black ants would descend on us in armies, and would infect us with fever from their bites."

Since Brazil is a country without fences, the mission party has something of a problem to keep its mules from straying while it encamps overnight. With each mule train there is a horse known as the "godmother" of the pack. At night the mules are allowed to roam free, but the horse is hobbled and a bell is affixed to its neck. Because of the strange affinity which the mules have for horses they never stray far away.

Mr. Martin supervises the mission work in Matto Grosso, and in addition to evangelism has under his care a training school for teachers at Burity. He discreetly refrains from commenting on the policies of the new government of Brazil.

Drive Against Liquor in Chile

The present government in Chile is whipping up sentiment to restrict the sale of intoxicants. There is even a proposal to destroy many of the vineyards. The president and his advisors warn that the future of the nation will be imperiled unless drastic action is taken to curb the drink menace. The brewers say, as they say in the U. S., that the problem is one for education,

not for legal handling. But Chilean women want to see some action, along with education. They have, to produce action, merged ten organizations, including the Feminine Civic Party, the Pro-Emancipation of Women Movement, the American Women's Club, the Feminine Evangelical Club, the Chilean Women's Association, the *Club de Professoras*, the Woman's Federation, and the Methodist Feminine Federation.

—*Christian Advocate*.

EUROPE

An Achievement in Giving

To secure local gifts of £10,500 in two weeks to restore a church in Wolverhampton, England, is probably a world record in rapid fund raising. The mayor launched the appeal for £10,000; 28,000 letters were mailed to householders; a short film, in which the mayor appealed to the town, was shown in nearly all the cinemas; the church was floodlit every night, open until 10, and visited by thousands in groups escorted by guides; the local newspaper gave daily support of the campaign.

A change of mayors took place during the period, and the new one took up the appeal at once. Fourteen days to the minute from the start of the appeal, the mayor went to the church steps and announced the total received. A service of thanksgiving followed.

Paris Evangelical Student Union

About four-fifths of the population in France have drifted from all religious mooring. French Protestants number scarcely more than a million, most of them in the south where today are evidences of revived interest in Bible study.

Although opportunities for evangelistic efforts are becoming fewer in several European countries, there is still complete liberty for Gospel teaching in Republican France. Realizing that the door may not remain

open, an organization known as the *Union Evangélique Internationale D'Etudiants* is seeking to "buy up the opportunities." It is estimated that there are 45,000 young men and women studying in Paris, about 8,000 of whom are from other parts of Europe and overseas. The Union has an attractive club-room, converted from an old coach stable, and conveniently situated in the heart of the University Quarter. Here meetings, Bible-study groups, and social gatherings are held each week. The president is a French teacher, the vice-president a Christian Japanese student. No fewer than 20 nationalities are represented in the meetings.

A new venture in 1937 was a Young People's House Party, held at Vennes, Switzerland. The daily program included conversational Bible study, followed by a season of prayer. Altogether more than 1,000 young people attended the four camps.

—*The Christian*.

Plan to Subjugate Church

A December issue of the *Schwarze Korps*, a Nazi periodical, announces a "program for the future German Church" which seems to offer little to choose between exile or martyrdom for those who remain Christian. Here is the "program":

(1) Germany proclaims a State religion to which all citizens, without exception, are obligated. This new religion is based on the "revelation of God in nature, and in destiny, life and death of the peoples."

(2) The churches will be permitted to exist as purely private institutions if they subordinate themselves in sermon and teachings to the basic doctrines of the general State religion.

(3) The State refuses all cooperation with the churches. It removes its protection from them and refuses the financial support hitherto paid to them.

(4) The State confiscates all church property on the grounds that "this property was created through the joint cooperation of all citizens, and in a period when State and Church were still an entity." Convent schools and institutions and monastic settlements will therefore be disbanded.

(5) Religious instruction in the churches will be conducted in the service of the State religion, and will

be given by teachers that have left the churches. In exceptional circumstances special instruction can be furnished for children remaining in the Christian Church by teachers who are "ecclesiastical professionals."

—*The Living Church*.

Finland—Protestant Bulwark

Religiously, Finland is the eastern outpost of Protestantism, facing Greek Catholicism of yesterday and militant atheism of today. The Finnish Church forms the shock troop of Lutheranism against the onslaught of persecution and a propaganda of godlessness that has almost destroyed the Church in Russia, Ukrainia and elsewhere east of the Baltic.

Lutheranism was brought to Finland through Swedish influence, a change that developed in a conservative and gradual manner. Although Finland has felt the influence of various cross currents and religious movements which have affected Protestantism, it has been remarkably free from internal schisms and separatism. Ninety-eight per cent of the entire Finnish population of three and one-half million people, are members of the Lutheran Church. It is not noticeably affected by the insidious forces of atheism and Bolshevism that continually seep through its borders.

AFRICA

Sunday Schools Imperative

For some time the Egyptian Government has been working on a program of compulsory education, and it is now being put into effect. One of the serious problems confronting the Christian community is that of the religious lessons in these compulsory schools. These lessons are in the Koran and Islamic teachings. While the children of Christians are not required to attend these religious lessons, it is inevitable that much of the Moslem teaching given to other children will be imbibed by Christian children. Furthermore, these children are without religious training unless the Christian community is sufficiently large to make some spe-

cial provision on its own account. It is therefore most important that an effective Sunday school program be maintained. Sheikh Metry Dewairy has a large part in promoting this work.

Aggressive Evangelism in Morocco

The Southern Morocco Mission attains its jubilee this year. In this fanatically Moslem land, a staff of 25 missionaries carry on educational, medical and evangelistic work in several centers. As always where Islam is in power, the work is not easy. Medical work proves a most useful means of contact. Those who journey to the mission for medical attention are never allowed to depart until the Gospel message has been presented in some form.

Mr. Robert Nairn, of Marraksh, tells in *The Christian* how the medical work leads to evangelistic opportunity. Missionaries, visiting a village for the first time, sought out two women, who, they remembered, had come from that village to the dispensary some time before. The result was that the missionaries were warmly welcomed, and at a meeting in the small house of one of the women the room was crowded with an attentive congregation. Arrangements have been made to visit the village each month.

Increasing numbers of Jews, living in all parts of Morocco, have been visiting the dispensary in Marraksh. No opportunity is lost of testifying to them of their Messiah. Scripture copies are sold every day. Lantern services usually prove popular, and provide excellent opportunity for presenting the Christian message.

A Moor's Fidelity

Here is an example of enduring faith. A convert of the North Africa Mission in Morocco is over 70, and on a recent visit the missionaries found that his memory was failing rapidly; but his trust in the Saviour was steadfast. "Tell me again," he

said; "I do forget so." As they repeated to him the story of the Cross his face lit up, and he said, "Oh, now I begin to remember! Tell me more."

A young man who had opposed the Gospel put his hand on the old man's shoulder and said to the missionary: "This is the only one in the village in whose heart your words have entered." —*Life of Faith.*

New Christians

Results of the preaching mission in Efulan, Presbyterian West Africa station, went so far beyond expectations that help was sought to examine the 642 who publicly confessed Christ, to see if it were the real thing. After the missionary preached his sermon he told these people that he did not want them to come forward unless they really meant it. It was not just to have one's name written, but it must be a real confession of faith in Jesus as their Saviour. After that 600 came forward.

In some parts of this field there have been people so afraid that they might confess if talked to, that they would hide when they knew the personal workers were in their town. These were people who knew they should be Christians, but who could not give up the things of this world. One man went away from his town when he knew the preaching mission was coming, and went to another town only to find the mission there, and confessed in that church.

Chaos in Ethiopia

Mussolini has arranged that the Roman Catholic Prelate of Rhodes shall officiate at the crowning of a Roman Emperor of Abyssinia. But it is not so sure there will be a crowning. A condition of chaos is reported in Ethiopia, with guerilla warfare and shortage of food. The conquerors move about only in large companies and protected by airplanes. Haile Selassie is said to have refused Mussolini's offer of the Abyssinian throne under Italian protection, with the remark that Ethiopia would

yet be the grave of Italy; and to have ordered his son, living in Jerusalem, to pay no attention to any invitation from this same source. —*S. S. Times.*

Locusts, and a Revival

Bolobo is a town of about 5,000 inhabitants, on the river bank about 450 miles from the mouth of the Congo. In its large hinterland an extensive evangelistic work has been carried on for nearly fifty years, and a large church membership had been built up. But while the church grew in numbers, there was a falling away in quality. There were plenty of fluent native preachers, and several evangelistic teams, but the heathen knew that the inner experience of the church members who preached to them was not greatly different from their own.

In 1934, the missionary staff called a conference of pivotal men and women, hoping for a complete renewal. Far from producing a singleness of purpose, the deacons resented the implication of failure on their part and retaliated by citing the missionaries' shortcomings. The frank discussion proved to be salutary. The deacons declared that cooperation was impossible, and, after three months of increased tension, they unanimously tendered their resignation. On the first Sunday of January, 1935, no Communion service could be observed. Then swarms of locusts were sighted near Bolobo. The European official was instructed by telephone to organize beating parties and keep the locusts from alighting. For three days the people wearied themselves in the effort to preserve their maize, manioo and ground nuts, and then the locusts departed without doing any material damage.

The coming of the locusts was effectual in bringing within a week a revival, a conviction of sin and testimony.

—*The Christian.*

Native Health Problem

Unsatisfactory health conditions among the natives of South

Africa is disturbing the Government and public opinion. General Smuts is quoted as saying:

"The natives in this country are getting rotten with disease and are becoming a menace to civilization. Something will have to be done, the condition is becoming worse and worse." Agitation over native physical deterioration and the serious death rate among their children has been increased by an outcry from urban areas that native servants are carrying widespread infection into the homes of the whites. Tuberculosis and other pulmonary troubles, personal diseases, and unsanitary habits prevail among natives who are in daily contact with white people and their children, and who handle and prepare their food. A demand for compulsory medical examination is being made, but there are legal and other difficulties. The root difficulty can be dealt with by relieving malnutrition and removing its source in poverty. This involves the whole economic and industrial situation.

—*World Dominion Press.*

WESTERN ASIA

The Power of Initiative

Modern Turkey has coined a new word which means "the power of initiative." It is on every tongue at present. A deputy in parliament and editor of a monthly magazine, *New Education*, discusses it in an article.

Power of initiative, he says, can exist only with freedom. As there was no freedom in the country in the days of a Moslem theocracy and absolutism, there could have been no power of initiative. Those who believed everything came directly from God considered it a sin to begin a work on their own initiative. The Sultans thought themselves as irresponsible as God, as infallible as God, as the shadow of God on earth, and the substitute of the Prophet; these did not desire to have anyone in the kingdom with personal initiative. There is freedom now in Turkey, therefore also the power of initiative. . . . There is much work which the power of initiative can accomplish by creative science and industry, and in the domain of literature and learning.

Fascist government would do well to ponder this.

—*World Dominion Press.*

Sabbath in Palestine

Tel-Aviv in Palestine has the distinction of being the only 100 per cent Jewish city in the world. Last year, a series of meetings all over Palestine culminated in a conference at Tel-Aviv, during which lectures were given on how to observe the Sabbath in agriculture, industry, etc. This movement is supported in the highest Jewish circles.

For some time the arrival of the Sabbath has been proclaimed on Friday afternoon all around Tel-Aviv by the blowing of the *Shophar*, or ram's horn trumpet of Biblical days. After dark there blazes from the dome of the synagogue an electric sign, "Remember the sabbath day to keep it holy." The reformers want to see every Jew in the synagogue on Sabbath and private motor cars put away.

—*Alliance Weekly.*

Decline of Islam

Islam no longer has the strength and power of 40 years ago, and gates of brass are being opened. Modern Arabia has an area of one million square miles, with about eight million people, and is the center of a great non-Christian religion. Islam has been bound together by the annual pilgrimage to Mecca from all parts of the world. The Government blue book on the subject shows a shrinkage in the number of pilgrims from 300,000 twenty or thirty years ago to about 50,000 last year. During the last 50 years marvelous progress has been made in Arabia. The slave traffic has been stopped, the old social system is uprooted, and it will not be long before Egypt and Arabia follow the example of Iran and Turkey in the emancipation of womanhood. Ibn Sa'oud has been raised up to develop and unify his country. Roads have been made through the desert, and the automobile has replaced the camel as a means of transportation. Modern developments have helped missions, and Arabia has now nine hospitals along the coast. Arabs are watching the lives of the Christian mis-

sionaries and there have been conversions in many parts.

S. M. ZWEMER.

Iran Attacks Illiteracy

The Boy Scout Movement is spreading rapidly in Iran, under government support. Every town of any size has a troop; it is claimed there are 50,000 Scouts in the country. They are organized and directed by an American, Thomas R. Gibson.

The government encouragement of adult education also grows apace. Night classes in reading and writing are conducted in all the provinces. Illustrated posters showing the value of education are placed everywhere. At present, so many people have enrolled in these courses that it is taxing the department of education to provide the necessary teachers and equipment. The hope is that illiteracy will be abolished in two years. —*Christian Century.*

INDIA AND BURMA

Training in Evangelism

Those who know the value of college trained women evangelists in America and England feel that similar training should be available to Indian women students, in view of the present open door for Christian teaching. This has led to a new venture in one area of the United Church of Northern India. Two members of the Bible Women's Institute committee of the Punjab Church Council were asked to make a tour of girls' middle, training and high schools and the women's college to present the challenge of evangelism and Bible teaching as a vocation. The idea was well received, and discussion brought out reports of actual evangelistic and social service projects being carried on by the various groups. It is hoped that the day will come when Indian youth will have their equivalent of the Student Volunteer organization.

Another Sundar Singh?

A young sikh is preaching in western India, with the result

that the number of Bibles sold increased from 500 to 12,000 in a year.

This Sikh was converted by reading some literature on a steamer going to Canada. *World Dominion* says: "He has all the fire of an apostle. He preaches Christ and Him crucified, and tells Christians that they must themselves be convicted of all sin if they expect to see the non-Christian so convicted. He is roving the churches of the Punjab as Sadhu Singh used to do. How he lives is a marvel. He never asks for money and refuses it, except for his railway fares, and he has no collections at his meetings. He tells simply how Christ brings into his life joy which he vainly sought as a Sikh."

In This Case—Not!

Rev. S. P. Hieb, pastor of a church in Sholapur, denies the statement of a recent Ripley "Believe It or Not" cartoon, which called this—"the Christian Robbers' Church—the strangest church in the world . . . whose entire congregation consists of robbers from the hereditary criminal tribes of India." The fact is the church is called "The City of Hope Church." Less than one-half its membership is drawn from the people of Criminal Tribes. It is inaccurate to represent that all, or most of the "Crims" are joining the church, that people who still have criminal habits are accepted as church members, or that the stigma of their former occupation is attached to Christians in the church.

Madras Christian College in New Location

Tambaram is the new location of Madras Christian College, premier Christian college in India. It is 16 miles from the city of Madras, but connected by efficient electric railway service. The college is built on about 400 acres of land and on the model of the residential universities of Oxford and Cambridge in England, and of Harvard and Yale in the United States. It has four

halls each with rooms for 150 students and for two unmarried members of the staff and a certain number of tutors. The 450 or more delegates to the World Missionary Conference can be conveniently accommodated.

The college moved from Madras city to its new home at Tambaram six months ago. In the work of the college several missions cooperate; from the proceeds of the "British Colleges Appeal" a sum of £10,000 was given last year toward the new Tambaram set-up.

The Church in the Punjab

In honor of pioneers who laid the foundations for the Church of Christ in the Punjab, great groups of Christians poured into Ludhiana last October, carrying banners and singing psalms until two thousand registration badges had been used up, and still more delegates arrived for the three-day celebration. One day the crowd marched through the streets of the city, displaying Bible verses, preaching, singing, in a remarkable procession over a mile long. At a community supper, 2,700 Christians, gathered from all walks of life, from village and city, many former untouchables, ate together in the bond of Christian fellowship.

The Principal of the Theological School, Rev. S. N. Talib-ud-Din, sounded the challenge that inasmuch as America has provided money and leadership, the Indian Church must now give money and men and service to meet the unparalleled opportunities for the presentation of Christ in India today. At the closing consecration service it was decided to raise during the next five years a Centennial Fund of ten thousand *rupees* for evangelism.

—*Presbyterian Tribune*.

Ways of Working

Moravian missionaries in Tibet use various methods of making God's Word known. One missionary, adapting the method of the Buddhists who carve holy words upon the rocks for passing pilgrims to see, stencils

Scripture texts in brilliant colors beside the way. Two Christian hostels have been opened where travelers may obtain a night's lodging, hear the Gospel, and pass on. In one town an attractive newspaper is being produced monthly, on the back page of which a Gospel message is printed.

Siam Sends Missionaries

Siamese Christian churches of Chiangmai have recently sent out five young people into missionary service. Two of the five are foreign missionaries, having gone over the border into Yunnan Province, China. Kiulungkiang was formerly a station of the Yunnan Mission of the Presbyterian Church, but was transferred to the Siam Mission because, although in China, the language and customs closely resemble those of Siam.

A missionary who attended a farewell service for them remarked that "they are going with quaking knees, but *going*."

—*Monday Morning*.

Judson College

Judson College, Burma, has reached the highest enrolment in its history — 337 — classified as follows: 197 Christians, 75 Buddhists, 48 Hindus, 14 Mohammedans; 117 Burmese, 108 Karens, 70 Indians, 22 European, 10 Chinese, 4 Chins, 2 Kachins, 2 Mons, 2 Shans; 102 women, 235 men. There are 248 students in residence, 157 men and 91 women. Ninety-nine students receive aid in some form.

Two Sunday schools are maintained for Burmese children in a near-by village, with 107 pupils and 12 teachers. The Indian Church, which developed from efforts of the college students, meets regularly in the chapel and its pastor has a genuinely evangelistic influence.

—*Burma News*.

CHINA

Christ the Only Hope

Chinese Christians in North China are praying for Christians in Japan. When a Japa-

nese Christian soldier comes into church the words, "I am also a Christian," banishes at once the expression of strain and apprehension on the faces of the people. An English-speaking soldier came—an engineering college graduate and a Sunday school teacher in Japan—"What a pity! What a pity!" cried a young Chinese teacher. The man talked with the Chinese pastor and asked for a verse from the Chinese Bible, since he was going to the front, together with the pastor's autograph. He wished to carry it in his hat. The verse given him was, "Where there is neither Jew nor Greek, barbarian, Scythian, bond or free, but Christ is all and in all."

More than one individual Japanese soldier and officer has said they would prefer not to be in this war, but "we are under orders."

An American woman whose name is known nationally was walking along a street in Japan a few weeks ago just before sailing for the United States. A Japanese gentleman fell into step beside her, asked if she were not an American, and apologized for speaking to her but said he felt that he must. He said, "I don't know who you are, but you are going to America and I want you to tell the American people that we Japanese do not want this war—We do not want to fight China. It is only the militarist party in control, and we are helpless."

War and Christianity

A writer in *The Christian Advocate* declares there never has been a time in China when antagonism to Christian teaching was so rapidly disappearing. The work and spirit of the Church are making themselves so strongly felt in high places that they are quietly permeating the life of the people, breaking down prejudices and removing barriers, which a few years ago seemed immovable. Old superstitions are disintegrating and opening up an unhindered way for the message of the Christ as the Saviour of men from sin.

Throughout the country there is a growing recognition of the absolute necessity of honesty in administration, and men whose integrity is beyond question are being sought to fill positions of trust. In spite of war, a new China is being built, and the Christian Church is being asked to furnish the ideals.

The Silver Lining

A missionary in Peiping writes the Presbyterian Board of a station prayer meeting in which a report was given of experiences in Paotingfu, when the city was taken by the Japanese. The courageous and convincing testimony of the Chinese Christians in the face of wounds and death, the equally impressive attitude and conversation of Japanese Christian soldiers under the compulsory sway of a military system which enrolls all able-bodied men for war; and the evident use of this testimony by the Holy Spirit in the conversion of many, all demonstrate that no matter how dark the world outlook may be, God's overruling providence is making even the wrath of man to praise Him.

St. John's University Carries On

The work of Christian education goes on in Shanghai. St. John's University began its fall term five weeks late in a huge office building constructed of concrete in the heart of the business district.

The many practical difficulties connected with such a move were met and overcome by the acting president, William Sung, and the administrative staff in a most efficient manner. Funds for the extra expenses such as rent and the transportation of furniture were collected from the alumni. The enrolment of students was greater than ever, many universities in China being unable to open at all, and their students transferring to St. John's.

About half of the staff continued to live on the university campus which was guarded by British soldiers; but when the

scene of battle moved from Chapei to the western district of Shanghai, St. John's campus was on the very edge of the battlefield and it became necessary for everyone to evacuate.

—*The Living Church.*

Y. W. C. A. Service

The Young Women's Christian Association is rendering valuable service in China during the present struggle in meeting urgent human needs. Refugee camps, first aid classes and clinics were the first response to the situation; a woman's service center has been established which combines into one large unit a refugee camp for unemployed Chinese women, a hostel for factory girls already at work, and a vocational training center for those still unable to return to, or find work; units of industrial girls have gone to the front to aid in helping both soldiers and civilians.

It is gratifying to note that the regular forward-looking program of the association is being carried on throughout the country; some of the national staff members are remaining at headquarters in Shanghai, while eight others have gone to Hankow to establish a national headquarters in Central China, and to be ready to follow the Government if it moves farther inland. Every cent of money raised for pursuing the program goes directly to China.

Movements in Central Asia

The missionary occupation of Chinese Turkestan has been exceedingly thin, but so long as it was possible to do so, two pioneer missionaries, George Hunter and Percy Mather, traveled up and down sowing the seed of the Gospel in preparation for a harvest yet to be garnered. They sought to reach the most remote peoples, and succeeded in spreading the knowledge of Christ and distributing Scriptures over an enormous area.

Meanwhile, on the Western side, the Swedish Mission in Kashgar, by medical and educational methods, maintained a

steady effort to reach the Moslem population. At present it is not possible to report accurately the missionary effort of Chinese Turkestan because of the critical political situation, but there has been advance in that territory which lies south of the Karakoram Pass. There are plans for new effort at the starting point for all caravans moving toward Chinese and Russian Turkestan.

Nothing could be more important than to establish work which will influence traders and travelers who form these caravans and supply them with Scriptures. There is talk of establishing bases from which hitherto closed provinces, such as Yasin, Hunza and Nagar, can be penetrated, and there is hope of occupying an area known as the Trans-zoji-la field which is accessible from the Kashmir border, and which will greatly affect pioneer work in Ladakh and Baltistan.

—*Mildred Cable.*

JAPAN—CHOSEN

Kagawa's Christmas Gift

American friends of Kagawa, have sent him a Christmas gift of \$1,000 to continue his service. More than 350 persons had a part in this gift. Probably there has never been a time in his life when Kagawa was in more need of a practical demonstration of Christian brotherhood than the present.

Rev. J. Henry Carpenter, 285 Schermerhorn St., Brooklyn, N. Y., is treasurer of this fund, which has a balance of \$100 still in the bank, and promises of more to come.

—*The Living Church.*

Difficulties Beset the N. C. C.

The National Christian Council's United Campaign of Evangelism has been slowed up by the Sino-Japanese crisis. The thinking of the nation is given wholly to the struggle being waged. Only in Tokyo are the meetings arranged in the Spring of 1937 for Dr. Kagawa being carried out as planned. There

he has been speaking night after night to packed audiences. It is reported that young people are especially restless and bewildered at the situation, and are earnestly seeking for the lead which Dr. Kagawa is so capable of giving.

The National Christian Council of Japan announces: "One of the primary objects of holding the 1938 World Christian Conference in the Orient was to make it possible for the attendance of full delegations from the younger churches." This may not now be possible, but the Council reports that it will co-operate as far as possible in making the meeting to be held in India in December, 1938, a success.

—*World Dominion Press.*

Practice in Leadership

A little over a year ago the Osaka English School decided to organize a Sunday school to take the place of week-day Bible classes. At that time there was not even one student who had ever had the experience of leading a worship program of any kind, and only three who would lead in public prayer. It was not easy to plan worship programs for an untrained group of this kind, who had never before had any connection with a Sunday school and who knew little about Christianity. But gradually their interest increased, and a few "born leaders" were discovered. Only once or twice has anyone declined to take part when asked, and then with good excuse. There is an average attendance of fifty.

—*World Outlook.*

Christian Front Urged

At a missionary rally last January in the Cathedral of St. John the Divine, New York, William R. Castle, former U. S. ambassador to Japan, appealed to Christianity to present "a united front against the forces of reaction and evil." He branded communism as reversion to the primitive, and Naziism and Fascism as enemies of individual liberty.

In his plea for vigorous support of missions, Mr. Castle used Japan, the country with which he is familiar, as an example of the need for such work. "We hear people say, 'I will not give to missions in Japan.' If they feel so bitterly toward Japan, they should give more freely than ever before, since, in their own opinion, the Japanese are desperately in need of Christian standards of conduct. The usefulness of missions is not in the least dependent on whether we approve or disapprove the actions of the government of the country where the missions are established."

Another speaker, Bishop Tucker, himself a former missionary to Japan, defended the existence of missions in Japan against the criticism of those who hold that Japan's present conduct toward China does not justify missionary effort.

"Perhaps we do not realize that Christian nations sometimes do not show evidence of Christianity in practical conduct," he said.

Christian influence in Japan "has won an almost complete victory" in elevating moral standards of the Japanese in social, industrial, business and philanthropic life. While admitting that perhaps it has failed in regard to influencing the nationalistic attitude of the Japanese, Bishop Tucker said: "I believe the cause may be that as the Japanese watched the activities of Christian countries in the Orient, witnessing certain degrees of aggression, they have not gathered that Christianity has much influence on Christian governments." —*N. Y. Times.*

Aid for China

Here is proof that not all Japanese are militarists. Rev. H. H. Kano, minister in charge of the Episcopal Church's work among Japanese farmers in Western Nebraska, has sent a gift of \$10 to the China Emergency Fund. As further proof, a young Japanese artist, son of Yone Noguchi, made a drawing of a Chinese mother and child, to be sold at a benefit in New York City for

the Chinese. The drawing was purchased by a Chinese business man of New York. When asked why he contributed his work to this end, Mr. Noguchi is quoted as saying:

I give this drawing to make the Americans understand that the Japanese are not all militaristic. I am just as distressed for the Japanese as for the Chinese. Whereas in China people are killed and hearts are broken, in Japan children will be raised with hearts hardened to a race next to them if they win this war.

—*The Churchman.*

Year's Growth in Chosen

Rev. C. A. Clark writes in *Pyongyang News* that 1937 was a remarkable year in the rural field. Every church has been filled to overflowing; four congregations are building new, and larger churches. As a gesture of sharing, Mr. Clark contributed 10 *yen* to each; except for this the people have met the entire cost.

Mr. Clark began work in his field fourteen years ago when there were 21 churches; two or three of these barely started. Today, there are 45 churches in the same area. Five women workers are paid in full by the churches. Each church last year had a week of Bible classes.

ISLANDS OF THE PACIFIC

Bible Course for Formosa

The Canadian Mission in Formosa asked for a Japanese translation of Dr. W. L. Sivalen's Bible Correspondence Course, for use among Japanese Christians in Formosa. This has now been made, making this course available in Korean, Chinese and Japanese. The number now enrolled is over 10,000 and those who have finished the course are more than 3,000.

—*Pyongyang News.*

The Real Thing

Some of the young people in Dansalan, P. I., have resolved to take their Christianity in earnest by doing these three things:

1. Analyzing their lives, getting rid of every little sin, and surrendering completely to God.

2. Learning to listen while God speaks, and to obey what He says.

3. Telling to other people the good results that have come to their lives.

There have been surprising results. Many school girls have confessed that they have been cheating in examination, and have resolved that, at whatever cost to their marks, they would cheat no more. They have confessed to the matron that they stole food and fruit from the cupboard when she was not around, and have resolved to return or pay for all they have stolen. Some have confessed to stealing money and have planned to return it. There is a new conscience about obeying the rules of the school and dormitory.

These young people spend an hour or so each day in quiet times together, listening silently to hear what God says. The answers they are getting are practical, and are resulting in such striking changes that everybody notices them.

C. E. Jubilee in Australia

The following call has been issued: "Ninety thousand Australasian Christian Endeavorers affectionately and enthusiastically invite their comrades of every nationality to come to Melbourne, the entertaining city of the Tenth World's Christian Endeavor Convention—August 2nd to 8th, 1938. We earnestly ask that you will make every effort throughout your territory to organize a representative delegation and thus kindle fires of consecration, fellowship, unity and goodwill that will spread from Melbourne to the utmost corners of the earth. . . .

"Christian youth, 'neath the Southern Cross, holds out to you the ready hand of welcome and affection. A young nation, facing the dawn of a great future, whose people are imbued with the highest instincts of friendliness, invites you to mingle with her sons and daughters in formulating a covenant-program of world evangelism, world unity and world peace."

—*N. C. C. Bulletin.*

Unexplored New Guinea

The entire coastline of New Guinea has been assigned to the Dutch missions. Many thousands have been reached, but the task of evangelizing the interior of that great island is an enormous one. The population has

always been a matter of uncertainty. Recently the Dutch Government has made a thorough survey of their part of the island, with the result that the population is now estimated at over a million. Here are numberless tribes and races unreached except as viewed from the air. They are generally known as Papuans (curly). They are black, have curly hair, and in many cases are still probably cannibals. Nearly one hundred Dyak Christians of Borneo have been employed by a gold mining company, and have gone to New Guinea. Some of the Chinese missionaries of the Chinese Foreign Missionary Union are feeling a call to this island, which save Greenland, is the largest island in the world.

—*The Pioneer.*

In Dutch East Indies

The Dutch East Indies is one of the largest fields of the Christian and Missionary Alliance. Recently the Government withdrew its objections to the Alliance using a hydroplane in one of the districts of Borneo which is exceedingly difficult of access. The only condition is that the plane shall be nominally owned by a Dutch subject. As a Dutch missionary was due to arrive on the field a few weeks ago, there is not likely to be any further objection. This method of transport will save the missionaries much time, and will be a safer way of traveling than by the swift-flowing river.

The Alliance has a Bible school in Makassar, Celebes, where about 170 students were enrolled during last year, preparing to preach the Gospel in the unevangelized parts of the islands. Nearly 3,000 converts were baptized in 1936, most of these being in Borneo, and bringing the Christian community in that island to more than 11,000.

—*The Christian.*

NORTH AMERICA

Our National Leakage

Prof. Charles J. Bushnell, of Toledo University, and other in-

investigators have recently supplied some startling figures in regard to crime's economic drain on the nation. For example, in the time those defaulted war debts have been running, the accumulated crime bill would pay for all the wars in history. This appalling drain includes a gambling bill of \$4,000,000,000; \$3,500,000,000 lost through commercial frauds, diverting funds from legitimate channels; the loss from crimes against property; the half million annual arrests; the 200,000 prison population with an annual turnover of fifty per cent, the police, courts, transportation and institutions estimated at never less than \$10,000,000,000 and as high as \$15,000,000,000.

If even a fraction of this money were saved by preventive measures, it would stimulate business; and a large proportion of the taxes spent on the futile turnover of a constantly recruited criminal class could be put to constructive purposes—education, libraries, recreational facilities, health and mental hygiene.

Let it be noted that this loss is cumulative in its effects, increasing both taxes and cost of living.

Gospels for Evanston, Ill., High School

Through the cooperation of the principal of the Evanston High School the Scripture League of Evanston placed a Gospel of St. John on the desk of each boy and girl in the different assembly rooms, and the matter was briefly explained to them by the assembly teacher. They were told that the acceptance of the book must be entirely voluntary and that if they did not wish to keep it they could drop it in a box on their way out of the room. Less than 500 of the 3,000 Gospels were refused. After reading the Gospels through, almost 400 signed the P. T. L. membership cards and received their Testaments. The Scripture League reported that 361 marked "I accept Christ" on

their signed cards. Among those signing were:

33 Catholics	1 People's
49 Episcopalians	Church
53 Presbyterians	93 Methodists
2 Brethren	1 Pentecostal
1 Mormon	2 Church
12 Congregation-	of God
alists	3 Swedish
14 Christian	Mission
Scientists	3 Greek
7 Evangelicals	Orthodox
1 Salvationist	6 St. Andrew
45 Lutherans	Protestant
4 Disciples	1 St. Lucas
30 Baptists	19 Unsigned

—P. T. L. Quarterly.

University Christian Mission

The Federal Council of Churches announces a "University Christian Mission" to be conducted at the invitation of leading educational institutions of the nation during 1938. It is a united effort on the part of all groups engaged in student Christian work to present the claim of Christian faith and life upon students of America.

The primary purpose is to confront students with the claims of Christ upon their lives, and to lead them to a definite Christian discipleship. The time is opportune for a new religious movement among students. Many are seriously looking for a Divine Master in whom they may believe, and for a cause to which they may commit themselves. The aim of the Mission will be to make the strongest possible presentation of Christ, and of what He means for the life of the individual and of the world. The Mission has been organized under the chairmanship of Dr. John A. Mackay, President of Princeton Theological Seminary, whose influential leadership among thoughtful Christians is recognized on all sides.

Presbyterian Youth Conferences

An attempt to do something on a national basis about Presbyterian young people in their relationship to the United Christian Youth Movement and to the Student Christian Movement takes form in plans for three conferences in June and July,

1938, in eastern, central and Pacific areas. The theme will be "Presbyterian Young People in the World Christian Community." Each conference will continue for five days, and each will be led by Dr. Harold McAfee Robinson. College students will have time set aside in each for consideration of their particular problems, and to plan for regional student organization.

Inquiry Into Student Affiliation

The Episcopal Church has made a survey, and announces that 47,729 of the nation's students are Episcopalian, or one sixth of all college students. The survey also disclosed that a total of 88.3% of students in American colleges have a definite religious preference. These figures are based on information received from 1,340 institutes of higher learning, involving 828,071 students.

Methodists, with 156,423, or 18.89 percent, led the list of denominations. Roman Catholics were second with 122,786 students, or 14.83 per cent.

Other groups in order were:

Baptist, 99,219.

Presbyterian, 88,473.

Congregational and Christian, 48,354.

Protestant Episcopal, 47,729.

Lutheran, 38,339.

Hebrew, 32,405.

Disciples of Christ, 13,921.

Christian Science, 12,282.

Latter Day Saints (Mormon), 11,428.

It was found that in nine states it is illegal to inquire into the religious preferences of students. —*The Living Church*.

Mormons on Relief

Statements appear from time to time to the effect that the Mormon Church has taken care of its own relief problems during the depression, and since. A Presbyterian missionary at Wasatch-Logan Academy calls this "publicity" for the Latter Day Saints, and says that 42 per cent of Mt. Pleasant—about 90 per cent Mormon—is on government relief; the situation in other parts of Utah is similar, or worse. The state supervisor of social work, a Mormon, by the

way, says that the Mormon Church does very little in this connection.

—*Monday Morning.*

The Race Question

As a follow-up of last year's study of the American Negro, two conferences of church women have been held, one at Asbury Park, N. J., the other at Evanston, Ill. Considerable attention was given to reports from denominational representatives as to how far their groups had progressed in their racial attitudes, and the specific results of their recent study. These reports showed long standing interest in the Negro, first as an object of missionary endeavor, next as the center of a great moral controversy that split several of the denominations, then as a hopeless freedman who needed education and leadership training, and finally the increasing shift from simply doing things for the Negro to thinking of him as a fellow human being whose help is needed in the building of a Christian America. It was reported that Negroes are receiving greater recognition in the administrative agencies of most denominations; that equal treatment of racial minorities is required by many denominations when they hold official gatherings; but that all these advances are only a small beginning toward better racial relations.

MISCELLANEOUS

Missions—an Information Bureau

The 25,000 missionaries stationed all over the world know intimately the facts about the people among whom they labor, and possess a mass of information far greater than that collected by news agencies, or by governments. If the League of Nations, for example, wants to know exactly what the situation is in regard to a mandated portion of Africa, it often has to turn to the missionaries to obtain accurate and unbiased information. Newspaper correspondents covering assignment

in distant and isolated places turn almost invariably to the missionaries for advice, for interpreters, for hospitality. Thus the Christian Church has its own sources of information, which on the whole are more complete and more trustworthy than any other sources dealing with the same class of facts. The nearest approach to a General Headquarters for the world's Protestant churches is the International Missionary Council, which deals with what would be called in military parlance the expeditionary forces of the churches.

—*Presbyterian Tribune.*

Some Figures Do Not Lie

Churches uninterested in missions eventually die. *The Watchman-Examiner* supports this theory with the following figures. In 1832 there were 3,000 anti-missionary and 3,000 missionary Baptists in one state. Fifty years later there were still 3,000 anti-missionary Baptists, while the missionary group had grown to 37,000. In North Carolina, Baptists divided in 1840 on missions. There were then 1,200 anti-missionary Baptists, and twice as many committed to missions. Fifty years later the anti-missionary group had not increased in number, while the missionary group had in their churches 300,000 members.

World Preaching Mission

Dr. Jesse M. Bader, Director of the National Preaching Mission, announces a World Preaching Mission, with participation by all evangelical churches in all lands, in 1940. Arrangements are well under way in some countries.

Widespread interest, as great as that during the 1936 missions, and a marked benefit to the churches of all communions have been reported from the eleven cities visited by the National Preaching Mission last autumn. At every center the city's largest auditorium was used for the mass meetings, and in most instances it was completely filled on one or more days.

War Resisters

The War Resisters' International is pledged to refuse support to any kind of war and to work for the removal of all causes of war. It has members in sixty-eight countries, and in twenty-five of these there are fifty-two organized groups. The headquarters in London reports that "open work is now absolutely impossible" in Germany, and that in Italy correspondence can only be "erratic and carried on with great discretion." But the Peace Pledge Union in Great Britain has 127,000 members, in five hundred groups with its own weekly newspaper. In the United States there are 13,000 members of the War Resisters' League, and the movement continues to grow in numbers and effectiveness. The Belgian Union Against War, an absolute pacifist organization, includes 75,000 members of the Flemish Ex-Servicemen's Association and 20,000 members of the Anti-War League.—*Christian Advocate.*

More Light on Old Testament

Knowledge of ancient empires and peoples is being enlarged so rapidly that facts which confirm the truth of the Bible are being brought to light constantly. In Egypt, Palestine and Mesopotamia, patient archeologists are unearthing information which renders rationalistic interpretations untenable. Sir Charles Marston and Sir Henry Wellcome are among those who have not only contributed generously to various archaeological expeditions; but have recorded the findings in a series of books. The latest of these is Sir Charles Marston's new volume, "The Bible Comes Alive." One of his most striking refutations of criticism is in regard to the literary ability possessed by the Israelites from the time of Moses. He proves that so far from being illiterate, they were far superior to the nations around them, and had at least three alphabetical scripts. Thus the theory of oral transmission is set aside.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

China Through a College Window.
By William G. Sewell. 183 pp.
\$1.00. Friendship Press, New York.
1937.

The author of this delightful book is a well-known chemist in Chinese educational circles. Although he gives the fictitious name of "Ren I" for his university, the book very well describes "West China Union University" at Chengtu, Szechuan.

Prof. Sewell, who has been connected with the Friends' Service Council since 1924, says, "The sole design of the book is to portray life as it is lived today among Chinese students in the city removed from the extremes of coastal influences." However, the fascinating pen sketches of the Chinese character, both ancient and modern, as portrayed in actual experience, makes the understanding of the changes in new China easily understood. This book gives an excellent view of Chinese life, and is more readable than Lin Yu-tang's "My Country and My People," which is a little heavy for steady reading.

The author's summing up of the Christian approach to the student is commended to others. He says: "The spiritual help they need is not gained through Bible study groups and religious services alone. What really matters is the quality of life of those who profess themselves Christians; for right living is really infectious."

There is one statement which should be challenged. On page 41, Mr. Sewell says, "In his simple bedroom he (the Chinese student) hangs pictures, not only of Confucius and the Buddha, but also of Jesus Christ, Chwant Dze, Mohammed and the great ones of the world." We

have yet to discover a portrait of Mohammed anywhere in China.

We recommend this book as a readable account of the fundamental changes taking place in the youth of China today.

C. L. PICKENS.

Windows. By Amy Carmichael. Illustrated. 8vo. 247 pp. Paper, 3s. 6d.; cloth, 5s. 6d. May be ordered from Hope Church Sunday School, St. Louis, Mo. 1937.

Real stimulus to faith and devotion comes from this very attractive, beautifully illustrated, spiritually impressive Dohnavur book. In it Miss Carmichael—now on a bed of pain—tells how "windows in heaven" have been opened to supply the needs—temporal and spiritual—of the family of 700 children and workers connected with the various phases of the work at Dohnavur and the neighboring villages. Here we learn much about this remarkable work of faith and labor of love and its fruitage. We see rare photographic and pen pictures that visualize the scenes. We hear why they needed electric lights—not only for the hospital work but to avoid snakes; thirteen cobras caught one afternoon—and rats—one hundred invaded a single bathroom in a few weeks! The electric lights were given in answer to prayer. There are many stories of the hospital—"Place of Heavenly Healing"; the rescue of the little boys and girls from lives of sin and shame; the "angel's weekly finance meeting"; the gifts offered by children; the life in the nursery; experiences in a haunted house; satanic attacks; fiery trials; battles against ill-health; victories.

Miss Carmichael has the eye of an artist, the soul of a poet, a heart of love, the vision of a spirit-filled missionary and the mind of Christ. Her book is filled with facts and incidents—some grave and some gay—that stir the reader and lead to a desire to share in such a vital, life-giving work. The 36 pictures are unique and fascinating; the quotations are striking, but the deep impression is made by the vastness of the spiritual need of the people of India. When we hear the words, "the voice of thy brother's blood crieth unto me from the ground," we realize that our answer to that cry must be the message of the life-giving blood of Christ.

"Ask and It Shall Be Given You."
By Ida Goepf Pierson. 8vo. 140 pp. \$1.50. Wm. B. Eerdmans Pub. Co. Grand Rapids, Mich. 1937.

Mrs. George P. Pierson was for forty years a faithful and efficient praying missionary in Japan. Her husband testified that she was a woman of prayer and knew from experience the fact that God answers prayer.

Here are her Bible studies on the subject. The book is not a logical treatise on prayer but Mrs. Pierson has gone over many of the 255 prayers of the Old Testament and the 209 New Testament petitions to discover the subjects, the laws, and the power of prayer. She includes interesting and suggestive observations on the unanswered prayers of the Bible and on the prayers of God and evil people. It is interesting to note that no prayers are recorded in Leviticus, Ruth, Esther, Ecclesiastes, Proverbs or Songs of Solomon. Some books have even no reference to prayer. Jesus' example

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

A Definite Experience of Faith and Consecration Is Our Heritage

Every Christian owes more to the past than the fact of a Christ who is our divine Lord. The experiences of redeemed men are our most precious heritage. In their hearts and lives have been demonstrated the evidences of the saving grace of the Son of God.

On May 24th more than 10,000,000 Methodists throughout the world are commemorating the Aldersgate experience of John Wesley, in which he uttered those words cherished by evangelical believers the world around, "I felt my heart strangely warmed."

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burn within us
while He opened
us the scripture
Luke 24: 32.

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and teachings on prayer are most fruitful.

The book offers an excellent basis for further study. It is strictly biblical.

The appearance and clearness of the volume would be improved if the many Scripture quotations had been printed in a different type.

An Ambassador in Bonds. The Story of William Henry Jackson, the Blind Priest of Burma. By May C. Purser. 64 pp. 6d. S. P. G. London.

The story of a consecrated and remarkably talented blind young Englishman, who made his physical handicaps count in service for his Master. The story is written by one who knew him as a sister and an associate in work. A missionary of the S. P. G., he gave his life to the blind of Burma, created a Burmese Braille type and established the school for the blind. Deeply appreciative of Burmese music, poetry and national customs, he adopted the national dress. The Government of India awarded him the Kaiser-i-Hind medal. Though living in perpetual darkness, "there was zest and joy in his living, and in his dying there was no room for tears." RUTH WILDER BRAISTED.

Problems of the Pacific, 1936. Edited by W. L. Holland and Kate L. Mitchell. \$5.00. University of Chicago Press, Chicago. 1937.

The problems of the Pacific have become world problems. They are increasingly difficult and ominous, and no solution is now in sight. This volume contains a large amount of information upon certain phases of these problems. It is a summary of the proceedings of the Sixth Conference of the Institute of Pacific Relations, held in Yosemite National Park, in August, 1936. The sub-title, "Aims and Results of Social and Economic Policies in Pacific Countries," indicates both the scope and the limitations of the volume. The "countries" referred to are the United States, China, Japan and Russia. The student of missions

will be deeply interested in the wealth and variety of the facts cited and in what was said by delegates from the various countries. It is true that "much water has flowed under the bridge" since August, 1936, but most of the contents of this volume is of abiding value. Our regret are that it deals with the "problems of the Pacific" as if they were solely social, economic and political, and with no apparent recognition of the significance of the moral and spiritual forces that are operating and the contribution of the Christian missionary enterprise. Something more is involved in these "problems" than trade and politics.

ARTHUR J. BROWN.

The Land of Umbrellas. Lessons on the Church in Burma. By Ruth Henrich. 1s. S. P. G. London. 1937.

A missionary study book for Juniors, comprising twelve studies on the work of the Church of England in Burma. It includes maps, a picture sheet, leader's helps, much fine illustrative material, and practical project suggestions. While definitely concerned with the work of the Church of England in Burma, the material is excellent, clearly and attractively presented, and would be helpful as source material to any Junior group studying Burma.

RUTH WILDER BRAISTED.

Leonard Peter Brink. By Lee S. Huizenga. 66 pp. Cloth, 75 cents; paper, 50 cents. Zondervan Publishing House, Grand Rapids, Mich. 1937.

Dr. Huizenga, himself a medical missionary and at one time in the Navaho field, tells the life story of another missionary, who spent thirty-five years as a pioneer among the Navahos, and was known to his friends and admirers by the familiar sobriquet of "L.P." Dr. Henry Beets, a pioneer in Christian work of the Christian Reformed Church, writes an Introduction.

"L.P." was a veteran of the Cross, and a constant source of inspiration to young and old, to Indians and whites. In eight

brief chapters Dr. Huizenga relates some of the high lights in the career of this missionary leader, and gives some of the tributes paid at the time of his death in 1936.

Going out in 1900, Mr. Brink labored at three strategic points, Tohatchi, Toadlena and Farmington, all on the New Mexico side of the broad expanse of the Navaho reservation. At Farmington, "L.P." saw "several of his long-cherished missionary ambitions realized . . . his translations come from the press and distributed in the field; his first native Navaho evangelist, J. C. Morgan, set aside by the Board for the work of the Lord; saw his proposed chain of mission stations to reach all the outlying Navahos of the reservation accepted by the Synod."

Someone has called Brink "the Cadmus of the Navaho tribe," as he is said to be the first to put the Navaho tongue into writing. He compiled a grammar and dictionary and translated portions of the Bible into a language which the American Bible Society designates as "a very complex language, with verb forms that can express an almost infinite variety of shades of meaning, in sounds that do not lend themselves readily to representation in our English alphabet." His translations also included Gospel hymns. Today the Navaho youth are learning to read and understand the English Bible but they love to sing the hymns in their native language.

J. C. Morgan, a converted Navaho and recognized leader among his people, who served under "L.P." for many years, gives a fitting tribute to this Gospel messenger to the Red Men: "The great success of his missionary work among the Navahos can be summed up in a few words: Meekness, kindness, honesty and unselfishness. He was never too busy to sit down and talk with the Indians . . . by the hour, . . . about their affairs in general, and finally, end up with some Gospel message." G. E. E. LINDBQUIST.

Prayer for the Nations

The Federal Council offers this prayer for mercy, grace and peace:

Almighty God, our Father, from whom every family in heaven and earth is named, hear our prayer for Thy children in other lands who live in the midst of conflict and death, who are wounded in spirit or in body by man's inhumanity to man. Have mercy upon them and sustain them in their dark hour of trial and temptation. Forgive us our indolence and faithlessness in not teaching nations a better way than strife. Purge our own hearts of racial and national antagonisms.

O God of love, draw us all so close unto Thyself that we may be enabled by Thy Grace to pray for our enemies as did Christ himself, to put away all malice, and to subdue the hateful promptings of evil. So may our fellowship within Thy Church Universal endure in spite of distance, falsehood and bloodshed.

Gather us together with all our Christian brothers of every tongue and nation beneath the Cross of Christ, that in humility we may learn of Him how to serve Thee in healing the wounds of a stricken world. Enlarge our hearts to respond to suffering and need that we may give and not count the cost.

May Thy wisdom guide us. May Thy power sustain us. And may Thy love keep us ever. Amen.

New Version of Bible Planned

The International Council of Religious Education is an organization of about forty Protestant denominations which are cooperating in matters affecting Christian religious education. In 1929, this Council appointed a committee, composed of well-known scholars, to explore the need of a further revision of the text of the American Standard version of the Bible. It agreed that the last forty years has been especially fruitful in the discovery of manuscript materials offering new resources for the better understanding of the New Testament. They reported:

That we record the conviction that there is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures, and expresses this meaning in English diction which is designed for use in public and private worship, and preserves those qualities which have given to the King James Version a supreme place in English literature. We, therefore, define the task of the American Standard Bible Committee to be that of revision of



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the present American Standard Edition of the Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version.

The work is to begin at once, and will require about five years for completion.

—*Christian Observer.*

New Books

"Ask and It Shall Be Given You." Ida Goepf Pierson. 140 pp. \$1.50. Wm. B. Eerdmann. Grand Rapids, Mich.

Der Arbeitslohn in China (in German). Paul Arndt, Djini Shen and Chu-Fen Lo. Paper, 7.50 RM; cloth, 9 RM. Hans Buske, Leipzig, Germany.

Arab and Jew in Prophecy and History. C. H. Titterton. 32 pp. 6d. Pickering & Inglis. London.

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China Through a College Window. Wm. G. Sewell. 183 pp. \$1.00. Friendship Press. New York.

Eclipse in Ethiopia. Esme Ritchie Rice. 124 pp. 40 cents. Marshall, Morgan & Scott. London.

The Open Door in China. A Scriptural Interpretation of Missions by a Missionary. M. A. Hopkins. 189 pp. 35 cents. R. C. Annan, 2613 Mary St., St. Joseph, Mo.

Problems of the Pacific. Edited by W. L. Holland and Kate L. Mitchell. \$5.00. University of Chicago. Chicago, Ill.

Religion in Central America. 147 pp. \$2.00 or 5s. World Dominion Press. New York and London.

Thrilling Voices of the Past. T. Christie Innes. 150 pp. 2s. 6d. Pickering & Inglis. London.

The Missionary Education of Adults. John Leslie Lobingier. 182 pp. Cloth, \$1.00; paper, 60 cents. Missionary Education Movement. New York.

Goforth of China. By Rosalind Goforth. 364 pp. \$2.00. Zondervan Pub. House. Grand Rapids, Mich.

Christ the Life. D. M. McIntyre. 93 pp. 1s. Pickering & Inglis. London.

A Black Civilization: A Social Study of an Australian Tribe. W. Lloyd Warner. 612 pp. \$5. Harper. New York. 16s. Macmillan. London.

The Christian Approach to Jews. Charles Singer. 30 pp. 1s. Allen & Unwin. London.

The Wailing Wall. Olga Levertoss. 136 pp. 3s. 6d. Mowbray. London.

Christian Faith and the Modern State. Nils Ehrenstrom. Trans. by D. Patrick and O. Wyon. 240 pp. 6s. Student Christian Movement. London.

World Peace and Christian Missions. Harold E. Fey. 64 pp. 25 cents. Friendship Press. London.

Race Attitudes in South Africa: Historical, Experimental and Psychological Studies. I. D. MacCrone. 328 pp. 12s. 6d. Oxford University Press. London.

THE LIFE OF GEORGE BOWEN, OF BOMBAY

By ROBERT E. SPEER

This is the biography of a very remarkable Christian missionary to India and for twenty years the influential and able editor of the *Bombay Guardian*. Dr. J. Sumner Stone called him, "The White Yogi."

When George Bowen died in 1888 there was call for a worthy biography but its preparation was delayed. Later all the biographical material—including his diaries, letters, reminiscences, and the books and pamphlets of which he was author—was turned over to Dr. Speer. This material has now been put into shape for publication and the result is a frank and stimulating picture of the man,—his experiences, unique character, forceful views and methods of work. Here is a life story that is of absorbing interest and will richly reward the thoughtful reader. The book is now ready for delivery.

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Dates to Remember

- April 28—General Conference, Methodist Episcopal Church, South, Birmingham, Ala.
- May 12-16—Southern Baptist Convention, Richmond, Va.
- May 18-22—General Missionary Conference of the Woman's Missionary Union of Friends in America, Whittier, California. Mrs. Virginia Peelle, Wilmington, Ohio, President.
- May 19—General Assembly, Presbyterian Church in U. S., Meridian, Miss.
- May 22—Rural Life Sunday.
- May 25—General Assembly, United Presbyterian Church of North America, Cleveland, Ohio.
- May 26—General Assembly, Presbyterian Church in U. S. A., Philadelphia, Pa.
- May 31-June 4—Triennial Convention, and 50th Anniversary, Woman's Missionary Society of the General Synod, Evangelical and Reformed Church, Akron, Ohio.
- June 2—General Synod, Reformed Church in America, Asbury Park, N. J.
- June 15-22—General Council of Congregational and Christian Churches, Beloit, Wisconsin.
- June 18-25—Geneva Summer School for Missionary Education. For information address Mrs. Paul H. Wezeman, 1177 S. Humphrey Ave., Oak Park, Ill.
- June 25-July 2—Interdenominational Conference of Missions, Eagles Mere, Pa.
- June 28-July 3—Twentieth International Convention on Christian Education, Columbus, Ohio.
- July 12-August 17—Winona Lake School of Theology, Winona Lake, Ind.
- September—General Committee, World's Student Christian Federation, Japan.
- December 13-30—International Missionary Council, Madras, India.

Obituary Notes

The Rev. Dr. J. Sumner Stone, a Methodist Episcopal clergyman and missionary for more than fifty years, died in New Rochelle, New York, on February 18th at the age of eighty-two.

A native of Wheeling, W. Va., Dr. Stone studied medicine at the University of Pennsylvania and, after his graduation in 1879, he went to Calcutta, India, as a missionary for eight years. He then returned to the United States and did mission work in New York before assuming his first pastorate.

He retired nine years ago after having served nine churches. He was for a time the president of the International Missionary Union.

Lieut. Col. Elijah Walker Halford, who rose from "printer's devil" to become editor of *The Indianapolis Jour-*

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nal at 24, and was private secretary to President Benjamin Harrison in 1889, died at Leonia, New Jersey, on February 27th, at the age of 95.

Colonel Halford was very active in church work and in the Y. M. C. A., and was a member of the Board of Foreign Missions of the Methodist Episcopal Church.

He was born in Nottingham, England, in 1843, and was brought to the United States in 1848. He was a delightful personality and was deeply interested in Christian work. For some years he was active in the American Mission to Lepers.

Dr. John R. Fleming, emeritus secretary of the Alliance of Presbyterian and Reformed Churches, died suddenly in London, December 28, at nearly 80 years of age. Dr. Fleming was born in Fifeshire, Scotland, and was educated in Edinburgh. He was one of the first Scottish supporters of the Christian Endeavor Movement, and in 1902 was elected its national president. Among his books are *The Burning Bush* and *History of the Church in Scotland*.

Rev. Levi B. Salmans, M.D., first medical missionary to found a hospital in Mexico, died in Pasadena, January 29, aged 83. He had retired in 1927, after 42 years of medical-evangelistic work.

Mrs. Nora Jones Bowen, wife of the former President of Nanking University, died January 14, in Altadena, California. She had gone as a missionary under the Methodist Board in 1897, retiring in 1930.

James H. Post, one of the most generous givers that America has ever known, died on March 5th, at his home in Brooklyn, N. Y. Mr. Post had lived an abundant life of Christian service, both in personal ways and in movements for the welfare of his fellows and for the evangelization of the world. He had given largely to many missionary enterprises, notably the Laymen's Missionary Movement. Mr. Post and his wife, Louisa Wells Post, a daughter of the Rev. John D. Wells, D.D., a former president of the Presbyterian Board of Foreign Missions, have generously cooperated in the undertakings in home and foreign lands. They founded the John D. Wells School in Seoul, Chosen, and the John D. Wells School in Siangtan, Hunan, China, and aided substantially MacKenzie College, in Brazil, and many other undertakings in various missions. Mr. and Mrs. Post were

deeply interested in the Y. M. C. A. and Y. W. C. A. and in THE MISSIONARY REVIEW.

George Foster Peabody, noted philanthropist and churchman, died at Pine Glade, Warm Springs, Ga., on March 4th. He was 85 years of age.

Mr. Peabody had a keen interest in the welfare of the Negro. He gave time, attention, and money to various organized efforts for the advancement of the Colored people. For many years, he was a trustee of the American Church Institute for Negroes.

Mr. Peabody was born in Columbus, Ga., on July 27, 1852, the son of George Henry Peabody.

He often said that he was graduated from the Y. M. C. A., declaring he obtained the equivalent of a college education in its libraries and lecture rooms.

Amy Blanche Greene, Director of Young People's Work for the Greater New York Federation of Churches since 1933, died on March 2, in New York. She was a graduate of Miami University, the Chicago Divinity School and Union Theological Seminary.

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

The annual meeting of The Missionary Review Publishing Co. was held at the Parkside Hotel, New York, at 1 p. m., March 28, 1938. At this meeting reports for 1937 were given, directors were elected for the coming year and the future plans for THE REVIEW carefully considered. Matters of vital interest concerning THE REVIEW were given much thought and thoroughly considered.

The June number of THE REVIEW will be devoted to the Home Mission study topic—"The City." Articles are planned to show the great need of the modern city for the Gospel of Christ, the various agencies that are seeking to solve the problems—especially those that touch spiritual needs, and the results of such work in the transformation of individuals, homes and communities. Send in your order now in advance—25 cents a copy, \$20 a hundred.

While editing a newspaper, Mark Twain once received a letter from a subscriber complaining that he had found a spider in his paper and asking the meaning of it. The editor replied: "Dear old subscriber: Finding a spider in your newspaper was neither good luck nor bad luck for you. The spider was merely looking over your paper to see which merchant is not advertising so he can go to that store, spin his web over the door and lead a life of undisturbed peace ever afterward."

* * *

Readers of THE REVIEW are awake to present-day conditions and needs at home and abroad. They have purchasing power and giving ability, and the will to make use of them. They appreciate both material and spiritual needs—their own and those of other men and women.

* * *

A reader in Kansas recently wrote to the Editor: "The first time I ever looked into your magazine was today. I was glad to see the stand you took concerning your conviction that Christ deals primarily with the spiritual needs of the world."

* * *

This is true for Christ sees that the spiritual needs underlie and permeate all others. He is also concerned for man's material needs, as He showed when He was on earth, for the supply of these needs has much to do with man's character and welfare and his efficiency in the service of God and man.

* * *

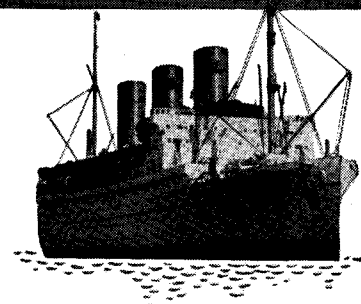
Another reader writes:

"I have always had an intense interest in mission work and missionary problems. Only recently, however, has your publication come to my attention. I assure you that I am glad to have discovered it. The articles I find definitely interesting. The section entitled "Our World Outlook" is particularly instructive and enlightening. It covers such vast ground that one cannot but realize how well the idea of Christ has gotten to the remotest corners."

JULIUS S. MILLER,
Dillard University.

New Orleans, La.

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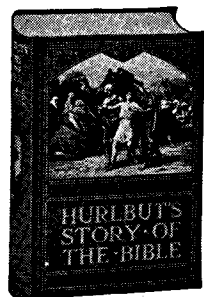


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THE RELIGIONS OF THE WORLD

The twelve leading religions of the world which have persisted through a succession of centuries are, in the order of their origin: Animism, Hinduism, Judaism, Shinto, Zoroastrianism, Taoism, Jainism, Buddhism, Confucianism, Christianity, Islam and Sikhism.

Numerically, Christianity has the largest following of any religion, with more than twice as many adherents as Confucianism, the next largest.

The 1937 *World Almanac* gives the following statistics: Christianity, 682 million; Confucianism and Taoism, 351 million (about 43 million of these are Taoists); Hinduism, 230 million; Islam, 209 million (most authorities give 240 million, placing Islam third in the list); Buddhism, 150 million; Animism, 136 million; Shinto, 25 million; Judaism, 15 million. The number of adherents of the three religions not listed by the *World Almanac* are commonly estimated as: Sikhism, 3 million; Jainism, 1 million; Zoroastrianism, one hundred thousand.

Islam is the only religion which started in opposition to Christianity.

Only three of these religions claim to have a universal claim on mankind — Islam, Buddhism and Christianity. Islam excludes its women, approximately half its adult followers, from full participation in its privileges and responsibilities.

Four religions are strictly monotheistic: Islam, Sikhism, Judaism and Christianity. Only Christianity presents a loving deity who actively seeks the redemption of the world and who is represented in human history by a Person of the same high moral character and purpose.

Four non-Christian religions claim in some form supernatural birth for their founders: Buddhism, Taoism, Jainism and Zoroastrianism.

All the living religions, except Animism, have sacred scriptures: Hinduism, the *Vedas*; Judaism, *The Law*, *The Prophets* and *The Sacred Writings*; Shinto, *Ko-ji-ki* (The Records of Ancient Matters) and *Nihon-gi* (The Chronicles of Japan); Zoroastrianism, *Avesta*; Taoism, *Tao-Teh-King* (The Canon of Reason and Virtue); Jainism, the *Angas*; Buddhism, *Tripitaka* (Three Baskets); Confucianism, *The Five Classics*, and *The Four Books*; Christianity, the *Bible*; Islam, the *Koran*; Sikhism, the *Granth*.

All report some miraculous happenings of religious import in connection with the life of the founders.

Seven religions have teachings approximating the Golden Rule as teaching right relations with others.

Hinduism: "Do naught to others which, if done to thee, would cause thee pain: this is the sum of duty."

Buddhism: "In five ways should a clansman minister to his friends and familiars . . . by treating them as he treats himself."

Confucianism: "What you do not want done to yourself, do not do unto others."

Taoism: "To those who are good to me, I am good; and to those who are not good to me, I am also good. And thus all get to be good."

Zoroastrianism: "That nature only is good when it shall not do unto another whatever is not good for its own self."

Judaism: "Whatsoever thou wouldest that men should not do unto thee, do not do that to them."

Christianity: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

There is a like precept in Greek philosophy: "Do not do to others what you would not wish to suffer yourself."

All living religions hold some belief concerning a future existence, though they differ widely as to its character and even concerning its desirability.

Dr. R. E. Hume, in summing up the essential features of Christianity which are not paralleled among all the religions of the world, states three distinct characteristics in terms of the Christian belief concerning God: (1) In God there is something eternal (God as the creator and universal, loving Father); (2) In God there is something historic (the incarnation of God in the Son, Jesus Christ); (3) In God there is something progressive (the continuing, available, transforming presence, known as "The Holy Spirit").—*World Call*.

THE MISSIONARY REVIEW OF THE WORLD

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VOLUME LXI

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Topics of the Times

THE ONLY NAME — IN INDIA

"The problem of the uniqueness of Christ may perhaps have only an academic interest for those who were born in a society where the people enjoy their elementary birthrights of the equality of man. But to us Indians, it is one like the new discovery of a great treasure of truth that has been hidden away in the earth for long centuries."

These are the opening sentences of an article on "The Uniqueness of Christ" by Bhagat Ram in *The Indian Witness* of January 20, 1938. He says: "In Christ this writer, who has been long walking in darkness, has seen a great light." He then proceeds to set forth thirteen aspects of Christ's uniqueness.

1. "His life and teachings are unique in that they are of a different order from the world's debatable theories and ideals. . . . In a complex world He gave us simple, basic truths upon which life is founded.

2. "The central place He occupies in the history of mankind. . . . Christ is the central figure of the universe. Christmas, the day of His advent in this world, has come to be recognized as the universal day of exchanging joyful greetings of good will and peace.

3. "The unique purpose with which He came into the world. . . . Christ brought a new dynamic of love. . . . My Hindu brethren tell us that Lord Krishna came 'for the destruction of the wicked and the preservation of the good.' But Jesus Christ came to turn the wicked into good; to give them both the desire and the power to conquer sin.

4. "He set forth His unique mission to the world as follows: 'The Spirit of the Lord is upon me because He has anointed me to preach the gospel to the poor; He has sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty

them that are bruised.' He gave the invitation, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' . . . His Sermon on the Mount is a unique enunciation of eternal ethics.

5. "He is unique in His claims to divine authority and power. (See John 8:51; 14:6; 11:25; Matt. 24:35.)

6. "He is unique in His claims to be one with God. (John 10:30; 14:9; 15:23; 5:21; Matt. 10:37; John 5:25.)

7. "He is unique in healing the wounds of the bruised. (Matt. 11:28; John 6:35; 2 Cor. 5:17.)

8. "He was unique in changing the world for womanhood. . . . He regarded women equally with men, as capable of full intellectual and spiritual apprehension, as responsible for the exercise of the highest intellectual and spiritual faculties. . . . This message of His brought a liberty that made available to her such service in the home and society as has accomplished great things for the world.

9. "He is unique in finding the great spiritual value in child life. (Matt. 8:3.)

10. "He was unique in bringing a new conception of fitness for leadership. (Mark 10:43.)

11. "He is unique in that He rose again from the tomb and is ever alive.

12. "His unique character.

13. "Christ is unique in His influence on the world today."

And the writer concludes: "Now, of the evidence from His disciples, His life, His teaching, His regenerating power in individuals, and even from the evidence of the avowed enemies of His mission, any rational being with a brain to think and a heart to throb in his heart of hearts must conclude that Jesus Christ is God as the one Man. Very hard indeed must be the person who is not attracted and captivated by the story of His life and death."

This is a voice from within the Christian community in India. The same voice speaks from within the Hindu community. *The Statesman of India* recently published a two-column article entitled "Jesus Christ, the Saviour," written by Swami Apurvananda of the Rama Krishna Mission, a Hindu ascetic monk, in which he declared of Jesus, "He is the golden link to bridge the hiatus between this mortal world and the Kingdom of Heaven. . . . We worship Jesus of Nazareth as God incarnated on earth to save humanity. . . . There is nothing in history so sublime, so majestic. He stands there above all as the King of mankind, the Son of God, the Lord Himself, beckoning all, with bleeding hand, towards Heaven."

Indian literature is full today of testimonies to Jesus. One more may be quoted. It is from a little book, "India's Response to Christ," by P. K. Sen, a Hindu of Calcutta, who writes: "I believe in my heart of hearts that India cannot escape Christ. No one can escape Christ. So has it been with me. The hostility to Christ that made itself manifest in the first clash of East and West has disappeared. Years have passed and Christ has slowly and silently entered the hearts of the thinking section of the people. Slowly and surely He will enter the hearts of all. For Christ is such an one as cannot but be accepted. . . . One sees Him and simply cannot escape Him."

Every such sign is welcome, but Christ's day is still not come. There is still no answer in these signs to Narayan Tibah's question:

When shall these longings be sufficed
That stir my spirit night and day?
When shall I see my country lay
Her homage at the feet of Christ?

Yea, now behold that blissful day
When all her prophets' mystic lore
And all her ancient wisdom's store
Shall own His consummating sway.

ROBERT E. SPEER.

CHRISTIANS AND THE TURMOIL IN EUROPE

Unrest, uncertainty and fear characterize the situation in Europe. Statesmen who thought that the "Peace of Versailles" would bring peace if not good will among men have been sadly disappointed. Those students who expressed the conviction thirty or forty years ago that the Kingdom of God and the reign of Christ was already established on earth and would prevail by the gradual dissemination of His spirit and teachings, find that neither the Bible nor history confirm their expectations. It becomes clearer every day that only truly regenerated men and women, and the universal acknowledgment of Jesus Christ as

Lord, can form a regenerated world and bring universal peace and righteousness, with a release from selfishness and fear.

The latest overturning in Europe is but another illustration of the failure of human diplomacy and the inability of any League of Nations to guarantee peace or the "self-determination" of weaker nations. Austria, formerly united to Germany but for over one hundred and thirty years an independent nation, was taken over by Hitler's Nazi forces on March 12th and without a battle has been made a part of Germany. Thus the German nation, that was supposed to have been made incapable of defying Europe, has defied the world by force of arms and selfish "self-determination." European governments are now waiting anxiously to see what will be Germany's next move. Will Czechoslovakia and Danzig, with their large German populations, be absorbed by the Reich? Will Italy also attempt to absorb more coveted territory in order to increase Mussolini's prestige? At any rate, the map of Europe continues to change—and will change until the kingdoms of this world become the Kingdom of our Lord Jesus Christ.

What have the unrest, the wars, and the changing governments in Europe and Asia to do with Christians and the Christian program? Naturally every Christian is disturbed, saddened and aroused by the sufferings of those affected by war, greed and injustice—whether in Asia, Europe, Africa or America. The two hundred thousand Jews in Austria will suffer, like those in Germany, and can find no peace out of Christ. True followers of Christ in Europe will suffer for their uncompromising loyalty as the Evangelicals are suffering today in Germany and in Korea. There may come still more bitter persecution from those who are opposed to the sovereignty of God and the Spirit of Christ. All this is predicted in the New Testament. Evangelical missionary work is naturally being hindered by the forces of unrighteousness but Christians are being chastened and tested and their testimony will not be silenced.

What then shall be the attitude of Christians in these days of change, turmoil and trial? "When the foundations are destroyed, what can the righteous do?" They can still be loyal to Christ; they can refuse to compromise; they can suffer for righteousness sake; they can help the needy and afflicted and encourage the faint-hearted; they can witness to God's love and supremacy by their words and their Christ-like lives; they can trust and not be afraid. Jesus Christ and His disciples in the early days were not disturbed by political turmoil and by changing human governments in Judea and Galilee. They submitted to their



THE THEATER OF TURMOIL IN EUROPE TODAY

A Herald-Tribune map showing the German absorption of Austria and the position of surrounding "interested observers"

earthly rulers but were controlled only by the supreme sovereignty of God. The same principles will guide true Christians today. The nations may rage and rulers take council against God and against His Anointed, but "the Lord will have them in derision." He who rules the universe must ultimately prevail and His people will share in the victory. Is there anything for Christians to do in the present time of testing other than to be loyal and unafraid, to live lovingly, righteously and godly in this present world and to continue to witness by word and deed to the saving, directing and keeping power of God?

THE RESPONSIBILITY OF CRITICS

When Jesus Christ came into the world, He came to His own people, but they did not receive Him. At first the multitudes crowded around, even going out into the desert and hillside to listen to His teaching. Why then did they not receive Him and accept what He offered? The responsibility rested largely on the shoulders of Christ's severe critics, the Jewish leaders. They set themselves up as interpreters of the Jewish law, as intellectually superior and able to decide on the

claims of Jesus to be the true revelation of God, the Father. The Scribes and Pharisees, the Sadducees and Herodians, may have had different reasons for opposing the teachings and claims of Jesus but they were all united in opposition by pride in their intellectual acumen, by their desire for personal honor and by consciousness of what acceptance of Jesus as the Messiah must cost them. They therefore rejected Him and influenced the Jewish people to reject Him on the ostensible ground that He came from obscure Galilee, that He mingled with despised Publicans and sinners, that He did not conform to their interpretation of the Old Testament prophets, that none of the Jewish rulers followed Him, that He did not sufficiently respect the temple or the laws and customs of the Hebrew writers and that He claimed that God was His Father. The immediate result was Jesus' rejection by the multitudes, His final condemnation by the Jewish and Roman courts and His death on the cross. Jesus' self-appointed critics were humanly responsible for the fact that Jewish multitudes did not receive Him.

Is not a similar situation found today, both in America and in other lands? A missionary to

Moslems in Central Africa, A. R. Pittway, writes of the difficulties put in the way of the acceptance of Christ by Moslems. Self-appointed critics—not only Moslems but also some who claim to be Christians and who take to themselves the role of rationalistic judges—hinder many from accepting the authority of the Word of God or the claims of Christ and faith in His redemptive work. Mr. Pittway says:

Obviously in our approach to Islam there are many difficulties. Among them are some which are of our own making. For instance one finds, in a study of Islamic literature published in England and elsewhere for educated Moslems, that the attack upon the Bible is mainly based upon the written and verbal statements of professing Christian leaders, whose theology is of a rationalistic nature. Again and again Moslem leaders have brought such statements to me with the question, "Are not these men the leaders of the Christian Church? Are they not your teachers? Do not their statements show that your Scriptures are not trustworthy?" Our rationalistic theologians have, by their declared attitude towards the Bible, made a difficult task still more difficult.

Then again, there is abroad among many Moslems, a conception concerning the doctrine of the Trinity which is entirely false, but one for which that section of the Christian Church is to blame, which calls Mary the "Mother of God." I have been told many times by Moslems that the Trinity in which we believe and which we worship is the Father, the Mother (Mary), and the Son (Jesus)!—a thoroughly heathen conception; but who is to blame? Surely the responsibility rests on the Christian Church which allows such false teaching to be propagated by its representatives.

There must be a recognition of the fact that the battle is a spiritual battle. "If our Gospel is hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

The Bible, the claims of Christ and the disciples of Christ need not fear any honest, unprejudiced, constructive criticism. All-important claims should be carefully examined but heavy responsibility rests on those whose desire for leadership, intellectual pride or false standards cause them not only to reject Christ and the Word of God for themselves, but who raise barriers that cause others to reject those just claims.

The credentials of the Bible as the inspired and infallible Word of God, and the claims of Jesus Christ as the Son of God and only Saviour for sinful men, are so well set forth in their very nature and in Christian experience, that open-minded, intelligent and honest investigation removes doubt. This has been proved through twenty centuries. On the other hand does not any leader who awakens doubt and hinders any man's acceptance of Christ, assume tremendous responsibility and fall under the condemnation of Christ for preventing others from entering the Kingdom of God?

OPPORTUNITIES IN IRAN

Rev. William M. Miller, Presbyterian missionary in Iran, writes in the *Presbyterian Tribune*:

I accompanied a group of Meshed evangelists to a village in the mountains where the people are extremely friendly, and where a Christian Church will soon be established. The first person to carry the Gospel to these people was Mansur Sang, the Christian dervish. (See page 182.) We were invited into Christian homes for meals; they always asked for hymns and a talk, and we had the opportunity of giving our message to the family and to forty or fifty neighbors as well. At night they would come to our tents, and our singing and preaching would continue as long as we had a voice left. How they did sing the hymns!

Everywhere these days it is possible to tell the Good News. In one town I was called to the police office because I gave a few tracts to a man by the wayside. I was detained for three days while the matter was referred to the Capital, and I was examined at length by the officers in charge. This gave me an excellent opportunity to give my message to them. One of them listened with deep interest, and after my return to Teheran I received several letters from him in which he expressed a desire to give himself to Christ.

In October, I saw for the first time the famous mosques of Isfahan. A few years ago it would have been impossible for a non-Moslem to set foot inside them, for Iranian Moslems consider all non-Moslems unclean. But they have now been taken over by the Government and repaired, and they are to be kept as specimens of the best Islamic architecture. Three of us, a convert from Judaism, a convert from Islam, and I, went together from one lovely structure to another, and as we entered one large room which much resembled the Church of the Nativity in Bethlehem one idea came into the minds of all three of us—"What a wonderful place for a Church!" "Let's see whether the acoustics are good or not," said the preacher, and going to the far end of the room he repeated in Persian the best beloved verse in the Bible, "For God so loved the world." "We heard you perfectly," said the other two, "and that was the first time those words were ever spoken in this building."

THE SECRET OF SUCCESS IN MISSIONS

Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness or poverty: the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let every one who prays for missions and longs for more of a missionary spirit in the Church, pray first and most that in every believer personally, and in the Church and all its work and worship, the power of the indwelling Spirit may have full sway.

ANDREW MURRAY.



A GROUP OF INDIAN CHRISTIANS READING THE BIBLE TOGETHER

How an Indian Church Read the Bible Through in One Day

A Christian Adaptation of an Indian Custom

By MARGUERITE GROVE MODAK,*
Ahmednagar, India

IN THE beginning, God"—"The Spirit and the Bride say, Come."

The opening words began on Wednesday morning and the closing triumphant invitation was given on Saturday night. The reading had not stopped during the whole day, except for a moment while one reader after another took his place before the open Bible.

A low platform was placed under the Cross in the prayer-room of the Hume Memorial Church, of Ahmednagar, India; a silk rug was spread over it, the platform and a small table six inches high was placed at the front to hold the Bible. Incense was kept burning according to the Indian custom; flowers were placed beside it by the people who came to hear the reading, a fresh garland of flowers was hung over the Cross each morning. The people sat on the floor, a few following the reading in their own Bibles. Each reader closed his reading by starting the singing of one of the best loved hymns:

From this time henceforth, O Lord, I cling to thy feet alone.

A waste, barren waste, my life 'til now.

Pride filled me but now I am humbled,
Thy disciple, thy humblest, I.

Pride deceived, parting me from thee;
Now slave of Thy name am I.

Void I am of strength, thought, knowledge.
Thou, O Thou alone art my refuge, O Christ.

Men took the leading part in the *Saptaha* as they do in Indian churches, but many women came and a few took their turn in the reading. Leaders were appointed for two-hour periods; they chose three helpers and these four kept the reading continuous. Never were there less than twelve people present even during the hours after midnight. High school boys prepared tea during the night and saw that no one monopolized the reading.

The closing three hours were highly impressive. Two hundred people collected, sitting on the floor in silence and in rapt attention. The pastor, who had read the first five chapters of Genesis, read the last five of Revelation. His voice was full of triumphant emotion as he read those magnificent words:

Behold I am come quickly; and my reward is with me
To render to each man according as his work is.

* Mrs. Marguerite Grove Modak is the American wife of the Indian pastor of the Hume Memorial Church, Ahmednagar.

I am the Alpha and the Omega, the Beginning and the End.

Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, And may enter in by the Gates of the City.

With the last words, "Amen and Amen," he closed the Bible. A tremulous sigh of satisfaction was heard to pass through the crowd. The pastor raised his hands to his face for prayer, and the people bowed their heads to the floor. Then one of the elders came forward with a final garland for the Cross, one for the pastor and others for retired pastors. Here and there people rose and came forward, dropping a few flowers on the Bible or placing baskets of sweetmeats before it. When all the gifts had been presented the pastor presented them to God in a dedicatory prayer. One by one the people came forward, held out their hands, and received a piece of sweetmeat—*prasad* it is called, "the gift of God," a peace offering given to Him and returned by Him to the people, doubly blessed. After the benediction the people retired to the church auditorium to listen to a *bhujan*—admonitions and stories sung by one man, accompanied by an orchestra of boys.

This is a genuine Indian ceremony adopted for Christian purposes in the church. It was adapted from the Hindu practice called *Saptaha* or "seven days of continuous religious exercises." It is celebrated in many ways. Sometimes the people gather in the dry bed of the river during the hot season, thousands of them, only repeating the name of the god "Ram" for seven days and nights. At other times they gather in temples for eight or nine hours during seven days to read certain sections of their sacred scriptures as the books are too voluminous to be read entire. On these occasions usually one man reads a small portion, followed by an explanation. Whatever the form of the *Saptaha* it is followed by *Prasad*, a gift to God returned to the people. They feel exalted as they eat, even as Christians feel uplifted upon receiving Holy Communion.

A few years ago "Indianization of the Christian Church" was on every missionaries' lips, and was echoed with various degrees of intelligence by Indian leaders. Few had very concrete ideas as to how this was to be carried into practice but there was much talk about Indian music and Indian-composed hymns, about Indianizing church architecture. Some carried this to an extreme, one group of missionaries going so far as to build a small Hindu temple for the worship of God. These early attempts of the occidentals to put the Christian religion in its national setting were not understood by many Indians. Some older Christians felt that they were being led back to Hinduism from which they had recently escaped; others

loved the foreign hymns they had been taught from childhood. Indianization was not appreciated by the mass of the Indian Church.

Not many missionaries can do more toward putting the church in its national setting than by showing their willingness to cooperate in whatever way the Christians of the land choose to do it. Being a Westerner, I did not warm to the *Saptaha* as proposed by the Ahmednagar Church. What good could come from reading the genealogies and some of the chapters in which moral delinquency is portrayed? But God gave me the grace to refrain from expressing my objections and I followed the *Saptaha* through, attending four to six hours a day. I read through in my English Bible as I grew tired of following the Marathi, from Genesis through the Songs of Solomon. Several of the books were not highly edifying but I got a telescopic picture of the Hebrew people which I had never had before. What Bible student ever reads these books through in so short a space of time? It was a useful event in the life of the church and it was gratifying to see so many people, young and old, listening to the Word of God and to see the spirit of fellowship engendered in the group as they united in this eighty-four-hour project.

Further, it was a project in Indianization in the people's own way. The form of the *Saptaha* could have followed more closely the Hindu manner of having the scriptures expounded verse by verse or by singing the scriptures in *kirtan* where a whole book is sung by one man.

There is the matter of hymns in the church—when one is thinking of Indianization. Any hymn singing is a western innovation in Indian worship. Congregational singing is a special feature of socialized religion. The first hymns used in India were necessarily translations of western words with western tunes. Latterly there has been a movement by missionaries to discard them for purely Indian compositions. However if the people prefer to sing western hymns why should they not do so? It is difficult, if not impossible, to express some qualities of the Christian life by Indian rhythms and similes; qualities which are peculiar to the Christian heritage, expressing such great central truths as distinguish Christianity from the eastern religions, namely, the vicarious suffering of Christ, God's loving Fatherhood, forgiveness for sin, the Resurrection, victorious faith and the work of the Holy Spirit: the mission of the Church. Indian rhythms and similes do not express these concepts. "A mighty fortress is our God"—can you imagine those words set to any Indian music or that concept put into an Indian simile? And yet American and British Christians would experience a sense of

loss if we could not sing it for fear of insulting our nationality! But there are other thought-forms that are better expressed in Indian concepts and rhythms than in English. For example, the hymn, already quoted, badly translated as it is.

The Christian Church in India will ultimately settle itself into its national setting as missionary control and influence recede. There was a time when I believed that missionaries should become members of the Indian churches and take a normal part in the church work but since I have joined the Indian Community I have come to feel that many churches are not on their own feet sufficiently to make this either helpful or advisable. There may be more stages in church development than we had thought. Perhaps there is a stage where missionaries should withdraw even from membership on governing bodies to avoid embarrassment to Indian church membership. Indian members must learn to govern their churches as they wish. When churches are composed of mostly second- and third-generation Christians who are rising in the social scale they are ready to carry on their own affairs, even though their way may not satisfy the western standards of highly trained and privileged missionaries. In one church where the preaching did not satisfy the intellectual and spiritual needs of one of the mis-

sionaries, he read a book throughout the service. Finally he withdrew entirely to the great relief of his Indian brethren to whom that book was a constant insult.

An account of the *Saptaha* was listened to by one missionary with sad shaking of the head which was equally insulting. "If the reading of the Bible had been followed by Bible study," he said, "it might have been worth while, but what good is it merely to read the Bible without understanding it." Such criticisms of the efforts of the church give no encouragement to go on to something better. They are sources of great irritation to the Indian churches.

Indian employees of the mission naturally find it difficult to express opinions contrary to those of their employers. A few days ago this comment was made by an Indian clergyman: "The Bishop is calling a meeting of his clergy next week but it will be the same old experience we always have. He sets before us high ideals of service and we sit quiet and unresponsive. How can we discuss these things with him? If we tell him that our people cannot live up to the ideals he expects, he will say that we are not faithful and will soon lose his faith in us; then what about our jobs?" This fear for the safety of their daily food is one of the greatest hindrances in the way of Indianization of the church.

A TESTIMONY FROM FOREIGN WAR VETERANS

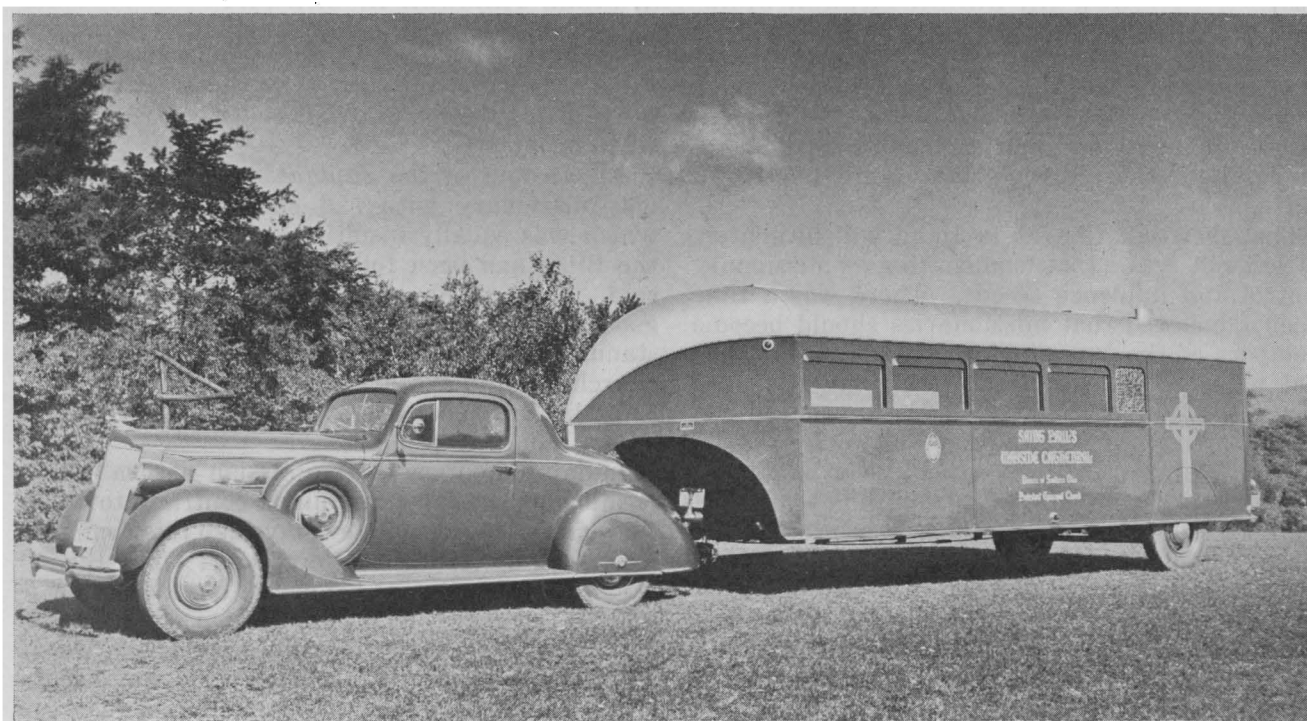
The following is a letter recently sent by the Walter G. Allen Post No. 743, Veterans of Foreign Wars of the United States, to the Rev. R. Park Johnson, of Yeadon, Pennsylvania, on the occasion of the pastor's departure to take up missionary work in Teheran, Iran. These Veterans, who are often considered militaristic, nationalistic, and irreligious, show appreciation of things truly Christian. The letter reads, in part:

"As you sail forth to your new field of Christian work, in Teheran, we wish to herein convey to you the earnest wish of every member of this Post that you and your family may have a pleasant and safe journey. We admire your courage in carrying the message of Christ to distant fields and know your efforts will be productive of good, also, that it is a most important mission. The sooner the whole world embraces, truly, the vital principles and intents of the doctrines of Christ the sooner will peace come. No one yearns for peace more than the Veteran who has been through the heat of modern battle. And, it is our genuine belief that peace treaties, conferences, and diplomatic delegates thereto, are not the answer or the media to realize it—but rather by the every-day living of the teachings of Christ. It is claimed that, irregardless of races, the blood of all is inherently the same, but there is some virus in the blood stream which causes hatreds and strife; this can only be eliminated by the renovation of the individual. When man treats man like his own brother and follows the Golden Rule of Christ and adopts the attitude of the Maker, in the parable of the Vineyard, respecting the labor of man's hands, will a better understanding come in the world.

"It is needed sorely in every nation, and the good old U.S.A. is not excluded. So you see we place more importance in your mission that we do in some Peace Conference delegates and hence speak for you health, power and fruitful effort in the service of Christ. . . .

"Sincerely yours,

"J. R. MORGAN, *Commander.*"



ST. PAUL'S WAYSIDE CATHEDRAL ON WHEELS

A Cathedral On Wheels in Ohio

By NORMAN R. STURGIS, A.I.A., R.A.

THE Episcopal Church of Southern Ohio is fairly typical of most dioceses in the Middle West in that the population is very largely suburban, widely scattered in small towns and villages, and the parishes are comparatively small and poor. In Southern Ohio, the Diocese is led by a Bishop with youthful enthusiasm and with qualities of leadership and vision.

The Cathedral in Cincinnati, built shortly after the Civil War, was not only poor in design, but was becoming expensive to maintain on account of its age. That part of Cincinnati which it served has changed considerably during the past twenty-five years, with the result that the number of communicants has been steadily declining as the outlying suburban parishes increased. In other words, the Cathedral, in the Bishop's opinion, had outlived its usefulness.

The natural solution to this problem might have been the abandonment of the present Cathedral and the building of a new one in a better location. This would have meant the raising of a large building fund, and even if this had been possible, the Bishop would not have known how much he

should spend or where the Cathedral should be placed. It would be very difficult to select a site which 50 years from now would be sure to be still the proper one for the Cathedral.

The Bishop conceived the idea of a movable Cathedral which would make itself felt by visiting the outlying parishes and make them feel that they were part of a great organization vitally interested in their welfare. The Diocesan Convention in Columbus in April, 1937, most enthusiastically received this proposal in spite of the unique implications. The Aerocar Company was commissioned to build the trailer along standard lines structurally similar to the fuselage of an airplane. It is towed by a coupe, into the rear deck of which the nose of the trailer is fastened so that all road shocks are cushioned on air. The exterior is sheet steel with a backing of Masonite.

The interior fittings were installed by the oldest woodwork manufacturing company in the United States. The walls are covered with walnut veneer. The trailer will seat about 25 people, some accommodated on the seat which runs across the trailer at the front end, and others on

pews which fold, when not in use, into recesses under the automobile windows.

The sanctuary is at the rear end. The rest of the space on both sides is taken up by storage cupboards, bookcases, and a hot air heater. The altar is movable and for outdoor services can be reversed in order to face outward through the double rear doors. The carved front panel of the altar is removable in order to provide storage space for a Hammond organ console, which can be wheeled out into the body of the coach. A portable standard microphone is carried.

Provisions are made in the forward end for the storage of a moving picture projector, and for this and the organ 110 volt outlets are available which can be connected to any available current source through an extension cable. The circuit also feeds indirect tubular lamps installed in the cove of the cornice. The coach can be lighted by six-volt ceiling fixtures fed by an auxiliary battery carried in the deck of the tow car.

Ordinarily the Cathedral is accompanied by a clergyman in general charge and two or three assistants representing missions, religious education, social service, and evangelism. Exhibits of the activities of all diocesan departments will be carried in the storage space provided.

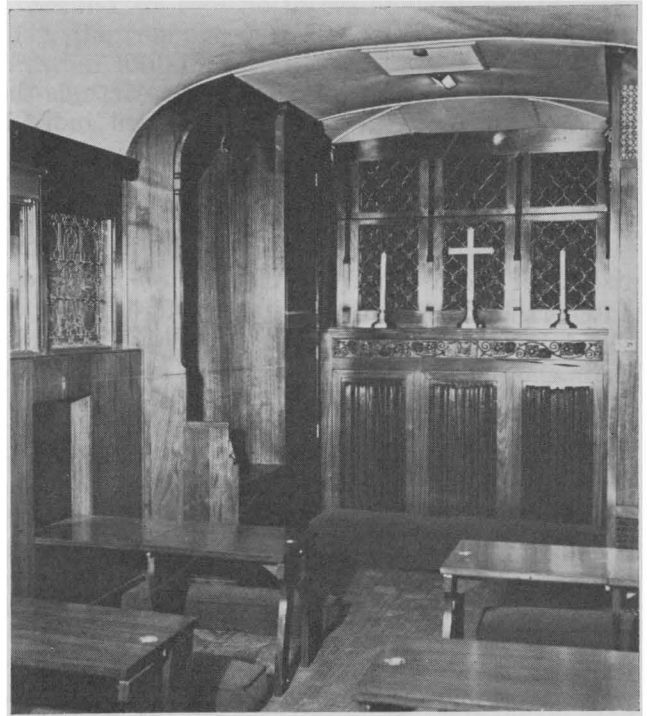
All the windows are plain glass with the exception of two small fixed openings closest to the altar which are filled with stained glass panels. One of these depicts St. Paul as a teacher, and the other St. Paul as a preacher.

Every effort has been made to make the Cathedral primarily an efficient and dignified expression of what Bishop Hobson feels is a new trend in the Episcopal Church. It is not so much a church on wheels as it is a mobile headquarters designed for modern needs.

"St. Paul's Wayside Cathedral" completed its first missionary tour in Southern Ohio and indications are that this new Christian adventure will be decidedly successful. With the Wayside Cathedral went a team of missionary speakers to four regions of Southern Ohio as a follow-up to the recent General Convention.

"This Wayside Cathedral is a symbol of the missionary spirit of this Diocese," Bishop Hobson explained.

"Just as this Wayside Cathedral is dedicated to a program of seeking those living without Christ, and bringing them into His fold, so the Diocese is ready, through prayers and pledges, to aid the missionary program of the Church throughout the world."



INTERIOR OF THE WAYSIDE CATHEDRAL

One of the Cathedral projects, sound movies, received special praise at the various meetings. This use of sound movies in the missionary program marks a forward movement in the Church's plan to strengthen missionary and religious education through visual education.

Outdoor services preceded the regional meetings, and demonstrated there was a great opportunity of reaching persons in this way that otherwise would not have been touched by the Church.

"God's love puts a new face on this weary old world, in which we dwell as pagans and enemies too long. . . . Love will accomplish, by imperceptible methods — being its own fulcrum, lever and power — that which force could never achieve. Have you not seen in the woods, on a late autumn morning, a plant without any solidity — one that seemed nothing but a soft jelly — by its constant and gentle pushing manage to break its way up through the frosty ground, and actually to lift hard crust on its head? This is the symbol of the power of loving kindness. Once or twice in history love has been tried in illustrious instances, with signal success. Our great overgrown dead Christendom still keeps alive at least the name of a love of mankind. If men will become true lovers of God and of their fellow men, then every calamity will be dissolved in the universal sunshine of God's love."

Realistic Missions in a Realistic World

By REV. HOWELL D. DAVIES, Chicago, Illinois
*Regional Secretary, Missions Council of the Congregational
and Christian Churches*

Secularism

THE life that now is, existence on earth, is the all-absorbing interest of most men individually and nationally. The market is dull for the chief commodities of missions—God and personality values.

A ruthless realism is upon us—even in missions itself, for some would cut off all support to any enterprise that cannot attain self-support on schedule time. (1) Science is “pope.” Facts, their classification, physical forces and their application are paramount—all for a program of physical enrichment, good enough in itself. Air-conditioning has it all over soul conditioning. (2) Biological necessity, with survival of the fittest, is the cry. The first article in the new Congregational creed is larger Congregational families. Horace Bushnell’s thesis of the outpopulating power of the Christian stock is taken from the attic, dusted off and put on the mantel for consideration. Thus are super-men and supernations developed. Put your money on blooded stock in the struggle against all scrub stock. (3) It is felt futile to interfere with the working of natural forces. Let them have their way. What must be will be. At bottom more people are fatalists than we imagine. The world turns on its physical axis, its instinct axis, its psychological axis, and its social axis, and what can we do about it? (4) Marxian dialectical materialism is widespread—even outside of Russia, though otherwise labeled. History is the story of the interplay of material forces—nothing else. (5) There is precious little apocalypticism or otherworldliness today. Heaven as a compensation, an escape or a model is little known. “Henceforth there is laid up for me a crown of righteousness” and “Father into thy hands I commend my spirit” are but the pallid straw-grasping optimism of beaten souls. (6) The material world itself has become spiritual. Atoms are miniature solar systems or whirligigs of electrons around protons. Electricity has become the father of our spirits. So, what shall we do to be saved? Plainly, become electrically minded. A Christian Chinese professor wrote Robert E. Speer: “Christianity must ignore the incapacitated ethnic religions and think

of its frontier work in terms of what it will have to do with these same new forces: Scientific agnosticism, materialistic determinism, political Fascism, and moral iconoclasm.”

The effect on missions is deadly. If this material life is all, then only fools will do anything but labor for mammon! All programs not in line with a selfish struggle for existence will seem both futile and wrong as not in harmony with so-called “nature.” To help the weak, to serve the underprivileged, to enlighten the ignorant, to raise the status of those whom nature has placed low, to spread love and tender consideration and to recognize personality constitute an unlawful insurrection against the Brahmin order of material privilege and rebellion against the God of things as they are.

How do missions meet this challenge of secularism? The basis of Christian missionary work is wholly different—personality and God—not matter. Property rights are secondary to personal welfare and our relation to God. Persons are important everywhere and must be recognized and developed. Human individuals are creation’s goal and crown. The world can only be more and more a madhouse as this is progressively forgotten. Therefore, children have the right to be well-born to physical, mental and spiritual development the world over, not less in India than in America. Women have equal personal rights with men. Men of humble estate are entitled to respect and not to be exploited for the enrichment of the more powerful; none are to be regimented as sub-personal units for the glorification and so-called success of any State, political system or social scheme. Christ’s mission was to turn the world upside down so that it may be right-side up. Every crown and throne must perish until personality as such “wears the purple.” Missions is the symbol of the assurance that the world will finally be adjudged sane.

The goal of missionary work is to create Christ-like manhood and character, the ethical and spiritual completion of the unfinished personality. Characters, self-controlled, right-motived and well-willed are the chief ends rather than their economic or social rights. Being, not having, with Jesus Christ as exemplar, is the goal.

This work is based on love as the ultimate arbiter and dynamic, not biological warfare. We see scant hope in the loveless socialism of Russia as it makes for class war. The best hope is an order where the Christ-like impulse is to share rather than grabbing one's share, individually, or groupwise. When a delegate at the Conference at Lake Geneva defended the American Legion and said, "We live in a world of reality," the speaker replied: "The basic reality of the world is not fear and hate but love." Christian love is a power. Love is wise. Love can help the weak without weakening society. It can direct strength from destructive to constructive ways.

Secularism is selfish and deteriorating. F. W. Robertson, of Brighton, in his Advent sermon on the Roman as the secular type, says:

And whatsoever is only of this earth is destined to decay. The soul of the Roman, bent on this world's affairs, became secularized, then animalized, and so at last, when there was little left to do, pleasure became his aim, as it had been the Grecian's. Then came ruin swiftly.

If the things of this world are our only possession, we will naturally pursue them avidly, hold them tenaciously and release them reluctantly—so reluctantly that war may issue. It is increasingly dangerous to be worldly as the unappropriated part of the world becomes smaller. If having is all, then the "have-nots" will ever scheme to be among the "haves" and the "haves" will ever scheme to hold. We blame much the acquisitive instinct, but it will be strengthened rather than otherwise by a continuing secularistic philosophy. The central idea of missions is sharing what God has given, rather than shearing, and giving rather than getting. This is based on the idea that there are spiritual values greater than the secular. It is more important to be just than to get one's just share, to be sainted than to be sated, to be inspired than to be amused, to be great rather than to be comfortable, to be bound to a cause rather than to be free from all obligation, "to be a miserable man than a happy pig," to feel restive over the precariousness of other lives than to feel rested in the midst of one's own security, to have an outgoing heart rather than an ingrowing provincialism, to work for the future good of all rather than to grasp all possible present good for oneself alone.

Secularism studies a great textbook, "Material Nature," but neglects the higher post-graduate study of human nature in its deeper aspects, and especially its deepest aspects as found in Jesus Christ. Missions inquires of the mind—not of the cave man, the Demas-man, the Epicurean man or the Cæsar-man, but of the mind of Christ in casting its horoscope of the future man. Christian missions would build more stately mansions ac-

cording to the blueprints of the future, while secularism still follows the plans of the primitive man of the past. Missions believes a better man can be built in India, in Africa, in China and in the uttermost part of the earth.

Secularism prolongs selfishness. Missions promotes the highest and the most needed unselfishness—world neighborliness, fully as important as home neighborliness.

Secularism sees no forces at work but the secular, the common instincts of man, cultured aspiration and imitation, the general increase in knowledge, the occasional shocking into new realizations, the continual working of expediency, action and reaction, thesis, antithesis and synthesis, etc. This is humanism. Missions witnesses to the working of an outside force. It perceives something beyond natural evolution at work. It notes redemptive evolution. Missions does not wait for the untouchables to have a remote chance to drift upward but takes them by the hand and by the Power of Christ gives them a *certain lift* upward here and now. How long would it have taken the Fiji Islanders to rise naturally from cannibalism? In the New Hebrides, John G. Paton, as an agent of redemptive regeneration, led savages upward. "Missions" implies being sent and also a sending Person. This brings in all those empowerings from outside that go with a soul attachment to Jesus Christ in the effort to be like Him. Japanese secularism makes the laboring man a hopeless slave. Kagawa, as a Christian redemptive force, entered upon the scene and organized the labor movement. Likewise good Christian women applied redemptive love to the white slaves of Japan. "Christianity lives and thrives only as long as its apostles and ministers are heroic adventurers," says E. Stanley Jones.

The challenge of secularism is particularly stimulating because it comes from the Christian scientific countries. Let us keep our churches from opportunism and secularism by making them centers of "redemptive love."

Social Emphasis in Missions

"Rugged individualism" in religion, as in community life, is discounted. This bears on missions. Is the missionary movement to be overshadowed by the general social program? Is sociology to supplant evangelism? Is the world to be saved simply by spreading the cooperative movement? Shall we concentrate on peace, race relations and economic justice and consider the winning of men to Christ and His program an outdated program?

Missionary work has always had a social emphasis. William Carey, who went to India in 1793, fought *suttee* with all his might, and the

proclamation abolishing it was issued in 1829. Alexander Duff founded educational missions. Livingstone was a medical missionary and threw his might against the slave trade. Social work became an early necessity of every pioneer mission, for it was obviously impossible to "save" the ignorant, the diseased, the destitute, by mere evangelism. Dr. Peter Parker opened China to the Gospel at the point of his lancet in 1834. Joseph H. Neesima established the Doshisha University in Japan in 1874—the year after the edicts forbidding Christianity were removed. Alexander Mackay was a great mechanic missionary, engineer, builder, physician and surgeon under King Mtesa in Uganda. Cyrus Hamlin, in Turkey, invented the modern washing-machine, with a revolving beer-barrel, to launder the vermin-infested clothing of British soldiers in Crimea when the washerwomen of Constantinople would not touch them. The three volumes by Dr. Alfred Dennis on "Christian Missions and Social Progress" are an encyclopedic account of how missions have been working on all social fronts since the beginning. This is going on today. Note Wolsted's farmers' cooperatives in India, Higginbottam's silo system for famines, Laubach's literacy campaign, Ray Phillips' social work among the Bantu, and Mt. Silinda Industrial Mission, medical missions, Kagawa's cooperatives, schools everywhere. Modern missionary work promotes community enterprise.

The social emphasis is a part of the Gospel of China. "Bear ye one another's burdens." The book of James is against a selfish, individualistic Gospel. The four Gospels are full of social implications. And there is call for newer applications of them to newly industrialized centers on the mission fields. Slums, exploitation, wages and working conditions, are vital questions. The Gospel should everywhere befriend the oppressed, seek to promote justice and to provide all privileges implied in men's status as children of God. The Jerusalem Council of 1928 urged "the necessity of a comprehensive program for those larger sections of the population in any country who labor for mankind in field or factory and who . . . are without many of the conditions necessary for that abundant life which our God and Father desires for all His children." The National Christian Council of China has for 10 years had an active committee on Christianizing economic relations. The National Christian Council of India, Burma and Ceylon resolved as far back as 1924 to inaugurate "a study of industrial conditions in India with a view to creating a more vigorous public opinion and advancing Christian standards in regard to industrial reform." A leading Japanese missionary says the missionaries are challenged "to come to grips with the existing indus-

trial and economic order, and revolutionize it, humanize it, Christianize it. To the expansion of Missions is now added this intensification. Missionaries, as naturally alert, sense all this. They helped end the Belgian Congo injustices, are working on rural reconstruction, adult education, and welfare work. Emphasis is being laid less on ameliorative work and more on rebuilding the social fabric. But more is needed and quickly. And Dr. D. J. Fleming warns, "when it comes to specific programs of social and economic reconstruction the missionary enterprise in the church can scarcely go further than the church itself." So it is the church at home that decides how much social action can be done on the mission field.

There is also need of developing our home churches socially. A 50% church cannot send a 100% Gospel abroad. A church without a social passion has a lame enterprise that cannot walk. This does not mean that the church must be committed to a particular economic theory, especially if untried, though it should unhesitatingly condemn all that is unbrotherly in social relations and insist on that order which is plainly Christian. There is need of developing a new type of individual Christian. There may be debate as to how much social action the church as an organization should undertake, but there can be none as to the greater socialization of the individual member by enlarging his horizons, reducing his provincialism, getting his mind off himself more and developing his imaginative capacity to put himself in the place of others so that he can better practice the Golden Rule.

"We Preach not America but Christ"

So pressing is the social question that we are told that we had better make America more Christian before trying to convert India and China; that our race prejudice, economic injustice and militarism and imperialism invite the taunt, "Physician, heal thyself" and hamstringing our efforts abroad. On this principle of making the sending country thoroughly Christian first the Gospel would never have left Judea and Galilee where there were all of the evils that afflict America. No land at any time can be fully Christian. Moreover, it is provincial and egotistical to assume that America's example can settle all world affairs. An educated East Indian who objected to lynching was asked if he would become a Christian if it were abolished, and replied, "Never. What you do with the Negroes in America is your own problem. We shall have to solve ours along our own lines. The genius of our country lies in some kind of caste organization. We shall stick to that." War cannot cease in America until it ceases all over the world. We preach not America but Christ to people everywhere. America will not

show itself Christian until it helps other nations. It is simply not true that the Gospel is not making progress in the Orient because of the sins of the West. The church in India made a 32.5% gain in a decade, 20% being from other faiths.

The missions cause is helped by the Christian social emphasis. The more the church at home is concerned to bring about social righteousness in America the more welcome will its representatives be in India and among all nationals working for the betterment of their own country. The more socially minded we are, the more missionary minded we will be, for the missionary program is surcharged with the social emphasis. World friendship will be furthered by every form of national brotherhood. The fact is that in social emphasis the church at home has yet to catch up with the missionary cause. And, too, the social action enthusiasts can find plenty of outlets and channels for their energies through any established missionary society. On the other side, the social emphasis can enrich the program of the missionary society and thereby interest more local church people in it. Social justice is one of the first outcomes of the missionary message.

But with all the social emphasis we do not forget that the fundamental objective of missions is to extend faith and devotion to Christ and the fellowship among Christians in all the world.

Criticism of Missions

This is nothing new. It is naive to suppose that all went swimmingly until the "Laymen's Inquiry" was launched. The East India Company refused passage to missionaries and stigmatized missions as the most fantastic and lunatic idea that ever entered the human mind. Ridicule was common. Typical was the attitude of the early Massachusetts senator who said: "Here you propose to export religion, whereas there is none to spare at home." A list of objections a century back is almost identical with what is heard today, intimating that we have so many needs at home, that we should not interfere with the religions of others, and that their own religion is best suited to them; that missions are paternalistic and pauperizing; that foreign peoples should help themselves; that we shouldn't meddle and disturb those already contented; that they do not want us anyway; that missionaries cause trouble; that they destroy native culture; that they are all agents of American imperialism.

We can classify criticisms. 1. There are *those hostile to Christianity itself*. People who see no value in the Gospel will see no value in missions. Such a play as "Rain" and such articles as those in the *American Mercury* ridiculing missions in the South Seas are only caricatures like that of Jack London who pictures a missionary in a

Prince Albert and stove-pipe hat preaching the creation of the world in six literal days to near-nudist natives who are skeptical because *they* could not make even a canoe in less than two weeks. Over against all such we can put the judgment of first-hand able observers.

Robert Louis Stevenson said, "I suppose I am in the position of many persons. I had conceived a great prejudice against missions in the South Seas. I had no sooner come there than that prejudice was reduced, and then at last annihilated." He regarded James Chalmers of New Guinea as "a man that took one fairly by storm for the most attractive, simple, brave and interesting man in the whole Pacific"!

When Darwin saw the work among the Indians of Tierra del Fuego, he said, "I certainly should have predicted that not all the missionaries in the world could have done what has been done."

Ex-President Taft could not praise too highly the missionary work he observed in the Philippines when he was governor.

E. Alexander Powell (author and traveler) said: "I have observed the results of their labors in every great field of evangelistic endeavor and it angers me to hear missionaries and their work condemned."

The Governor of Bengal reported: "In my judgment the Christian missions have done more lasting good to the people of India than all other agencies combined."

Chas. A. Selden says: "After 30,000 miles of travel and something like 300 interviews, my prejudices gave way to great respect for the missionaries and their work."

Wm. Boyd, Advertising Manager of the Curtis Publishing Co., wrote: "I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise."

2. *There are criticisms of ardent nationalists*, like Gandhi who object to proselyting. Should courtesy keep us from offering the Gospel, therefore, in India? No, for it can be offered without objectionable proselyting. Moreover, the Gospel is not one culture displacing another and it belongs no more to America, England, or France than to India itself. The Gospel has no less right of way than science, commerce or education. It will help India's true nationalism in the higher sense. It is doubtful if many, if any, Hindus regard their religion as for others.

(3) *Those ignorant of the whole idea*. All objections based on misconceptions are invalid. On any such theory all life would stop, for there is nothing against which objections based on ignorance are not directed. Both Democrats and Republicans will tell you this. Prejudice being the thing that begins where your information leaves

off, no enterprise should halt for just that. Presumably it is those who take the Gospel and those who receive it who are most competent to judge of it. None apparently are dissatisfied with the article sold them and want to return it. Rather they recommend it to their friends as something superior to what they have had before. The Japanese list six points of superiority of Christianity to Buddhism. God, as personal. God seeking men. The sense of personality. Practical, convenient Scriptures. A superlative ethical sense. Social justice and service.

(4) There are the criticisms of those who judge everything by a *single unfortunate detail*, such as an ignorant or tactless missionary, an unwise local policy, a bungled program, a wasted dollar. Judged by this standard, "Who or what, O Lord, shall stand anywhere"? One poor farmer is not sufficient to condemn agriculture, a poor preacher the ministry, a fake mining scheme the whole mining enterprise, a poor student flunk all education, nor a quack doctor the whole medical profession.

(5) The *laissez-faire objections of those who want things left alone*—all forces and factors, to work out themselves. But *laissez-faire* never built a school, founded a hospital, or developed a lighting plant and water system at a conference camp. The consistent *laissez-faire* critic will recognize Christianity as a force with the same rights as any other force.

(6) The cross-fire based on *the idea that we have only a social Gospel to offer* and that nearly every effort is of a political scheming sort, gate-crashing and imperialistic, the work of reactionary, self-centered or even villainous denominational Boards. The answer is that the motive and movement of missions are love and friendship, however inadequate be the channels through which it flows. The earthen vessel is only too apparent but in it is the treasure of divine redemption.

(7) The criticisms of *uninformed and selfish church people*. Education, persistent and kindly, can help the former and more Christian grace the latter. The trouble is to connect information and love with these parties. All that can be said for the Gospel itself can be said for missions, and shall it not be said? There is a sufficient answer to every criticism honestly and sincerely proffered. But better than all answering of objections is an infusion of Christlike love. Our great need is to make more church members into Christians.

(8) The criticisms of *sincere friends of the cause*. "Faithful are the wounds of a friend." All constructive criticism can do only good. The cause most to be pitied is the one that has lost the capacity to criticize itself. The church of the 16th century was saved by the self-criticism of Protestantism. And this goes for missions too. The

verdict was: "The mission must go on and there is enough in its program to bankrupt Christendom if we try to do all that is calling to be done."

In brief, most negative criticisms of missions are, at bottom, rationalizations of prejudice, ignorance or selfishness. Mission work welcomes investigation, knowing this means vindication and interest. Worse than to be criticized is to be ignored, and most of all to be ignored by church people. But it may be safely said that missions cannot and will not be ignored by those who know the God who is the God of all the earth and not the God of a tribe, whether it be a family tribe, a community tribe or a national tribe.

Pessimism and Optimism

There is doubtless some on the mission field itself, where difficulties are obstinate and results are slow. But this is nothing new. Morison, waiting 7 years for the first convert, said, "O rock, when wilt thou break?" Livingstone was appalled at the prospect of trying to heal the open sore of the world. Henry Martyn said that if a high caste Hindu were ever converted, it would be as great a miracle as if one were to rise from the dead. Yet the rock did break, the sore is being healed, and the dead do rise. But the pessimism on the field is small.

There is too often pessimism at home (1) among church leaders who see receipts fall over 50% and, worse, who see anti- or non-missionary pastors; (2) among pastors who face hostile, provincial church officers and callous unimaginative members; (3) among lay leaders of heart and vision who vainly attempt education, organization and appeal; (4) among men, especially, who are crushed by the belligerent, caustic, cynical opposition of their fellows.

Pessimism is not so bad if it sends us to God, and if, Moses-like, it feels the support of the Aaron of truth on the one side and of the Hur of love on the other. There is an eternal difference between the discouragement of those who yearn and toil for the Kingdom and that of the quitters who have given it all up. If we must abide in the shadow, it is better to abide in the shadow of the cross of crucified love than in that of the palace of a selfish, materialistic, disillusioned, cynical Cæsar.

Missionary work finds much to encourage:

(1) The Gospel is spreading over all the world, so that nearly one-third of the people of the world are at least nominally Christian with every prospect of continuance. On the foreign field it has had a period of remarkable expansion in this century. Between 1907 and 1925 the number of missionaries increased from 12,000 to 20,000, the number of communicants from 1,800,000 to 3,000,000, and the total Christian community from

4,000,000 to 8,000,000. There are doubtless cycles in missions and we now see a slowing up. This may be good by diverting us from superficial statistical missions and compelling us to go deeper before we go further and getting the church in other lands to strike its roots deeper both in the spiritual life of its individual members and in its transforming power in its local community. Prof. Schermerhorn, of Evanston, says, "Christianity's growth is characterized by periodicity, with expansion and arrest. Now is a time for a moratorium on statistics and attention to inner life rather than outward expansion."

(2) The work is holding up well despite the depression, benevolences falling little more (54% to 40%) than current expense. Total giving to Foreign Missions in North America fell only from \$28,523,939 in 1929 to \$27,164,572 in 1931. In

one denomination more is contributed by native Christians abroad than by all living donors at home. The China Inland Mission called for 200 new missionaries and got them and the money to send them.

(3) A great ally is the spread of the cooperative idea. Truly some of it is on the low plane of cooperating for cost reductions, but much of it is for helping the needy.

(4) Jesus of Nazareth is today gripping the heart of youth and of new groups everywhere. His Gospel is seen as the practical need of the world. He is the great Social Engineer who can reverse the stream of life from selfishness to sharing and service.

(5) This is God's program; Christ Jesus has promised to be with us in the enterprise and He cannot and will not fail.

Is Islam Awakening?

By the REV. SAMUEL M. ZWEMER, D.D.,
Princeton, New Jersey
Editor of "The Moslem World"

THERE is "in the Arabic-speaking Near East a strong religious, ethical, and social revival of Islam," says Dr. Kampfmeyer, "and this revived Islam is taken to be the basis of a renewed national life." His conclusion is that "the conversion of an Islamic community to the Christian faith is now impossible." The conclusions of Dr. Kampfmeyer have been challenged, however, by Dr. Arthur Jeffrey, a leading Christian Orientalist in Cairo who states that "his picture is entirely out of perspective and omits all the important factors." Last year's report of the Board of Foreign Missions of the Presbyterian Church says: "There is now abundant evidence that the religion of Islam is slowly disintegrating." . . .

The collapse of the caliphate and the failure of all attempts to revive it would lead to the conclusion that Pan-Islamism is dead. The policy of the new government in Turkey and the complete secularization of the republic points in the same direction. The Turkish press utters severe judgment on Islam and its Prophet, while one by one the old sanctions and customs of religion are publicly discarded. A few years ago a British official of high standing actually wrote to me: "Islam as we once knew it is dead in Turkey, it is dying in Persia, it has ceased to carry real weight in Egypt, it may survive some generations in Arabia, but the basic

truths of Christianity will in the long run even there prevail." Such judgment may be prophetic but it is undoubtedly premature.

Islam faces a crisis in the lands where once it was dominant. Its efforts in India and Africa "remind one of those sparse green twigs sometimes still appearing at the extreme ends of half-dried-up boughs in trees whose core has for long been decaying from old age."

In Turkey Islam suffers by being violated in its own bosom; in Russia from Soviet persecution; and in Persia from a revolt against the Arabic language and tradition. Mustapha Kemal raised great expectations, but Ataturk turned out a bitter disappointment for all Moslems. The disenchantment was cruel but complete. The high hopes fixed on Ibn Saud to revive the caliphate were blasted. The Moslem World Conference proved a failure and none of the resolutions was carried out. Professor C. C. Berg speaks of "destructive forces that are at work against Islam all over the world."

The geographical expansion of Islam in Africa has been exaggerated and the latest statistical survey shows a smaller proportion of Moslems to nearly every area in North-central Africa. Dr. Deville Walker wrote recently:

"Within a comparatively short time, we pictured great pagan populations being rapidly Islamized. I am convinced that the position is wholly different today. Careful personal investigation in Sierra Leone and Mendeland, the Gold Coast and Ashanti, Nigeria, and in the French colonies and protectorates of Dahomey, Togo, and the Ivory Coast, have made it very clear to me that the advance of Islam is being definitely checked, and that today we are winning far more Africans to the faith of Christ than the Moslems are winning for their Prophet. Startling as this may sound, I believe it to be absolutely true."

What elements in Islam are today resurgent? Does Mohammedan law or jurisprudence any longer prevail under the new nationalism and the new state? Or has the purely Islamic-governed state disappeared even in Arabia and Afghanistan?

Has the social structure of Islam withstood the feminist movement and female education anywhere? Can we seriously speak of "resurgent forces" as regards polygamy, slavery, concubinage, and the seclusion of womanhood? Was the suppression of the age-old Moharram celebrations in Persia a sign of vitality in Islam? Is the religion of Islam showing a new vitality when three of its "five pillars" are crumbling? The daily prayers are no longer observed as they were ten years ago. The number of pilgrims to Mecca, in spite of new facilities by motor-bus and steamships, has dwindled from 250,000 to 80,000. Mecca is losing its importance and the annual fast

of Ramadhan is being less and less faithfully kept. Are the uniting forces that remain, the Arabic language and culture, the sense of brotherhood, the press and Al Azhar of Egypt—are these forces strong enough to counteract the disintegrating factors? Will the progressive secularization of Moslem life rob all life from the religion of Islam? Will the waning of the Dervish orders and their suppression, as in Turkey, continue?

A careful study of all these questions leads to the belief that, as a cultural and even as a political force, there is yet a future for Islam, but as a religious force the future does not look promising. Islam has been severely wounded in the house of its friends. The younger Egyptian modernists, instead of building carefully on the foundations of reform laid by Jamal-al Din-al Afghani and the great Mohammed 'Abdu, have ruthlessly undermined what remained intact. Mansur Fahmi, in his doctor's thesis, proved that Islam was progressively responsible for the degradation of womanhood. Dr. Taha Housain raised a storm of hostility by a book proving that much of early Islamic literature was a forgery fabricated to prop up the Koran and tradition. The story of Abraham and Ishmael building the Kaaba is all fiction.

When the best thinkers in Islam accept an honest historical research of all her spiritual property it will mean a revelation of bankruptcy. "When the foundations are destroyed, what can the righteous do? Only the real gold, the theistic spiritual values of Islam, will be able to withstand the heat of this inevitable furnace.

The Movement for World Christianity

By PROF. JULIUS RICHTER, D.D., Berlin, Germany

THE "Foreign Missions Inquiry" of 1932 in two directions has aroused a far-reaching interest. On one side there has been a definite division of opinions with regard to the doctrinal points developed in the first four chapters of "Re-Thinking Missions." They have been regarded as a manifesto of liberal Christianity or of a new modern type of foreign missions. The well established conservative Christian leaders have in decisive terms declined to follow this new move. This clarion call of the conservative group was a challenge to the liberals to develop their views. This has gone on actively for the last four years. It may be of some interest to my American

friends if I, as an outsider who for fifty years has eagerly watched the missionary movement in Europe and America, present my objective estimate of the situation.

After a nation-wide propaganda for their manifesto, "Re-Thinking Missions," our modernist friends, in May, 1935, started a "Modern Missions Movement." As this first start was not too successful, perhaps in connection with some awkward criticisms on both sides, they changed their leading committee and now call themselves "The Movement for World Christianity." They publish a quarterly, "World Christianity," in the form of a digest. Two other periodicals, the *Christian*

Century and *Christendom*, are opening their files to statements of their views. The foreign secretary of the Congregational Foreign Boards, Hugh Vernon White, has also written "A Theology for Christian Missions" to lay a broad theological foundation for such modern concepts. For their Executive Committee they have a panel of leaders like Dr. Douglas Horton, Dr. E. C. Lobenstine, Bishop William Scarlett, Dean Luther Weigle and Miss Ruth Woodsmall. The various theological views of this group renders an objective survey of the situation difficult. No very clear line of demarcation in the theological camp is now visible. Yet there is a strong group of theological liberals whose views are expressed in Prof. Archibald Baker's "Christian Missions and a New World Culture," Dr. Hugh Vernon White's "A Theology of Christian Missions," and Prof. William E. Hocking's "Evangelism."

Professor Baker's view of the "world in two flats"—a transcendent superworld above our sense-world—is out of question. There is here no room for the self-revelation of Almighty God. He believes in a continuous process of creative evolution. We as Christians are convinced that we have in Jesus Christ the highest form of religion, and claim the right to share this with other nations. Prof. Baker claims that the old form of missions is passed and that now we must exchange contributions with other religions.

Dr. White states that modern missions began a theological point of view which has now been radically transformed. He raises the question: Is there truth in the realm of religion? And says that the answer can no longer be made in terms of an alleged divine revelation, or of the authoritative word of a Church. It must be found in the nature of religion itself and in the interpretation of religious experience. He believes that the question is not, therefore, whether truth is to be found only in Christianity, but whether Christianity has some fundamental truth which will be found adequate and which is not in any other religion. He conceives this truth to be that the life of active trust in God and love for all men is eternally right and represents the purpose of God for mankind. That truth Jesus lived and is and this life pattern Christian missionaries are seeking to implant in men.

Prof. Hocking stresses the view that our modern evangelism must be modern and embody the abiding essence of Christianity contained in the four words: repent, believe, love, enter. *Repent* that is—bow decisively and whole-heartedly to God instead of worshipping a false God, placing some creature (such as science) in the place of the Creator. *Believe and love*, these two demands go together; they are the requirements placed on

cognition and on feeling; they are the positive attachments which the soul must win toward what is supersensible and real; they are its hold on God. And *enter*, this conscious demand—which specifies an active historical church as an organ of individual religion—marks a difference between Christianity and any other of the great religions.

We do not enter into a theological discussion of the merits or demerits of these and similar points of view. We only state that though Dr. White and Prof. Hocking acknowledge at least the supersensible God and Jesus Christ as His interpreter, they leave out many points which we of the conservative group would regard as indispensable and fundamental—the self-revelation of Almighty God in the continuous scheme of redemption; Jesus Christ as God's only begotten Son and not only our teacher and companion but our Lord; the atonement through His death on the cross; His bodily resurrection and our hope of a similar resurrection; the objective reality of the Spirit of God and His work within the Church; the two sacraments as pledges of divine grace; the glorious consummation of the Kingdom of God in the *parusia* of the Lord. It is of no use to enter into a discussion about them; we do not share them by theological or philosophical principle. Yet it is very important, perhaps decisive, to keep in mind that not all members of the "Movement for World Christianity" share such radical theological views.

We have had in Holland as well as in Germany a similar wave of liberal missionary movements, in the Netherlands in the midst of last century, in Germany fifty years ago. For both cases the overwhelming mass of missionary people have declined the neology and those societies and boards which stood fast for the Biblical Gospel came out victorious from the contest. We are deeply convinced that at the end the same result will be apparent in America, too. But in a curious way at present in the U. S., the question of modernism in missions is closely connected with a thorough-going change in the missionary background at home and abroad. There are four important factors which more or less deeply influence the missionary activities of the churches. The first is the deplorable dwindling of the income of the foreign mission boards. The American Missionary Conference is publishing regularly in its year-book a financial survey. From living donors these boards in 1930—that is in the first year of the disastrous depression—received \$33,131,245; in 1935 this income had dwindled to \$18,543,329. This shrinking is even more evident if we look at some of the greatest foreign boards:

From living donors the Methodist Episcopal Foreign Board and the closely connected Women's

Board received \$4,945,987 in 1930 and \$2,483,771 in 1935. The Presbyterian Church, North, received \$3,339,918 and \$2,030,967 in those same years. So it is more or less with all foreign mission boards, a loss of from 30 to 45 per cent of the income they could command eight years ago. The Presbyterian Board, North, in 1929, had an income of \$7,527,079, and in 1935 hardly more than two million dollars. It is evident that that necessitates a thorough-going reduction of the expense, and the inability to send out necessary recruits, crippling of the budgets of one mission after another, perhaps giving up whole fields. Of course it needs the most careful deliberations in every missionary committee how best to adjust to this changed condition, and to prevent the life nerves of the missionary enterprise from being damaged or ruined.

The second fact is the radically changing environment of the missionary movement. In the nineteenth century foreign missions were advancing on the crest wave of a rising tide. There was a general culture hunger in the non-Christian countries. They were eager to assimilate as thoroughly and as fast as possible the achievements of Europe and America. The missionaries were regarded as the most appropriate and the most welcome teachers of the new era. Christianity was rightly or wrongly regarded as the richest exponent of that highly developed modern civilization. This situation, as everybody knows, is radically changed. In the old "Christian" countries, secularism is raising its ugly head. In Russia, atheism is the watchword of the day. In Germany, one non-Christian school or philosophy is emerging after another. In France, government and masses were estranged from the Church long ago. Science in almost all branches simply is glorying in its complete independence from Christian influence. The non-Christian world knows this situation. Opposition against real or apparent imperialism of European or American powers, intensified race feeling of nations which more or less feel injured or exploited by Europe or America, a revival of the traditional non-Christian religions, a definite reassertion of national pride and superiority feeling, all combine to force the missionary movement into the background, to slow down its advance, to hinder the free activity of one agency after the other. Of course, that means a very careful deliberation again as to what ways and means are at disposal—if methods effective or at least useful a generation ago are advisable under these changed conditions or if new methods have been discovered, perhaps by the rapidly advancing electrical technique, such as radio and navy.

A third fact is the growing independence of

the younger churches. They want and in many cases need full autonomy. And the old churches are quite willing to give them all they want. Yet after all the membership of these younger churches is representing only from five to one per cent or even only one per mille of the non-Christian population. The baptized constituency of the Protestant Churches may be between four and six hundred million souls against one billion four hundred million non-Christians, so that there is the danger of their reabsorption, and their missionary vigor, in spite of such wonderful achievements as the Kingdom of God Campaign in Japan and the Five-Year Movement in China, is lacking or intermittent.

How, then, shall the Protestant missionary movement go on? What ways and methods of cooperation between the older and the younger churches should and can be developed?

There is no question that the younger generation in almost all countries is not in agreement and sympathy with the traditional lines of Church work either at home or abroad. In Germany and in some other countries a glowing nationalism has got hold of them and is sweeping the millions in its flowing ardor. In Russia communism has been able to generate a similar enthusiasm for social justice. In America, men like the President of Princeton University, who are able to feel the pulse of the younger generation, tell me that there is a good deal of real and sound enthusiasm, but it is not in line with traditional churchism and with the slogans of the missionary movement a generation ago. Dr. Charles Fahs writes: "To be sure, certain of those of the post war, and now specially of the depression, generations do not really know or seemingly greatly care what is happening of vital significance in missions or anywhere else. . . . Economic cooperation? Yes. Interracial justice? Yes. International forthrightness and fellowship? Yes. World peace? Yes. Foreign missions? No sure note in the replies now." This changing outlook of the younger generation, of course, is of the utmost significance and importance. It must be carefully studied and pondered over. New ways of approach must be discovered. On a higher place of theological and philosophical thinking these currents of mind must be integrated into a real and living Christian consciousness, as Christianity for two thousand years has been able to assimilate and integrate the highest aspirations of different nations.

Of course, these four facts are not overlooked by the foreign mission boards; there has been for years much heart-searching and praying over them. Yet after all, if a new group with a good knowledge of the facts, a vivid interest in the missionary movement, and a burning zeal for the

Kingdom of God is taking them up we shall only be grateful for any and every contribution they may be able to supply, only that not theological modernism may confuse the issue. We are fairly sure that a missionary theology, like that of Dr. White, is not furthering the cause. Yet we shall always respectfully listen to what whole-hearted

men, out of their penetrating thinking and their deep insight, have to say. It is the common cause of all Christians in whatever camp, and it is the clarion call: "Onward, Christian soldiers." We must remember our Lord's commission: "Ye shall be witnesses unto me unto the utmost part of the earth."

Misery Among Migrant Workers

By the REV. MARK A. DAWBER, D.D., New York
Executive Secretary of the Home Missions Council

The migrant labor situation is getting worse every year. Time was when this was for the most part a problem of a few foreign-speaking groups, Mexicans and Filipinos being the major nationalities. But now it is a general problem, including all races and with an increasing number of Negroes, also white farmers who have lost their farms; or agricultural laborers who until recently were working regularly on established farms and who themselves had a settled abode.

The tragedy of the new migrant movement is that it now includes a large number of persons who were accustomed to a home of their own, or a settled residence; who were home-lovers and also were citizens of a definite community which they were helping to build. Thousands of these families are now transient, moving around from place to place, glad to get any opportunity that presents itself for occasional work in the fruit, vegetable or cotton sections of the West.

California, Oregon and Washington are the states where these migrants are found in the greatest numbers. A recent survey reveals that some fifty thousand people from Arkansas alone moved into California in a year. These are mostly "share-croppers" who are no longer assured even the precarious existence that "share-cropping" hitherto provided in their own state.

Social conditions among these groups are such that the federal authorities are alarmed. Dr. Owen Mills, regional economist for the Farm Security Administration, has just completed an intensive field study in California and reports "a large number of families living in miserable squatter camps consisting of dirty, torn tents and makeshift shacks in a sea of mud." He reports also alarming conditions of hunger, privation and misery among the farm workers in the San Joaquin Valley and other agricultural districts of California.

New migrants from Arkansas, Oklahoma and

Texas, also from the dust bowl and drought sections of the Dakotas and western Kansas are pouring into California at an alarming rate and are creating a terrific problem for the relief agencies. Most of these migratory families are ineligible for local aid because they are unable to meet the requirements imposed by state, county, and local authorities.

Many factors are contributing to this developing migrant problem, such as the increase in farm machinery; the rising tenantry in agriculture; the continuing drought and dust in the middle west. But the chief thing is the movement of certain types of agriculture from the southeast and the south to the west. Gerald W. Johnson, in his recent book, "The Wasted Land," paints a sordid picture. "It is assuming no great risk of prophecy to say that the end of another ten years will see cotton farming so precarious and unprofitable that only victims of due necessity will undertake it." He is writing of the southeast and the south where some twenty-two million acres of cotton land have been destroyed by wind and water erosion and by a system of agriculture that has been recklessly prodigal with the natural resources, and in particular, the soil. As this tide of soil erosion has developed, so human erosion has accompanied it, and the further loss of human resources by migration to the west.

The federal and state authorities are doing something to improve conditions in the camps and to make possible a minimum of education and social care for the children of migrants. With the present influx, a greatly enlarged program and leadership is necessary and it is now necessary to arouse the Christian forces in the territory where these migrant problems exist and to solicit the cooperation of pastors and churches to minister to these neglected people. Their spiritual destitution is even greater than their economic extremity.

Mansur Sang—A Christian Dervish*

By the REV. J. CHRISTY WILSON, D.D., Tabriz, Iran

MANSUR SANG'S life story is unusual. He did not know the date of his birth, but it was probably a little before 1870. His father kept sheep and goats, and sold hay and grain in the city of Meshed. His mother was a Kurd, a descendant of those who were moved by Nadir Shah from the western frontier of Iran to the Meshed region. Mansur Sang often said that the blood of Iranian Moslems, Kurds, Zoroastrians, and Arabs ran in his veins.

As a boy he was apprenticed to a butcher and also worked for a time with a gold- and silver-smith. At the age of twenty-five he went to Russia where he worked as a day laborer. He fell in with Bahais in Bokhara and Samarkand and finally went on a pilgrimage to Acca, where he remained for two years. He was at last persuaded that there was no hope of salvation or peace in Bahaism, so he returned on foot to Iran. Again he visited Russia, and in a Trans-Caspian city made the chance acquaintance of Benjamin Badal. This great Christian colporteur told him the story of Christ and sold him a Testament in Persian. In that chance interview Mansur Sang saw the first spiritual light that his soul had ever known, and he longed for a clearer vision.

The young man could not read, but he kept the Testament and at times had others read it to him. He became especially fond of the verses: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In Teheran, about 1915, Mansur came in touch with American missionaries to whom he told of the little light he had found and was further instructed. He later confessed Christ, but his baptism was put off, principally because of family troubles. Mansur was married and had several children. A boy and a girl died, leaving one daughter who attended the mission school in

Teheran. His wife finally left him and Mansur Sang journeyed to Resht as a trader in small articles. He got into touch with Christians there and wished to become a member of the church. Before his probation time had elapsed he left Resht, returned to Teheran, and later went to Meshed.

In the city of his birth Mansur came into touch with the Christian church and with missionaries. Receiving further instruction, he was finally baptized and began his career as a "Christian dervish." This calling took him on foot or by any transportation he could get, over deserts and mountains, and into almost every part of Iran. We can give here only a few interesting details of his career.

How little Mansur cared for the ordinary comforts of life is illustrated by a story he told me. "I had been traveling through the forests and villages of Mazandaran, down near the Caspian Sea, and decided to go back over the mountains to Teheran to see my friends there. I was climbing up a steep mountain pass when I lost consciousness and fell beside the road. I do not know how long I lay there, but finally I was awakened by cool rain falling on my face. I began to think when I had last eaten and then remembered that I had had nothing that day nor the day before. I went on and soon came to a tea-house where I ate some bread and drank tea. It is true that man shall not live by bread alone, but we should not try to get along on spiritual food alone either."

At one time Mansur invited one of the missionaries to lunch with him. Among other things he had locusts and noticed that the missionary did not seem anxious to partake of this particular viand. Mansur said, "If locusts were good enough for John the Baptist are they not good enough for you?" He was a great admirer of John and his desert life and never ceased to wonder at the fact that although John was such a great prophet yet the least in the Kingdom of God was greater than he. Mansur used to say: "The word for prophet, *pegambar*, means 'One who carries a message' and I am that." And indeed he did carry God's Message to hundreds of places where no Christian evangelist had been before him.

Although Mansur could not read, village people did not discover the fact for he could open the

* Some time ago a letter from a colleague in Teheran brought this news: "Mansur Sang died quietly and in faith, in our hospital a few days ago. He was ready to go and had no fear of death. Poor old man, he had suffered much, may his reward be great." Thus has passed a most extraordinary character—the Christian dervish. Now that he has gone to be with Christ the Church should know more of his unusual story.

J. C. W.



MANSUR SANG, THE CHRISTIAN DERVISH, EXPLAINS THE GOSPEL TO AN IRANIAN STUDENT
AND A BEARDED MOSLEM DERVISH

New Testament and quote from memory the passage he wished to teach. He carried with him on his tours a few simple medicines and made his living, largely by pulling teeth. He became adept at this with his fingers, but if a stubborn molar resisted his efforts, or if he wished to make an impression as to his professional ability, he would produce a rusty pair of forceps given him by one of the missionary doctors. Like the Canadian mounted police, "He always got his man." One of the English missionaries in southern Iran, who accompanied him on a village trip, saw him extract eighty-seven aching teeth in a single day. But always most important was the "Seed" he carried—a pack of Scripture tracts and Gospels. He was so zealous an evangelist that a missionary was heard to say, "I am sure Mansur Sang has brought the message of Christ to more people in Khorasan this past year than all the members of our station."

At one time Mansur met, in the village where he happened to be touring, the missionary who had baptized him. After their greetings, the friend noticed that from long travel in the villages the shirt the Christian dervish was wearing had become rather soiled. After some admonitions as to Christian cleanliness, the missionary volunteered to purchase a new shirt for his friend. Later Mansur returned, very pleased, and wearing the new garment. The missionary was also pleased, until by chance he found that the dervish still wore the old shirt underneath.

Mansur Sang was traveling along the border of Afghanistan during the revolution there, and was

distributing his tracts and Gospels among the wild tribesmen. Someone started the rumor that these were books of the foreigners, against whom there was high feeling at the time. All the Scripture portions were gathered and burned. Mansur received news of what had been done, and pushing his way through the crowd, put out his hands over the ashes and prayed in a voice that all could hear, "O God, forgive these people for having burned thy Holy Word. In their ignorance they have committed this great sin." The wild men of the tribes stood about in silence, awed by his courage when he knew that at any moment they might treat him as they had his books. But no hand was raised against him.

On his return journey, Mansur met a refugee from Russia. It was cold and the stranger had no coat. The dervish gave the refugee his large sheepskin coat, or *pustin*, which served him as bed and bedding as well as protection from the cold. He slept for some time without any covering and later became seriously ill, probably from this exposure. He recovered and started off on the road again for southern Iran where it was warmer.

Our Christian dervish was visiting a certain village in the south. He wished to sell a man a Bible, but the latter said: "No, I have a much finer book than this, with a wonderful leather binding and an illuminated title page. It has come down to me from my father and grandfather." Mansur replied:

"Yes, I know, the book is a Koran and no doubt its decoration is wonderful. I will tell you a

story. I knew a man who had two daughters. One was most beautiful and the other was exceedingly plain. He had the homely daughter paint her lips and cheeks, blacken her eyebrows and fix herself all up, but he couldn't get anyone to marry her. He did not need to decorate the other girl at all and could hardly keep the suitors away from his door. Now this Bible I offer you is the truly beautiful daughter. It needs no fine cover or decoration. It is the Word of God."

In another village Mansur was stoned and beaten because of his open witness for Christ. An old blind man who had been a leader in starting the trouble was beating the air with his stick, since he could not see the dervish to hit him. When the latter saw the situation he pushed the others aside, saying, "You are all selfish indeed, give this old man a chance to ease his wrath." So the evangelist took the stick and laid it on his own head, saying, "There is my head, brother, beat it until your feelings are relieved."

In one village the quaint evangelist was again beaten and stoned and the old women ran after him to spit upon him. He said later, "I don't mind being beaten, it is a wonderful thing to have fellowship in the sufferings of Christ, but I don't like to see the old ladies spit. I don't think it is polite, do you?"

In another place where he was preaching and was continually hacked by his hearers, one strapping young man well over six feet tall, was impressed and bought a Gospel. Reading it that night, he was convicted of sin, saddled his horse early in the morning, and hurried on to the next village. There he found Mansur and constrained him to return with him to his village and later take him to the missionary in the city. There he confessed, "I have been a highwayman and have robbed and stolen and wounded people and beaten them, but thank God, this man with the words of Christ found me before I had killed anyone." He confessed faith in Christ and went back to his village but could not live there. He took up life among the roving Kashgai tribes, went on with his study and was later baptized. The former highway robber is now a radiantly happy Christian.

Mansur used to walk in the streets and public gardens swinging his walking stick from side to side, saying, "Sword, a sword." Someone would say, "Why man, that's not a sword, it's only a cane." He would immediately produce the New Testament and say, "No, that is not a sword, but here is the Sword of the Spirit."

At one time the Christian dervish confided to some friends that he had found a Christian woman—or rather she had found him—and they intended to be married. Sometime later a very close mis-

sionary friend came from Shiraz and found Mansur working among the patients in the Isfahan hospital, lustily singing. The missionary remarked,

"Why Mansur, you don't sound married."

"No," he replied, "you see it was like this. I said to the lady, get your things packed so that we can be married and start out on a tour of the villages. But she objected that she couldn't possibly leave Isfahan. I couldn't possibly stay in one place, so we parted the best of friends."

Many times the Christian dervish was put in jail for his faith, but as one prison keeper said:

"It does no good to put that fellow in jail. He is just as happy inside as out, and he starts trying to make Christians of all the prisoners."

In one large city a police officer, who was a member of the Bahai sect, thought he would have some fun with Mansur. Calling him from his cell, he took a small book out of the pack that had been taken from the dervish, and asked:

"What book is this and how much do you sell it for?"

"That is the Gospel according to Matthew," Mansur replied, "and I sell it for four shais" (about two cents).

The officer laughed and said:

"Yes, you are right. Your so-called 'Gospel' is only worth two cents. You have put the right value on it."

Then he picked up a small tract and asked what that was and its price.

"That is Christ's Sermon on the Mount," the prisoner answered. "I distribute that free."

The officer, almost convulsed with laughter, remarked:

"Correct you are, you yourself admit that these books you distribute are worthless—you give them away. Perfectly right, you ought to do so since they are worth nothing. If you wanted to get a copy of our holy book you would have to pay five or ten dollars for it. It is valuable."

He referred to the *Aqdas*, copies of which are rare.

"I beg pardon, sir," Mansur replied "but what is that above your desk?"

"That is an electric light," the officer answered.

"Does it cost money to burn that?" the dervish asked.

"Why of course," the man said with a smile, "that is a good thing. It's worth while and we are glad to pay for it."

Mansur pointed out the window of the office and asked:

"What is that up there?"

"Why that's the sun," answered the officer.

Mansur pointed his finger at him in a characteristic gesture, when in deadly earnest, and said:

"Yes, that electric light is like your book. Man made, and you have to pay for it. That sun out there is a gift of God, it is free, just like His Word."

On one occasion Mansur Sang visited us for several weeks, at the end of that time I went with him to request a police permit for him to leave the city. He was asked a number of questions and when the query came as to his business, imagine the surprise of the desk sergeant when he replied,

"I am an ambassador of the Lord of Glory."

He always magnified his office and was ready to witness anywhere to Christ, his Lord.

Much more might be told of the Christian dervish, but the incidents related show his character. He has gone Home, but his influence will live long. He was unique in the Christian Church in Iran. He could not sign his name, but he carried a small seal, in the center of which was a cross, and around this was engraved, "Mansur Sang, slave of Christ." There is great need of more such Christian dervishes in every Moslem land.



THE MOST SACRED MOSQUES OF THE SHIAS IN WHICH ARE VALUABLE TREASURES — AT NAJAF

The Holy Moslem Cities of Iraq

By the REV. CALVIN K. STAUDT, Baghdad, Iraq

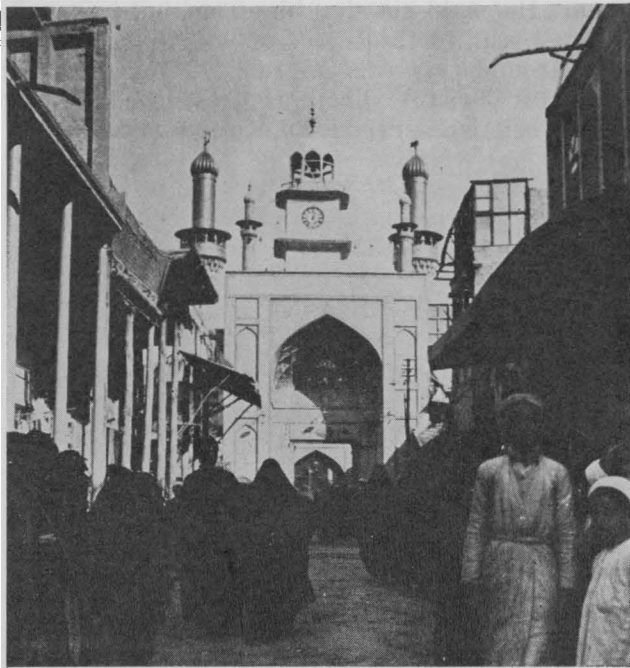
THE most interesting, the most formidable, the most wicked and the most fanatical places in Iraq are the four Holy Cities of the Shiah Moslems. In each one of these cities (Kadhemain, Samarra, Kerbala and Najaf) there is a golden-domed mosque to an Imam (Holy Man) who is supposed to be buried there. Boys have come from two of these cities to the American School in Baghdad.

The Shiah religion forbids its followers to have any dealings with "unbelievers" and if an "infidel" drinks or eats from a vessel it becomes polluted and must at once be broken and thrown away.

Kerbala is surrounded by gardens and palms and as there is much water, the situation is very beautiful; real Persian gardens have a profusion and variety of flowers. The shops are interesting,

having all kinds of tempting things for the pilgrims.

The city is built around the golden-domed mosque of Hussein, the son of Ali. Another mosque, with a golden dome and golden minarets,



THE ENTRANCE TO THE MOSQUE AT KERBALA

is the mosque of Abbas, Hussein's half-brother. If a Shiah swears by Abbas he will never violate his oath; it is said that a man once swore falsely and immediately his head flew off and embedded itself in the ceiling where it is still seen!

The drive from Kerbala to Najaf is over the smooth desert. The city, with its high wall and golden minarets and dome, looms up out of the golden sand. Najaf stands isolated in the desert with not a green thing in sight; a formidable wall protects its treasures rather than its people. It is the most fanatical and the most wicked city in Iraq—a city where only Shiah live and where no Christian is supposed to enter. It contains the shrine of Ali, who was mortally wounded in the mosque at Kufa, a town seven miles away. The story is that Ali, when wounded, was put on a camel and here is where the body was later found and buried. This is the cause for the building of this city in the desert. It now has a teeming population of 45,000 crowded inside a wall, the circumference of which is not more than three miles. What must this city be like on feast days when the population swells to 150,000?

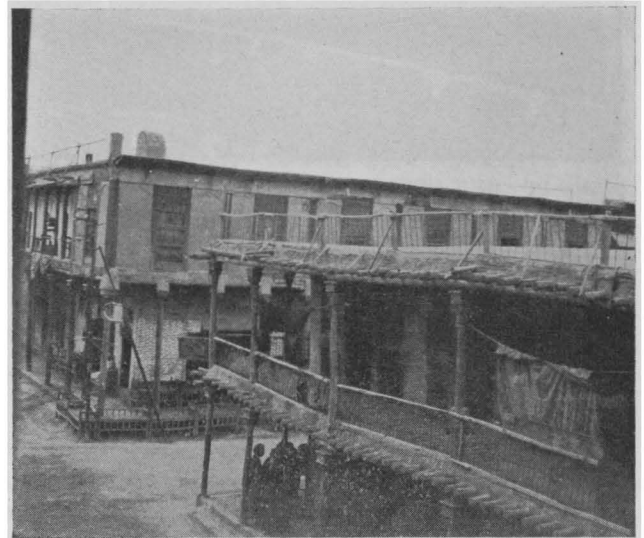
No one knows Najaf unless he has seen the underground city where the people dwell in summer to escape the unbearable heat of the burning desert. It is a net work of catacombs, with pas-

sages in some cases that run into the desert outside of the city. Sometimes there are three or four *surdabs* (cellars), one below the other, and in these are subterranean wells, which are also connected all over the city and through which currents of cool air pass, making living possible underground. These communicating cellars and cisterns offer illimitable opportunity for plotters and criminals to meet and escape capture.

The wickedness of Najaf is like that of Sodom and Gomorrah, and is very degrading; lust, murder and all the crude sins that flow from avarice. Najaf encourages "temporary marriages," mostly for pilgrims; they may be for an hour or for months. Children born from these unions are distinguished by wearing a single ear ring, a custom that undoubtedly goes back to Babylonian times when temple girls were employed in the temples.

The fabulous treasures of Najaf are said to surpass the wealth of Croesus. The rich jewels and robes of crowned heads in Europe are insignificant compared to those in the storerooms of the mosque. At a visit of Nasreddin Shah, many centuries ago, the treasures of Kerbala and Najaf were opened and it was reported that the silver and gold alone weighed seven tons—besides the precious stones and silks. Every Shiah, whether rich or poor, makes a contribution to this sacred shrine.

Sayyid Abbas, the keeper of the treasures, with whom I stayed in Najaf, is a typical Moslem poli-



A STREET SCENE IN KERBALA

tician who knows how to keep the flow of treasures coming to Najaf. Because of this flow the Iranian government forbade its pilgrims to come to Iraq. He has two wives and a home for each.

Najaf is the center of Shiaism and the seat of the Mujtahid who is like the Roman Popes who

enjoyed temporal and spiritual authority. He is chosen because of his learning, rather than because of his spirituality. He interprets the Koranic and traditional law and also makes new laws. To disobey him is believed to result in eternal damnation.

The Shiah fanaticism is breaking down. Mrs. Staudt and I could walk the streets of Najaf, look into the mosque as we passed by the gate, be entertained by the Killidar, who is next to the Mujtihad. This we could not have done a few years ago and live to tell the tale. Now the people do not always obey the Mujtihads.

These Holy Cities thrive on religion. The religious standards for the Shiah world comes from Najaf. They are very religious, but like in primi-

tive religions, there is slight connection between religion and morality. A religion which is devoid of morality is a poor sort of a religion.

The transformation of these Holy Cities will be through the slow and silent process of Christian education. Boys going to Christian schools from these cities will be the leveling influence.

Kerbala and Najaf are shrines that are symbolic of vicarious suffering. Both Hussein and Ali died in behalf of a cause. Tradition has it that Hussein, before setting out from Kufa, prayed to Allah: "I am going forth to die for Thy (God) people." Is it not possible to bring by tact and patience, and through Christian education to the Shiahs, the news of a Mediator, better and truer than the one whom they know?

A Pastor and Missionary Education

By JESSE H. ARNUP, D.D., Toronto, Canada
Missionary Secretary of the United Church of Canada

THE missionary impulse is first of all a religious impulse; missionary endeavor is the outward projection of heart-felt love for God and man. The logical end of a religious revival is the beginning of a missionary campaign. In the sequence of church history great missionary movements have arisen out of creative periods in the life of the home church. Any course of missionary education which fails to take account of this central fact will lack the primary impulse to missionary service, the spiritual glow without which no missionary enterprise can hope to succeed. Conversely, every quickening of Christian life or strengthening of religious purpose in an individual or a congregation provides a fresh opportunity for successful missionary education.

For the religious impulse must needs be fertilized by the missionary idea if it is to bear fruit in missionary service and support. Sometimes that idea seems to lie inherent in the circumstances of the hour. The eighteenth century revival went flaming through England at the very time when the British Empire, through her soldiers and sailors, was reaching out to the ends of the earth. The new Gospel message was literally carried around the world on the wings of the wind and the waves of the sea. Explorers like Captain Cook became indirectly servants of the Gospel, pointing the way to its world-wide application. Out of these numerous world contacts, acting upon

recently aroused religious feeling, arose the world movement of modern missions. Similarly, during a period of expanding settlement on the American continent great religious revivals issued in nation-wide expansion of home mission effort in the United States and Canada.

With these facts in mind we can see how a public school lesson in geography or history, in so far as it helps to produce a world view, may make a valuable contribution to missionary education. Here, also, we find justification for a program of missionary information and education, both inside and outside the curricula of organized religious education. The church which has set herself to make this a Christ-like world must accept it as a primary duty to let her membership know what the world is like today. Details of the picture must be filled in so that real understanding may produce sympathy and fellowship between the Christian church and all communities, peoples and areas of life that are without Christ.

Two other elements in the missionary equation exactly match each other: they are the purpose of God and the needs of man. Ultimately, the claim of Christian missions rests down upon the unity of God and his eternal purpose for the world of men. Over against that purpose lies the need of our common humanity. The answer to that need can be summed up in the one word, *redemption*. It is impossible to think of God as divided:

He is the one Father of us all. Jesus Christ likewise spoke always of His own revelation in terms that applied to the whole world. These two features provide the missionary message of the Bible: the universality of God and Christ's sufficiency to meet the universal needs of men. Take the missionary message out of the Old Testament and you have taken out the heart and meaning of it. The New Testament is from first to last a missionary book. Leave out its missionary message and its implications and what you have left has lost its power and appeal. So it is with the Church. Rob it of its missionary purpose and passion and you remove both its right and its power to carry on. Regarding the experience of the individual Christian one has recently written, "The ultimate in individual self-fulfilment is found in sharing the divine self-giving." In the words of Henry van Dyke, "We are chosen, we are called, not to die and be saved, but to live and save others." God's eternal purpose finds expression by way of individual human experience and missionary devotion.

The needs of men are of infinite variety but even the least of them is included in the loving provision which God has made for His children. The operation of sharing Christ with others involves the sharing of all those blessings which have come to us through the effect of His life and teaching upon the conditions and standards of human living. Missions are more than a philanthropy but they form the most important philanthropic effort in the world. It is written of Jesus that "He went about doing good." Lord Irwin, late Viceroy of India, has this to say of His modern representatives in that land: "Among outcasts and lepers, among criminal tribes or aboriginal dwellers in jungle tracts, I have seen men and women slaving devotedly to translate the message of Christ into the practical language of Him who went about doing good. They are doing work of quite incalculable value in India and their most powerful sermons are their lives."

It was ever thus. The Good News includes release from all forms of captivity. The emancipation of women throughout the world has alone been worth all the money and all the labor spent on the missionary enterprise since its beginning. If you seek a verdict, ask the women of non-Christian lands whether Christian missions are worth while. Slavery has been fought ever since Livingstone cried out, "I call down Heaven's blessing on anyone, be he Englishman, American or Turk, who will help heal this open sore of the world." The practice of witchcraft in its varied forms is yielding to the light of the Gospel and the influence of the Christian school. Among primitive folk new arts and industries have been introduced; the tumult of tribal warfare has been stilled and

fundamental social processes have been set in motion which when complete will bring about conditions more nearly resembling the rule of God in human life.

The meaning of all this for the Christian minister, and its application to his efforts on behalf of missionary education, are not far to seek. What we have outlined is on one hand the universal message of the Gospel and on the other it is the practical program of the Christian minister in the interests of the world of men. On what foundation rests the minister's claim to authentic proclamation and effective appeal to his own congregation if not on his knowledge of the eternal purpose of Almighty God? What other salvation dare he offer to mortals than that of a universal Saviour, whose provision reaches to the uttermost of human need? In a world which is rapidly becoming a unit how can he hope for solution of any major human problem on anything less than a world basis? Whatever may be said of men in other relations, the Christian minister is inextricably involved in the presentation of the world mission of Christianity and the missionary effort of the Christian church. The issue of success and failure, in the ultimate meaning of those terms, will rest upon his faithfulness and efficiency in fitting to local conditions the larger setting of a world-wide and age-long undertaking. For, taking it by and large, the progress of the average congregation in spiritual sympathy with the world enterprise of Christ, in intelligent understanding of the operations of the Church and in response to the material needs of the world, will be measured by the vision and intelligence and faithfulness of the minister.

Prayer for Missions

One of the greatest opportunities of serving the missionary cause comes to a minister through public prayer. Probably the congregation forms its idea of what is vital in a preacher's life and ministry quite as much from his prayers as from his sermons. What a man habitually carries on his heart will come out in his prayer. What he really cares about sooner or later will have a place in his petitions. Yet how many prayers in the congregation are concerned with no one outside the four walls of the church and touch no interest beyond the confines of the parish! The usual petition in the mid-week service is entirely local. If a pastor really desires his congregation to catch a world vision and yield themselves to it in loving service he will lead them in prayer to the Cross of One who died for the whole world. For the world purpose of Christ is still unrealized and He still is straitened until the object of His suffering and death be accomplished. Our prayers, both

public and private, should somehow reflect that attitude of the Master's mind and heart.

Every minister can keep himself and his congregation informed about the progress of Christian missions, both as a world movement and as an enterprise of his own Church. The Gospel lends itself to missionary illustration and application. Many ministers habitually enliven and enrich their preaching by frequent reference to the difficulties and successes of the Gospel in the mission fields. It passes comprehension why some of the "teaching elders" of the Church should labor so hard to master the details of church history in past ages and neglect the church history of equal or greater significance that is being made in various places round the world in their own time.

But preaching, though always of the utmost importance, is only one means of missionary education. The minister who desires to have his congregation intelligent in matters affecting the world-wide work of Christ will foster missionary education in all the organizations of his church. Outstanding opportunities are presented through the Church School, the Young People's Society, the Men's Club and the various organizations of the women. Among young people and adults it will be the peculiar function of the minister to show the importance of the missionary enterprise to the life of the world in our day. It is our conviction

that the missionary thinking of the Church has fallen far behind the present-day operations and objectives of the missionary movement at home and abroad. For that reason we have lost to some extent the interest of our young people and especially of students. These young idealists have given themselves in thought and purpose to such objectives as the elimination of war, the improvement of race relations, and the reconstruction of our social and economic order. Ministers can take advantage of this enthusiasm by showing the relevance of the Gospel in its application to these problems. How else dare we assert that our Christ is sufficient for all the needs of men?

The missionary question thus assumes a vital relation to the success of the home church. It is said that we live in an age of transition. A period of transition is usually a period of confusion, but it may also become a period of new creation. In this hour when the Christian Church stands at the crossroads, leading to world success or universal defeat, shall it be said of us that, unaware of the significance of the issue, we sought to explain and extenuate our apathy to the great purpose of our Lord by the lame apology, "The missionary enterprise doesn't seem to make the appeal it used to make." We have no such poor opinion of the ministers of the Christian churches in the United States and Canada.

Black and White in South Africa

The Responsibility of the Christian Community

By KENNETH G. GRUBB,* London
Of the World Dominion Movement

CLIMATE and the course of history have ordained that the most numerous and most active Christian population in Africa should be the European community of the Union of South Africa, numbering two millions. It cannot, therefore, be altogether a waste of time to note its relation to the evangelization of the native peoples, not only in the Union but also in Africa as a whole.

The European community in South Africa is composed of two different national stocks, the Dutch and the British. The tension between them has been acute at times, culminating in the Anglo-Boer war; even today an element of bitterness is

at times injected into the relations between these two peoples, so different in language, general interests, political attitudes, and, in their types of Christian culture. Nevertheless, it may be doubted if so strong a European community could ever have existed and maintained its position without a degree of tension which has produced a virile character, and has created a powerfully assertive type of European civilization, which owes its very strength to a variety of outlooks and habits.

The effect of this is seen in the religious sphere. There is a strong religious life among the Europeans, particularly among the Afrikaner folk; while among the British, the Church of the Province of South Africa (Anglican), the Methodists

* Mr. Grubb has recently returned from an extensive visit to South Africa.—EDITOR.

and other "Free Churches" command a popular following. This active religious life has enabled these people in some measure to resist the fatal temptations and allurements of the prosperity into which the gold-mining industry has dragged many families. Of recent years the religious tension has been increased by the rapid advance of Roman Catholicism, by its progress in native missions especially in Basutoland, and by the increase in its already considerable provision of high-class educational institutions for European children.

In face of this situation the problem before those interested in missions is therefore: How can the religious energy that results from this tension be used for a more earnest and thorough evangelization of the Africans? Second: How can those who have lapsed among the European Christians best be reclaimed? Finally, how can the prayer of our Lord for spiritual unity among His people be answered in South Africa.

Foreign mission work (American, Scandinavian, French, German and Swiss), cannot be expected to remain in South Africa indefinitely. Many have very considerable responsibilities in Asia where there is no immigrant European Christian community of any size in proportion to the total population. On the other hand, so long as South Africa remains a land of white men as well as black, the Bantu Church will need the cooperation of the indigenous European churches. It is, therefore, the European Christian community that must prove their willingness to play a vital part in the evangelization of the Africans.

The most important European churches are the Dutch Reformed. They are the most closely identified with the general development of the country; they command, to a remarkable extent, the loyalty of their people; and they have developed types of religious life which admirably suit the aspirations of their Christian community. There are four European Dutch churches in the Union, namely the four synodal churches in the provinces of the Cape, Natal, Orange Free State and Transvaal. These churches are for Europeans only, and they delegate only certain very limited powers to a Federal Council. It is, therefore, not strictly correct to speak of the Dutch Reformed Church of South Africa. Corresponding to these four European churches there are three "mission churches": that in the Cape is a church among Colored folk, with a Christian community of over 120,000; those in Transvaal and the Orange Free State are native churches. These "mission churches" are entirely independent, although they receive subsidies from the European churches. Each European synod has a permanent committee on missions, and through these committees an extensive work is maintained in Nyasaland and Southern Rhodesia, and a smaller one in the Su-

dan. Apart from these Dutch churches are two others: the "Hervormde" Church, the official Church of the old South African Republic; and the "Dopper" or "Gereformeerde" Church. But even these organizations, which have traditionally represented the most rigid racial views, have undertaken at least some mission work. The Dutch churches, notwithstanding their well-known racial attitude, have undertaken mission work both within and outside the Union of South Africa.

The most powerful church in the British community is the (Anglican) Church of the Province of South Africa. The first bishop of this church had been strongly influenced by the Oxford Movement, and the church, although it contains some evangelical parishes, is a good exponent of Anglo-Catholicism at its best. It still receives substantial assistance from England, and is therefore by no means so fully rooted in the country as are the Dutch churches; neither is its hold over its people as firm. But this church has developed a remarkable native mission work with a vast number of outstations, and some excellent educational and medical centers. Much of this work is in the hands of the Anglican religious orders, such as the Mirfield Fathers, the Society of the Sacred Mission and others.

The Methodist Church of South Africa also carries on a very extensive native mission work, which is now almost entirely independent of any grants from Great Britain. It is the church which has the most numerous following among the Bantu population, and the quality of its native ministry is such as to command respect. The whole church is permeated by a keen evangelistic spirit, and certain of its missions, such as that on the Rand, furnish a good example of the response of the native population to the Gospel. Many other South African churches carry on evangelistic work, although on a smaller scale, among natives.

These two churches, the Methodist and the Church of the Province, contrast strongly with the Dutch churches in their organization and the nature of their religious appeal. The differences between the Dutch churches and the Church of the Province are especially noticeable and from some points of view are regrettable. It is of the utmost importance for the Christian future of South Africa that there should be a clear understanding between the Dutch churches and the Church of the Province. This situation offers a real problem for the newly formed Christian Council of South Africa, but it is one which will be solved more by personal contact and spiritual interchange than by organization.

When we consider the attitude of the Church to the racial problem, the contrast remains between the Dutch and the other leading Christian churches. The Dutch do not permit Black to wor-

ship with White in the same place; in fact, they are opposed to any form of equality between Black and White either in Church or State. The problem is, of course, by no means confined to South Africa, but the numerical relation of the communities there, where Black outnumbers White by more than three to one, makes it singularly acute. The question has been repeatedly debated from a score of different angles, and it is unnecessary to recapitulate the arguments here. An extreme policy of geographical segregation is no solution to a problem which is fundamentally one of inner attitude rather than geographical position. Neither hatred nor love are created or removed by distance alone. Rather, the churches of South Africa, whatever be their actual machinery of organization for dealing with the racial problem, will be increasingly driven to echo the conviction of Shelley:

We — are we not formed, as notes of music are,
For one another, though dissimilar;
Such difference without discord, as can make
Those sweetest sounds, in which all spirits shake
Like trembling leaves in a continuous air?

The point to emphasize here is that the racial problem of South Africa, in its implications for the Christian community, is not so much a problem for the foreign missions, as for the indigenous European churches of the land. The missionary can never view such a problem with the same feelings as he whose whole past is bound up with local traditions, whose father or grandfather was perhaps slain, or may be saved from death, by a native warrior, and whose land was once occupied by a primitive or warlike tribe. These things belong to history, but their effect remains. The present with all its difficulties has been molded and created by the past, and only those, the roots of whose life are in the soil of South Africa, and to whom all other shores are foreign strands, can determine these issues.

The contribution which foreign missions are called upon to make is, therefore, to create the Christian community among the native peoples. Racial questions, and all questions affecting the relations between Black and White, will be brought vastly nearer solution when they can be treated as problems between fellow Christians. They will then be transferred to the sphere of the Church: that will not, of course, mean that they will be automatically solved, but their solution will be brought sensibly nearer, in so far as they are handled by men who are consciously led by the Spirit of God.

South Africa owes much to the devoted labors of missionaries. Through their presence and labors the harsh asperities of the pioneer age of occupation have been sensibly mollified. It is they who have saved European civilization from pre-

senting to the native a wholly barbaric and lustful picture. It is they who have mitigated the threatenings of war by the message of the Prince of Peace. Dispense with their labors, and it is doubtful whether the native of today would have any educated leaders at all. In modern times when, under the influence of close contact with European civilization, the ancient sanctions of native life are being swept away, the Message of the Gospel has taken fruit in the realization of a Christian community, a form of spiritual fellowship and cohesion that, amidst the confusion of the times, offers salvation to the bewildered African from his heart's long torment and the anarchy of his own desires.

But the old paths are being broken up in South Africa as elsewhere; the old order is passing away. The mines, the farms, and the towns all bring White and Black into constant contact. Increasingly it will become evident that although color may be made the basis of an aesthetic judgment, it cannot be the foundation of a religious one. If six-and-a-half million Bantu are in contact with two million Europeans and remain in any large part non-Christians, it can only be because the latter are in large part non-Christians themselves. There are two million potential missionaries in South Africa. In face of this fact we have to ask whether, through the testimony of European Christianity, the native community is to be won for Christ or repelled from Him. If it is not won, then the future will witness the mingling of two paganisms to form one neopaganism. The cynical indifference of the civilized European, who has no reverence and no fear, no purpose, no convictions and no religious beliefs, will mingle with the secularized native who has cast adrift from the old moorings and is afloat on the sea of uncertainty. Of these two paganisms the second, being the paganism of ignorance, is the more pardonable.

To answer the questions we have raised we have first of all to pray for a revival of true faith in God and true devotion to Jesus Christ among the two million persons of European descent, nearly all of them nominally Christians, in South Africa. We may then expect that in their inevitable contact with the native peoples, by the day-to-day testimony of a Christ-controlled life, the Gospel will receive an impetus which the labors of missionaries alone could never bring. Finally, in order to eliminate useless strife and wasteful competition among those who call themselves disciples of our one Lord, there is a great work of fellowship and cooperation to be patiently and carefully undertaken. Two years ago the Christian Council of South Africa was organized and should bring about helpful cooperation. It is evident that the field is lying open before it.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

MISSIONARY TOURS

"Tours of Moslem Lands," with costumed impersonations and characteristic luncheons, have been featured in four monthly visualizations by members of the Presbyterian church, Quincy, Illinois. Arranged by Harry W. Githens, the church's Dramatic Director, the programs were sponsored by the Women's Missionary Society and the Christian Endeavor Society, in an effort to reach a larger group in studying the current theme. Missionary-minded persons from other churches also were invited. The programs began at 5 p. m. on Sunday evening, and averaged about two hours each, so there was no conflict with other services after 7 o'clock.

Sailing on the Steamer "Missions," a worship service was conducted by the pastor, Rev. W. N. Dewar, as Chaplain. The first country visited was Arabia, "Land of Romance." The next three visits were to Syria, "The Land Where Jesus Lived"; Iraq, "The Cradle of Civilization"; and Iran, "Land of the Lion and the Sun." En route to these three countries the worship service was supposed to be on either a Desert Bus or a Railway train.

Arriving in Arabia the tourists went immediately to the "tent" of Sheik Ilderim (which had been erected from brown burlap, in another room) where missionaries and native students (the latter in costume) presented an interesting program which told of the historical, geographical, economic, and religious conditions, with a vocal solo by the Sheik host as a special feature. Then, in an ad-

joining "tent" (room) a typical Arabian luncheon was served, the cost being covered by an offering. The same plan was used in all of the programs.

Details of costumes and luncheons will be furnished for a stamped and addressed envelope, by writing to Mr. Githens, 318 So. 4 St. Complete programs will be typed for a fee of \$1.00.

A WORLD'S FAIR OF MISSIONS

BY GRACE H. HONDELINK

The World's Fair of Missions held in Salem Evangelical and Reformed church, Rochester, N. Y., January 19 to 23, was the most comprehensive and compelling missionary review ever projected in western New York. Sponsored by the Rochester Council of Church Women and assisted by the Rochester Federation of Churches, the Federation of Men's Bible Classes, and the Monroe County Youth Federation, nearly 200 churches of thirteen denominations shared in this project for bringing fresh enthusiasm for missions to all church members.

Eight rooms of the spacious church plant were given up to exhibits grouped according to countries, with two rooms filled with materials appealing to children and their leaders. Home and foreign mission boards generously lent their best in the way of pictures, literature, posters, banners and curios; the Rochester Museum of Arts and Sciences loaned large contributions from its collections, and many friends in Rochester offered their art objects for the week of the Fair.

The exhibits were open each

day from noon till the evening assembly, with guides and interpreters in each room. Noteworthy were the exhibits of the Episcopal Church activities throughout the world, shown at the Chicago World's Fair; the miniature replicas of the American Mission to Lepers; the Centennial exhibits of the Presbyterian Board; appealing photographs from the Baptists; the Chinese exhibits of the Methodists, and the lighted panels and posters of the Reformed Church Boards. Daily missionary motion pictures drew large groups to the room devoted to this feature.

First of the ten sessions of the Fair was a luncheon on Wednesday noon, attended by over 500 women. The speaker was Dr. Mary Ely Lyman, on the theme, "Thy Kingdom Come." Another social event was the Women's International Dinner on Thursday evening, with hostesses and tables gay in costumes and decorations of many nations. About 400 women listened to the speakers, from China and Japan. A somewhat smaller group at the men's dinner on the same evening heard a past president of the U. S. Chamber of Commerce, on "A Business Man Looks at Missions." The president of Colgate-Rochester Divinity School, just returned from a round-the-world trip, gave latest news from the mission field.

Afternoon teas on Thursday and Friday gave opportunity for fellowship with missionaries and acquaintances, as did the buffet supper on Friday night.

Inspiring music was furnished for the various meetings by talented soloists, a Negro baritone, a quartette from the German

Baptist Theological Seminary, the mixed chorus of Jefferson High School, an Antiphonal Choir of 400 voices, and the choir of Salem Evangelical-Reformed Church. The high point musically, however, was the presentation of Mendelssohn's "Elijah," in the dramatic adaptation arranged by Rev. Phillips E. Osgood, D.D. This was given by the fifty-voice Rochester Chapel Choir. The sanctuary of the great church proved utterly inadequate for the throngs that wished to enter.

Stirring addresses were given on Thursday, Home Missions Day, by an Alaskan (Aleut) minister and an Indian missionary. The eminent pastor of a Negro church gave readings from the works of James Weldon Johnson and Paul Lawrence Dunbar. Home missionaries introduced to the audience included workers among the Indians, Southern Mountaineers, in city missions, and on the far western frontier.

Friday afternoon, Foreign Missions Day, brought speakers from Chosen, the Women's Christian Union Colleges of India, and Nellore, South India. The Missionary Commission was given by Mrs. Laura Hyde Foote, 81 years old, pioneer medical missionary, who appeared on the platform with her daughter and granddaughter, representing the tradition of generation after generation in missionary service.

Hymn singing was led by the former pastor of the Union Church, Kobe, Japan. Over a score of foreign missionaries, garbed in the costumes of their adopted countries; some members of foreign mission boards, and several mothers and sisters of missionaries now on the field, were presented in a recognition service. The meeting closed with the Lord's Prayer, repeated, "each in his own (adopted) tongue." These afternoon meetings had been scheduled for the Bible class room, seating 300, but it was found necessary to move to the church auditorium, in order to accom-

modate the crowds of interested listeners.

Friday evening's forum on "World Christianity and Human Needs" was led by the President of the Rochester Federation of Churches. There were four speakers, each one followed by discussion from the floor. An Episcopalian bishop spoke on "The Church's Need of World Vision"; a missionary from China, on "The World's Need of Christian Education"; a gifted woman from India, on "The Results of World Christianity"; and an exchange student at Waseda University, Japan, on "The Challenge of World Christianity on the Threshold of Service."

On Children's Day, Saturday, children in convenient groups were conducted through different rooms, where they were introduced in turn to story-telling, games, folk songs, costumes and customs of missionary countries, finally gathering in a large assembly for a drama centering around the picture, "The Hope of the World."

Saturday evening was Youth Night. A most impressive dramatic devotional service, featuring a processional and pleas of the nations, and an antiphonal Youth Chorus, were followed by an address by a speaker from Iran, on "New Horizons."

City-wide Missionary Sunday was observed with missionary addresses by missionaries, board secretaries or the pastors in practically all of the Protestant churches of Rochester and vicinity. At Sunday afternoon's vespers service, the former executive secretary of the Rochester Federation of Churches brought the challenge of personal responsibility, and a local pastor conducted the closing devotional service.

The World's Fair of Missions was the culmination of many months of work by some 150 women, serving on various committees. The outstanding success of the venture, both in numbers attending and in the spiritual tone of all the meetings, argues well for the future of missionary interest in Rochester.

FROM ONE BOOK-END TO ANOTHER

The following combination of monologue and dialogue has been prepared to give publicity to the Interdenominational Conference of Missions to be held at the Hotel Raymond, Eagles Mere, Pennsylvania, June 25 to July 2, 1938. The same type of sketch may be used to announce any other conference, or to present mission study book reviews. The group adapting the idea may prepare the book reviews.

The idea is to give the effect of a row of books held in place by book-ends. The "book-ends" are two girls, sitting in identical positions, one at each end.

First Book-End is dressed as a girl of an American city.

Second Book-End wears a colorful sari of India. If a sari is not available, use seven yards of bright-colored material draped as follows: Hold one end in left hand at waistline in front. Pass goods tightly around hips in front. Tie upper corner in firm knot to upper edge of goods held in right hand. Bring cloth snugly around body once, then lay the long line in pleats to within three or four yards of the end. Tuck these pleats in over the knot in the middle of the front. Pass the loose end of cloth on over the left hip, up under right arm and over left shoulder, bringing it up over the head and letting it fall over the right shoulder. A plain waist with short sleeves may be worn underneath sari. *The Books* are girls holding in front of them long narrow posters lettered to imitate the backs of books. As each girl speaks she may step upon a hassock so that her head appears above the poster.

* * *

Girl of India: (After sitting still long enough for audience to get the effect, moves about restlessly, then stretches arms wide) Ah-h-h! (Yawns, peeps around corner at her neighbor at the other end, who does the same.) Oh, how stiff I am! I wonder what would happen if I should move. (Leans forward; end

book immediately leans too) Oh, dear, no! They can't stand up, poor things, without me. But I am stiff!

City Girl: Stiff! I'm bored stiff! I like books well enough, but this thing of just sitting beside them all this time—(Peeping at her neighbor again). Oh, you're from India! I know it by your beautiful dress. (Rises, holding one hand against nearest book to support it, looks at Girl of India.)

Girl of India: Yes, I'm from India, but (also rises, same action as City Girl) I've seen American girls like you traveling in my country. I wonder why these books are standing in a row like this. (Gazes at books.)

City Girl: (Same action) I heard someone say they were all going on a vacation together, to a place called Eagles Mere.

Girl of India: (Touching nearest book) This one is called "Moving Millions," but it doesn't move a bit while I hold it.

City Girl: I wish one of them would speak.

("Moving Millions" speaks briefly, then disappears.)

Girl of India: That's a book I must read for myself. There're things in it I probably don't know even though I live in India. It seems several people wrote it.

City Girl: Here is another book about India. "The Church Takes Root in India" by Basil Mathews.

("The Church Takes Root in India" speaks.)

Girl of India: That's interesting. But I'd like to hear something about your country. What is this next one? (Leans over to read title) Oh, yes, (reads title) perhaps it will speak too.

(First book on The City speaks.)

City Girl: Dear me, I live in the city but I believe there are still some things for me to learn. Wait, here's another one about to make remarks.

(Second book on The City speaks.)

Girl of India: (Doubtfully) Are you sure these books are go-

ing on a vacation? They sound very serious-minded to me. What sort of place is Eagles Mere?

City Girl: Look, here's one called "The Good Times Book." Give it a tap and see what it has to say.

The Good Times Book: I can't keep quiet any longer. Where have you been that you don't know Eagles Mere is just the most beautiful mountain resort in Pennsylvania?

Girl of India: (Apologetically) I've been in India.

The Book (somewhat mollified) We-ell, of course, you might not hear about it in India.

City Girl: I live in New York.

The Book: (Sniffs) Oh, New York! They are always so superior! Well, anyway if you flew over Pennsylvania and saw a lake right on top of a lovely mountain, like a sapphire surrounded by emeralds—

City Girl: (Whispers across to Girl of India) Guide-book stuff!

The Book: (Ignoring interruption) You might think a bit of the sky had got stranded there, but when you came down to see, you'd find Eagles Mere! And when you came closer, you'd find rubies and rose quartz here and there in the emerald setting, for the laurel and rhododendron grow close to the edge of the lake. And the fun you can have in the lake! Then there are all sorts of hikes through the woods, and of course tennis and golf—well, a week won't be nearly long enough to enjoy all the good times to be had at Eagles Mere.

(*City Girl* and *Girl of India* stand in same position, looking up at the book after the head has disappeared, and then the *Worship Book* speaks.)

Worship Book: Of course, there's another book that everyone will take to Eagles Mere which is not on our shelf. Everyone will study the Bible every day. There will be leaders who know the Bible and know how to make it real and living to young and old. When these other books spoke, did you notice, they reminded us that the

way to solve all problems, whether of the East or the West, is the same, by following the One who came out of Nazareth to be the whole world's Saviour.

Girl of India: Hark, I hear someone coming. We'll have to go back to our places. (Resumes position as at first, very demure.)

City Girl: Goodbye for the present. Let's try to get together at Eagles Mere, when these neighbors of ours won't have to be in a stiff row all the time. (Waves hand and takes position as at first.)

JANE GILBERT,
Member of Conference
Committee.

SUGGESTIONS FOR INVITATIONS

Picture of drum and sticks, with the inscription, "Drum up a crowd for" (time, place and title of meeting).

A mirror on the bulletin board with cover drawn over its face and the words: "Look inside and you will see the picture of someone invited to the next meeting of" (society, place and date).

Large sketch of finger ring, with diamond, and the words: "You are engaged to . . ." or, "Your engagement is announced with the Young People's Missionary Society for" (date and place).

Sealed orders—Sketch of large hand with tiny envelope held between thumb and first finger (through slit in paper). Inside the envelope place the names of two women to be won for the next missionary gathering by the recipient of these "orders."

Personal invitations written on outline sketches of the state or states whose Home-missionary work is to be studied, and leaflets enclosed with them.

Sketch of heart with words: "Take this invitation to heart" (add information).

Sketch of a girl sitting at a telephone apparently calling up recipient; the accompanying details of the invitation should be in telephonic terms.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

INTRODUCING

Mrs. Augustus Trowbridge, President of the Council of Women for Home Missions

The Council of Women for Home Missions is honored to introduce to the readers of this Bulletin, its newly elected President, Mrs. Augustus Trowbridge. Elected in Annual Meeting, January 9-12, 1938, in New York City, she succeeds Mrs. Millard L. Robinson, retiring President. Mrs. Trowbridge has been a stimulating member of the Council's committees, taking active part in the Migrant work and peace work of the Council, and for the past year as Second Vice-President assisting in the formulation of policy and furthering the meaning of home mission work through the Council of Women for Home Missions.

A member of the Episcopal church, Mrs. Trowbridge has participated in the work of the Woman's Auxiliary wherever she has lived. Her interest in peace and among young people brought her into service as a member of the Board of the Students International Union where she retains active membership. For many years she made her home in Princeton, New Jersey, where her husband was a member of the faculty of Princeton University, the last four years of his life serving as Dean of its Graduate College. For five years she made her home in Paris, where her husband was Director for Science (in Europe) of the Rockefeller Foundation. It was at this time that she became very much interested in the International Migration Service and she is now a member of its New York Committee.

While in Paris she was also President of the Woman's Guild of the American Cathedral.

During the war she was active in Red Cross work and served a term as Chairman of the Red Cross Committee in Princeton. The New Jersey Church Mission of Health has claimed her attention and enthusiastic support for many years. As a member of the Board, and for a time its chairman, she has worked for the reclaiming as useful citizens young girls who, as unmarried mothers found themselves in need of much sympathetic guidance.

In 1937, she attended the twelfth Conference on the Cause and Cure of War, in Chicago, as proxy for Mrs. Millard Robinson, President of the Council of Women for Home Missions, and her appraisal of the Conference called forth praise from church women of many denominations and challenged church women to strengthen the spiritual ties of women round the world building for peace.

Her connection with the Young Women's Conference at Northfield, and at one time chairman of its Program Committee, has kept her in close touch with the thinking and activities of young people.

A woman of keen insight, interested in all that goes to make for universal Christian brotherhood in a confused and material world, Mrs. Trowbridge says of herself that her "chief interests have always been in church work and minor positions in the church." This is evidenced by the fact that her two sons are both ministers: the Reverend George A. Trowbridge is the Rector of All Angels' Church in New York City, and the Rev-

erend Cornelius P. Trowbridge is the Canon of St. Paul's Cathedral Church in Boston.

Under her leadership the Council of Women for Home Missions looks forward to continued opportunities for usefulness and deeper dedication to the cause of Unity in Christian service for all church women.

MAY LUNCHEON

Tuesday, May 3, 1938

"UNITY IN CHRISTIAN SERVICE"

For years the Council of Women for Home Missions has announced in these columns in April plans for the May Luncheon held annually under its auspices for closer fellowship of church women of its twenty-three constituent denominations, and better acquaintance with their common tasks. Last year, you may remember, marked a definite advance in fellowship in that other national church organizations joined with us and sponsored this luncheon at the Biltmore Hotel, in New York City. It was a signal success and the succeeding months have been spent in planning how to extend the enthusiasm and inspiration of such meetings to church women all over the country. It is with a sure knowledge therefore of what similar gatherings of church women in all of the communities of the country may mean to those communities that the Committee on Women's Work of the Foreign Missions Conference, the National Council of Federated Church Women, and the Council of Women for Home Missions under the banner of "National Council of Church Women" urge the holding of interdenomina-

tional luncheons, simultaneously, in all communities on Tuesday, May 3, 1938, to consider together *Unity in Christian Service*.

Those who attended the conferences in Oxford and Edinburgh last summer have already a vision of what may be accomplished by church women in all parts of the country, in similar gatherings, and at the same time, earnestly thinking together of their relation to the affairs of the church, the nation, and the world, and of ways in which we can jointly attack those problems. It is suggested that all groups hold to the same theme for the luncheon programs and make them as uniform as possible. An outline program is being prepared that will be sent free on receipt of a stamped and addressed envelope (size 5"x 10") to the National Committee of Church Women, Room 63, 297 Fourth Avenue, New York City. Will you encourage friends in other communities in your county to plan such luncheons in their communities? Aim to have an *inter-denominational* church women's luncheon on May 3rd in every city, town and village in your county. Send early for the outline program.

THIRTY YEARS OF COOPERATION IN HOME MISSIONS

The annual meetings of the Home Missions Councils (the Home Missions Council and the Council of Women for Home Missions) held January 9-12, 1938, in New York City, celebrated the thirtieth anniversary since their organization in 1908.

The meetings of Sunday were held in Riverside Church. A conference for young people and their denominational leaders sought for solutions to the baffling questions of the "Social Frontiers," as illustrated in the problems of the Negro, the Indian, the Mountaineer, the Migratory Laborer.

A worshipful pageant prepared and directed by Miss Nancy Longenecker of the First Presbyterian Church in Brooklyn, New York, brought to a

close the meetings in Riverside Church. The "Adventure through the Years" depicted the development of the home mission enterprise. The pageant provides admirable material for use as a whole or in part by church groups.

On Monday, the two Councils, meeting in Marble Collegiate church, held separate executive sessions until the evening. Then a panel discussion of the economic and spiritual needs of the migratory laborers presented to the joint session of the Councils the complexities of the migrant problem. Participants in the panel included Mr. Courtenay Dinwiddie, Executive Secretary of the National Child Labor Committee, Mrs. Petricha E. Manchester, Executive Secretary of the Consumers' League of Delaware, Miss Barbara Stokes and Mr. Leon Dickinson, two student workers in Migrant Centers who related their experience and recorded the gratitude of migrant families for the interest demonstrated on their behalf. Miss Edith E. Lowry, Executive Secretary of the Council of Women for Home Missions, proved the problem to be one of national proportions and of increasing magnitude, and stressed the gratifying response of the Council of Women for Home Missions to the call of need in the increase from seven centers in three states to the present program in fifty centers in thirteen states.

The inter-relation of the Council of Women for Home Missions with other bodies was forcefully shown in the annual report of Miss Lowry. Almost without exception, the program committees for the year 1937 were joint or cooperating with some other national religious organization. The effectiveness of the Council's work among migratory families received recognition in a resolution of the Inter-Council Field Committee which represents seven national interdenominational organizations, which called upon their field units to direct that all such work undertaken by religious agencies be done in cooperation with the

Council of Women for Home Missions.

The topics discussed during the business sessions of each day included such themes as "Social Frontiers," "Child Labor," "Juvenile Delinquency," and the "Underprivileged Migratory Laborers," indicative of the larger implications of the missionary enterprise in the complicated social structure of the present day. The problems of the city as viewed from the chair of the Mayor of New York City were admirably presented by Mayor Fiorello H. La Guardia. In this single metropolis is concentrated a population greater than that in any one state, yet its form of government is similar to that for a city of 10,000 to 100,000.

The memorable days came to a climax with the Anniversary dinner. Three remarkable addresses comprised the program. Dr. Robert W. Searle, Executive Secretary of the New York City Federation of Churches, speaking on the question "What Constitutes a Mission Field?" made an impassioned plea on behalf of the city for home mission service. Mrs. Millard L. Robinson, the beloved president of the Council of Women for Home Missions, reviewed the "Thirty Years of Working Together through the Councils." The closing address by Dr. Charles E. Schaeffer, former president of the Home Missions Council, paid tribute to the outstanding leaders, each of whom by character, personality and devotion had shaped the service of the Council. He closed with a ringing challenge to advance in the spirit of the founders, ever pioneering, striving, straining toward the goal of making our country God's country.

The Council of Women regretfully released its president, Mrs. Millard L. Robinson, who, having given two years of devoted service felt compelled to retire. Mrs. Augustus Trowbridge was elected to serve as president. She enters upon her office with assurance of support of her associates in the Council.

MRS. ORRIN R. JUDD,
First Vice-President.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

INDIA—BURMA—CEYLON Women Leaders Ask Reforms

Now that India's Parliaments include over 50 women members, one may expect to see some greatly needed reforms for the benefit of women and children. One woman reformer recently urged that for every five square miles there should be one maternity home. When women are seriously ill, men say that God is able to cure them; but when men have even an ordinary ailment they run for doctors. The condition of women in *purdah* is much worse.

Another Indian woman legislator has been drawing attention to the problems of Hindu widows. The appalling situation is illustrated by the following figures from the 1931 Census Report:

Ages	No. of Widows
0-1	1,515
1-2	1,785
2-3	3,485
3-4	9,076
4-5	15,018
5-10	105,449
10-15	183,998
15-20	514,394
20-25	846,959

Saving Leper Children

Increasing attention is being given to treatment of children who have incipient leprosy. Christian missions are in a position to render valuable service in mission homes and through mission work in the villages of Asia and Africa. The success that has followed the rescue of healthy children of lepers from leprosy in India is outstanding.

It was a woman worker of the London Missionary Society who, sixty years ago, suggested this work, and gave a practical example of it in her own work in North India. At one home alone,

of the Mission to Lepers in India, over 700 children have, since it was founded, been rescued from leprosy, and have gone out to take their places in the healthy community. In one place there is a self-supporting village of Christian families, who are descendants of those who themselves were the rescued children of lepers.

—*The Chronicle* (L. M. S.).

"Band of the Cross"

The Sialkot Convention of 1937, held at the United Presbyterian Mission Compound, was marked by clear evidence of the work of God's Spirit. A revival, which took place some months ago in the Christian village of Martinpur, contributed much to this result. The situation in this village, often discouraging from a spiritual viewpoint, underwent a marked change last summer under the influence of Mr. Bakht Singh Chhabra, the Punjabi evangelist, whose preaching, prayers and faith, were rewarded by many changed lives and relationships. Under his leadership a group of about sixty men and boys, calling themselves the *Salibi Jatha*, "Band of the Cross," left Martinpur ten days before and marched 130 miles to be present at the convention, preaching, praying and singing God's praise as they went.

At the close of the Convention, this Band continued this program on the march home, carrying the Gospel message to all they met, Christians and non-Christians.

—*Christian Union Herald*.

"Living Epistles"

Advertisements which picture "before and after" effects of a

cure are usually convincing; even more so is the demonstration of Christian living by "untouchables." This is so genuine that caste people who knew them before are coming to the Bishop of Dornakal and his clergy in hundreds for instruction for baptism. "The Indian Church will have to extend itself to the limit of its powers in order to do its duty by the host of illiterates now streaming into it—7,000 every month," says *The Untouchables' Quest*. These amazing results have come during a time of world depression when the supplies of men and money have been inadequate.

A further result has been the birth of a new sense of responsibility by individual Christians and congregations to witness by word as well as by life.

—*The Open Door*.

Girls and the Best Seats

It is the Bible period for a girls' class in Forman School. Those who have the best seats want to keep them, and a situation develops that calls for a demonstration of Christ's principles for an age-old problem. Mrs. J. M. Benade writes: "We have a spirited discussion. Those who have the good seats say, 'We got them first, we have a right to them.' Then we talk about cooperation; we talk about India's national aspirations; we talk about 'in honor preferring one another' and then as frankly and as powerfully as I know how, once more I try to present Jesus and why I believe that only His way of life can help establish justice in our midst—whether in school or in the nation. As I talk I feel a new attitude creeping over the group. Soon, one who has been defend-

ing her right to a good seat, speaks up, 'Let the other girls have our seats.' I ask, 'Do you say this just because you think I am insisting on your giving up your places?' She replies, 'No, but when one's heart bears witness that a certain action is right, then one must do it.'"

Eventually, a committee was formed to work out a way to give every one a chance at the good seats. "We will settle it all ourselves," laughingly agreed the girls.

Handicaps in Ceylon

In Ceylon, the general attitude of the government is undergoing a change which is not altogether favorable to Christian institutions. Amendments to the Code of Educational Policy give less and less opportunity for work among non-Christian children, particularly in the field of religious education. Two-fifths of the children enrolled in Sunday schools are of non-Christian parents, and the Sunday school is one of the few avenues open to reach non-Christian children in Ceylon. The Ceylon S. S. Union publishes three Sunday school journals in Singhalese every three months, with lesson helps for each Sunday.

In Burma—100 Years

The Karen Baptist Church, at Thay-gay-ko, Burma, celebrated its centennial last year. During these one hundred years the church has had only four pastors.

The church was organized in troublous times. When the Burmans heard that the Karens were accepting the new religion, they used every opportunity to persecute them. Meetings had to be held in the jungle, with watchers on guard. Should any of the men on watch see or hear a Burman, he would coo like a dove and all the people would scatter.

Burmans kidnapped the first pastor, Thra Nga Lay, and carried him off, bound hand and foot. They planned to crucify him if he would not give up his faith in Christ. While they were

preparing for the crucifixion, soldiers came and rescued him.

After the death of Thra Nga Lay, his son, Thra Ya Loo, was the pastor until he died. Then his son, Thra Han Bo, was their pastor. His son, Thra Hla Gyaw, is the present pastor. The former pastors would have been deeply impressed, could they have seen the 5,000 Christians at the Centennial, singing the hymns they love, without fear of the Burmans. —*Missions*.

CHINA

Ministry to Refugees

Chinese Christians have maintained milk stations in three chapels in Peiping for refugee children. The "milk" is a soy bean product, with the same food value as cow's milk—a rare article in China. Between three and four hundred children have been fed each day. A relief committee, composed of Chinese and foreigners, follows up neighborhood cases and brings in undernourished children.

Another valued service is rendered by the China Travel Bureau—a department where all refugees can register their names and addresses, in order that relatives and friends who have lost track of one another may regain contact. Thousands of refugees from war-torn districts have been pouring into the Wuhan area, and in the confusion numerous missing persons have thus been found.

In Shanghai, more than 100,000 children in 181 refugee camps of the city are now attending school two hours daily. Plans have also been made for mass education among the 137,000 adults in the refugee centers. The Salvation Army and the Chinese Y. M. C. A. camps are holding adult classes, and movies are being shown to the refugees through the cooperation of the Educational Movies Association.

Appeal to Aid Distress

Dr. A. L. Warnshuis, one of the secretaries of the International Missionary Council, says that reports from well-informed missionaries in China show that

the need for prompt aid is immeasurably great. Millions of people have fled from their homes. Great cities and towns and villages over large areas have been depopulated, and these multitudes are without food, clothing and shelter in a cold winter. He expressed the earnest hope that a great wave of real sympathy and Christian love would bring a response to the Red Cross appeal that would exceed the President's expectation several fold. A recent report from an authoritative American committee in Shanghai has asked for not less than \$3,000,000. Such a gift from America can be efficiently administered by existing organizations in China.

Christian Education Goes Forward

China has never before experienced such a national consciousness as has been brought about by the Japanese invasion. Dr. C. S. Miao, of the National Committee for Christian Education, is seeking to utilize this growing spirit of unity to offset the interference which military operations has brought. As a result, literature sales have increased. Materials for parent education, including "Standards for Christian Homes," have been published and two additional units are in course of publication. Four numbers of the *Religious Education Quarterly* have been issued. It is sent to every member of the Religious Education Fellowship, of which there are several hundred, and perhaps as many other subscribers are receiving the magazine. There has been among the churches an awakening interest in the vital necessity for Christian education, and this new quarterly has been seized upon as the best medium of communication.

Position of Missionaries

The Anking correspondent of the *Living Church* writes: "When China was in the first throes of nationalism in 1927, she was inclined to protest the

domination of outside influences; and missionaries, as representatives of an alien power, were *persona non grata*. It was then the part of wisdom to turn over mission property to the care of Chinese Christians, who were thus enabled to assert themselves as both Christian and national-ist.

"Today, the situation, is reversed. Missionary leaders—clergy, doctors, teachers, by virtue of their education and progressive leadership, are in most danger from a power that wishes to set the clock back, and bring China to her knees. The revival of Confucianism is a means to this end. . . . It may develop that leadership in the Church, so ably carried by Chinese Christians, may have to be returned to the missionary."

Persecution in Yunnan

Word comes to the *World Dominion Press* that in the extreme southwest of Yunnan terrible persecution is going on against the American Baptist Mission Christians among the Wa tribe near the border of Burma. The Chinese soldiers seem intent on destroying every vestige of Christianity in that tribe. Representations through the American Consul have proved worse than fruitless. This is not, however, typical of the attitude of the Chinese Government, either civil or military, towards mission work in Yunnan, for in almost every place there is toleration and even friendliness. Many of the officials are either Christians themselves, or friendly to Christian propaganda.

It is probable that Yunnan has more aboriginal Christians than all other provinces together. The American Baptists alone in southwest Yunnan have baptized about 28,000 aborigines, and many other missions have considerable work among them; for instance, the English Methodist Mission, the China Inland Mission, the Pentecostal Missionary Union, the Assemblies of God, the Swedish Free Mission and the German Vandsburgher Mission.

—*Baptist Review*.

Will Tibet Be Open?

The Dalai Lama, temporal head of Tibet, who died in 1933, has not yet been replaced. The Panchen Lama, spiritual head of the land, died last November. He had been in exile for some years, and as his recognition of the reincarnation of the successor of the Dalai Lama was thus unavailable, it was impossible to choose one should he be found. Tibetan history records no previous case when the death of both these important characters left the country of some three millions with no official head.

A missionary on the Tibetan border says (in the *New York Times*) that rites are being held to determine a ruler and that a boy, in whom it is claimed the Dalai Lama has been reincarnated, may be accepted. In this event, there would be a renewal of the conflict between age-old exclusiveness and a measure of modernization, which a "Young Tibet party" is advocating. It is an opportune time for Christian missions to press their claim.

JAPAN-CHOSEN

Open Doors Not Lacking

The "Omi Brotherhood" believes that in spite of the political turmoil throughout the world, or perhaps because of it, there is no lack of openings for spiritual service, or of responsiveness to religious work. The Province of Omi, after long efforts on the part of Christians and social-minded leaders, has at last voted to abolish licensed prostitution; all brothels must be liquidated by 1940. This is perhaps the biggest forward step in more than 30 years' work of the Brotherhood.

A large number of baptisms and additions by letter to the church in Omi-Hachiman are also reported in the *Omi Mustard Seed*.

Japanese Christians in the Crisis

Japanese Christians, although Christian, are Japanese. A study made of the carefully

worded statements prepared in recent months by the churches and the National Christian Council show the Japanese Christians to be not only patriotic and loyal but Christian in their attitudes with respect to the present situation.

The present crisis is demonstrating the strongly developed humanitarian side of Japanese Christianity. Recruits for the army represent a cross-section of Japanese life; they are taken from every rank of society, from the farm, the shop, the store, the professional office, the business office, the faculties of schools. No church, no school, no family, but can count by the dozen its friends who have gone to the front. The welfare of these men, the care of the families left at home, the comfort of the bereaved—such matters have been a primary concern of the church in the crisis.

—*Japan Christian Quarterly*.

Korean Mission Schools

The latest statistics of the Federal Council in Korea, which include the figures for the six constituent Missions and the two National Churches (Presbyterian and Methodist), indicate that there is a total of 768 mission schools with an enrolment of 86,552 pupils of all ages and grades. Of these, 340 are primary schools, up to the 6th grade, with 47,500 pupils; two are men's colleges with about 500 pupils, and one is a women's college with about 300 pupils. It is, no doubt, a safe estimate to say that there are a thousand schools of all grades and kinds in Korea giving education under Christian auspices to about 100,000 pupils annually.

Then there are the hundreds of pupils in the other private and the government schools in Korea who constitute a challenge to the Christian Church and offer an opportunity to it. These students are rapidly increasing both in numbers and importance. What they are doing and thinking, and what is being done for and with them is

of great concern to both the church and the state. Whatever happens to these schools in the future, we shall be grateful for the wonderful opportunities during the past fifty years and for the fruitage of those years.

—ROSCOE C. COEN, in *The Korea Mission Field*.

Student Evangelistic Bands

The younger people of the Korean church have not fallen behind their elders in their zeal to make Christ known to their fellow young people and students in the church schools have set the pace for others.

In the Northern Presbyterian Mission, evangelistic bands have gone out during summer vacations and sometimes during the winter vacations from the Chosen Christian College, the Union Christian College, the Soong Sil Academy in Pyengyang and from the Sinsung Academy (boys) and the Posung Academy (girls) in Syenchun. These schools have also done a large work in the Daily Vacation Bible Schools.

These bands consist of from two to six people. In the larger bands there are two or three for preaching, two or three for music, and one for work with children. Their trips last about three or four weeks, usually with only one day at a church, but sometimes three or four days. Usually they go to the smaller churches located in out-of-the-way places and in mountain regions sometimes separated from each other by distances of twenty to seventy or eighty li, which must be traveled by foot and often in the rainy season.

The members of the men's bands spend an hour or two in the evenings calling at the houses of the villages within a radius of four or five li from the church giving out tracts and inviting the people to church. Usually the attendance is several times more than the churches have at their regular services.

—E. M. MOWRY, in *The Korea Mission Field*.

Mission Schools to be Closed

According to the *Korea Mission Field*, official applications for closing Soongui Girls' School and Soong Sil Academy, Pyengyang (Heijo) were made on October 29, and application was made for closing the Union Christian College in the same city on account of the "shrine" question. The Presbyterian Church in the U. S. A. (PN) thus closes educational work which it has carried on for over fifty years in the city of Pyengyang. A Korean layman, Mr. Lee Chongman, who formerly gave half a million yen for rural work, has promised to donate 1,200,000 yen to start a men's college in Pyengyang, of a different type than the college which is to be closed. Two other Korean Christians have announced that they would sponsor a new boys' school and a girls' higher common school in the city.

ISLANDS OF THE PACIFIC

Stirrings in the Philippines

Considerably over a year ago an evangelistic program was launched in Filipino churches with a fourfold aim, listed in the order of urgency: to awaken individuals, churches, communities, and the nation.

There has been a general feeling of ineffectiveness among Christian workers in the face of such a stupendous four-year task. But Dr. E. Stanley Jones has stirred the nation with his life and message. He touched all classes of people who are now ready to go further in the way of evangelism and social and economic reform. With the inspiration received from him, it is expected that local churches will go forward in an aggressive and creative evangelistic effort reaching all classes of people, using every member of the church, and adapting all legitimate methods of evangelism to make the movement successful.

The Mustard Seed in Fiji

Somosomo, capital of Taveuni, Fiji Islands, is referred to in every account of early mission

work, for it was at Somosomo that pioneers faced their severest trials. It was the first place in Fiji to have a mission burial grounds. Near the church is a small mound that might pass for a flower bed, but is a most historic spot. It has been called "the mustard seed," for it marks the actual site of the first Mission House at Somosomo. Early missionaries explained to the natives that the work they were doing might not appear to be of much importance, but in God's good time it would grow and transform Fiji. This prophecy has been fulfilled, for a number of important achievements had their beginnings at the very spot known as the mustard seed.

—*The Missionary Review (Australia)*.

Where Christianity Triumphs

The island world of the Netherlands Indies has a total population of more than 60,000,000, some 42,000,000 of whom live on the island of Java and the small contiguous island of Madura. About one-half of the total Chinese population of 1,250,000 also live on these two islands. These tropic lands have become one of the most important meeting places of Christianity, Islam and paganism in the world.

Paganism progressively crumbles before the advance of Christianity and Islam, and now maintains itself chiefly on the small islands of Bali, Lombok, Soemba, Soembawa and Timor, also in the interiors of the larger islands of Sumatra, Borneo, Celebes and New Guinea. The triumph of Christianity is everywhere apparent. After little more than a century of Protestant missionary effort, nearly 1,500,000 native Christians have been won. One of its hardest tasks was on the island of Java, whose people are entirely Moslem, and here it has displayed one of its greatest triumphs. More than 40,000 Javanese, all Moslem converts of the last eighty or ninety years, are Protestant Christians, and in addition Roman Catholic missions claim more than 27,000 converts on the island. Every

year the number of Javanese Christians by conversion from Islam is increasing by many hundreds, and the rate may be expected to increase.

—*World Dominion Press.*

NORTH AMERICA

The Great Delusion

The Evening Standard of London says that the people of the United States in 1937 purchased 1,000,000 more cases of Scotch whiskey than they did in 1936. So great is the demand that British shippers cannot satisfy America's requirements. Accordingly it has been decided to commence this season's distilling in Scotland much earlier than in former years.

American beer drinkers, says an Associated Press despatch from Berlin, consumed 597,088 gallons of German beer imported into the United States in 1937, as compared with 56,126 gallons in 1934, an increase of more than 1,000 per cent. A still higher record is predicted for this year.

Advocates of repeal assured the American people that the legalization of liquor would bring prosperity to the United States. The fact is, vast sums of American money are being sent to Europe to make Scotch distillers and German brewers prosper.

Women to Consider Present Problems

Three national church women's organizations—the Committee on Women's Work of the Foreign Missions Conference, the Council of Women for Home Missions and the National Council of Federated Church Women—are uniting in an appeal to church women in all the communities of the country, said to number 77,000, to hold similar interdenominational luncheons on Tuesday, May 3, 1938, to consider together "Unity in Christian Service." This is in accordance with a custom of the last few years in New York City, when a May Day luncheon has been held for Protestant church women.

It is hoped that attention may be focused on the vital problems of the day, and that both enthusiasm and inspiration will come with the knowledge that so many in all parts of the country are simultaneously gathering for earnest thought of their relation to the affairs of the Church, the nation and the world.

Reformed Church Centennial

The Board of Foreign Missions of the Reformed Church will celebrate its Centennial this year. Plans for its observance are grouped around four topics: education, finances, missionary day and other meetings. By education is meant preparing for the observance, and of first importance is prayer; next, study for which the Board expects to issue a book giving a complete record of the Church's missionary work.

The slogan for the Centennial offering is "A Cent a Year for a Hundred Years." In other words, a dollar a member for the whole Church. This is the amount of the Foreign Mission apportionment. It is hoped that many will want to contribute a hundred nickels or a hundred dimes or a hundred half dollars, or more.

The Board of Foreign Missions was organized in the First Church in Lancaster, Pa., on or about the 29th of September, 1838, and the Centennial celebration service will be held there at that time this year. Other meetings will be held in various church centers, with outstanding missionary speakers.

Sesquicentennial Fund

American Presbyterians gave the Foreign Missions Centennial Fund the right of way in 1937, deferring the Sesquicentennial Fund for Christian Education, approved by the 1936 General Assembly, until the years 1938, 1939 and 1940. This Fund will be used to stabilize the finances of Presbyterian Colleges. It will furnish an opportunity to strengthen Christian education which may not recur for a generation.

The financial objective is \$10,000,000, to be raised from individuals and not from churches, as the Board is anxious not to interfere with the normal program of the General Assembly.

Lutheran Church in Sound Picture

To the Lutheran Church of America goes the credit of producing the first religious sound film ever presented in this country by a Protestant denomination. This production documents the history of their church from Luther to the present day. Four more films are planned and it is hoped they will equal, if not surpass, the present one. The spirit of a crusading church runs throughout the film.

—*Presbyterian Tribune.*

Needy Mining Communities

Rural mining communities present the most difficult of all home mission tasks, and are the most needy. They have all the disadvantages of both city and country, without the advantages of either. Taking Harlan County, Kentucky, as an example, we see a community that has for years bled with strife. Here the Congregational Church and the Methodist Episcopal Church, after two years of planning, have joined in a cooperative parish. Mine owners, managers and leaders of the local unions, join hands with the Church and other social and welfare agencies in this organization, pledging their support and expressing their interest.

A similar development is going forward at Van Hornesville, N. Y., where Baptists and Methodists, with the cooperation of Mr. Owen D. Young, whose interest in this community has gained national recognition, have pooled their interests and resources in the employment of a special worker in religious education. Miss Elizabeth Harris, a well-prepared teacher in the field of religious education, is giving her whole time to the boys and girls of this community.—*Home Missions Council.*

Largest Church School

Baylor University, Baptist institution at Waco, Texas, is credited with being the largest in the world under church direction. It attracts students from seven foreign countries and twenty-nine states. Its enrolment is more than 2,100. China has sent a delegation of six, Japan two, and Hawaii two Japanese. These students have been quite sociable despite the warfare of their relatives in the homeland. Six of the seven Puerto Ricans transferred from the University of Madrid, Spain, from which they were driven by the Spanish Civil War. There are three students from Brazil, four from Mexico, and two from India.

—*Watchman-Examiner*.

Student Manifesto

At a recent meeting of presbytery of the United Church of Canada, in Edmonton, B. C., a group of students from St. Stephen's Theological College presented a manifesto calling upon the Church to take its Christian profession seriously. They based their statements upon the following quotation from Dean Inge:

"Religion embodied in institutions is like those chemical substances which are never found pure. . . . The religion now identified with the institution mixes itself with certain forms of belief and traditional modes of worship; it finds room for primitive superstitions and hallowed traditions . . . it is often entangled with the tortuous policy of a hierarchy greedy for power and pelf; it is drawn into secular policies and identified with non-religious interests."

The students felt that this has happened to the teachings of Christ.

—*Christian Union Herald*.

LATIN AMERICA

Puerto Rico's Many Children

Puerto Rico has the largest Sunday school enrolment of any Spanish-speaking country in the world, and with the growth of the Daily Vacation Bible School movement will soon take first

place in that regard also. The program for young people has also advanced, including continued emphasis on the conference program and the preparation of materials for young people's classes and activities in local churches. A magazine for young people, *Adelante*, which means "Forward," follows the worldwide Christian Endeavor topics and gives regularly short, pithy articles dealing with young people's problems. It is applicable to all Spanish-speaking countries.

—*W. S. S. A. News*.

In Mexico

One of the accomplishments of the Cardenas' regime in Mexico has been the opening of nearly 6,000 new rural schools, a 75 per cent increase in three years, with nearly 750,000 children. There are still 1,500,000 children of school age for whom there are no educational facilities, while secondary schools and the university are beyond the reach of all but a handful of the very well-to-do. Sixty per cent of the population is illiterate.

Infant mortality is nearly three times as high as in the United States, and disease is far too common. Even in Mexico City, two-thirds of its million people live in sub-human conditions, preyed upon by tuberculosis, typhoid, typhus and rickets. It is obvious that much work remains to be done by Christian churches.

—*Episcopal News*.

Advance in Guatemala

In spite of many problems, very real advance has been made in the Guatemala Mission during the past year. A wide energetic evangelistic campaign has been maintained, and, through the Synod, the Mission has been able to cooperate in various ways with other Christian organizations. Schools have registered the usual full attendance. Future evangelists are being prepared, and medical work, centered in the Hospital in Guatemala City and including the training of nurses, has been carried on both in city and

country districts by various means of travel, and has had unusual acceptance from all classes of society.

The work of translation of the Scriptures into the languages of the indigenous populations has been continued and, in the case of some books of the Bible, has been completed. This type of work among the native Indians of Central America has unusual significance.

Colombia—Important

"About fifty per cent of the missionary force in Colombia serve towns which together contain about 10 per cent of the population. There are 52 'municipalities' in the country, with between 20,000 and 100,000 population in each, but in some thirty or more of these there is no evangelical witness at all. In this nation of nearly nine million souls there are under 2,000 evangelical communicants, after eighty years of endeavor. Much of the existing work is on a small scale with weak resources, and in some instances efforts have been abandoned after a promising opening. There is evidence that Colombia is today ready to respond to the Gospel in a greater measure than ever before. Probably three-quarters of the population are beyond the reach of the present provision for evangelization, and the country is still the most important unevangelized field south of Panama."

—*Kenneth G. Grubb*.

Campa Indians, Peru

Of all the Indian tribes that live in the Peruvian jungle, the Campa is the largest and most savage. The jungle provides the Indian with everything he needs for his daily life, except Christ, and He is not there. Perhaps one may "find God in nature," but while no one lives closer to nature than these wild savage Indians of the jungle, no one is more absolutely without God and more ignorant of Him than they. Campa Indians live in sin and degradation, knowing nothing of God, and unaware of their need

of Him. It would be difficult to find a people more ignorant of all spiritual values.

—*Inland S. A. Union.*

Religious Freedom in Brazil

Although centralized authority is the keynote of the new constitution of Brazil, President Vargas assures the continuance of religious freedom. Article 32 of the constitution reads:

"It is prohibited that the Union, the States or the municipal authorities . . . should establish, support or hinder the exercise of religious worship." Article 122, section 4, adds to this statement: "All individuals and religious sects can exercise their beliefs publicly and freely, forming associations for this purpose, and may acquire property, in accordance with the common right and the demands of public order and good customs."

As for religious teaching in the schools, it is stated that this shall be regarded as part of the curriculum of all primary, normal and secondary schools, but that attendance shall not be compulsory.

—*World Dominion Press.*

North Brazil Itinerary

A worker of the Evangelical Union of South America, assisted by a native evangelist, has undertaken an itinerant work in a North Brazilian field, consisting of ten cities, sixty villages, and "hamlets and other small districts without number," with a total population of more than 280,000.

Initial meetings on the border of Pernambuco were most successful, and about 300 people attended; but on the third evening the parish priest gathered a crowd, and tried to break up the meeting, without success, since most of the listeners were in sympathy with the missionaries. At another point, intensely Catholic, ignorant and lethargic, there was no response. Work in other centers has been opened, and two families have been converted.

—*Life of Faith.*

Voice of the Andes

"The Voice of the Andes," evangelical radio station, is continuing with a full, and valuable program. Each morning there is a fifteen-minute devotional reading, every week-day there is an open forum and on Sunday there are two Gospel services. Regular listeners in Peru, Colombia and Central America have expressed appreciation of these messages.

Perhaps the most valuable part of the program is the open forum. An office has been opened in the center of Quito, Ecuador, to which listeners are invited to come for discussion and personal instruction. Discussion groups have been formed which have included professional men and members of the Government, the subject being the person and work of Christ.

Newspaper evangelism is closely tied up with this; three daily papers in the three main towns of Ecuador have signed contracts to publish Gospel articles on alternate days. Wireless sets are being lent to Christian families, in order that they may gather their friends together in their own homes to hear the Gospel, and colporteurs are sent out with sets to relay the messages in villages.

—*World Dominion Press.*

EUROPE

"After Many Days"

Gospel plantings are coming up in Belgium. One of the Directors of the Belgian Gospel Mission, John C. Winston, reports coming across early converts of Ralph C. Norton every now and then. Mission workers, as they go from house to house and village to village, are finding those who received the word during the war, or before, and have since come into newness of life. Just before his death, Mr. Ralph C. Norton had the joy of leading a man to Christ to whom he had once given a New Testament in an army camp eighteen years before.

Last fall evangelical day schools were opened for children

in the Flemish posts of Ichteghem and Genck—where children of Protestant parents had been refused admission to the public schools. Equipment and funds for these day schools are coming from Dutch Christians and from the parents of the children themselves.

A Christian literature depot has been opened at Eupen, where the open Bible in a display window attracts much attention.

Christian Union in Holland

Holland Christians are feeling keenly the danger which confronts the churches on the Continent, and are expressing their desire for more unity in visible ways. A recent example was the great assembly for a united service in the Cathedral of Utrecht. The service was conducted jointly by an Old Catholic and a Protestant. The sermon was preached by a representative of the Dutch Reformed Church and dealt with the service of the Christian Church in the modern world. A later address dealt with the specific tasks of unity. The Dutch newspapers record more interest in this expression of ecumenical Christianity than on any previous occasion.

—*Advance.*

Waldensian Church Alive

February 17 marked the ninetyeth anniversary of the establishment of freedom of worship for the Waldensian Church of Italy. Today, the church is very much alive. There is standing room only at their services, and in congregational singing foreign visitors find them superior to any church in Christendom. Their ministry as a group are the best trained, hardest working and lowest paid of all evangelical preachers. Most of their theological students have had one or more terms of study abroad, chiefly in Edinburgh. Their younger ministers as a rule hold the degrees of Doctor of Letters or Doctor of Laws from one of the Italian universities. They are making worthwhile contributions to the cultural life of the Italian people

through original work in poetry, music, history and philosophy. They are faithful pastors and visit regularly in the houses of their parishioners, though their people are widely scattered. As for the laity, many of them hold high positions in Italian life as judges, university professors, physicians, teachers, Government officials, officers in the army and navy, nurses, bankers, manufacturers and business men. Everywhere in Italy they are eminent for their trustworthy Christian character. They are pioneers in modern philanthropy in Italy. Furthermore, their religious education program, coupled with home training, is establishing the young people in Christian attitudes and a working knowledge of the Bible.

—Robert W. Anthony.

Russia Orders Religious Census

From behind the thick screen of Russian propaganda comes a most significant story. It has to do with the much publicized census which was to have been completed and announced recently. But suddenly it was abandoned and a new one ordered. Why? It seems obviously because it revealed some very uncomfortable facts. It showed, for example, that, trusting in the promise of religious freedom, supposed to be assured in the new Constitution, so many millions of citizens recorded themselves as believers that the government could not afford to have the failure of its anti-religious work so definitely established. One careful estimate puts the number of believers at about one hundred million—more than one half of the population. Uprooting religious faith is not so simple a matter as was supposed.

—Advance.

AFRICA

Many Races in Student Body

Fourteen different nationalities, professing ten different religions, are to be found in the student body of the American Mission College for Girls, of

Cairo, Helen J. Martin, president.

In the religious instruction which has a central place in the curriculum, Christ the Saviour, as well as Christ the teacher and guide, is made known to the students. The following is an analysis of the student body by religions and nationalities:

Religions	Nationalities
245 Moslems	383 Egyptians
43 Protestants	20 Syrians
15 Greek Orthodox	14 Armenians
99 Copts	12 Italians
13 Armenians	9 Greeks
31 Jews	8 Turkish
9 Roman Catholics	3 Trakian
3 Syrian Orthodox	2 French
1 Bahaist	2 Palestinian
1 Christian Scientist	8 Hegazi (Arabian)
	2 Zanzibar
	1 Persian
	1 Roumanian
	1 American
Total	460

—Christian Union Herald.

Sudanese Young Men

As one outcome of the visit of Dr. John R. Mott to the Sudan last year the Unity of Fellowship, which includes men of all Christian communions except the Roman Catholic, has started monthly meetings for young men in Khartoum and vicinity. About 200 assembled for the first meeting. They are looking forward to having a Young Men's Christian Association.

In North Sudan the churches are undertaking responsibility for sending evangelists to cities of the Sudan who have no Protestant Church. It is the plan that the pastors of the five churches will take turns, so that a monthly visit is made to some of these centers. These trips are financed by special offerings taken in the churches, and the Women's Missionary Society of the Khartoum Evangelical Church has contributed money to make one trip possible.

—Christian Union Herald.

Islam in Ethiopia

A United Presbyterian missionary to Ethiopia, C. F. Kenneweg, differentiates between entrenched strongholds of Islam and its outlying fringes, where its nominal followers are separated from the support of fanatical believers.

Perhaps a passing trader, quartered in the neighborhood for a time, had turned them to Islam. It may be that they know little Arabic; they cannot read; they are far from a sheik or religious leader. These do not offer as strong opposition to the claims of Christianity as do their more active and educated sectarians. Such are the Mohammedans of Ethiopia. A conservative estimate of their number would be between one and two million. They are not well organized or educated; for the most part, without effective leadership.

Many of them mix strange pagan beliefs with their Mohammedanism to such an extent that they are really closer to the pagans. Before Italian occupation, Christianity was making great inroads among the Mohammedans in Ethiopia. The government was Christian; modern education was Christian; the missionaries were Christian; the hospital and other philanthropic institutions were Christian. Christian pressure came from every side.

—Women's Missionary Magazine.

Ethiopian Refugees in Kenya

Permission has been granted the Bible Churchmen's Missionary Society to commence work among Ethiopian refugees in Kenya. About 8,000 of these refugees have made their way across the border into Kenya, and they have been accommodated by the British Government at Isiolo, where the District Commissioner resides.

Mr. David Stokes was leader of the Society's former work in Addis Ababa, and he has undertaken this new responsibility.

—The Life of Faith.

Walls Cut Away to Admit Crowd

When World-Wide Communion Sunday was observed by all Presbyterians on October 29, those present at Abong Mbang (West Africa) Church numbered nearly 1,200. Long be-

fore the service began elders ran to the missionary saying: "What shall we do? The house is packed and the second drum has not sounded. Shall we cut away the outside walls?" In a thatched church this is a simple matter, and all went to work with a will.

After serving the required three years of preparation, 20 were admitted to membership; 60 were passed into the "second-year class" and 183 enrolled in the first year.

—*Monday Morning.*

Training the Children

The women's session of the Congo Native Council, held at Leopoldville, Belgian Congo, was entirely in the hands of native Christian women. One of the findings of this session was:

"We must teach our children to pray to God. A mother can start teaching her child when it cannot even talk, by praying at bedtime and at meals. We can tell them stories of the childhood of Jesus and other Bible stories that are suited to them."

—*Watchman-Examiner.*

Stories from the Congo

Here are a few sidelights from the Belgian Congo, showing how the Gospel is entering hearts of black men:

"I found an old man sitting in the doorway of his hut and he said, 'I have heard your news often and often, and I have been watching, and everything you people say comes to pass, so we know that you are people of truth.' Then he burst out, 'Madamo, I want Life; I want these things of which you are telling me.'

"I met a woman while going through a stretch of forest, to whom I explained the Way of Life. As I started to move on, she said, 'I am not going to move. I am going to stand right here while you tell me more. I want to know what this Heaven is of which you are speaking.'"

"Two evangelists went down to Bomili district for a month. On their way they stopped at the village of a Christian and found him very ill. He had told all his

relatives and friends that he was going to die, saying that God had told him so. When his relatives wept he said: 'Why do you cry? If I am going a journey to visit my earthly father you would not cry, you would say *Kwenda muzuri* (good journey); and now that I am going to my heavenly Father you should do the same.' He sang hymn after hymn on the day of his death, and exhorted all the people to make their peace with God."

In Nasir Land

Lottie M. Adair, United Presbyterian missionary in Nasir, Sudan, tries to make her home a center of service. After being away for seventeen months, she returns to find evidences of Christian growth in the lives of the people, with a deepened sense of responsibility for the spiritual life of their neighbors. "But many still doubt the missionary's motives," she says. "When we urge village schools most of the parents still think that it is a scheme to get their boys away from them. Others do not want to take orders or work for any white person, either for cash or for cows. One father whose son was a boarder encouraged his son in irregularity. He said to him, 'We do not need anything of whites, we are not a poor family. Why should you go to school?' Others question, 'What will we get out of it?'"

"Our educational program includes not only reading, writing and arithmetic, but an appreciation of such useful arts as they already have, and their enlargement. Agriculture, as they in a limited way practice it, is being improved slowly, but steadily, through the work they are actually doing under supervision. We emphasize the dignity of labor. We also have a health program, which goes contrary to their age-old ideas."

—*Christian Union Herald.*

Crowded Schools at Umtali

Pearl Mullikin, of the Methodist's Umtali Mission, sends a review of last year's work.

"Great crowds are being

turned away from our boarding schools. One of us took a truck load of girls to the nearest town so they could scatter out to their homes, as they had come without first making arrangements, and not all could possibly be accommodated. We wish the work could always be lasting, but we cannot use the word "always." But twenty fine young men and women were graduated from the Training School, most of whom have caught the vision of service. Two girls have been sent out as Bible women, making five now at work. Their program includes class meetings, children's meetings, Sunday-school classes and teaching Bible in day schools. Some assist in the day schools. All of them, as far as they are able to find materials, have sewing classes.

"Their religious meetings are quieter, not so much demonstration and more depth. Meetings throughout the year were much helped by the ministration of Bishop Springer who is also an evangelist. At Chiduku he slept in a grass hut with a pile of grass for his bed, but that was nothing, as he had more than thirty years of that before he became a Bishop. We are entering the new year with faith and courage."

WESTERN ASIA

Handicaps in Hospital Work

The Syrian idea of a hospital is death's ante-room. This is one of the missionary's most disheartening problems, for not infrequently a patient prefers remaining at home for certain death, rather than trust the hazards of a hospital. For the most part, the hospital physician never sees the disease in its early stages.

Mrs. Glenn Rost, R.N., of Aleppo, gives a concrete example of this in Aboud, an eleven-year-old boy, whose parents brought him "three days walking" to see the American doctor. This lad presented a very severe infection of the left foot and leg, rapidly extending. When the family were offered surgery (free of charge) the parents refused,

When told that the boy should be hospitalized, they refused. Likewise when offered the free use of the hostel on the compound, hoping thus to be able to control his care in a measure, it was refused and they took the boy home to an inevitable and rapidly approaching termination—death. The only value gained by such a trip seemed to be the meager advice one could give toward his care at home.

However, once they make up their mind to enter the hospital they give themselves completely and trustingly into the care of the doctors and nurses, and for the most part are very cooperative. On several occasions when asked: "Would you like to get up?" a patient has replied, "If you want me to."

Mourning Technique in Near East

The same perfunctory wailing follows the "Great Reaper" in the Near East as one reads about in the Gospel story of Jairus' daughter. It is always carried on by the women. There are those who make it a profession, and can be hired to lead the weeping and swell the volume. The ceremony is put on with such abandon as to leave the participants completely worn out. They work themselves into a frenzy, tear their hair and beat their breasts for perhaps ten minutes, and then can be heard talking naturally as they walk about.

This procedure is the standard custom; it would be considered sacrilege to omit it. The mourning is carried on for three days and at the end of that time the women of the household are exhausted, to say nothing of the little children who have witnessed the proceedings, often in great terror.

—*Presbyterian Board News.*

Faithful Witness in Iraq

It is rare to find a faithful, witnessing Christian among the Armenians of Iraq. Persecution and massacre have either made them bitter or so filled them with fear, that far from witnessing

for their Lord they are often crucifying Him anew, and very nearly denying Him. One such rare Christian is Vartuhi, which is Armenian for Rose. When missionaries first came to Kirkuk, her town, she said: "For two years I pray to God to send missionary to Kirkuk, and when I hear you have come I say, Glory to God."

This widow of an Armenian pastor and mother-in-law of the man who was later to become an evangelist had been holding weekly prayer meetings for women.

Her chief ministry is visiting the sick and troubled. With feeble step she gets into every corner of Kirkuk and never misses any one in need of encouragement and prayer. Often she takes a group of church women to the sick room, to sing the hymns, read the Scripture lesson and review the message from the morning service, no matter what the race or creed of the person visited.

A year and a half ago she was hit by an automobile in Baghdad and received a bad fracture of the upper left arm. Owing to her weak heart the doctors at the government hospital feared to subject her to the operation necessary for the proper repair of the splintered bone. During her suffering she continually read her Bible and prayed. Once when the pain became unbearable she asked the nurse for relief and the nurse angrily replied, "Oh, pray to your God and let Him heal you." Soon after that they brought her home to Kirkuk where purely by the grace of God she *did* recover and what is more, has the use of her arm and hand again. She is filling an important place in Kirkuk in this voluntary service.

—*Outlook of Missions.*

MISCELLANEOUS

Jews Renew Interest in Christ

Dr. Conrad Hoffman, secretary for Jewish Work under the Presbyterian Board of National Missions, has written the members of his advisory committee that there are many evidences of

renewed interest in Jesus Christ on the part of the Jews. As one of the evidences he cites an article in the December, 1937, *Atlantic Monthly*, entitled "An Epistle to the Jews," written by one John Cournos, a Jew. Again, Rabbi Isserman, of St. Louis, speaking before the Chicago Sunday evening Club, stressed the necessity of the Jews' reclaiming Jesus. In New York, Rabbi Rosenbloom spoke in a similar vein, though he was bitterly attacked by another rabbi. In all these references, the emphasis is on Jesus as a great prophet of Israel, but in no sense a Redeemer.

—*Monday Morning.*

The Second Hundred Years

We are told that "the first hundred years are the hardest." Dr. J. Ross Stevenson, President-emeritus of Princeton Seminary, lists several reasons why, in the case of foreign missions, the second hundred years will be the hardest: a vast, unevangelized population in every mission field; a growing spirit of nationalism seeking to establish a state religion subservient to civil and military authority, but transcending all other faiths; a decline in the prestige that Christian nations have had, and a consequent loss in moral influence; secularized education which antagonizes or ignores religion; a rejuvenized paganism that directly attacks the Christian faith.

"Mary Reed Day" for Lepers

Mary Reed, pioneer in leper work, who has devoted nearly fifty years to that service in India, under the Methodist Woman's Foreign Missionary Society, celebrated her eighty-third birthday on December 4. Churches in her home city, McConnellville, Ohio, celebrated the occasion.

Despite her age, Mary Reed is still at Chandag Heights, India, continuing her ministrations to the lepers. Rev. George C. Southwell suggests the annual observance of "Mary Reed Day," on the Sunday nearest her birthday.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

"Goforth of China." By his wife. Illus. 8vo. Price, \$1.50. The Zondervan Publishing House, Grand Rapids, Michigan. 1937.

It is not often that the contents of a book may be anticipated by its cover. But it is so in this case, for its covering is a parable, the meaning of which is clear. The jet black cloth suggests the darkness of heathenism; and the bright gilt lettering of the title proclaims the glory of God, such as surrounded the earthly life of Dr. Goforth and now enshrines his Heavenly life. This is an arresting quality of the volume and it becomes a constraint to the one who holds it to read its pages eagerly and carefully.

It is a daring thing for a wife to write the life of her husband, for one is likely either to write too frankly or not frankly enough. But Mrs. Goforth has been guided by the Spirit into a middle course. She adored her husband and greatly admired his missionary zeal; but she saw his faults and speaks honestly of them. Her portrayals, therefore, are sincere and true, with the result that she presents a man who is definitely human. This is well, for we humans are most influenced by the example of other humans. But we want the human, whoever he is, to be indwelt and empowered by the Holy Spirit. Dr. Goforth, as described by his wife, becomes more than an example; he is an inspiration.

The paramount lesson of the book is the necessity and worth of direct evangelism. Dr. Goforth never allowed himself to be turned aside from the simple preaching of the Gospel, however tempting educational work

or social service might be. He had a divine passion for souls and was persuaded that the only means of salvation is the crucified and regnant Christ. He would go into heathen areas and amongst men of dense prejudice, superstition and opposition, and proclaim the Saviour as if his listeners knew all about Him, or, if not this, *must* know all about Him. God confirmed his faith and daring, for rich and poor, high and low, were saved, and a multitude of Christian churches were organized in China and Manchuria. He thus taught the missionary body a great lesson, and one which God's servants will do well to take to heart.

Mrs. Goforth has not written of herself, but between the lines we can perceive that her life has been as devoted and beautiful as that of her husband.

H. W. FROST.

Religion in Central America. By Kenneth G. Grubb. Illus. 8vo. 147 pp. 5sh. World Dominion Press. London. 1937.

Here is another valuable survey volume, with chapters, maps, diagrams and statistics that show the past progress, the present situation and the prospects for Christian missions in the six republics of Central America.

The history of this part of America goes back to the Maya civilization nearly two thousand years ago. The Maya architecture and scientific achievements still awaken admiration. These people worshiped the gods of earth and sky, with temples and elaborate ritual. Then came the retrogression which Roman Catholics from Europe did not overcome. Today the six republics

are populated by a mixed population of Indians, Negroes and Mestizos or Ladinos. Social conditions are low and religion is largely superstition.

The maps in this volume are clear and informing, showing all the principle mission stations of some twenty societies. The Protestant or Evangelical Churches number 108,600, of whom 41,188 are communicant members. They comprise about one in every 78 of the population.

There are general chapters covering all the republics and others dealing with each of the six separately. The appendices and diagrams deal with statistics that show the work and fields of each mission, the converts, and adherents, medical and educational work and the languages used. There is a good index and the pictures show the people, the attractiveness of the scenery and



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Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

some results of mission work. Every one interested in the evangelization of Central America will find this new survey of real value.

For the Mountains. An Autobiography by William Goodell Frost. With Introduction by Albert Bushnell Hart. Illustrated. Indexed. 352 pp. \$3.00. Fleming H. Revell. New York, London, Edinburgh. 1937.

A former president of Berea gives here the whole story of his life, which to him has been characterized by a marked unity. In so far as any eager spirit is ever satisfied, he views his earlier years with satisfaction. Of his youth he could sincerely say, with Wordsworth, "Fair seed-time had my soul"; and his young manhood is to him both a happy flowering of the seed and promise for the time of full fruit. Then follows in detail the account of the later twenty-eight years when he was largely instrumental in bringing Appalachian America into recognition, and in opening that section to education through Berea College.

The story is one of intense activity, often under difficulties, that involved weariness and disappointment. Tremendous zest is seen in Dr. Frost's manner of writing: in rapid-running sentences, with their frequent initial "ands"; in unwearied detail and comment. "Such experiences push into forgetfulness all pains and hardships," says the author, but really, says the reader, into their own place in a life felt to be good. Dr. Frost enjoyed it all greatly. His central achievement was creative. Possessed of traditions in education but not bound by them, he freely combined and adapted his materials; the result was original.

The book has documentary significance other than autobiographic. Those interested in Berea College will find here material previously scattered, not widely accessible, or not in print. Here are Berea's background, early history, and development until Dr. Frost's retirement from its presidency in 1920.

MARY B. SMITH.

The Open Door in China. A Spiritual Interpretation of Missions, by Martin A. Hopkins. (Paper.) Religious Tract Society, Hankow, China. 1937.

These furlough addresses, given at various conferences, deal with the Open-Door policy for a Lost World, The Real Reason for Foreign Missions, The Premillennial Hope and Missions, The Bible as the Basis for a Revival, Prayer, The Holy Spirit, Salvation by Grace, The Church in China, God's Ideal Servant and The Afflictions of Christ. These addresses are convincing and stimulating, Biblical in viewpoint and practical in application. They are well illustrated from experience at home and in China.

The Story of Topsy. By Mildred Cable and Francesca French. Illustrated. 8vo. 212 pp. 5 sh. net. Hodder and Stoughton, London. 1937.

Miss Cable and Miss French are already well known for their fascinating books of missionary adventure in the Gobi desert and Central Asia; also for their "The Making of a Pioneer" and "Ambassadors for Christ." The latter is an unusually fine book for missionary volunteers. Now comes a story for young people, one with the same charm, the same evidence of Christian love and courage and fidelity to Christ, as we have found in the missionary pioneering narratives. It is the story of a young beggar girl, deaf and dumb in her early years, rescued from abuse and poverty, won to Christ and lead out into a beautiful Christian life. There is also much interesting light on the life and customs of Central Asia. It is an especially interesting book for young girls.

Reaching Upward, or Man's Age-long Search for Truth. By Charles D. Whiteley, D.D., Pastor, First Presbyterian Church, Albemarle, N. C. 182 pp. \$1.50. Zondervan Publishing House, Grand Rapids, Mich. 1937.

Here is an excellent plan indifferently carried out. The author seeks to show the contrast between Christianity, the one revealed faith, and the natural-

istic theories as to the origin and development of all religion, illustrated in the history of the world's chief religious beliefs. He briefly surveys man's search for truth in Babylonia, Egypt, Greece, Rome, India, Persia, China, and Arabia, and as it is seen in Modernism.

From the treatment here one might easily get the idea that different civilizations produced the various great religions, whereas, as Dr. G. M. Grant, of Queens University, Canada, has pointed out, "Every systematized religion has given birth to a civilization." It would have been more satisfactory to deal directly with the different theories of the origin of religion, and draw illustrations from the great religions of the world.

Unfortunately the author's zeal for truth inclines him to occasional acrimonious expressions such as are too often found in discussions involving differences of religious opinion. Apparently the proofs were carelessly read, as various sentences are incomplete.

Dr. Whiteley has included much that is worth while, both in information and criticism. Perhaps his most valuable point is his emphasis on the fact that monotheism was not the result of an evolutionary process, beginning with the most primitive superstitions; but that the original religion was monotheistic. He calls attention to the now growing view that belief in one Supreme Being preceded polytheism, a view supported by evidence quite apart from the testimony of divine revelation.

The author also stresses the fact that the nearer we approach the origin of any religion the less corrupt it appears, this fact in itself pointing to a pure fountain as its source, and conversely.

Even with the limitations indicated, there is a large amount of historical information in this modest volume, as well as suggestions for special Bible studies and study courses. Although the book is not well documented, there are numerous quotations.

ROBERT M. KURTZ.

New Books

Bible Problems Solved. George H. Gudebrod. 385 pp. \$2.75. Putnam's. New York.

George Bowen of Bombay. Robert E. Speer. 366 pp. \$2.50. Missionary Review Pub. Co. New York.

Five Minutes to Twelve. Adolph Keller. \$1.00. 125 pp. Cokesbury Press. Nashville.

How They Live in Congoland. W. F. P. Burton. 159 pp. 2s. Pickering & Inglis, London.

Mission Memoirs. R. Petter. 79 pp. Mrs. R. Petter, Lame Deer, Mont.

The Qur'an. Volume I—Surahs 1-XXIV. Richard Bell. \$6.00. 343 pp. Chas. Scribners, New York, and T. & T. Clark, Edinburgh.

The Rapture of Saints. Dr. Herbert Lockyer. 126 pp. 1s. Pickering & Inglis. London.

Gambia. John Laughton. 36 pp. S. P. G. London.

Studies in the Book of Daniel. Second Series. Robert Dick Wilson. 286 pp. \$2.50. Revell. New York.

Moga—Training School for Village Teachers. I. M. and A. E. Harper. 163 pp. 25 cents. Publicity Dept., Presbyterian Board of Foreign Missions, New York.

Poison Peddlers. Dan Gilbert. 102 pp. 35 cents. Zondervan Pub. House. Grand Rapids.

Prophecy and the Tottering Nations. Keith L. Brooks. 100 pp. \$1.00. Zondervan Pub. House. New York.

Long Suffering Love. Paul M. Tharp. 144 pp. 35 cents, paper; 75 cents, cloth. Fundamental Truth Publishers. Findlay, Ohio.

Educational Missions at Work. Edited by H. P. Thompson. 128 pp. 1s. 6d. S. P. G. in F. P. London.

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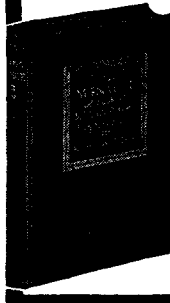
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"If"—A Missionary Version

If you can rise up early in the morning,
 To hear the sound from front and back porch too
 Of little girls and boys, with needs too numerous,
 For soap and salt and books and clothing too.
 If you can then sit down and eat your breakfast
 With mind upon a dozen things outside,
 Of school palavers and disputes to settle,
 Needing the wisdom of Solomon to decide.

If you can then start out to the dispensary
 Where sick and suffering await you at the door,
 And search your mind to know how you may help them,
 Praying you will not kill off one or more.
 If you can hurry back to find an orphan,
 "The mother died and what are we to do?"
 And ask yourself, as tempted to reject it,
 "Now if He were here, just what would Jesus do?"

If you can take a trip to Nanga-Ebôkô
 With school girls and porters not a few,
 And go from town to town and give the gospel,
 And climb the hills and wade the rivers too.
 If you can then sit down in small bark houses,
 And visit with the people, dispense pills.

For next day's trip—at dawn the call arouses,
 When all you want to do is to lie still.

If you can take a school of little children,
 And train their minds and teach of Jesus too,
 And watch them grow as they confess the Saviour,
 And bring to other children the good news too.

If you can take your work with all its failures,
 The task unfinished—leave with Jesus too,
 Yours is a peace and satisfaction, but what is more,
 You know the joy that missionaries do.

—MAY F. TAYLOR—With apologies to Kipling.

Personal Items

Rev. M. E. Dodd, First Baptist Church, Shreveport, La., is on an airplane tour of South American Baptist mission stations. He will report his findings to the Southern Baptist Convention.

* * *

Dr. Arthur H. Compton, 1937 Nobel prize winner and co-chairman with Dr. John H. Finley of the laymen's committee of the \$10,000,000 Presbyterian Sesquicentennial Fund for Christian Education, has succeeded the late Newton D. Baker as Protestant co-chairman of the National Conference of Jews and Christians.

* * *

President Hachiro Yuasa, of Doshisha University, Japan, recently tendered his resignation to the Board of Trustees. It is reported that the resignation has no connection with the difficulties from reactionary elements which have beset the path of the president since his assumption of office. The trustees of Doshisha regretfully accepted the resignation.

* * *

The Rev. G. W. Bouldin, D.D., the former president of the Seinan College in Fukuoka, Japan (Southern Baptist), has returned to take the pastorate of the Yokohama Union Church, which ministers to the foreign community of the city.

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Dates to Remember

- April 8-June 17**—Each Friday noon, E. S. T., there is a nation-wide missionary broadcast over station WJZ and the Blue Network, to interpret the Christian missionary enterprise. Various ministers, missionaries and secretaries participate, under the auspices of the Foreign Missions Conference of North America.
- April 28**—General Conference, Methodist Episcopal Church, South, Birmingham, Ala.
- May 9-13**—World Council of Churches, Utrecht, Holland.
- May 12-16**—Southern Baptist Convention, Richmond, Va.
- May 18-22**—General Missionary Conference of the Woman's Missionary Union of Friends in America, Whittier, California.
- May 19**—General Assembly, Presbyterian Church in U. S., Meridian, Miss.
- May 22**—Rural Life Sunday.
- May 25**—General Assembly, United Presbyterian Church of North America, Cleveland, Ohio.
- May 26**—General Assembly, Presbyterian Church in U. S. A., Philadelphia, Pa.
- May 28-June 2**—25th Annual Convention of the International Union of Gospel Missions, Medicine Lake, Minneapolis.
- May 31-June 4**—Triennial Convention, and 50th Anniversary, Woman's Missionary Society of the General Synod, Evangelical and Reformed Church, Akron, Ohio.
- June 2**—General Synod, Reformed Church in America, Asbury Park, N. J.
- June 8**—Synod of the Christian Reformed Church, Grand Rapids, Michigan.
- June 15-22**—General Council of Congregational and Christian Churches, Beloit, Wisconsin.
- June 18-24**—Winona School of Missions, Winona Lake, Ind.
- June 18-25**—Geneva Summer School for Missionary Education. For information address Mrs. Paul H. Wezeman, 1177 S. Humphrey Ave., Oak Park, Ill.
- June 25-27**—National Council of Federated Church Women, Granville, Ohio.
- June 25-July 2**—Interdenominational Conference of Missions, Eagles Mere, Pa.
- June 25-July 2**—Mt. Hermon Federated School of Missions, Mt. Hermon, Calif.
- June 28-July 3**—Twentieth International Convention on Christian Education, Columbus, Ohio.
- July 12-August 17**—Winona Lake School of Theology, Winona Lake, Ind.

Obituary Notes

Dr. Herman C. E. Liu, President of Shanghai University, conducted under the direction of the American Baptist Church, was killed by gunmen

in Shanghai on April 7th. Dr. Liu was one of 200 Chinese leaders, including presidents of universities, who were said to be listed for death for some unknown reason.

Dr. and Mrs. Liu have taken a leading part in Christian activities in China. In spite of rumors that he was listed for death, Dr. Liu recently wrote, "As a Christian and a Chinese citizen I shall never surrender. I am trusting in God and following His will. When I think of our Lord on the cross I am ready for anything." Dr. Liu was born in Hanyang, Hupeh, forty-two years ago, was educated in Soochow University and received the degree of M.A. from the University of Chicago in 1920 and Ph.D. from Columbia in 1922.

Dr. Ellen B. Scudder, the widow of Dr. Walter T. Scudder, of the Arcot Mission, South India, died at Clifton Springs, N. Y., on April 10th. Mrs. Scudder was sixty-four years of age, a retired medical missionary of the Reformed Church in America, and served for 35 years in South India. She was a pioneer in obstetrical work among the poor in the Madras Presidency and established a women's medical clinic and dispensary in Tindivanam. She was graduated from Mt. Holyoke College in 1895 and from the Women's Medical College of Philadelphia and Cornell University Medical School in 1899, going to India in 1900.

Bishop Hiram R. Hulse, of the Protestant Episcopal Church of Cuba, died in Havana on April 10th, at the age of 69. He was born in Middletown, N. Y. From 1903 to 1915 he was secretary of the American Church Missionary Society, New York. He was consecrated Bishop in 1915 and for over twenty years served the cause of Christ in Cuba.

Dr. Robert P. Wilder, who was for fifty years closely identified with Christian missions in the United States and other lands, died in Oslo, Norway, on March 27. He was born, the son of Rev. and Mrs. Royal G. Wilder, missionaries at Kolapur, India, August 2, 1863, was graduated from Princeton in 1886, was one of the founders of the Student Volunteer Movement in 1886, and of the British Student Volunteer Missionary Union in 1892. He was General Secretary of the Movement from 1886 to 1901 and from 1919 to 1927. He spent some years as a missionary in India and later was Executive Secretary of the Near East Christian Council, with headquarters in Cairo, Egypt.

Bishop J. Taylor Smith, of the Church of England, died at sea on March 28, at seventy-seven years of age. He was a very active and thoroughly evangelical missionary whose messages have brought spiritual help to many all around the world. From 1897 to 1901 he was Bishop of Sierra Leone, West Africa, and from 1901

to 1925 was Chaplain General of British Forces. He traveled around the world and visited America last summer to take part in the centennial celebration of the birth of D. L. Moody.

The Rev. Dr. Frederick B. Fisher, pastor of the Central Methodist Episcopal Church of Detroit, and former Methodist Episcopal Bishop of India, died in Detroit, Michigan, April 15th, at the age of fifty-six. He was born in Greencastle, Pa., and studied at Asbury College, Wilmore, Ky., Boston University, and Harvard. He went as a missionary to India in 1904, as a young man of twenty-two, but stayed there only two years. After his first missionary service he was pastor at North Cohasset, Massachusetts, and later in Boston. He served from 1910 to 1920 as secretary of Foreign Missions Board of the Methodist Episcopal Church and then of the Laymen's Missionary Movement. Dr. Fisher served as Missionary Bishop in India from 1920 to 1930. His second wife, the former Welthy Honsinger, survives.

The Rev. Edgar M. Wilson, Honorably Retired Presbyterian missionary from the Western India Mission, died in California, April 2, 1938.

He was born in Onarga, Illinois, May 3, 1868; was educated at Lake Forest College, was graduated from Princeton Theological Seminary and McCormick Theological Seminary. He went to the Western India Mission under appointment by The Board of Foreign Missions of the Presbyterian Church, U. S. A., in 1894.

Mr. Wilson's first station was Kolhapur, then he was transferred to Ratnagiri where he engaged in evangelistic and educational work. Here he met Miss Kate Green, of Earls Shilton, Leicestershire, England, who was doing the same type of work. They were married April 29, 1897. At various times during his long period of service, he also served at Sangli, Kodoli, and Islampur. Because of Mrs. Wilson's continued ill health, Mr. and Mrs. Wilson resigned in 1928. After her complete recovery, they applied for reappointment. Mr. and Mrs. Wilson were honorably retired July 31, 1935 and since that time have made their home in California.

Dr. Angus Stewart Woodburne died at Madura, India, February 13, after a brief illness. He had served in the Canadian Baptist Mission, and later in the American Baptist Telugu Mission in India as Professor in Madras Christian College. In 1930, he accepted a call to the chair of theology in Crozier Seminary.

Simon Greensky, American Indian preacher who served his people for nearly half a century, died December 26 at the age of 82. He succeeded his father in ministering to the Chipewas.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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Editorial Chat

The Annual Meeting of The Missionary Review Publishing Co. was held at the Parkside Hotel on March 28th, Dr. Robert E. Speer presiding. The Treasurer presented the annual report for 1937 and the auditor's report, showing a deficit for the year of \$2,756. Of this amount \$1,120 had been cared for by friends of THE REVIEW through gifts to the Maintenance Fund.

The Secretary reported that plans are under way to promote the circulation of THE REVIEW, especially among pastors and libraries, and missionary leaders in local churches. During the year THE REVIEW has published articles by 123 authors on topics covering the whole mission field at home and abroad. Two special numbers were issued, one on Rural America and one on Moslems.

The present members of the Board of Directors were unanimously re-elected.

Respectfully submitted,

DELANVAN L. PIERSON,
Secretary.

* * *

COMMENTS FROM READERS

Those who look for real catholicity in church relationships, and for an ecumenical horizon, will find it in the April issue of THE REVIEW. It is a cure for pessimism in these dark days and a challenge to move forward in spite of turbulence in the Red Sea. Home and foreign missions, the Jew, heathen and Mohammedan, all find their place in this issue. I do not see how the effective missionary pastor can neglect to use such a tool made

ready for his hand. The article on "The Pastor and Missionary Education" and the illuminating criticism of the Movement for World Christianity by Dr. Julius Richter are alone worth the price of this number.

SAMUEL M. ZWEMER,
Editor of "The Moslem World."

* * *

We very much enjoy and greatly appreciate THE MISSIONARY REVIEW OF THE WORLD.

R. ESTHER SMITH,
*American Friends Mission,
Chigüimula, Guatemala.*

Personal Items

Mrs. Henry W. Peabody, veteran missionary and advocate of missions, returned from a recent trip to India on April 12th, bringing some colored motion picture films taken in connection with the 20th anniversary of the founding of the Missionary Medical College at Vellore, India.

* * *

The Rev. E. Mowbray Tate, of Portland, Oregon, has been elected to the presidency of Bangkok Christian College, Siam, to succeed the Rev. M. B. Palmer, who resigned on account of poor health. Dr. Tate has been on the staff of the college for five years and was acting president for fifteen months prior to his departure for the United States last July.

* * *

Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, and Mrs. Beaven have recently returned to Rochester after a trip around the world.

* * *

Dr. Kenneth G. Hobart, an American Baptist missionary, being unable to return to his work in Swatow, China, has been assigned to service as Director of Religious Work at Judson College, Rangoon, Burma.

* * *

Dr. Carl A. Felt, formerly President of Peking Theological Seminary, has been elected Chancellor of the institution.

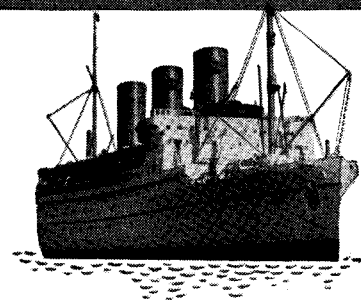
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Rev. Emory Ross, Secretary of the American Mission to Lepers, attended the fourth International Leprosy Conference in Cairo under the presidency of Dr. Victor G. Heiser on March 21st. Mr. and Mrs. Ross were then to travel south, west and east in Africa to confer with officials and missionaries on the fight against leprosy.

* * *

James V. Reid, of Fort Worth, Texas, lay-evangelist in the Methodist Church, South, spent several weeks in Guatemala among the Friends, the Presbyterians and Central American Mission. He gave especial attention to young people and to the Indians, using the piano, organ and guitar. Doors opened on all sides, the Indians being especially attracted to him. Next year he anticipates a trip to Panama.

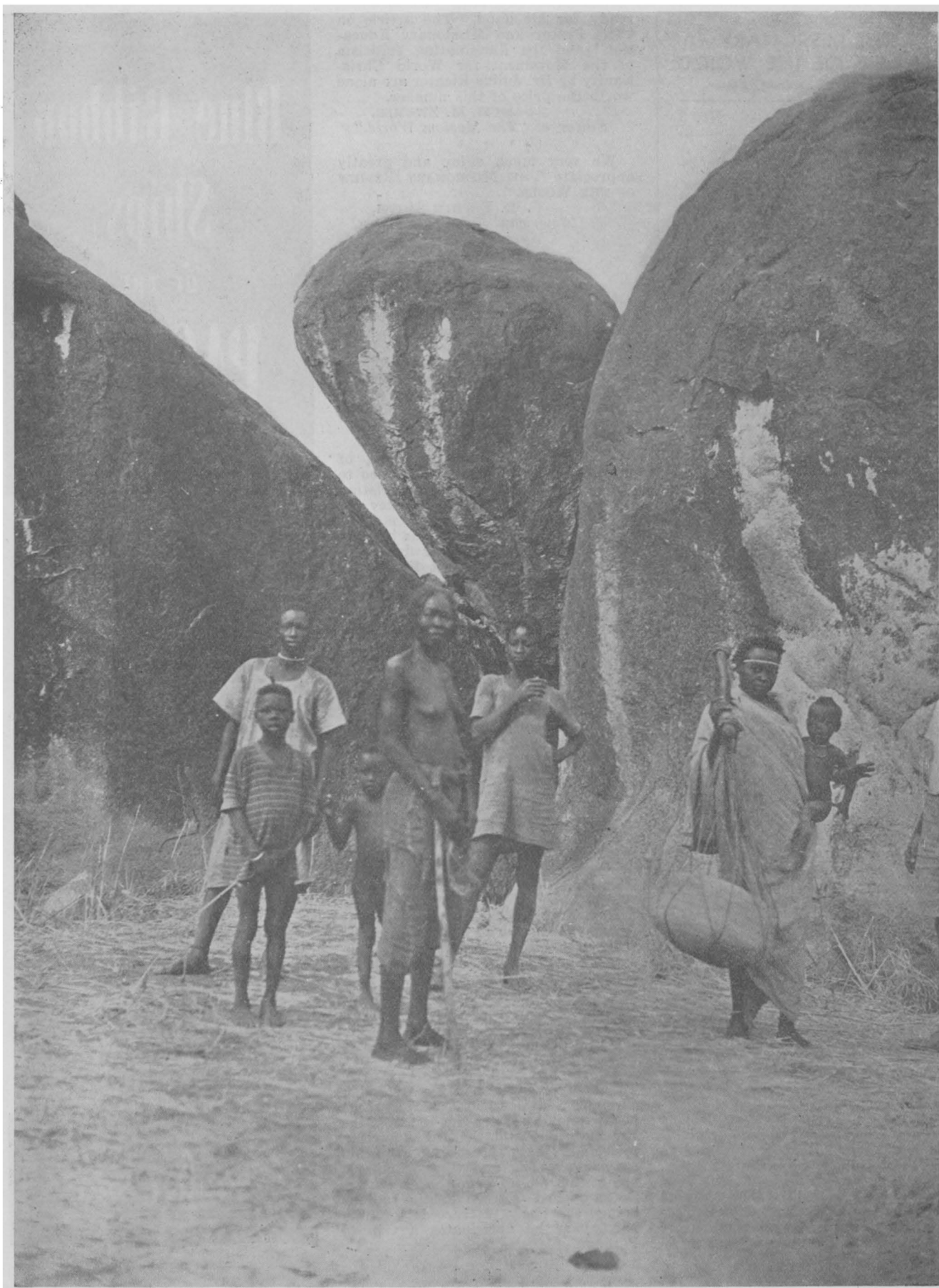
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INGHESANA NATIVES IN THE ANGLO-EGYPTIAN SUDAN

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

MAY, 1938

NUMBER 5

Topics of the Times

THE CHRISTIAN MESSAGE FOR TODAY

Young people and adults of every land are asking today: Why send Christian missionaries abroad? Has Christianity any vital message to take to China in her hour of tragic need? Has Christ the same or a different message for Japan and Korea in this time of crisis? Have Christians a vital message for Turkey and Spain, for Germany and Russia, for Italy and Abyssinia; for Latin America and the United States? The question calls for a clear answer—one that will satisfy and that checks with facts.

Two years ago China, for example, was turning more and more to Christ. Many of the National leaders had become Christians; Generalissimo Chiang Kai-shek and his wife had clearly demonstrated their Christian faith; and then the blow fell and a destructive war was forced on them by a militant neighbor and threatened the very life of the nation. The lives of Christians are sacrificed or endangered and God's work is hindered. Not only so but the so-called Christian nations have stood by without taking effective measures to help China. Righteousness does not seem to have exalted any nation—at least in recent years.

Let us remember that the Christian message does not offer any guarantee of material comfort and prosperity. Christ never promised His followers immunity from physical hardships. In fact, His Church was founded on sacrifice and some of its earliest promoters were martyrs. Never has suffering been separated from progress either in the Church or the State, in individuals or in nations; and today is no exception. It is no sign that Christ has failed, because His people suffer—even unto death.

Christian people in every land are strengthened rather than weakened by suffering. In China, there are thousands who suffer triumphantly and thousands more who show the love of

Christ by ministering to others who suffer. Professor Pardee Lowe, a Chinese Christian, says:

Chinese Christians still believe that the Church has a message for China today. They hope that the Christians in America will yet rise to the measure of their responsibilities as representatives of Christ, and will not sanction evil practices for selfish purposes.

But whether or not American and British Christians fail, Christ will not fail. The message of Christ to China must be distinguished from the message of Christendom, or of so-called Christian nations, of the organized Church, or of individual Christians; the message of Christ today and always is the same for China, for Japan, for Germany and for America. It is the message of the love of God as revealed in Christ; the message of forgiveness and God's promise of life and peace to those who accept Christ and His atonement for sin; the message of guidance and power promised to those who seek to do the will of God; the message of Eternal Life as the gift of God through Christ.

If temporal comfort and prosperity were to be considered an evidence of the truth of Christ and His message, the Church would never have survived the first century. "The things that are seen are temporal" and often disappointing; "the things that are unseen are eternal"—and they are not obtained by force of arms or purchased with money. But the fact that Christ's spiritual and eternal benefits are of greatest value to Christians is no reason why any of us should look on complacently while others suffer. The Spirit of Christ must lead each of His followers to suffer with those who are poor or sick or persecuted, and to render all the help possible without counting the cost to one's self. The Christian message is one of God's justice and truth and love and the result is to be experienced in this life as well as in the Life beyond the Veil. Here is a message for

war-torn China and Spain, for primitive Africans and for communistic Russia, for Germans and for Jews, for the Depressed Classes of India and for the capitalists of America. The essential message of Christ must not be confused with the message that men would like to see adopted in Congress, or Parliament or the League of Nations, even though we may work and pray to persuade them to follow Christ's way of righteousness and peace.

THE EMERGENCY IN JAPAN

Japan is in the throes of a great emergency. "The grave affair" (Sino-Japanese war) has required the sending of large numbers of troops to China, and in Japan one is impressed with the fact that there is something ahead which involves even more than is now apparent. Steps have been taken by the authorities to conserve the resources of the empire and the people are being mobilized for all sorts of undertakings. Thousands of new troops are continually being sent to the front. Often each soldier carries a flag on which is inscribed the names of his friends; the white flag with the round sun in the middle lending itself to inscriptions. Most of them seem to believe that they are embarked on a great crusade, whose object is to "deliver China from the oppression of selfish war lords and red communists," and thereby usher in a new day of ideal cooperation between the Chinese and Japanese which will bring economic salvation to both lands!

From a Christian viewpoint, probably the most significant aspect of the present emergency is that the Japanese Government has taken definite steps to mobilize all the resources of the nation for the purpose of securing the full attainment of the present objectives. This movement was ushered in by special gatherings at the State Shinto Shrines and other places where prayers for victory were offered to the various deities, especially the Sun Goddess. The Emperor, as the High Priest of the nation, offered prayer to "the divine ancestress of the nation," and in so doing led all his people in prayer. Millions of people also visited the shrines and prayed for victory. Japanese Christians were at first gravely concerned lest this movement involve the churches as such in shrine worship. However, it was understood that Christian congregations might observe the day in a Christian way in their respective churches. Prayer in most churches has not been characterized by petitions for victory but rather for peace, and also includes the Chinese as well as the Japanese.

The impression seems to have gotten abroad that Christians are not loyal in their support of

the war. When school children visit the shrines by classes and schools the Sunday school attendance is greatly reduced. It is possible that grave issues for the Christian Church are involved in the mobilization movement. A Japanese professor in a mission college characterized the attitude of the missionaries toward the war as that of a father who witnesses a fight between two of his sons; because of his love for them, he earnestly desires them to live together in harmony and cooperation, and he dares not favor one above the other. Some Japanese feel that unless missionaries and churches in Japan support the war, future Christian work may be seriously hampered. Attendance has already fallen off in many of the churches, and pioneer mission work has become more difficult. Street preaching and public hall evangelistic services are not looked upon with approval by some of the authorities, for there is the feeling that Christianity fosters a spirit of peace and love which is not in accord with the more nationalistic and militaristic aims which now dominate the nation.

Effective prayer is what is most needed in these days that the Divine Opener and Closer of gates of opportunity will overrule so that the door in Japan will remain open. However the war may result, there is the possibility or probability that all far-Eastern governments will tend increasingly to limit and circumscribe the work of foreign missions. The modern totalitarian state, whether it be fascistic or communistic, fosters the idea of man worship as represented by the State, and leaves God out of account. Caesar worship is again a very real thing, and the Church may be required to pass through severe persecution in this connection. God's people are only a little company in any nation, and humanly speaking cannot hope to defend the freedom of their faith against the encroachments of political power which itself finds strength in certain non-Christian religious sanctions. But all power is with God and He is able to triumph even in this situation and can use His obedient people for the fulfillment of His mighty purposes.

A MISSIONARY IN JAPAN.

THE DAY OF OPPORTUNITY IN INDIA

The *Dnyanodaya* of Poona states that "the Indian Christian Church is growing at the rate of two hundred thousand every year" — an average of four thousand a week. This would mean an increase of two million members in a decade. Rev. J. F. Edwards, who has been in India for thirty years, says that never in all that time has India been so responsive to the Christian message as today. He continues:

Never was Indian Christianity so profoundly respected for its character; witness the effects on caste people of

Christlike outcastes. Never was Indian Christianity so generous and open-handed; for there is far more money raised in India itself for the Christian work in India than all the money added together that comes to India from other lands. Never was Indian Christianity so intelligent as it is today and never have there been so many readers of books and the daily newspapers as now. Never before have there been won for Christ in a single decade so many of India's caste people as during the past ten years when more than thirty thousand of these were won. The reason nearly always given by the caste people themselves for becoming Christians is that they have noticed the transformation in the life of the Depressed Classes through becoming disciples of Jesus Christ. The next main cause is the earnest daily witness for Christ of these Depressed Classes, even to those who for generations have been their persecutors. Christian witness backed up by Christlike character is bringing about in India one of the biggest revolutions in history, the descent of the Brahmin from his position of dominance, and the resultant spread of truly Christian democracy.

The Christward movement among the sixty or seventy millions of the Depressed Classes of India continues but, fortunately, there is no stampede to enter the Christian Church. This would be disastrous as the Church could not so rapidly assimilate and educate them. As is well known, these Depressed Classes are in revolt against Hinduism that has kept them in subjection, isolation, ignorance and degradation for centuries. With so many caste people and outcastes both turning to Christ for light, liberty and salvation, it is evident that India herself is steadily undergoing a great change. But are Christian forces taking advantage of this new opportunity? Are we rising to meet our responsibility by preparing Christian leaders to educate inquirers and new converts? This day of opportunity may pass, or the influx of uneducated people into the Christian fold may lower the standards and vitality of the Church. If the political independence movement brings politics into the Church and the Church into politics corruption is sure to follow. India's Christward movement is no doubt largely due to a desire for freedom, education and equality of social, economic and political opportunity for advancement.

At the same time that India is awakening, the missionary personnel is decreasing on account of the financial depression in the sending countries. The opportunity to turn these Indian multitudes to Christ is unique, but the helping ability of churches in America and Europe is crippled by the lack of men and money and because of a decrease in sacrificial missionary spirit. This is shown by the fact that in the last four years there has been a decrease of nearly 30% in the missionary staff in India. This means an imperative need for new and well-trained Indian Christian evangelists and leaders and for more well-chosen Christian literature in English and the Indian languages. If this challenge is accepted by the

Church at home, and is acted upon prayerfully and under the guidance of the Holy Spirit, it will be a great day for the Church of Christ in India. Was there ever greater need for an intelligent movement to inspire every Christian to be a Christian evangelist, as was true in Apostolic days and in some mission lands today? Such a forward evangelistic movement, with India's ambition for political independence, may be used of God to promote a strong and truly indigenous Indian Christian Church.

LITERACY, MISSIONS AND LIFE

"Sixty-two percent of the people of the world are still unable to read or write," says Dr. Frank C. Laubach, of the Philippines, who has made a special study of the world's illiterates. Evangelical Christian missionaries have always emphasized the importance of promoting literacy in order to develop an intelligent faith and a strong Christian Church. But to teach reading and writing is a slow process, especially where the adults are illiterate, and various short-cut methods have been devised. Today much attention is being given to the literacy campaign inaugurated by Dr. Laubach in the interests of his simplified method of teaching illiterates to read and write in a few weeks, by his "Key-Word" phonetic method.

It is true that literacy is not essential to salvation—to new life in Christ. To be able to read and write is not even essential to a certain amount of spiritual culture and "growth in grace." Many unlettered men and women have been wonderfully used in the service of God. But to be able to read and write is essential to general education and world progress. How tremendously important it is that these arts were known in Old Testament times and that careful records were kept of God's revelation to man. What a blessing it has been to mankind that the Apostles could write down the sayings and deeds of Jesus and could pass on to others what they were taught by the Spirit of God!

There are in the Bible over 450 references to reading, writing, books, printing (by hand), chronicles and records. These references begin with the days of Moses and the children of Israel. The Hebrews and later the Christians, to whom were committed the "oracles of God," have always been known for their literacy and emphasis on education. In every land Protestant Christians are today the most literate of all classes. They realize and emphasize the importance of general education.

But in many lands there are still millions of men and women who cannot read and write. Latin America and other nominally Roman Catholic countries, like Spain, have reported a high

percentage of illiteracy, but in India, China, Arabia, Africa and other non-Christian lands, illiterates sometimes run as high as 90% of the population. Until this is overcome general education is impossible for there can be little progress in literature, science and in the development of Christian leaders. Teachers, preachers and writers are greatly needed in the church and the masses must be able to read and write if they are to become acquainted with the Bible and Christian literature. The power of the printed page is more and more recognized, not only by those who would propagate truth but by those who seek to spread infidelity, anarchy and immorality.

Dr. Laubach is an American missionary, who first discovered his short-cut method when trying to teach illiterate Moros in the Philippines to read and write. This has met with marked success. Recently he has made visits to China, India and Africa to study ways of applying this method to other phonetic languages and he has awakened enthusiastic interest among many missionaries and educational circles in many lands. Miss Alice B. Van Doren, Secretary of the National Christian Council of India, Burma and Ceylon, writes:

Recently while on tour in the Dornakal Diocese, where great mass movements to Christianity have taken place (and where Dr. Frank C. Laubach had introduced his new method), I visited a small hamlet of outcaste Christians, where all but 22 of the 120 inhabitants were somewhere in the process of learning to read. As the Christian school teacher could not give them all the time they wanted, they had offered to feed a second teacher, each house taking him a day in turn; the accepted candidate for the post was an ex-leper! As the women and children were more forward than the men, at the time of my visit, wives were teaching husbands, and children parents. The little herd-boys were carrying primers with them to the pastures, and one small boy held the top record for teaching three others. On that hot Sunday afternoon with the sun blazing down at 2:00 o'clock, the verandah was full of pupils each of whom wanted to show off his new achievement; the ages of the learners varied from ten to eighty. I shall not soon forget the new self-respect that had been engendered; and the looks of pride and joy with which each candidate, particularly the oldest, went back to their places.

Adapting Dr. Laubach's methods in India, literacy primers, charts, and newspapers have been published by the Committee for the Removal of Illiteracy, Central Provinces; by the Christian Literature Society for India; by the University of Calcutta; by the North India Christian Tract and Book Society; and by the Allahabad Literacy League. These materials are now in use in Gujarati, Marathi, Hindi, Tamil, Telugu, Bengali, Persian Punjabi and Chhattisgarhi. The slogan, "Every One Teach One—A Literate India by 1941," proposed by Dr. D. P. B. Hivale, of Wilson College, appears prominently in some of the publications.

In this work of promoting literacy, especially among Christians, two things are of great importance: First, to teach people to read; second, to provide such literature as will promote Christian character by disseminating God's truth and love. As soon as people become literate they are hungry for something to read. The Bible, lesson helps, newspapers, or simple books—anything will be devoured and will influence them profoundly. Christian Mission Board and Literature Societies should awake more fully to this need and opportunity.

Dr. Laubach is now busy also developing a "Good Life Movement" among the Moros in the Philippines to promote law and order with the spirit of friendship. In place of trying to subdue independent marauding tribes or bands by the use of powder and shot Moro leaders are inspired to go to these warlike groups and persuade them to learn reading and writing and to undertake to help in establishing good government. This movement is somewhat similar to Chiang Kai-shek's "New Life Movement" in China, but is carried on under a different name.

STUDENT LIABILITIES AND ASSETS

Students away from home are subject to many special temptations to neglect God, indulge in sin and lose faith in eternal verities. The freedom of college and university life tends to laxity. The very exhilaration of youth tempts to unwholesome indulgence of appetites. Where not carefully guarded and warned, students too often are given to intemperance, sexual sins, gambling and irreverence. Radical socialism, communism and atheism find fertile fields for their propaganda in many of these institutions. Too often their teachers weaken rather than strengthen faith in God and in the prime necessity of obeying His laws. Not only are the youth at college separated from the wholesome influences of home and Church, but in recent years the churches in college towns, the chapel exercises and the Student Christian Associations have lost much of their spiritual program and show less power to promote vital religious life, even among students from Christian homes.

But young people have valuable assets that make it most important to devote time, thought and prayer to their Christian training. They have youth and vigor of mind and body; they have ambition, courage and a spirit of adventure; most of them have idealism and are susceptible to the appeal of noble and unselfish service; they are not set in their habits and thought, and are keen to recognize good leadership, human need and the opportunities before them.

The White Yogi of Bombay^{*}

The Atheist Who Became a Christian Missionary

By ROBERT E. SPEER

GEORGE BOWEN was one of the most remarkable missionary personalities of the nineteenth century—remarkable for his early life and conversion, for his scholarship and his acute and extraordinary intellectual power, for his Franciscan effort to imitate and represent his Saviour, for his world-wide devotional influence, for his daring experiment with miracles, for his spiritual insight, for his steadfast fidelity in the face of what he regarded as failure, for his pride and his humility, for his gentleness and his strength, for his true mysticism, for the informed rationalism of his faith in the supernatural Gospel of the New Testament. "The White Yogi," the Indians called him, and Bishop William Taylor spoke of him reverently as "the lamb of India." February 5th was the fiftieth anniversary of his death.

Of Bowen's ancestry, beyond his parents, we have no record. He was born on April 30, 1816, in Middlebury, Vermont. The family moved in his childhood to New York City where his father was a merchant with a large dry-goods importing business. At the age of twelve the boy was taken into his father's counting room. Thereafter all his education was self-acquired but it had a range and thoroughness which no university training could have surpassed. In later years he described this self-education in some autobiographical articles in the *Bombay Guardian*, in which he referred to himself as "Homunculus," or simply "H":

He was very fond of reading and as he got time devoured the books that were in his father's library. Though so many years have gone by, he has a distinct recollection of most of those books. There was Plutarch in eight volumes and he can remember a particular place in the upper back stairs of the house, 171 Green Street, where in the summer evenings he would pore over the fascinating sketches of illustrious Romans and Greeks, making each his idol as he read about him. There was a Rollin's *Ancient History* and Xenophon's *Cyropedia*. This last book exercised a great influence over him and deeply impressed his youthful mind with the conviction that a man who wanted to be distinguished among men should practice a rigid discipline like that of the youthful Cyrus, learning to endure hardness and keeping his appetites in

good subjection. There was Hume's history and he remembers that when he was still a schoolboy, the colored cook, a stout woman, Roxana Worthington by name, who was for many years in the family and regarded herself as a corporate member of the same, who did not know how to read but was very desirous of finding out what had been going on in the world before she made her appearance, used to bribe him to come to read to her out of Rollin or out of Hume, at night when her work was done.

H's reading was by no means confined to history; his appetite was somewhat omnivorous; the *Arabian Nights* had a charm for him; so had Scott's novels, but above all Shakespeare. Shakespeare was a passion with him for many years.

For several years after he had been made a clerk, he would in the daytime be running to the Exchange or Post Office or Custom House or perhaps be in the hold of a Liverpool ship hunting up the boxes and bales consigned to the house and expediting their landing, or at the store attending to them, or in the office copying letters, or keeping books, or, in slack times, up in the garret reading some favorite book; in the evening he would be at Signor Da Ponte's learning French, Italian or Spanish, or at home reading Shakespeare or some other book. When about fourteen he took lessons on the piano from a burly Englishman but, not fancying his strictness, he left off taking lessons and went on by himself. A great passion for music took possession of him when about sixteen, when the Italian Opera Company came to New York, and for a dozen years there was hardly anything he more cared for than Italian operatic music.

The following books are still remembered as in the home library, all of which in turn occupied the attention of H. and of his elder sister, between whom a great attachment existed, with great similarity of tastes: Nicholson's *Cyclopedia*, "Memoir of Duc de Sully," Washington Irving, Good's "Book of Nature," Locke "On the Understanding," Dugald Stewart, Walter Scott, "Memoirs of Las Casas" (St. Helena), Miss Edgeworth, Telemachus, Saurin's "Sermons," Henry's *Commentary*, Lempriere, Lavoisne's *Atlas*, "Scottish Chiefs," Goldsmith, etc.—to which were added many books in the French, Italian and German as these languages were successively studied. He also had the privilege of getting books from the Clinton Hall Library, afterwards the Mercantile Library.

Homunculus does not remember that he was ever in those days or at any time, spoken to on the subject of religion by his parents. There was no family prayer, and perhaps not any in private. Still the family had a pew in St. Thomas' Church (Episcopal) and doubtless thought itself as religious as its neighbors. H. can vaguely recall that once from Saturday night to Monday morning he had some uneasiness on the subject of religion; but it passed away.

At the age of seventeen H. fancied that he was intended by nature to shine in the world as an author. He thought it was his mission to write some tragedies that would

^{*} We give a few glimpses of the life and character of this unusual man and remarkable missionary whose life, by Dr. Speer, has just been published. We can supply copies at \$2.50 each.—EDITOR.

astonish the world by their marks of genius. In the course of a year or two he wrote three or four. One of these was entitled "Henry IV of Germany"; another was Scandinavian in its name and characters; another was founded on something in Sismondi's "History of the Italian Republics." Two at least were published, but received no attention from the critics, a thing that was at the time very surprising to the author and terribly galling. Instead of profiting by this rebuke, H. determined that he would yet conquer the attention of men. H. was in those days a great dreamer but his dreams were of a kind that stimulated him to exertion. He was intoxicated with conceit but knew how to veil this self-admiration so as to appear to his acquaintances a modest, sober-minded youth, with better tastes than the generality of young men. He was thought to be exceptionally moral, but yet would not for all the world have consented that certain facts should be divulged to man. We do not divulge them, and that for the reason that we do not think it would be to the glory of God or the good of any. H. had from his mother, however, a deep sense of obligation and an inability to tolerate any neglect of it, a horror of everything mean; at the same time his conceptions of the true standard were vague enough.

At the age of eighteen Bowen was released from business by his father, who gave him his freedom and made him an allowance. For two years he read and dallied, attending the opera, writing tragedies, mastering languages, French, German, Spanish and Italian, and then at the age of twenty went abroad for three years of study, travel and further dalliance in Europe, Egypt and the Near East. He returned to New York in 1840 (at the age of twenty-four) and resumed his dilettante life, spending his time in reading, music, the opera, art, and emotional and intellectual self-indulgence. His journals and autobiography show the amazing reach of his reading and the subtlety of his mind and also his thoroughgoing religious unbelief. Encouraged by an uncle's attitude his position was one of complete reasoned atheism.

The Shock that Reversed His Life

Then in 1843 came the shock that reversed his whole life. He fell in love with Emma Morris, a devoted Christian girl, and it would appear that they became engaged to be married. She fell ill of tuberculosis, however, and died on January 26, 1844. In his last letter to her he wrote:

I write . . . not to express to you the state of my mind since the extinction of all hope, for I would not add one pang to what you suffer, . . . but rather to speak of the chastening and exalting influences that have accompanied this affliction. Surely it will be a satisfaction to you to know that you have been, in your last earthly hours, the means of rescuing me from a state of lamentable doubt and uncertainty to a blissful belief in the soul's high and everlasting destinies; and that the despair caused by the announcement that I should never more see you on earth was soon visited by a divine intimation that a blissful paradise would be the abode of your enfranchised spirit. With one hope I survive, then—the hope that by a constant recollection and imitation of your virtues, by diligently striving to make my life more worthy of your contempla-

tion, and perhaps by the mediation of a prayer that you may breathe for me, I may at some future day arrive at the same sphere of unfading joy. With unspeakable happiness would I have preserved your life at the price of my own; but I knew not what I wished; and my changed heart knows that there is a peculiar benediction in your lot, and that the misfortune is theirs alone who lose for a while the consolations of your presence and the example of your virtues.

As a last bequest she sent Bowen her Bible, with an appeal to read it daily. For her sake he did so for the next two months, with a sympathetic attitude to religion but without prayer or any faith in the claim of the Bible to be a revelation from God, and without any conscious abandonment of his scepticism. His journals show, however, that deep changes were taking place in his thought. Paley's "Evidences of Christianity," carried home by him by mistake from the Mercantile Library, and Doddridge's "Rise and Progress of Religion in the Soul," which he found on a week-end visit in a friend's country house, completed the work which Emma Morris had begun; on June 9, 1844, Bowen was baptized upon a profession of his faith in Christ, by Dr. Thomas H. Skinner, in the Mercer Street Church in New York City.

Bowen's first desire was to go out at once with his Bible under his arm as a foreign missionary, but on the advice of his friends he went in the fall of 1844 to Union Theological Seminary. There he took at once a position of conspicuous intellectual leadership; still more, it is not too much to say that his influence revolutionized the spiritual and missionary life of the Seminary. One of his fellow students, the Rev. S. P. Leeds, said:

I used to say that he seemed to me in those years as one who could be compared to a fire even were it kindled in an iceberg. He burst directly from Christ. Holy he was indeed. He started a fire in the Seminary that was a genuine "revival" in the strictest sense. I think that at its close, one-quarter, say 25 out of 100 of our students, had devoted themselves to the missionary work. I like to recall our affectionate intimacy and the good he did me.

In an article in the *MISSIONARY REVIEW OF THE WORLD* (June, 1887), Dr. Robert Aikman, one of Bowen's classmates, wrote:

About the middle of our Junior year, Bowen passed into a spiritual experience which I find it difficult to describe, although I was somewhat familiar with the process and results. He had been giving himself more and more to protracted and intense study of the Bible, and particularly to the Gospel of St. John, and more especially still, to those deep portions of it which comprise the Saviour's last discourses with His disciples in the passover room. He discovered that there was an experience to which he had not attained, and in which it was possible permanently to abide—a state of absolute certainty as to spiritual truths, of entire devotion to the glory of God, and of rest in God. This, of course, was nothing else than the "abiding" of which our Lord speaks, and it was not different in its nature from that of Bowen's first experience;

but it came to him as almost new, and so it came to his classmates. I shall never forget an evening prayer meeting in the seminary and the impression which his testimony made upon his classmates, although nothing could be less ostentatious than his words and manner. One of our most intelligent men arose and said, "Is this something new in the Christian life, or is it a deepening of the currents which flow in all our hearts?" No doubt it was the latter, but it made the impression almost of newness.

At that time Bowen began to come under the power of a mental habit, not peculiar to him indeed except as to its completeness and permanence. He made a distinct effort to realize the actual and personal presence of the Saviour with him, to become intimately and at all times conscious of the nearness of Jesus as one to be spoken to and walked with. This grew by cultivation to be a great life power with him. One day, Bowen, J. Edwards Ford (afterwards of the Syrian Mission) and myself were together in the room of Thomas A. Weed. The last named was a genial and even jovial man, and a great favorite of us all. He led the conversation into the line of the nearness of Christ to his own, in order, I suppose, to draw remarks from Bowen, who, after a while, said in his quiet way, "I have at this moment a more vivid sense that Jesus is in the room here than I have that either of you three are."

Beginnings in India

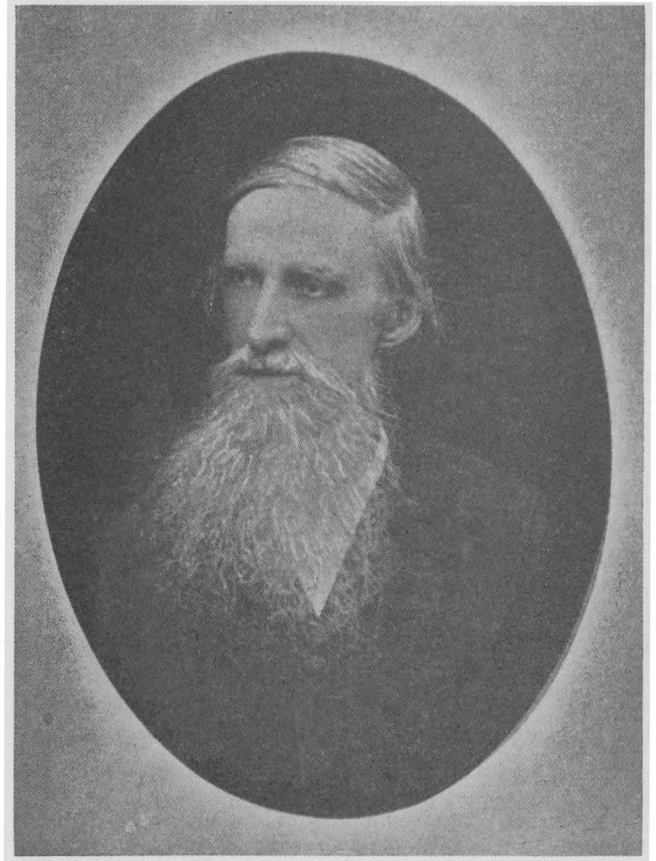
On the completion of his course in the Seminary in 1847, Bowen was sent by the American Board of Commissioners for Foreign Missions as a missionary to the Marathi Mission in India. He sailed from Boston on July 31st, his only fellow passengers being Mr. and Mrs. Wood, going to the same mission. After a journey of 172 days, during which Bowen studied the Marathi language and read voraciously and wrote with deep devotional insight in home letters and his diary, he landed in Bombay on January 19, 1848. In his journal of December 23, 1847, he wrote:

It appears to me now that the highest style of Christian in God's sight is one who lives in the wise exercise of all his powers, sparing himself not at all, doing all to produce great and immediate results, yet esteeming that in God's favor is his life, repining not when there is no appearance of fruit, and willing to be thought unprofitable by the church. Am I willing to forego the honor that cometh from man? God grant me such faith in him and such love to souls that I shall strive according to his working that worketh in me mightily, doing all to save them, and yet entertaining such confidence in the greater love of God as to believe that he doeth all well even when I see no sign of vegetation above the surface.

In this spirit he began a ministry that was to continue without interruption for the rest of his life. The first two years were marked by two distinctive experiences. In the first place, after a few months his health failed and he was so troubled with a throat affection that the doctors advised his immediate return to America, if his life was to be saved. He was convinced, however, that God had brought him to India and he refused to leave. He lived to see the cautious doctors all dead and to spend forty years in India without a furlough or vacation, resembling in this his

great predecessors Schwartz and Carey. In the second place Bowen came to the conviction, this first year, that he ought to give up any missionary salary from America and to bring his mode of living to the simplest and most frugal basis. Thereafter, accordingly, for his entire missionary life he supported himself by a few hours of teaching each day or by his writing or by wholly unsolicited gifts, and he lived in a humble room or in the office of the Tract Society.

The reasons for the course which he adopted were set forth in his letters and journals, and



GEORGE BOWEN OF BOMBAY

especially in a long communication dated January 8, 1849, addressed to his fellow missionaries. His diary for January 20, 1849, summarizes his view:

It is a question that occupies my thoughts considerably, whether I ought not to renounce my salary, and seek to support myself in some way. It is not an absolute duty. There is no sin in receiving my support from the church. Even the apostle Paul received assistance from the churches. But the question arises, will not good follow from such a course? Would not the influence of such a course be important to the church, to ministers and to the heathen? There is reason to fear that very many ministers are influenced by the love of filthy lucre; and as many more are liable to have such motives ascribed to them by the world, seeing that they receive large salaries which they spend upon themselves and families. The world is enslaved to money, and the world thinks the

church also is enslaved to it, and will think so just so long as by any possibility it can. I am convinced that it is of primary importance that there should be unequivocal examples of self-denial in the church, and especially on the part of ministers. In the ninth chapter of 1st Corinthians, Paul labors to establish two points, first that he had a right to be sustained by the church, and secondly that it was right for him to renounce this right. And he uses the very strongest language to express the importance he attached to this last. "It were better for me to die than that any man should make my glorying void." He attached so much importance to it, that he would rather die than not do it. This is amazing, and shows that he had very different notions from ours concerning the best means of extending the Gospel.

Accordingly Bowen resigned his salary but was encouraged by the Board to retain his connection with it and the Mission, while he pursued his own course. This he did for five years, 1850-1855. Then a disagreement arose over the question of children's baptism and for ten years Bowen worked in independence of any official relationship but on uninterrupted terms of affection with the Mission. His work embraced daily preaching on the streets of Bombay and by the seaside, the writing and circulation of tracts and books and the editorship of the *Bombay Guardian*. This weekly paper had been started in 1851 by a small group of British and American missionaries but the burden of editorship rested on Bowen and from 1854 to 1865 he was solely responsible. Then the paper was suspended for a few months but in March, 1866, it was resumed and continued under Bowen's sole editorship until his death in 1888. During those years the *Guardian* was one of the ablest and most interesting religious papers published anywhere in the world. The comment of Bishop Robinson on Bowen's editorship, in the issue of February 11, 1888, which reported his death, is abundantly justified:

The loss which religious journalism has sustained in his death cannot be estimated; neither can it ever be fully repaired. Few, if indeed any, editors known to India have approached George Bowen in facility of incisive comment on current topics; in masterly analysis of measures, methods and men's characters; in thorough grasp of all religious, social and political subjects; in intelligent acquaintance with, and insight into, the great modern movements; in power to penetrate the core of a proposition, expose the fallacy of an argument, and pierce the vulnerable point in an antagonist's armor; or in general breadth of literary culture and philosophical attainment.

Bowen and Bishop Taylor

In 1865 the disagreement between Bowen and the Congregational Mission had disappeared, Bowen having returned to his former views on baptism, so that his relation to the Mission was re-established on the old basis. Bowen accordingly continued his full financial independence but worked with the Mission and as a member of its Councils. In 1871, however, Bishop William

Taylor came to India. Taylor was another of the most distinctive and picturesque personalities of the nineteenth century. He roamed all over the world as a Christian evangelist, looking to no human agency for direction or support. He believed in self-supporting missionaries like Paul, who maintained himself by his trade as a tent-maker. In his book, "Self-Supporting Missions," published in 1882, he advocated missions established and supported by men "at their own cost without any guarantee of compensation." He did not disapprove of missionary work supported by money, but it should be money earned or contributed on the field and not sent out by the home church. He allowed charity, as such, but not as a form of missionary work subsidized by foreign funds. In Asia, Africa, South America, indeed all over the earth, this heroic, adventurous, undaunted spirit moved, establishing churches and schools, conducting revivals and evangelistic campaigns, laying here and there enduring foundations and, it must be admitted, leaving far and wide also the wreckage of courageous but unending sacrifice.

Bowen was delighted with Taylor's fervor, directness, evangelistic faith and courage and within a few months identified himself fully with the Methodist Episcopal Church in India, but not as a missionary of the Methodist Board in America. He continued to be self-supporting and his relation was wholly to the Church in India, although that Church was recognized as a part of the American Church, which at that time pursued the policy of holding all national sections of the Church as integral parts of the American General Conference. Bowen made no reports to the Methodist Board and the reference to him in the minutes of the Bombay Conference relate little more than his repeated election as Presiding Elder (or District Superintendent as he would now be called) of the Bombay District. *The Gospel in All Lands* of March, 1888, the Methodist missionary magazine, in its article reporting his death said:

The *Indian Witness*, in an account of the South India Conference recently said of him, "The veteran George Bowen still retains his place as the Nestor of the Conference, unchanged and unchanging, unless perhaps a little more ripe for the rest which for twenty years he has seemed about to enter. With an appearance of feebleness he had an amazing reserve of strength and endurance, although carrying on his shoulders the triple burden of an Editor, a Presiding Elder and a Missionary, preaching in two languages to the natives."

Bowen's Character and Influence

Bowen sustained this relationship to the day of his death, was honored in the Methodist Church as its most saintly leader, and was beloved and honored by other communions. He died at the

age of seventy-two on February 5, 1888. The late Bishop J. E. Robinson wrote of him:

George Bowen belonged to all denominations that honored Christ. To him people of all churches, of the various grades of society, of every walk in life, turned as to a true friend and counsellor, and as an example of all that is good and beautiful in a Christian life. How he was loved and revered by Methodists is well known; but in this city, where he has gone in and out among his fellows these forty years—in this land where his name has ever been as ointment poured forth—there are thousands who are not Methodists who love and revere his name, and who will affectionately cherish his memory as long as life endures.

Knowing how accessible he ever was, how quick and sensitive and responsive were his sympathies, everybody, irrespective of race or creed, felt that he had a prescriptive right to go to him in any time of trouble or distress. And so for these many years he has been at the service of every man, woman or child needing his counsel or his help, his sympathies or his prayers. The more destitute and degraded and feeble the one who appealed to him the more glad was he to wholly give himself to that one in love and prayerful sympathy. If since apostolic days there has lived a man on earth who unselfishly and disinterestedly sought the good of his fellows in Christlike willingness to spend and be spent for them, and who stood ever ready to lay down his life for the brethren, that man, we hesitate not to say, was George Bowen.

Bowen's principle of simplicity in missionary life was not asceticism. He went about freely in social life, a welcome guest everywhere, a superb musician, glad always to make other people happy, popular with children, with a quaint touch of humor. As Bishop Thoburn wrote of him:

In going to live among the people, Mr. Bowen adopted no disguise. He continued to wear his European clothing and he retained his European habits, and in this he no doubt acted wisely. In China a foreigner sometimes smoothes his way by adopting the Chinese costume, but in India, where the people are familiar with the sight of Europeans, nothing whatever is gained by such a change. He hired a room, put a little plain furniture into it and lived on a most frugal fare. He earned his livelihood by teaching a few private pupils but kept his expenses within less than \$200 a year. He was in no sense an ascetic and when invited out, as he often was, he always ate cheerfully whatever was set before him. His tastes were simple and in his own little home his fare was simplicity itself. On one occasion he entertained the members of the Bombay Missionary Conference at breakfast and when the meal was served it consisted of bananas and bread. He was too transparently honest and consistent to assume a style of life, even for the once, above that which he daily maintained. Friends often tried to add to his comfort but always in vain. On one occasion when he was absent some unknown ladies invaded his room and refitted it throughout, putting in a new and almost luxurious bed, and other articles corresponding with it. The next day all the new articles were quietly distributed among the poor and the room resumed its old-time appearance.

All India will pause to pay a tribute of respect and love to the memory of George Bowen. All India is the debtor. He was a peerless saint among Christians, a royal prince among missionaries. One had to see him and know him in his simplicity, but yet in his strength, in order to understand what our Saviour meant when He said that we must become as little children. He had done his work; he has

fulfilled his mission; he has finished his course; he has won his crown.

Some of Bowen's devotional articles in the *Guardian*, published in Great Britain and America in three volumes entitled "Daily Meditations," "Love Revealed," "The Amens of Christ," are among the greatest devotional books of the Church. But his own life was the greatest devotional contribution. In his journals he wrote:

It came into my mind that there was needed such a life of Paul as could not by any means be issued from any printing press. We wanted Paul himself, embodied, breathing, moving and repeating before our eyes the life described in the New Testament. One of us must become Paul himself ("Journal," March 30, 1848).

I want to have Christ walking about the streets of Bombay as He did about those of Jerusalem and living among this people as He did among the Jews. He was emphatically the friend of the people. They were His family, His home . . . I want to have Jesus the missionary in my mind's eye continually. By the grace of God I may at length learn to love. Love overcometh everything. It will be a blessed day when I feel at home in these streets, and can linger in them without any desire save to continue preaching the Word ("Journal," June 29, 1848).

Probably the holiest man in this world is he who retains keenly and most unceasingly the sense of his liability to sin. I desire to be that man ("Journal," May 7, 1849).

Two of the great lessons from Bowen's life are to be learned from his "failure." He tried once to perform a miracle, in the conviction that disciples today ought to be able to do now what apostles once did; he failed, but his faith did not fail. And he used to declare that his preaching had been fruitless, that he did not know of any result from his long years of evangelistic effort. But he was mistaken. There are many who came to know Christ first, and many others who came to know Him better, through George Bowen. And his work is not done. "The removal of George Bowen marks an epoch in the history of our community," said the editorial in the *Times of India*, on Bowen's death. And Bowen's memory still marks epochs in human lives. To adapt Henry Newbolt's lines:

Whether his fame centuries long should ring
He cared not overmuch.

Nay, Bowen cared not at all. But we have his inheritance.

He passed content, leaving to us the pride
Of life obscurely great.

THE TASK OF THE CHURCH

I boldly affirm that the Church has nowhere assigned to it the achievement of converting the world in this dispensation. Let none be offended at this statement, since I emphatically add that though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world.

A. J. GORDON.

Signs of the Undertow of Islam

By the REV. SAMUEL M. ZWEMER, D.D.
Editor of "The Moslem World"

MANY have written regarding the rising tide of Christian effort in Moslem lands; we would add a postscript on the undertow of Islam. The sea has its ebb and flow of resistless tides; its constant currents and its sudden storms; its trade winds which are the mariner's trust, and is tempests which are his terror. The effect of all these is seen on the surface. Along the shores, especially after a rising tide or a heavy gale, there is also the undertow, the reactionary current. The tide is visible and trustworthy, the undertow invisible and treacherous.

The same has been true in the long history of Islam and its relation to Christianity. At first there seemed to be a glorious rising tide of monotheistic faith in Islam, and of a devotion to God — often sublime in its conception of Deity and of duty. This has been followed by the undertow of reactionary Arabian paganism. This was true even in the case of the Prophet Mohammed himself when he consecrated the Ka'aba-stone and then, for a moment, lapsed to pay honor to Lat and 'Uzza, of which he said: "They are two high-soaring cranes and verily their intercession may be hoped for" (Surah 53: 19). Some Koran chapters that rise, like "the verse of the Throne" (Surah 2: 256 ff.) and "the verse of Light," almost to the heights of Job and Isaiah, are followed by puerile passages full of animistic superstitions such as Solomon's jinn, Alexander's bellow-blowers, or Jewesses blowing on knots (Surah 113).

We note also a backward undertow in the history of Moslem theology and jurisprudence, as Dr. Duncan B. Macdonald has shown in his interesting study of the subject. There have been puritanic revivals and popular reactions, periods of enlightenment and culture, when Islam held aloft the torch of civilization; these have been followed by dark centuries of ignorance and superstition. Al Ghazali's call to repentance were forgotten for centuries while the mullahs pored over the pages of Al Buni's encyclopedia of magic and the world of Islam became illiterate to an extent hardly credible—90 to 95 percent!

Politically and religiously we also note the undertow. The Turkish government has, in the last ten years, divested Mohammedanism of most

of its outward signs of power. In 1922, the capital Sultanate was abolished, in 1924 the Caliphate, and in the same year the Mohammedan religious schools were replaced by secular public schools. Dervish lodges have been suppressed and worship at the tomb of great Mohammedan leaders, which had for centuries been the object of pious veneration, has been forbidden. In 1928 the Turkish constitution was so amended that Islam ceased to be the religion of the state. In the same year the Latin alphabet of the West supplanted the sacred Arabic script. The calendar has been made to conform to that of Europe; the wearing of the fez, long identified with the Mohammedan faith, has been prohibited, and all clerical garb is forbidden on the streets. The greatest mosque of Mohammedanism, the Hagia Sophia (Church of Santa Sophia) in Constantinople, has been turned into a museum, and the neighboring mosque, Sultan Ahmed, the most beautiful of all mosques, has been transformed into a public library. Sunday has been legalized as the day of public rest and recreation, instead of the Mohammedan Friday; most wonderful of all, the number of pilgrims to Mecca, the sacred city toward which all Moslems pray, is dropping off to an extent almost incredible. In 1929 the number of pilgrims, which had dropped to 18,000, was in 1933 only 1,269.

There are many startling signs of the dawning of a new period in Islam. Reforms, social, intellectual and moral are now the order of the day. Nationalism has supplanted the Caliphate. The Moslem press everywhere is broadcasting new ideas and ideals. Compulsory education is advocated for communities where ninety-five percent of the masses are still illiterate. The hands of the clock are being moved forward violently at Angora but are pushed back with equal vigor in other centers of the world of Islam.

Unless we take account of all this action and reaction our conclusions will be at fault. There is a rising tide but there is also an undertow. For example, a Chicago newspaper reported some time ago that the daughter of one of the rulers among the Moros in Sulu, came to the University of Illinois, received her education, left a full-fledged American girl-graduate, in dress, demeanor and ideas—only to be dragged down on

her return home, by the undertow, and to become the fourth wife in a prince's harem. Such cases are not exceptional; they occur even in Cairo and Calcutta.

The study of many popular forms of Moslem magic is of interest. Mrs. Dwight M. Donaldson, of Meshed, has published a volume on the current superstitions of Iran, which is significant in this connection. The student of Islam will never understand the common people unless he knows the reasons for their curious beliefs and practices. We need accurate knowledge to have sympathy and avoid showing contempt for those caught in the undertow of superstition; nor must we denounce what to them may have real sacramental value. After all, superstition is a sign of extra-faith or extra-ordinary faith (*aberglaube; bijgeloof*).

The religion of the common people today from Tangier to Teheran is still based on hundreds of weird beliefs, many of which have indeed lost their original significance, but all of which still bind and oppress mind and heart with constant fear of the unseen. Witchcraft, sorcery, spells and charms are the background of native Moslem psychology to an extent that is realized only by those who have penetrated most deeply into the life of the people. I have seen a student in Lahore preparing for an examination in Psychology take the dust from a Moslem saint's tomb as a specific for passing a high grade!

Not only does superstition prevail among the vast majority of the Moslems—with literature of magic, the universal sale of amulets, charms, talismans, magic-squares and the practice of geomancy—but in the very source-books of Islam, the Koran and the Traditions, these practices nearly always find their origin or their justification. It is rather astonishing therefore that in the two-volume monumental work of Edward Westermarck on "Ritual and Belief in Morocco," so few references are given to the Koran text or to the Traditions of Bukhari and Muslim. Nearly all of the superstitious practices which he catalogues so carefully, and explains so interestingly, can be traced to early Arabia and to the practice of Mohammed and his companions. Their doctrine of God includes the magical use of His names and attributes. The belief in revelation has degenerated into a bibliomancy and a bibliolatriy, more crass than that ever found in any other book-religion. In Persia one can purchase bilingual editions of the Koran in which every page has printed at the top its "good" "bad" or "doubtful" value for telling fortunes.

In no monotheistic faith are magic and sorcery so firmly entrenched as in Islam. This is one of the chief reasons for the spread of Islam in Central Africa and among the Malays of the Dutch

Archipelago. The Koran tells of Harut and Marut, the two angels of Babylon who teach men how to bind or break the marriage vow. Moslem commentators tell how a Jew named Lobeid, with the assistance of his daughters, bewitched Mohammed by tying eleven knots in a cord which they then hid in a well. The Prophet falling ill in consequence, this chapter and that following it were revealed; and the angel Gabriel acquainted him with the use he was to make of them, and told him where the cord was hidden. Then Ali fetched the cord, and the Prophet repeated over it these two chapters; at every verse a knot was loosed until, on finishing the last words, he was entirely freed from the charm.*

One may still see women of the better class in Cairo, eagerly awaiting the verdict of an unkempt sand-diviner from Morocco who is tracing their fortune, or misfortune, by clever geomancy on a street-corner. Here we see the results of this heavy undertow of superstition. The husbands of these women formerly hung blue beads on the necks of their donkeys to ward off the evil eye; now they hang them on the radiator-tops of their motorcars for the same purpose. Facts are stubborn things, and Christian missionaries must face facts.

The words of Frazer apply in this connection: "As in Europe beneath a superficial layer of Christianity, a faith in magic and witchcraft, in ghosts and goblins has always survived, and even flourished among the weak and ignorant, so it has been and so it is in the East. Brahminism, Buddhism, Islam may come and go, but the belief in magic and demons remains unshaken through them all, and, if we may judge of the future from the past, is likely to survive the rise and fall of other historical religions. . . . With the common herd, who compose the great bulk of every people, the new religion is accepted only in outward show, because it is impressed upon them by their natural leaders whom they cannot choose but follow. They yield a dull assent to it with their lips, but in their hearts they never really abandon their old superstitions; in these they cherish a faith such as they cannot repose in the creed which they nominally profess; and to these, in the trials and emergencies of life, they have recourse as to infallible remedies when the promises of the higher faith have failed them, as indeed such promises are apt to do." †

Not only is there in Islam today the strong undertow of superstition, but we must reckon with other undertows: the power of social custom, of

* See "Al Razl," Vol. viii, pp. 559-564. Here we also learn that an *afrit* used to tease Mohammed, so Gabriel taught him to repeat this chapter at bed-time. It was given him as a charm against the evil eye.

† "The Scapegoat," pp. 89-90.

a language and literature which have dominated life for centuries. It is not an easy pull for those who venture out to rescue people engulfed in this turbulent sea.

Writing from Iraq where all the superficial currents of a new civilization and a new nationalism might seem to favor freedom, the Rev. Dirk Dykstra tells of the undertow experienced by converts:

"No one living in Christian America can have the slightest conception of the faith, the courage and the fortitude that are required for this seemingly simple act of following the Lord. Everything is against them. From childhood their minds have been impregnated with the thoughts, habits and superstitions of Islam. To break with it means to break with everything that their forefathers have believed and have held precious. Then all about them is the unity of Mohammedan brotherhood. No labor union could command

such unity of action in a strike as is shown by Islam as soon as one of their number breaks away. It is as though the road of life were one black mass of people all crowding in the same direction. What chance would a single individual have to face about and start going in the opposite direction? He would at once find himself out of harmony with the entire mass, would find it next to impossible to make headway against the determined current of the mass of humanity about him, and would probably be trampled to death in his efforts to reverse his steps. And much more real are the difficulties that beset those who face the spiritual powers of darkness set in dread array against all who would follow Jesus Christ."

A true view of events, literature and thought among Mohammedans and of the progress of Christian missions in Moslem lands must take account not only of rising tides but also of the undertow in Islam.

Encouragements in Work for Moslems

By GEORGE SWAN, Zeitoun, Egypt
Missionary of the Egypt General Mission

THE work for Moslem evangelization is at present in a critical condition. Fresh supplies of men and money are being withheld. One of the chief reasons for this is the discouragement which has come to many supporters of such work. It is significant that discouragement is rarely found among the missionaries to Moslems. Like Elisha at Dothan, they have the inward vision that realizes that "they that be with us are more than be with them." Like Habakkuk, by God's grace, we are able triumphantly to cry out: "Although the fig-tree shall not blossom, neither shall fruit be in the vines . . . yet I will rejoice in the Lord; I will joy in the God of my salvation." The veteran leader of a Scottish Mission, from whence have gone many missionaries, says that of all the missions in which they are interested none have been more greatly blessed than one to the Moslems of Morocco, in spite of the great paucity of results. The secret of this reflex spiritual influence was the grace given to the missionaries to carry on apparently unfruitful work undiscouraged.

But even undiscouraged missionaries are in danger of falling into discouragement when they see the interest in the homelands falling off, in-

stead of showing the advance for which the work calls.

As Elisha prayed for his young man, we would pray for the supporters of missions to Moslems: "Lord, open their eyes that they may see." Faith should require no visible encouragements, but God knows our weakness and encourages His children to "look on the fields" until we see them as He sees them . . . "white already to harvest."

Look for a moment at the history of Moslem advance. Think of that great wave of conquest that swept across North Africa to the Atlantic, destroying the Christian Church in all countries save Egypt, then crossing the Strait of Gibraltar into Spain, and moving across the Pyrenees into France. When not far from the English Channel, it was turned back at Tours and ultimately was driven out of Spain. Though the Moslems still remain in North Africa, they are nowhere under Moslem government, except in Egypt.

Think of that later drive of the Ottoman Turks which was not turned back until John Sobieski defeated them outside the walls of Vienna. How vast the Ottoman Empire was and how rapidly has it diminished even within the memory of many still living! It is a thrilling story, but how

poorly has the Church of Christ risen to the great opportunities that this "diminishing" has given it.

The story is yet unfinished. An account by an English writer in the *Spectator*, of June 25, 1937, tells of the renewed remnant of Turkey in Asia Minor under Kamil Attaturk and shows the dissatisfaction with the religious freedom they have so far attained. They seek for that spiritual truth which they feel is a dynamic necessity for the welfare of the nation. What a call to prayer is this to all who seek the coming of Christ's Kingdom!

Think of the great Mogul Empire of India, at its height under Akbar, and compare with this the condition of the Moslem minority of India today, forced to curry favor with the ruling Christian power to give them any standing at all in the country.

Take into consideration the fact that since the inauguration of the modern missionary movement (only about 150 years ago) three-fourths of the Moslems of the world have come under the dominion of Christian powers.

As we meditate upon these things we come to the conclusion that God is opening doors for the Church of Christ to enter; yet how meagre has been the response of the Church; how deaf has it been to God's call; how easily discouraged and how readily we have turned aside to lines of less resistance!

The Paucity of Results

There is a great similarity in the work of the evangelization of the Jew and that of the Moslem. For many decades missionaries faithfully presented the Gospel to the Jews in many lands, with few visible results, but every now and again there were conversions, and some became a blessing to the whole Church—for example, as Edersheim, Adolph Saphir, and David Baron. But in this wonderful day in which we now live when we see prophecy regarding God's ancient people being fulfilled before our very eyes; we also hear from Central Europe of considerable gathering of Jews into the Church of Christ and we are encouraged to expect ere long "that day" of the Lord will come when "all Israel shall be saved." Is it reading too much into the prophetic utterances of Scripture if we look for Israel's great day to be also Ishmael's day of blessing? Surely something of the sort is indicated in the promise, "In that day shall Israel be the third with Egypt and with Assyria even a blessing in the midst of the land; whom the Lord of Hosts shall bless saying, Blessed be Egypt my people and Assyria the work of my hands, and Israel my inheritance." But be that as it may, it is perhaps somewhat speculative; yet there are abundant indications for those who have been working among Moslems for many years

that the cumulative effect of mission work is telling and an abundant harvest is waiting to be gathered. Oh! that the Church, instead of finding excuses for neglecting these signs, would really pray the Lord of the harvest to thrust forth more laborers into his harvest field. In some way beyond our ken the Lord limits Himself by the attitude of faith in His Church.

Consider how few missionaries are equipped with the necessary knowledge of Islam and are working directly for Moslem evangelization. Do not make the mistake of thinking that in a country where Moslems are greatly in the majority, and where there are perhaps a hundred missionaries, that there are that number of missionary workers for Moslems. You will probably find after careful investigation, that there are but two or three; the others are occupied either with the evangelization of the pagans or the building up of the Church that has been gathered out from them.

If you realize how short a time Christian missions have been working among Moslems, in contradistinction to the work done by individuals such as Raymond Lull, Henry Martyn, Bishop Valpy French, Ian Keith Falconer, General Haig and others, you will be astonished at the amount of fruit already gathered, and you will not be surprised at its paucity.

The late Lilius Trotter called this Moslem problem, "A Challenge to Faith." The littleness of the Church's faith in taking up this challenge is evidenced by the littleness of the Church's effort to make known the message of Christ's salvation to the Moslem millions. The astonishing thing is not the unfruitfulness of the effort, but the Church's lack of faith which stultifies any adequate effort.

As in the case of missions to Jews which have been in existence very much longer than missions to Moslems, the converts though few, have been often of such outstanding quality that they leave no doubt of God's will to save Moslems, and of His power to make them stand in spite of the fiercest opposition, and of His grace so to transform them so that the beauty and holiness of their lives are a powerful witness to mature, Christian communities.

Think of examples like Dr. Imad-ud-Din of India, of Sheikh Mikhail Mansour of Cairo, Dr. Sa'eed Kurdistani of Iran, and many others who are now with their Lord.

The "Beloved Physician of Teheran," now an octogenarian, has faithfully served his Lord from early manhood and has won the esteem of Christians of all communions and the respect even of Moslem rulers. In Egypt there is a Presbyterian pastor who found Christ when he was but a boy

of eleven. He was of humble parentage and has gone on from strength to strength; now wherever a Christian community feels its need for revival, whether it be in Egypt or Palestine or Syria, it is this Moslem convert (formerly a schoolboy in a Mission school) whose help is enlisted. Not only does he see many conversions in his missions but he leads his converts on to that absolute surrender which is essential for a holy and radiant Christian life.

Among the women, though this field is considerably more restricted on account of Moslem prejudice, there is the daughter of a Moslem farmer, converted in a Mission school at an early age. Her messages are of great power and are wonderfully used of God; more outstanding, however, is the beauty of her holy life.

Sheikh Mikhail Mansour used to be a professor in the great Moslem University of Al-Azhar. Sheikh Kamel Mansour has taken up the work which his brother laid down and has greatly extended it. He preaches two or sometimes three times a week to large gatherings of Moslems of the more intelligent classes. He is the friend of all Moslem converts and in all their difficulties they turn to him. As a special preacher to Chris-

tian communities he is much in demand and leads a bright and happy Christian life, which is even more effective than his excellent sermons.

These are outstanding cases, like David's three mighty men. But David had many more than three mighty men whose deeds were also worth recording; and there are many others in Moslem lands whose names might be mentioned, men and women, girls and boys who, because of their faith, have suffered greatly and who out of weakness were made strong.

"Lift up your eyes and look on the fields." Do not provoke God to anger by saying "Can God"? (Psalm 78). Though we may receive encouragements to our faith as we look on the fields, the needful faith will only come as the light shineth in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. When we truly behold Him, obedience becomes natural and though like Isaiah, Jeremiah and Ezekiel we are called to an apparently unfruitful ministry, we will not turn aside from the call but, being truly convinced that God's Word "will not return unto Him void but shall accomplish that which He pleases," we will encourage ourselves in the Lord, as David did in his blackest hour.

Sauntering in an African Market

By JULIA LAKE KELLERSBERGER,
Bibanga, Congo Belge

American Presbyterian Mission; author of "Congo Crosses"

OUR English word "saunter" is derived from two French words, "Sante Terre," which means *Holy Land*. Crusaders on their way to Palestine were called "Sante-terrers" or Saunterers. We, too, may make of every "saunter" a real pilgrimage. If our eyes, ears and hearts are open to God's messages of color, sound and sight, each walk that we take can lead us straight to the Holy Land of God's Presence. I took such a walk recently through an African market, perhaps the least likely place on earth to find God or to feel His nearness. *In the midst of a babel of barter and a turmoil of trade I met Him.*

Winds whispering through tips of tall trees; ants rustling beneath dry brush; the running water of a near-by stream; tiny birds of tropical plumage chattering on palm fronds in gleeful anticipation of a fat feast of tid-bits left untidily on market soil; lean dogs slinking stealthily after

their masters; chickens fluttering, sheep pulling at their tether; the wails of baby blacks and baby goats blending harmoniously; earthen jars jostling jovially together; crackling fires beneath black pots; the indistinguishable murmur of hundreds of voices, like mutterings of thunder growing louder and louder until one recognizes the laughter of children, the gossip of women, and the angry voice of traders. *I heard His voice above the sounds of an African market!*

The smell of burned grass; of warm earth soaked and steaming after rain; of dried roots and herbs; of fresh fruits and newly dug nuts; of palm oil and strong soap; of unworn cloth and pipe smoke; of poultry and live stock; of "ripe" meat kept too long; of sweaty bodies close together. *Amidst the odors of an African market I discerned His incense.*

Blue sky, blue hills, noon shadows; green grass,

green palms, golden fruit; brown herbs, grey smoke, bright beads; purple, orange and crimson turbans bobbing restlessly to and fro; Joseph's coat of many colors gracefully draped the lithe black bodies of the more fortunate ones. *I saw the pictures that He painted on market rows!*

He was there among the "greens" where native roots and indigenous vegetables were displayed. He walked among the seeded corn, millet and cassava flour as surely as He had walked among the wheat fields. Where handfuls of coarse salt were bargained for and squabbled over, I heard these words: "Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted?" I stopped among the clay pots and water jugs of various shapes and sizes for campfire cooking and hasty visits to the spring. I had watched them in the village as they shaped and molded, ready for this market day. "Mould me and make me after Thy Will, while I am waiting, yielded and still."

In the meat market one's nose is held and one's appetite is lost. Ripe meat displayed in tempting arrays; strings of fish blackened in the sun; hippo meat, the older, the better; shriveled rats; juicy caterpillars; fat frog legs; skinny crabs; fried ants; cat and dog steak; luscious locusts; goat carved "in toto," the skin and internal workings being preferred. This is man's depraved taste, for which he will spend his last hard-earned cent, unwilling to hear the Voice whispering: "He that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price."

In our saunter through this African market we see a group of men squatting on the ground around a huge gourd filled with native tobacco. One suck of this community pipe costs one-tenth of a cent. It is passed from one buyer to another, around the circle and back again until the smokers become drugged with its fumes and often fall into the fire and are fearfully burned. Woe to that man who steals one breath of smoke without paying the price. Another group of men are drinking corn beer or palm wine. Their laughter becomes louder and their voices so rasping we can hardly hear these words: "And the merchants of the earth shall weep and mourn: the merchandise of purple and scarlet and wood, vessels of ivory and of brass and iron; odours and ointments, wine and oil and fine flour, beasts and sheep and slaves and souls of men."

Bundles of fuel, fresh cut from the forests are lying at the feet of tired woodmen. It is friendly wood, ready to kindle flickering fires on mud thresholds to cook warm mush for hungry little mouths or to light a torch in the darkness to reveal the narrow trail. Every bush may be a

burning bush to us. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

"Into the woods my Master went, clean forespent, fore-spent.

Out of the woods my Master came, content with death and shame."

Cheap European cloth in rainbow colors and menagerie design, glass earrings and beads; safety pins for stringing around the neck or slipping in the ear lobes; needles, thread and buttons; bright tin cups and saucers, cheap cigarettes are all displayed at Vanity Fair and show the detrimental presence of the white trader, who is teaching the simple African to lay up for himself treasures on earth where rust and *white ants* break through and steal. "Love not the world, neither the things that are in the world." At an African trading center *I listened to the sermons that He preached.*

Shiny ebony bodies with shredded rags around their loins; a skeleton child, gaunt and weak, gazing hungrily about; laden women carrying huge baskets; black madonnas nursing their babies; expectant mothers; wrinkled hags bent and warped from years of slavery and drudgery; witch doctors adorned with charms and medicines to keep away the evil spirits; "red women" greased with crimson palm oil and hair daubed with cakes of red clay, a sign of child birth; red-capped soldiers, strong and straight; a trader, nodding over his wares, a victim of sleeping sickness; a leper here and there. This is the personnel of an African market. *I felt His heart throbs in this throng.*

"When He saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." My sauntering had brought me to the Holy Land. *This is the lesson that God had for me there!*

The reign of death is broken;
The reign of Life begun,
For God to us has spoken,
In the person of His Son.
His coming was the token
Of God's love for our race,
And we behold His glory
In boundless truth and grace.

* * *

There is no condemnation
For those whom Jesus frees;
He is the consummation
Of all God's promises.
T. R. GLOVER.

A Man Who Stirred the Student World

Testimonies to Robert P. Wilder

From Dr. Robert E. Speer, one of the first traveling secretaries of the Student Volunteer Movement and a life-long friend of Dr. Wilder.

Few men have wielded so deep and wide an influence on the past generation as Robert P. Wilder. When still a young man, only twenty-two years of age, he became in a real sense the founder and the mainspring of the Student Volunteer Movement for Foreign Missions which has led thousands of students to go out as foreign missionaries. This Movement has also inspired tens of thousands of young people in schools and colleges and in the churches at home to study missions; it has instigated a vast increase in missionary giving; it produced the Laymen's Missionary Movement which, until its absorption in the Inter-Church World Movement, matched the offer of missionary lives with missionary gifts; this same enterprise has led thousands of young men and women into the ministry and Christian service at home; it was perhaps the greatest single spiritual movement of the last fifty years.

Robert Wilder was born in Kohlapur, India, in 1863, the son of the Rev. Royal G. Wilder and Eliza Wilder, who first went to the field under the American Board and later became missionaries in Western India under the Presbyterian Board. When they returned to America in 1877, because of ill health, Mr. Wilder founded THE MISSIONARY REVIEW and lived in Princeton, New Jersey. Robert was graduated from Princeton College in 1886 and that same summer attended the first Student Conference at Mount Hermon. He and his sister Grace had prayed that one hundred students might there volunteer for foreign missionary service. Their prayers were answered and the Student Volunteer Movement was born. As a result Robert Wilder and John Forman, another son of India, carried the missionary appeal to the colleges and universities and theological seminaries of the United States and Canada during the ensuing college year of 1886-87 and literally thousands of students answered their call and

signed the simple declaration of the Movement—"I am willing and desirous, God permitting, to become a foreign missionary."

After this year Wilder attended Union Theological Seminary, New York, for one year but as it became evident that the Movement, which he had been instrumental in founding, needed his care, he returned to its traveling secretaryship for the year 1888-89. He then completed his seminary course and went out to India as a missionary. After seven years of fruitful service among the students, working with a free commission

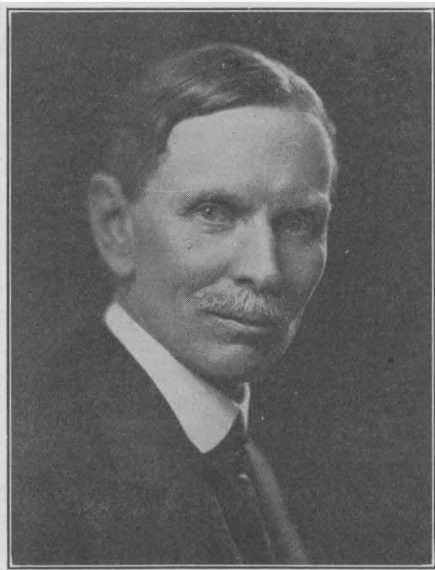
under the Presbyterian Board, his health required his return to America.

In later years a great part of his service was with the student movements of Great Britain and on the continent of Europe where his command of English, German, French and Norwegian and his rare adaptability and deep spiritual devotion made him a great power. For ten years more he served again as secretary of the Student Volunteer Movement in America (1918 to 1927). When he retired from student work, although then at sixty-four years of age he was called to a new field as secretary of the Near East Christian Council representing the evangelical missions

in the Levant, and with headquarters in Cairo. His noble spirit, his absolute fidelity to Christ, his tact and his humility made him acceptable to all types of Christians; in every relationship he endeared himself to all with whom he worked.

Robert Wilder was a very gentle and controlled personality and at the same time was as steadfast and tenacious as steel. His consecration to the missionary watchword, "The Evangelization of the World in this Generation," and to his Master Jesus Christ, was utter and unconditioned. He was a great illustration of what God can do with one who gives himself to Him with a single mind and an undivided will.

He was a speaker and pleader of rare persuasion. His method of presentation was simple and direct, and his appeal was to the mind and con-



ROBERT P. WILDER

science. He set forth his case with plain and reasoned argument and followed it up relentlessly, never relaxing his gentle but resolute pressure for a surrendering decision of the will to Jesus Christ as absolute Master and Lord.

Through all the years he held inflexibly to the missionary purpose and spiritual ideals of the Student Volunteer Movement which God had used him to found. All his influence was used to hold it true to its original character; it is not too much to say that no one man has contributed more to the expansion and establishment of the modern missionary enterprise than Robert P. Wilder.

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From Dr. John R. Mott, for many years Chairman of the Executive Committee of the Student Volunteer Movement and an intimate associate and friend.

My first meeting with Robert Wilder was when swimming in the Connecticut River at the time of the first Christian Student Conference at Mount Hermon, Massachusetts, in July, 1886. His ruling passion as a recruiting officer for world-wide missions was even then strong in him; before the interview was over, which began in the water and continued as we tramped back to the school campus, he had appealed to me to become a missionary. My last contacts with him were in March, 1937, at the meeting of the Near East Christian Council at Alexandria, Egypt, when the only theme in all of our conversations was the widening of the limits of Christ's Kingdom. During the half century between these two experiences it was an exceptional year in which we did not meet—in North America, in the British Isles, here and there on the European Continent, in India, or in one of the lands of Western Asia or Northern Africa. In all of these scores of meetings there was not one in which he did not convey the impression that his main concern, and always the most urgent concern, was the making of Christ King throughout the world.

There is not space available to set forth adequately his achievements as founder and promotor of the Student Volunteer Movement for Foreign Missions, as leader in other Christian Student Movements in the Occident and in the Orient, as missionary to the intelligentsia in India, as Religious Work Director of the International Committee of the Y. M. C. A., notably in the fateful days of the World War, and as the General Secretary of the Near East Christian Council. Without doubt, his most original or distinctive contribution, as well as his achievement of most highly multiplying power, was that of moving spirit in the launching and wide projection of the greatest student missionary uprising in the history of the Christian Church.

Even more would I call attention to the secrets of his power. Robert Wilder was not a man of as many talents as some other men might seem to possess but he was one who used to the very limit every talent he had. He was a man of one idea and this was a great idea—the summoning of men to devote their lives and all that they might possess to making Jesus Christ known and obeyed throughout the entire world—and this, so far as possible, in his own generation. He lived under a constant sense of immediacy. This was traceable to the fact that he made the Watchword of the Student Volunteer Movement his personal watchword, "The Evangelization of the World in this Generation."

Robert Wilder had a first-hand, authentic, indubitable experience of Christ, and, therefore, he possessed a clear sense of direction, a compelling sense of mission, and a satisfying sense of Divine companionship. He thus helped to create an atmosphere of belief in which the wonderful works of God became possible. He possessed and exercised great heart power. It was by this, rather than by force of intellect or power of organization, that he made his conquests. It was his capacity for friendship and his understanding sympathy which goes far to explain his ever-widening and abiding influence.

Wilder was one of the most fruitful personal workers I have ever known. He was at his best in helping men in "the valley of decision." Literally hundreds, probably thousands, of young men and young women owe their life-work decisions to his wise, faithful, winning, persistent, personal efforts. This number includes many of the greatest missionaries and other influential Christian leaders of modern times.

In his student days Wilder fastened upon his life, as with cords of steel, those devotional habits which explain his power. The word "habits" is used advisedly because in a life abounding in activity and subject to changes and interruptions nothing was ever permitted to interrupt or abridge the time spent recollectedly or consciously in the presence of God and in the assimilative study of the Bible and other vital and dynamic writings of the Christian faith. His God-consciousness and his attentiveness to God take us to the heart of his creative influence and undying influence. In very truth, by the Grace of God, he accomplished a work which will never die.

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By Jesse R. Wilson, an associate and the successor to Dr. Wilder as Secretary of the S. V. M.

By calling, profession, and practice, Dr. Wilder was "hopelessly" a missionary. One can think of no set of circumstances under which he would not reveal something of God.

On one occasion when an automobile accident, in which a taxicab ran up on the sidewalk, had crowded him and two other men into a plate glass window, Dr. Wilder heard one of the men swearing. Looking up from his knees, in the midst of broken glass, he said: "Don't take His name in vain; He is the best friend you have."

One might as well try to keep fire from burning or light from shining as to keep a man with that kind of spirit from being a missionary. Only death could stop him so far as this world is concerned, and then, no doubt, the Master will have some new missionary venture ready for him. But death has not stopped his missionary labors. The influence of his life, in terms of the extension of the reign of Christ throughout the world, continues in the lives of scores of us across the world who loved him and were inspired by him.

Robert Wilder saw missionary service on four continents — America, Asia, Europe, and Africa. After seven years of service in India, where he was born, he devoted himself to the students of North America and Europe, being specially drawn to work in the Balkan states. But he will be known best for his relation to the Student Volunteer Movement of North America. He was chief among its founders and was more responsible for its early success than anyone else.

Now that he has gone from us, memory is active recalling the incidents of his life and one is led to reflect on the secret of the great contribution he was able to make to the cause of missions. The open secret of his life was *prayer*. He thought around the world and prayed around it daily and throughout the day. In the "Morning Watch" his spirit became attuned for unceasing prayer. I have prayed with him quietly and audibly in the retirement of his study, in crowded subways, on traffic-filled thoroughfares, and in the ante-rooms of men's business offices. The passion of his life was to enlist men and women for missionary service. The chief expression of this passion was the one he had learned from Jesus himself: "Pray ye therefore the Lord of the Harvest that he thrust forth laborers into his harvest." And pray he did with such notable success as forever to have demonstrated the efficacy of this method of securing workers for the Kingdom enterprise. We believe that many of his prayers are yet to be answered—that in the years ahead God will continue to call men and women into missionary service because Robert P. Wilder prayed.

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By Dr. Paul J. Braisted, the son-in-law of Dr. Wilder and present Executive Secretary of the Student Volunteer Movement.

From the days of beginnings Robert Wilder was a leader in the formation of national and interna-

tional Student Christian Movements. He attended the first Student Christian Conference in the United States, and became the first secretary of the Student Volunteer Movement. Under the impulse of his spirit and message similar Missionary Unions sprang up in Great Britain and the Scandinavian countries. Most of his life was spent among the students in India and other lands, where he made wide and striking contacts. In spite of the fact that he was never in robust health his lifetime was given to constant travel and speaking in four continents.

Those who met Dr. Wilder in student gatherings will remember him for two things: First, for his vivid portrayal of the need for leaders in the expansion of Christianity around the world which led many to devote their lives to this service. But even more vividly folk will recall his talks on the devotional life, and his conduct of "Morning Watch" periods. Thousands of students learned to take their first steps in the devotional life in these hours of quiet thought and prayer at conferences and other retreats.

It was not his task to compile or write great books. His several small volumes are the record of his talks and of his experiences in the early days of the Student Volunteer Movement. His *magnum opus* has been written into the living experience of thousands of students who are today responsible Christian leaders in many lands. So his influence will continue to increase through the years.

On his early visits to Scandinavia he met the girl who became his devoted comrade through the years. Theirs was a comradeship — unclouded, radiant and beautiful. His home was always a strength to him. Great thanks to her who established it again and again on four continents! Whether in Egypt, India or America, or perhaps most of all at "Norheim" in Norway, people caught the meaning of the Christian life from this home life and fellowship.

A Near East friend once challenged Dr. Wilder with the thought that one should tithe his time for prayer. This he endeavored to do, progressing until very much more than this amount of time was actually given to prayer and devotion. In a small clearing among the trees of the garden at "Norheim" he found a "chapel" where he retired for long periods of meditation and prayer of intercession. More than one person remarked during these last months that he seemed to have already entered the Future Life. His experiences reveal attractive and compelling stories from his wide contacts, but one impression will rise supreme above all others, for those who knew him best: the impact of a gentle, radiant, faithful

missionary, one in whom the Spirit of Christ was manifest. The secret of this will be found in an unbroken observance of the "Morning Watch" and his unquestioning faithfulness to the truths learned in his missionary childhood home in India.

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By Dr. Samuel M. Zwemer, missionary to Moslems and formerly a traveling secretary of the Student Volunteer Movement.

Our friendship has stretched across fifty years from 1886, when I signed the Student Volunteer pledge at Hope College, Michigan, to the day when I last saw him New Year's Eve at the Indianapolis Student Volunteer Convention in 1935. When our paths crossed during this period it was only to recall and rekindle at the hearth of his fiery heart an old passion for "the evangelization of the world in our generation."

Robert Wilder never lost his first love; never turned back from his first great life purpose. Like Zinzendorf he had "one passion, and it was He alone," the glory of Christ in the salvation of a world. From his birthplace in India, to his final resting place in Norway, one can trace the flaming torch of this quiet, pervasive life. He wrote little but pleaded and prayed much; he lived in foreign countries most of his life and yet always remained a loyal American, and in no other land was his influence greater among the students of his generation. The secret of his power was his prayer-life, centered in sacrificial devotion to Christ. He knew no life divided. When he spoke or prayed it was evident that he had seen the Lord "alive after His passion" and bore in his own body the marks of discipleship. He always reminded me of what Temple Gairdner once said in Cairo to a little group of workers: "The *agonia* is the measure of our success."

Tragedy and Triumph in China Today

By W. REGINALD WHEELER

Recently a Missionary in Nanking

"To preach good tidings to the poor; . . . to set at liberty to them that are bruised; . . . to proclaim the acceptable year of the Lord."

WITH these words, Christ began His earthly ministry. Foreign Missions from the beginning have sought to incarnate these words in action. Today they are being given heroic expression in war-torn China. In the midst of ruthless destruction, savagery and cruelty, the missionaries and the Christian Chinese have found new and rich opportunities of service.

In the present stage of the "undeclared war," the Chinese consider their country to be divided into three areas: the "occupied area," including the Northern provinces and the lower Yangtze valley; "free China," including the West and South; and the "area of conflict." In all areas except "free China," the aerial bombardment of defended and undefended cities and towns has been cruelly destructive. Not only lines of communication, concentration of troops and airdromes have been targets for attack, but civilian groups and even hospitals have been bombed by the Japanese. The bombing of the Disciples' Hospital at Nantungchow resulted in over thirty deaths, and other hospitals attacked included the Adventist in Shanghai, a Methodist in Nanchang, the Episcopal in Wusih, and the Central (Government) Hospital

in Nanking. One foreigner wrote of the scene the next day after the attack on Nanking:

Never have I been so appalled as by the sight at Central Hospital. The grace of God must have intervened yesterday in an unbelievably saving way. One Japanese plane dived down on the hospital and let loose two one-thousand-pound bombs intended for the main building. They struck about fifty feet apart at each end of a tennis court, only a few yards away from a long dugout where over a hundred members of the staff were temporarily taking refuge. If the bombs had landed a few yards either north or south the destruction would have been tragic. If they had hit the hospital, the one hundred patients, including a Japanese aviator, would have been blown to bits. A few yards the other way, and the whole staff of the hospital would have been wiped out. As it was, these tremendous bombs and numerous smaller ones dropped around them accounted for only one death and five injuries.

The patients from that hospital were transferred to The University of Nanking Hospital, and the service there carried on.

The Christian hospitals have brought healing to many who have been wounded, and comfort to others in their dying hours. An American surgeon writes:

The slaughter of civilians is appalling. . . . Two bayoneted cases are the only survivors of seven street cleaners who were sitting in their headquarters when Japanese soldiers came in, and without warning or reason, killed five of their number and wounded the two that found their way to the hospital. . . . The Japanese announced in a Refugee Camp that if ex-soldiers would come forward and

admit that they had been soldiers, their lives would be spared. . . . Two hundred men stepped forward and according to the story of one man who came wounded to the hospital, these two hundred men were led into the hills and used for bayonet practice. . . . He himself had five bayonet wounds.

In one city over twenty thousand soldiers and suspected civilians were killed. Attempts were made to burn their bodies. . . . Some of the victims of this savagery managed to reach a Christian hospital before they died. There have also been countless attacks upon Chinese women in the captured cities and towns. An American observer writes of the scenes in one captured city: "It is being said on every street with tears and distress that where the Japanese Army is, no person and no house can be safe." Another American wrote six days after the Japanese Army had entered a captured city:

Today marks the sixth day of this modern "Dante's Inferno," written in huge letters with blood and rape. . . . Nine-tenths of the city is totally deserted by the Chinese; the remaining tenth contains about two hundred thousand terrified citizens. (One-fifth of the former population.)

The details of the attack are not printable, but the missionaries in many a city and town know the facts and have brought healing and mercy and protection to many in great distress. As one woman writes, "Religion has become a reality to many of us during these days of terror and destruction. Jesus becomes a friend who walks by your side as you go forward to meet a group of fierce men whose shining bayonets are marked with fresh stains of blood."

In a statement released April 1 by the Committee on Relief in China of the Foreign Missions Conference of North America, a veteran correspondent is quoted as follows concerning a captured city:

You can scarcely imagine the anguish and terror. . . . Practically every building in the city has been robbed repeatedly by soldiers, including the American, British, and German Embassies or Ambassadors' residences, and a high percentage of all foreign property. . . . This still goes on, especially outside the "Safety Zone." There is not a store in the city, save the International Committee's rice shop and a military store. Most of the shops, after free-for-all breaking and pilfering, were systematically stripped by gangs of Japanese soldiers working with trucks, often under the observed directions of officers, and then were burned.

Most of the refugees were robbed of their money and at least part of their scanty clothing and bedding and food. . . . You can imagine the outlook for work and life in this city with shops and tools gone, no banks or communications as yet, some important blocks of houses burned down, everything else plundered and now open to cold and starving people.

A report sent out by a representative group of missionaries in Shanghai was released March 4 in America by representatives of the outstanding denominations. After reviewing the situation in

China, the statement speaks of the service of the missionaries:

Those missionaries who were able to remain at their posts have helped care for the civilian population, the sick, the homeless refugees, the hungry, the wounded and a mass of terror-stricken men, women and children, many of whom they had served for years past. These missionaries, men and women, have witnessed untold horrors and experienced insult after insult in their humanitarian work. One of their tasks has been to police "Safety Zones" and try to keep the Japanese soldiers from attacking helpless civilians, especially the women. At great personal risk and unarmed, they have not hesitated to place themselves between armed soldiers and Chinese civilians, and thus have preserved the lives and honor of many, though frequently threatened with death. Another work was to supply food and shelter, with very little help from the army. Most evidence goes to show that they were hindered in their ministry of mercy.

In the midst of all this strain and misery, Chinese Christians have shown wonderful courage and faith, as is indicated by letters received from the field, written by two Christian women. After an air raid one wrote:

What a blessing to be Christians—the "Given Peace" in our hearts, though physically we are the same as others and are greatly bothered by the air raids and the hostility to the innocent. . . . It is altogether unbearable and pitiful to see people trembling with fear, never knowing that God is their refuge and shelter during the air raids. Of course, we never know what is God's will; we might be bombed as others; but the "Peace" inside is a blessed comfort and protection from the necessary fears.

A Chinese woman who has been active in relief work writes that her deep sorrow "has not yet blurred her mind for thinking."

One hour of devotion in the morning and another hour at night help to release me from the human side of affairs. . . . Our assurance of God and eternity form the foundation of our hope. . . .

I am deep in refugee work from 8 a.m. to 9 p.m. It is only through constant expression of love for our suffering people that one feels one can have the right to exist today. . . . If it were not for serving my own suffering people, I would have brought my son and come over to your sweet land of liberty for a shelter. But as conditions are now, I live and die with them. . . . The missionaries here are our saving grace. They encourage and strengthen us.

Other similar letters, showing the faith and courage of the Christians and the devoted and often heroic service of the missionaries, come from Shantung and other parts of the invaded territory. Amid the destruction and cruelty of the war, missionaries and Chinese Christians are making live again the words of Christ, with their healing and their hope: "To preach good tidings to the poor . . . to heal the brokenhearted, to preach deliverance to the captives . . . to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Here are the voices of agony and grievous tragedy: but here also is the undertone of unmistakable and certain triumph.

Japanese Christian Work for Outcasts

By WINBURN T. THOMAS, Kyoto, Japan

A JAPANESE Christian pastor, Shinichiro Sodeyama of Kyoto, is doing a remarkable work among his slum neighbors in Japan's greatest cultural center.

The largest group of Japanese in Tanaka, the slum district from which the Settlement takes its name, are the water level people, *suiheisha*. They closely resemble the outcasts of India, and live in segregated colonies. Over one million of these people are scattered among 6,000 "blocks" in Japan. They have physical characteristics which brand them as members of this low caste and are discriminated against in the commercial and social world. While their origin is lost in history, their ancestors may have been slaves, taken as prisoners of war. During some ancient period they were assigned to the tasks of butchering meat, tanning leather, cleaning toilets, and other tasks which were taboo in higher circles. These people are symbolized by four fingers of the uplifted hand, which apparently refers to the fact that they work with four-legged animals. Another popular name for them is *Eta*, meaning "great dirtiness," but one dares not use this term in public places.

Their historical low caste status persists, despite the fact that they were supposed to have been given equality during the Meiji Restoration (1868). The *suiheisha* are keenly conscious of their caste stigma, and have a national movement which aims at their liberation; but this movement is so radical in policies that its activities are closely watched by the police.

Discontented with the present conditions of society and feeling no obligations to anyone for the meager bits of civilization they enjoy, their communities are breeding grounds for dangerous thoughts. For example, they find the platform and policies of the Shakai Taishuto (The Proletariat Mass Party) much too lukewarm, and would prefer to see a real radical political party in the field. It is impossible to do any constructive work among them without a knowledge of contemporary liberal and radical thought currents, for they feel that only in a class-less workers' world will they be free from the caste restraints which now oppress them. Christianity in Japan has thus far made little attempt to evangelize these people.

The next largest group living near the Settlement in Kyoto are the Koreans, of whom 550,000 are in Japan, and 40,000 of these live in Kyoto. Of this number 2,000 are found in Tanaka. In Korea, 86% of them were farmers, 10% were unemployed, and 4% were engaged at various trades. Since they cannot become agriculturalists in Japan they must live in cities and subsist by menial labor. In Kyoto 42% of them are



BEFORE THE SETTLEMENT FOUND HIM

"coolies," 25% are in the dyeing and weaving industry, and a small percent are *kami-kuzu-ya* (ragmen). While Japanese rag collectors usually work with wheel carts and are able to earn the equivalent of fifteen to forty cents a day, the Koreans are generally unable to obtain a cart, and so are obliged to pick where they may, putting their finds in sacks which they carry on their shoulders. In this way they are able to make no more than ten cents for 10-12 hours work. Thus their level of life is very low. Despite this fact, 88% of them do not wish to return to Korea, and their numbers in Kyoto are increasing 300 to 400 annually by immigration alone. Despite the boast

of universal compulsory education in Japan, 54% of their children do not go to school, some because of poverty and many because they are girls. Among the Korean Sunday school children at the Settlement, only about half can read, so that effective evangelism must be accompanied by the



PASTOR SODEYAMA COLLECTING RAGS AND PAPER TO SELL FOR OPERATING EXPENSES

establishment of a school in which they can be educated. Records show that 56% of the Korean mothers bear their children without medical attention while all *suiheisha* women use mid-wives or doctors. Poverty is one of the determining factors in this situation.

Perhaps the most interesting group in the Tanaka district are the *lumpens* (homeless unemployed). This class has suffered miserably as a result of the depression. Until eight years ago, they were "free workmen," and earned enough to live in cheap hotels. Since the depression began, however, they have not even the few necessary pennies to stay in these places, but must beg and live as animals. They often sleep in fields and under bridges.

In 1936 a writer for the *Kaizo* (Reconstruction), a liberal economic review, examined two groups of them at one of their havens and found that out of 100, there were 29 who had formerly been middle-class merchants or small salary men, 9 had been farmers, and 39 factory workers. This shows that over three-fourths of the *lumpens* in Japan today are victims of the breakdown of our economic order. While 60% of them are sound in body and would like to work, jobs are not available and they have been forced to sink to the level of animals. A new kind of floater has come into existence of recent years—namely, student vagabonds, college graduates, for whom there is no work.

Silent, and unable to think for fear lest their hopelessness would drive them to insanity, the *lumpens* rapidly become unemployable. Extracts from the diaries of some of them are revealing as to their thoughts and habits.

One young man, aged 40, writes:

We are sleeping next door to a government rice storehouse, the price of which is kept high so as to line the dealers' pockets. We have no rice and in the sight of the building we are sad. One of Japan's names is *Mizuha no kuni* ("the nation full of rice") and yet we have nothing to eat.

A thirty-seven-year-old man says:

Today I will go to register at the unemployment exchange. If I write my address, readers will know that I live among the outcasts (that is in a *suiheisha* block), but it is there or nowhere, and being a man I want to live. But I don't live there by choice. When I think of my fate, tears fill my eyes.

Another man, 28 years of age, writes:

Ours is an unsafe existence. A small rain can force a holiday upon us. Everyone else is loudly celebrating the visit of the Emperor, while with dirty clothes and a sad pocketbook I look here and there for work, pained in body, pained in spirit. The gloom of the unemployment bureau is beyond the imagination of the employed bourgeois and secure classes. Teachings concerning "the middle way" are not adequate. We must also provide for the daily needs of the ever-increasing army of the unemployed. Men cannot live on the efforts of the police who teach the values of "the middle way." We also need bread.*

A fourth class of unfortunates in Tanaka area consists of parentless children and the aged. Such children receive five cents daily from the govern-



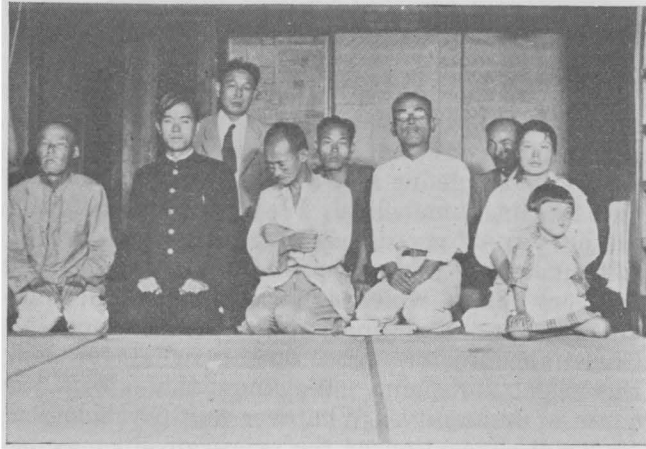
A SUNDAY SCHOOL OF SUIHEISHA (LEPERS) IN KYOTO

ment, and the old people eight cents. A great many are left dependent because their parents and supporters are criminals and political refugees.

A fifth class found in the slums are the lepers, virtual outcasts because their disease is a dis-

* Translated from "The Kaizo Economic Review," March, 1937.

grace to their families. Five or six thousand are being cared for in Japan's larger hospitals, and plans are under way to erect hospitals to care for as many more. Even when these are erected, however, the state will be able to take care of only a small portion of the total. There are thousands of so-called "home lepers" who refuse to register



WHERE THE HOMELESS ARE AT HOME

with the police or let it be known that they are leprous, for one of the worst fates that can befall a person or family in Japan is to have this disease. So, some families prefer to keep concealed one of their number who has the dreaded disease. It is estimated that there are at least 500 such persons in Kyoto. Many others are evicted from their homes and disowned when the secret is known. This latter fact accounts for much of the destitution among these people and the necessity for their migrating to the *suiheisha* blocks. For instance, near one of the Osaka bridges is a colony of the people, living in the crudest of tents and huts, and existing by begging and peddling at the monthly temple fairs. It is inevitable that these homeless, penniless beggars should drift to the slums.

It is difficult to appreciate the "why" of the work of the Tanaka Settlement without understanding the poverty, the despair, the bitterness which characterizes these *suiheisha*, *lumpens*, Koreans, and lepers who live there.

Sodeyama first became aware of these problems and then felt the urge to preach the Gospel of Christ to them. As his faith was more than an emotional mysticism or merely an other-worldly escape, he sought to help them meet some of their more glaring problems. For instance he found that there was much illness and disease among men, women, and children. Koreans making ten cents daily or even *suiheisha* at 40 cents, cannot buy sufficient rice and pay rent for themselves and families, much less consult a doctor when ill. Sodeyama sought to solve this problem by setting

up a free medical clinic. He recognized that their souls were sick, and that they needed the Gospel, but they were unwilling to listen to his sermons while hungry and ill. The homeless who gravitated to his door needed shelter, food, and clothing. He therefore rented a house where he not only gives help in these ways, but tries to teach them to help themselves by finding jobs, and win back their self-respect. For the underprivileged *suiheisha* children a night school was started. So many demands are made upon him by the lepers that Sodeyama finds himself a part-time worker and money-raiser at the understaffed prefectural leper rest house where patients wait their turn to enter the larger hospitals.

All this work is done from the Christian point of view, chiefly supported by the Kamogawa Church of which Sodeyama is pastor. Morning prayer services are held at the Settlement. Services are also held on Sundays at Church and Settlement and leper hospital, and Sunday school for the slum children. While the church is numerically one of the least important in Kyoto, few congregations exceed it in outreach, usefulness, or the smallness of its financial liabilities.

These Christian ministries are Sodeyama's guarantee to the people of Tanaka that his Gospel is genuine. His faith is proved by works and the results. Without them, the people who live around him and attend the services at his Church and



A SLUM BABY TRIES TO "LOOK PLEASANT"

Settlement would lose their confidence in him. They would consider his religion no better than Buddhism, which they do not generally respect. By this work in Tanaka he is creating a respect for Christianity as a prelude to its acceptance. These classes of people generally suspect religion, but he is slowly and surely building up a self-supporting church and the whole community is being permeated with the Christian spirit.

What Is Our Message to Non-Christians?

By PROF. L. LEVONIAN, Beirut, Syria
Near East School of Theology

IN LANDS where Christianity comes into contact with other religious systems and feels their grip over the masses, it is especially important to have a clear Christian message. The minister who would be comparatively at ease in his home country in choosing themes for his sermons, begins to ask himself, "What is my message? What shall I preach? Have I anything vital that I may share with these people?"

These questions resolve themselves into this central problem: What is the essential Christian message? The Christian missionary a hundred years ago had a clear and definite answer to this question. He had a clear idea of his mission. In the light of our present knowledge regarding the non-Christian faiths, it is, perhaps, natural that our emphasis and methods of work may be different. But there is, too often, ambiguity and uncertainty at the present time.

Many problems disturb some workers: Is the Christian message personal or social? Is the Gospel message primarily and essentially for the individual or for the society? Should our main objective be to save the individuals or to permeate the society with the principles of the Gospel?

Other points relate to Christian doctrine and life. Is Christianity essentially doctrine or life? Should we emphasize Christian beliefs or the Christian way of living? Much controversy has been carried on in regard to this question in recent times! Or again should our message be homocentric or theocentric? Shall we begin with man or with God? Some even say that in the past too much emphasis has been laid upon service in the name of Jesus Christ, and we must emphasize service in the name of human need.

There is almost a babel of tongues on these questions. A world-wide conference, such as the proposed Madras Conference is much needed to bring together these divergent conceptions, in an atmosphere of intelligent thinking and spirit of reverence, to discover the unifying foundation. Perhaps we can find some link harmonizing these different lines of approach in a complete circle—one that is Christo-centric.

We would like to indicate some conclusions arising out of our own experience and study.

The first essential element in the Christian mes-

sage is *The Fact of Sin*. "Christ came to save the sinners." In whatever way we interpret the Gospel, personal or social, dogma or life, and in whatever way we define sin, this is certain: that sin is a fact in human life. We know that men are in the grip of greed, lust for power and wealth, selfishness and impurity; we know that these are the very things which make men miserable individually and that poison social relationships. Christian ministers agree on this, whatever their theological viewpoint. We know that sin is the curse of humanity. Whatever our psychological or social conception of the origin of sin may be, this is clear that the materialistic viewpoint of life, making pleasure the aim of life, has been destroying the human life, individually and socially. No other system of religion or philosophy that has put forward this point as strongly as Christ has exposed it. Jesus said, "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man." Those are the things that make life a miserable episode. "The wages of sin is death." There is no exception to this, and men are walking today in the way of death.

The second fundamental fact which lies at the foundation of the Christian message is *man's need of salvation*. Whether our conception of salvation is individual or social, it is a fact that men miserably fail and are dying, and are in need of salvation. We are all restless and need rest; we are all unhappy, and seek happiness. Men are asking today how to find peace and reconciliation? If you dig down under the skin of men, whatever their external color may be, you shall find that they are searching for reality. The religions of the East have their answers to this inner search of the human soul. Some say, "Kill your desire for happiness and you will find rest." Others say, "Submit yourself to the inevitable and you will be contented." Some point to the way of asceticism, others to the way of pleasure. Men have tried all these ways, but none of them have satisfied the human heart. Consequently men are driven either to pessimism or to *laissez-faire*. Christ gives the answer of hope to fallen humanity. There is a more excellent way than that of capturing, enslaving and devouring one another. It is the way

of fellowship, of love, and of sacrifice; the way of forgiving our enemies, and praying for those who persecute us; the way of loving our neighbors, and sharing our possessions with them.

But how can this new way be found and followed? Is this practical? The greatest criticism of Christianity by others has been just on this point. Men have thought that the way of other religions is within the capability of human power, whereas the way presented by Christ is impractical and beyond human power. Does Christ demand the impossible? Christianity has been criticized, not because of the lowness of its ideals, rather because of the height of its ideals. But Christ challenges man's defeatism and calls him to victory. Salvation is the keynote of the Christian Gospel.

This leads to the very heart of the Christian message. It is unique in the whole realm of thought. It is *the sufficiency of Christ* for salvation. Christ is the Saviour. "*He shall save his people from their sins.*" Islam leads men to a system of ordinances, but has no message of salvation from sin and failure. Buddhism, that great system of thought in the East, leads men to *Nirvana* which in reality is an effort to escape from life, both here and hereafter. Christianity deals with a Person who has overcome the world and will enable us to overcome it also. Christ brought the message of salvation through atonement, or reconciliation with God. New relationship to God brings also a new relationship with our fellowmen, and with life. The fact of atonement is true in the experience of all true Believers. Through Christ, we are reconciled with God and with other children of God.

Christ tells us that the Father sends his rain on the just and the unjust. God "loved the world," the whole world, and has given not only His sun and rain free, but even gave His Son for the world's salvation. To know God through

Christ is to experience salvation and reconciliation, not because of a mysterious and metaphysical knowledge, but because Christ opens before us the heart of God and draws us to Him. Christ gives us a new vision of our fallen state and of the glorious inheritance before us; He transforms us inwardly and spiritually, and creates us into a new manhood. Christ is the Saviour, because he is the great Lover; He is the great Reconciler, because He is the great Sacrifice, and He gives life and power to those who trust in Him.

This is the heart of the Christian message. Can we be satisfied in presenting something less than that? If we are to share with others the best that we have—our science, our art, our culture, shall we not share our knowledge of Jesus Christ with them? We cannot keep our best treasure for ourselves, and not let others know about it, and still be Christian. That would be like the man who kept his only talent in a napkin and hid it in the earth. We must be faithful to God's truth.

If we can tell the story of Jesus in its simplicity and beauty, men will listen to it. If men oppose the Christian message, the main trouble is not with the story but with us. Many reject the Christian message mainly because of sectarianism. We separate peoples into sects and groups rather than unite them in the newness of life in Christ. In place of sowing the seed of life and letting it take its natural course and grow, we are often anxious, stretch out our hands and try to direct it and to mould it in our own fashion. We must understand the way of Jesus better and follow his method of work and preaching.

Our message is Jesus Christ—the fact of Christ; the Christ of history, the living Christ of faith, the Christ of inner experience. It is a pity that in the past instead of presenting this fact of Christ to needy humanity, we have tried to define Him in human words and impose our definition upon others.

TWENTY-THIRD PSALM — A CHINESE TRANSLATION

1. The Lord is my Original Shepherd causing me not to arrive at want.
2. He (The Original Shepherd) causes me to lie down in green grass places, and leads me beside the peaceful restful waters.
3. He (The Original Shepherd) causes my inner heart to awaken, and for His own Name's sake leads me to walk a righteous path.
4. Although I pass through the lonely vale of Death's shade, even then also I will not fear meeting any evil thing, because You, O Lord, are constantly by my side; Your rod and Your staff both comfort me.
5. Before my enemy's very face You spread a feast for me; You use fragrant oil to rub my head; my cup is running over full.
6. From the moment of my birth, all through the affairs of this world, Goodness and Compassion certainly attend me and, besides all this, I am to dwell in Jehovah's home forever.

—Translated by RAY L. TORREY.

SHORT SKETCHES OF ASSAM CHRISTIANS

BY RANDOLPH L. HOWARD*

Have the younger Christian converts in the mission fields been trained to carry the responsibility as leaders in Christian work? The following brief sketches show that many Assam Christians of India are proving their ability and initiative.

ROMANUS is a member of the Kachari tribe, at Hosinga, where there is little missionary supervision, although a revival had resulted in the baptism of thousands. In this area, in addition to the mission school, there are ten government primary schools, six of the teachers being Christians. The mission school, of sturdy timber framework and iron roof, is entirely the contribution of the Mongoldai Association. Manifestly the school boys and folks from the near-by villages hold Romanus, their evangelist, in high esteem. A scar on his head tells of persecution for his faith. "It is not what we get but what we give that makes us happy inside," he says. He knows, for he has given a month's salary toward the completion of the school building.

At Baraigaon ("the great pass"), Assam, the head master of an efficient school, GOBINDRA, is a Garo. His clothing does not amount to much in Western eyes, but his English is good and so is his Christian spirit. His school has 108 pupils. To keep things going, he and the school boys cut sal trees and float them to market. They farm an acre of rice and an acre of mustard. A rough, yet attractive man, he has a determination about him that promises well for the future.

In the eastern part of the Naga Hills one finds INAHO, whose story would make an article in itself. As highest native official in his area, he had, before conversion, driven Christians from many villages, confiscating all their possessions. His conversion cost him heavily, for he had to divorce the younger of his two wives and send her away with his only child; but his radiant face clearly indicates that the "cost" had been as nothing compared to the blessing he has received. His work has resulted in a great ingathering from this group in recent years and in the last year 900 have been baptized. Their care and spiritual nurture is a heavy responsibility.

At Borbeta Medical Compound, three miles from Jorhat, is JOSHUA, head compounder in the large dispensary and lay-pastor of the local church; a fine-featured six-footer, he makes a commanding figure in the pulpit of the little church which the people have built for themselves. In an address he said: "All around us are non-Christians. We should preach to them. We need your prayers for that. . . . Every year we go on preaching campaigns to near-by villages and a week's preaching is yearly done in Majoli. Its people are all good people who listen to the preaching attentively."

It is a rare testimony to the method of approach that the people listen attentively. At North Lakhimpur is MATHURA HORO, headmaster of the school. Son of the oldest Christian in the Association, he shows what can be done in two generations. Mathura had prepared two maps showing the great groups of churches around North Lakhimpur. There are 45 of them in this field. "They are," he said, "like lights set on hills, lights to seven language groups."

ABAN H. MOMIN, one of many Garos found far from his homeland, deserves more than passing mention. He is mission compounder at Kangpokpi. In a station given by the Rajah of Manipur—a station so isolated as to make work among the mountain men difficult—Aban acts not only as compounder, but sells books, and carries a large share of the fine leper work as well. Dr. W. R. Werelius says that but for the help of Aban, his task would be impossible; "our problems could not be met without Aban," is the testimony of the missionaries.

* Condensed from *Missions*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

Summer Activities

What are some of the activities which we may pursue profitably during the summer time? First, there is the matter of reading. Many leaders organize book clubs in the auxiliary membership. As many women as are interested, join the club by buying a book to circulate among the others, or lending one already in possession. The books are all of a devotional or religious nature. The leader is diligent in seeing that the books really move from one member to another. It is usually advisable to have no more than ten in one book club. If a book club seems inadvisable for any reason, the resourceful leader still will find ways to stimulate summer reading. Perhaps her pastor has a few books he will gladly lend for the summer; in this case she may seek out women individually who might be interested in reading a book or pamphlet. Perhaps some going on vacation to a cottage will welcome some good reading matter; perhaps there may be some who are ill or convalescent who likewise will appreciate such thoughtfulness.

Second, there is the opportunity of calling. Many women may be actually more available for receiving calls from the Leader of Spiritual Life during summer months than at other times. At any rate, many chances for helpful conversation about spiritual matters are bound to occur. There may be June brides in the church group who would welcome a call and friendly conversation about the help and joy that can come from a family altar set up in the beginning of

married life. In such cases it would be appropriate to leave a copy of *The Upper Room* as you depart.

Third, the alert leader will welcome every opportunity to deepen her own spiritual life and understanding, whether it be in study by herself, in Schools of Missions, or in Retreats. What great dividends are paid one who takes an hour a day for study, prayer, and meditation! Opportunities for Christian women to gather in groups under inspirational leaders are greater now than ever before. Perhaps the way will open for you to be in such a group this summer!

—*Woman's Home Missions.*

A Spring Dressmaking Meeting

A little methods sheet called *The Star in the East* tells of a curiosity-tickling program that will appeal to women at a time when interest becomes somewhat dulled by seasonal lassitude.

For the invitations, send out samples of material with cards pinned to them as price tags are pinned in the stores—strips of voile, dimity, gingham, percales, about two by five inches or so. On the card:

Just a sample here you see
Of what our meeting is to be
You'll not guess it, I'll be bound,
So Friday night just drop around.
June 10, at 7:45 p. m.
In the Social Room.

For the programs, printed on wrapping paper, cut in the shape of sleeve patterns, waist patterns, skirt patterns, write:

1. Trimming—(Songs to "dress up" the program).
2. Measures—(A chart exercise—taking measure of various fields—Africa, China, Latin America. Where do I fit in?).

3. Thread—(Prayer—the thread that leads up to God and His promises. Sentence prayers).
4. Hooks and eyes—(Important to hold us together—business meeting).
5. More trimming—(Another song or songs).
6. The material—(The meat of the program—study book work).
7. Needles and Pins—(Sharp points from many sources—short readings from missionary magazines, etc.).
8. Final trimming—(Another song).
9. Lining and padding—(Refreshments).

If you want to use this appropriately for a work meeting, perhaps for dressing dolls for missionary boxes, the following plan may be used:

In cutting the shapes for the programs, cut them in sets—two sleeves, two fronts for the waist, a back, and a strip for a belt. If you expect thirty girls, make five sets, printing on each piece of each set the program, and numbering all pieces for each set alike. Toss the programs thus made into a basket and mix them. When guests begin to arrive, each draws a program and matches it with the other pieces numbered like her own. These girls so grouped sit and work together, and each group has the task of dressing a doll. The doll, a piece of white material for the "undies," a yard or so of lace for trimming, a piece of dimity, gingham or voile for a dress, also heavier material for a coat and little cap or tam are all provided—a set of material for each group. The girls divide the work among themselves and sew during the program. Any doll not dressed for the street at the close of the meeting has her clothing parcelled out to her several foster mothers to be done at home.

Vacation Bible Schools

Church Business gives an excellent plan for summer use among children of junior age, as follows:

A novel and interesting feature of our Vacation Bible School was the Mission Study Course, "Messengers

of the King," for Juniors and Intermediates. No textbook was used; the course was taught entirely from posters. The first poster (white) outlined the PLAN (Acts 1: 8-b) by which the MESSENGERS (Mark 16: 15) were to spread the MESSAGE (John 3: 16), the ever-widening circle at the beginning of the Christian era being carried down to the present, our own city being our "Jerusalem," our state our "Judea," and Foreign Missions our "uttermost parts of the earth."

Six large Home Mission posters (green) and six Foreign (orange) showed the work in detail. The first of these, our Home City poster, pictured the Day Nursery for Colored children, sponsored by our local church, the weekly sewing for the needy, and the orphanage for the support of which we are partly responsible. The State poster showed pictures of our mission work in Florida among the Cubans and the Negroes. The other four Home Mission posters depicted work among the Foreigners, Negroes, Mountaineers, and Indians, in various parts of the United States.

The six Foreign Mission posters featured Mexico, Brazil, Africa, China, Korea and Japan, respectively. With this series of thirteen posters we used three large maps, one of the United States, another of New Testament Palestine, and the third, of the World.

The posters were made beforehand by the teacher of the course and were the result of weeks of reading, clipping, sorting, and pasting—no light task but a most enjoyable one. Much material was gleaned from back numbers of our missionary magazines, from the publications of our Mission Board, et cetera. From other sources came pictures of life and strange customs among the various peoples represented. From one worker came a collection of fine photographs. Fascinating missionary stories were also used in the school program, especially stories pertaining to the pictures shown on the posters.

One poster a day was presented to the children, following the order of Home, Church, State, the United States and other lands. At each lesson all the previously used posters were displayed so that the children might talk over what they had learned about them. Outside of class the children made scrapbooks from pictures left from the teacher's poster-making. As a final project, the children were asked to write short themes answering the questions, "If you were volunteering for mission work, would you choose Home or Foreign? What particular place? Why?" The influence of the missionary stories was clearly seen in the answers, and who can say that some of these dreams will not yet be realized?

Though Vacation Bible School is now over for the year, the usefulness of these attractive posters continues. At the closing demonstration of the school the women of the church saw the posters and they, too, wanted to

get a bird's-eye view of the work of the church by this interesting method. So the posters went visiting to circle meetings and the stories were told to groups as interested as had been the children. If interest in Missions lags in your church, you might try this poster plan.—*Church Business.*

A Missionary Picnic

This plan, taken from THE REVIEW of August, 1928, and available for folk of all ages, is worth repeating:

The teachers and officers of a certain Sunday school wanted some novel kind of an outing to take the place of the regular Sunday school picnic. They could not afford to go out of the city or to provide elaborate sports. The outing was to be held in a rundown tourist camp grove. The missionary enthusiast recognized an opening and suggested "A Trip Around the World."

Each class became a certain country and decorated its place accordingly. The boys built a real straw hut and blackened their faces. Several brought drums, and Africa was the result.

The American Indians appeared in full regalia. Tepees were set up, and a monstrous totem pole, which took weeks to carve and embellish, were in evidence. Wierd dances were the order of the day.

A pretty booth under a blossoming tree and hung with lanterns and paper umbrellas, where tea and cake were dispensed by girls in bright kimonos, was unmistakably Japan.

The biggest surprise of all was a red pagoda built by the men's Bible class, of heavy pasteboard boxes, in the Chinese city. A part of the Great Wall, formed of boxes, fenced them in.

The missionary enthusiast had prepared some banners telling of the work of their denomination in each field. These were made of unbleached muslin and waved from the trees of the various countries.

The hymns chosen by the men and sung at the end of that picnic, turned out to be missionary hymns. Unconsciously they had absorbed something of mission-

ary information and of the missionary spirit.

Christian Citizenship

The atmosphere of the Fourth of July should be utilized for more than the explosion of gunpowder and the loud-voiced oratory of effervescent patriotism. How about stressing a brand of patriotism linked up with missions? *Woman's Home Missions* indicates lines of practical endeavor.

All citizenship workers should remember constantly that our task is to help remove the causes which bring about the conditions that we are trying to remedy—the poverty, the drinking, the poor housing, the corrupt politics, the indifference to education, all the things which cause the plight of the underprivileged among whom our Society does its work.

There are, at least, two means by which we may reach this end: the formation of public opinion, and definite activities toward the enactment and enforcing of legislation.

This year's mission study book, *Rebuilding Rural America*, treats the Cooperative Movement in Chapter 3, and the Junior study book *Ship East—Ship West* is on peace. *The Union Signal* has an invaluable page called "Washington News Letter," and there are many excellent articles in secular magazines and the daily papers; but one must be always on the lookout for the possibly biased point of view of the editor or publisher.

The next step, of course, is with one's own auxiliary. It is for this that the program committee provides "one citizenship meeting a year" and the Citizenship committee urges "five minutes at any meeting" to bring up some urgent matter of public policy. And next, there is the community, the cooperation with other like-minded persons, the planning or sponsoring of public meetings or discussion groups, newspaper publicity, even the quiet championing of an unpopular issue.

How to work for action to put our beliefs into effect, most of us know — interviewing or writing or telegraphing to legislators, petitions, resolutions, box-office comments, voting, working at elections; the difficulty is how to make ourselves do it.

If any of us are inclined to be discouraged by the present outlook, the war clouds, the evident increase in drinking, the labor situation, let us remember that this Congress has passed a rather drastic neutrality act, and that the country in general has actually given up its insistence on the freedom of the seas; that even the newspapers are beginning to admit the connection between drinking and automobile accidents; that motion pictures have unquestionably improved in the last few years and that, no matter whether or not the particular remedies employed meet with our approval, the federal government is paying more attention than ever in its history to the economic and labor situation.

Methods Briefs

SUMMER PLAN FOR JUNIORS

Have this meeting out of doors around a camp fire. Toasted marshmallows after the program would be inviting. If the stories seem a bit long for Juniors divide them into sections or invite some Intermediate girls to tell them to the Juniors. Singing around a camp fire is fun! Choose recreational songs appropriate to your organization and lead into a good hymn before beginning the program. After telling the stories, sing again and then quietly have your Scripture study and close with a prayer before entering into the social side of the program. Find out if any nurses or doctors have gone as missionaries from your state and tell their stories too.

MEDICAL MISSIONS FOR SUNBEAMS

Beginners: The Sunbeams will like to play at being sick, some being patients, some doctors to come and feel pulse and pretend to take temperatures,

some nurses. Divide up in a way that pleases the Sunbeams. Put chairs together for beds. You may have cold water for the nurses to give their patients, and broken bits of crackers for pills. Fix caps for the nurses out of clean towels or crepe paper. Talk about when Sunbeams are sick at home so they will better appreciate the kindness of their families. Everyone walks and speaks quietly; big brother brings home flowers or fruit; big sister reads or tells a story; father comes in to bring some cheer-up gift and mother is always by the bedside ready to help in so many ways. Thinking of all this dear attention should help our Sunbeams be grateful to their families. The contrast of their good care with the neglect in lands without Christ should help Sunbeams better to understand the blessings of God's love. Help them to outgrow petulance and impatience when sick. Your program should move along in this fashion:

Sunbeam hymn.

Prayer for all Sunbeam bands.

Roll Call.

Business.

Scripture Story, Matt. 9: 18-26, told with simple realism by the leader.

Hymn.

Acting out being sick, permitting the Sunbeams freedom in using their imagination after you have talked it all over first.

Hymn.

Story—Tell one or two stories about medical missionaries.

Prayers thanking God for good doctors and nurses and loving care.

Talk about what Sunbeam children can do when someone else is sick at home. They can walk quietly, and not let doors slam, and be happy and helpful, etc.

For activities why not cut out of magazines, bright colored pictures for making scrapbooks at a later meeting, or select a nice picture to cut into a jigsaw puzzle.

Prayer that Sunbeams may always be shining happily and helpfully. — *World Comrades.*

Missionary Dinners

A woman wise in the ways of American churches once said,

"Eating and drinking are a powerful auxiliary to religion." Your department editor would endorse the sentiment — with qualifications. The matters of motive and emphasis must be considered. In a recent leaflet on "Dinner Programs," bearing the imprint of the Women's Missionary Society of the United Lutheran Church in America, the following sound principles (herein paraphrased and adapted) are set forth.

Purpose: (1) To give a missionary message. Unless those who attend go away with some new missionary thought or idea, the purpose has not been accomplished. (2) To make possible the best social fellowship on the highest possible plane. A genuine good time has permanent values — carries something away with it; creates and develops friendships, but should not consist merely in jokes, etc., which entertain momentarily.

Plans Should Include: (1) The choosing of a central missionary theme for the entire program. This theme is more important than the menu and should be printed on the program. (2) The adaptation of every feature of the program to the theme chosen — decorations, favors, toasts, etc. (3) Provision for enjoyable fellowship of the highest type: Entertainment improving opportunities for fellowship and friendship.

Programs: May be worked out on themes pertaining to (1) A person or persons — missionaries from the church in which the dinner is held or supported by its Conference or Synod. (2) Other missionary representatives. (3) A country or countries. Preferably those in which the church has missions. (4) Our world-wide work — short toasts by individuals, responses from missionaries or nationals present or in messages from them read by individuals present. (5) A toast scheme on a special subject. (6) Young women's objectives. (7) A mission study book. (8) A program without a speaker.

Table atmosphere may be given by pictures of missionaries and their fields, table decorations, letters from missionaries laid on tables for guests to share and discuss, etc. A clever chairman is a necessity.

Participation in Program: Young women, outstanding speakers, guests who are present and should be recognized.

Care should be taken against overcrowding a program, a definite time schedule with two or three minutes to each toast, ten minutes to an address, etc., being strictly adhered to. The use of a large committee to make favors, programs, etc., is also educational. If the meal is a dinner or a supper it should not be advertised as a banquet.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

BACK HOME

On an Indian Reservation

Used as a Marionette Show

Characters (All in Indian costume):
Indian Girl, Grandmother, Grandfather, Weaver, The Lover (off-stage voice).

Scene: Interior of a primitive Indian home. Kettle over fire center back; with grandmother stirring contents. Partly woven rug hangs diagonally across rack at left center, at which Weaver stands silently working. (Enter Indian Girl, at right.)

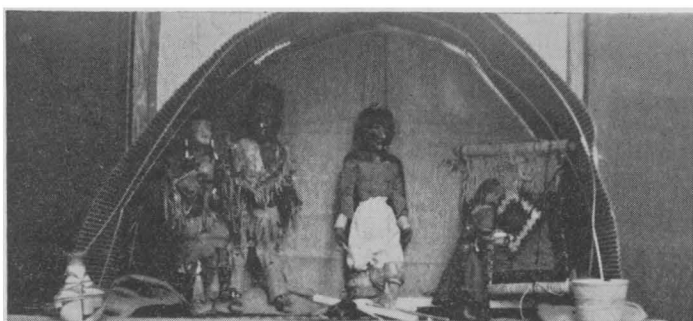
Indian Girl: Well, grandmother, I've put on my old tribal dress to please you, just for today, though.

Grandmother (Looking up): Very nice, much nicer than that scrap of a dress you wore when you got here, not enough sleeves, not enough skirt. Indian dress much nicer for Indian girl.

Indian Girl: Well, you needn't expect me to dress this way all the time, my generation has to take its place in the white civilization. What chance would I have when I go to look for a job—dressed like this?

Grandmother: A-a—job? Oh my Little Brown Squirrel, I thought I would have you at home, after those lonesome years!

Indian Girl: Little Brown Squirrel! Can't you ever learn that I don't use that name any more? Why did Indians ever use such crazy names anyway?



THE SETTING IS AN INDIAN HOGAN, showing the Marionettes who gave the Indian Playlet, "Back Home," during the Annual Meeting of The Council of Women for Home Missions

Grandmother: You know—many times have I told you, Indian names all have some real meaning—much more than white people's names—too many all alike.

Indian Girl (Scornfully): But Indian names sound queer nowadays—Walking Stick—Blue Owl—Little Brown Squirrel. Why when I first went to school, boys were always asking me if I liked nuts! The only name I know of that's worse is Polecat—Tom's family name. You don't know how he suffered when the boys found that out!

Grandmother: Well, to me you'll always be Little Brown Squirrel. You may wear silly high-heeled shoes and put that awful red stuff on your lips but I shall always remember the happy barefoot girl who played in the woods and gathered berries and yes, climbed trees like a squirrel! (Chuckling.) Do you suppose you could climb trees in those high-heeled shoes you had on last night?

Indian Girl: Why should I climb trees? I hope I'll never get to the day when I'll have to exist on nuts—for that matter, I don't think I can ever get used to that stuff

again. (Pointing to kettle.)

Grandmother (Shocked): Stuff! Why it's the best of this year's corn. I saved it for a treat—to celebrate (grieved tone).

Indian Girl: Corn! Corn! Corn! It isn't good for people to have such a limited diet. In domestic science class, we

learned about balanced diet. Fresh vegetables should always be served with starchy foods.

Grandmother: Our soil is so poor we can't raise much. We don't have meat any more. When I was your age Little ———, when I was young, we used to have a big chunk of venison or bear meat. That was good—that was good. (Grandfather appears in doorway, leaning against door.)

Indian Girl: Well, those days are gone, along with beaded clothes and war bonnets and there's not much use thinking about them. As for me, I'm going to live in the present. (A soft whistle outside.) There's Tom—we've got a heavy date tonight. (Exit.)

Grandmother (Shaking her head sadly): What shall I do? Nothing seems right. After all these years waiting for her to come home, she seems like a stranger. (Enter grandfather, muttering.)

Grandfather: H u h . . . "Heavy date." What may that be?

Grandmother: Just one thing more we don't understand.

Grandfather: I hoped she'd be like my brother's grand-

daughter. She has given up the Indian dances, to be sure, and she dresses like white people but she is so kind to her family. You know, she takes care of all the sick babies for miles around and she says next year she's going to learn to be a real nurse and help her people to be well. What do you think makes the difference?

Grandmother: The school up their way seems different, somehow. You know the Bearskin Boys went up there to school before the family moved here—and how they have helped their folks on the farm! It's the best farm around here now.

Weaver (Turning from her work and speaking in tone of disapproval): The girls married out of their tribe—they chose their own husbands.

Grandmother: Yes, but they married good men that they knew at the same school, and they're doing well.

Grandfather (Slowly and thoughtfully): It must be the school, but what is the difference?

Weaver (Slowly and distinctly): One Wing Bearskin says her children are always talking about somebody they call Religious-Work-Director and how they could always go for advice . . .

Grandfather: Yes, now you mention it, Bill Bearskin has told me too—about the good advice the Religious Work Director gave his boys . . . helped them to appreciate the good things in the old tribal ways . . . how to keep the best of Indian life and to avoid the *bad* in white life too.

Weaver: One Wing Bearskin says the Religious Work Director comes every summer during her vacation to encourage the boys and girls in the fine work they are doing at home.

Grandmother: I wish Little Brown Squirrel had gone to a school where there was a Religious Work Director.

Grandfather (Very slowly): Why don't they have them at all the Government Schools?

The above playlet was produced as a Marionette Show by the Publicity Committee of the Council of Women for Home Missions in Annual Meeting, 1938. Additional copies are available for five cents each.

SYMPHONY OF PRAYER

The most significant symphony the world has ever known was produced on March 4, last, on the occasion of the World Day of Prayer. A "Symphony of Prayer," some one has designated it, and its theme still echoes throughout the earth.

With the Fiji Islands introducing the prelude at the breaking of day, accompanied a few minutes later by New Zealand, the volume increased as the strain was caught up, in turn, by the peoples of the Orient, Madagascar, Jerusalem, Africa, Europe, and finally, the Americas, until the voices of over fifty countries were blended. Truly, at that hour the world's greatest crescendo must have been achieved! It diminished only as, with the passing of the hours, group after group fell away to return to the tasks at hand. And not until a day and a half later was heard the final benediction, a reverent "Amen" sounded by a band of Eskimos at a candle-light service on St. Lawrence Island, an isolated strip of land between Alaska and Siberia.

Many were the languages and tongues that had their parts in this unique symphony; many were the forms and diverse the locations in which it was heard.

"If ever the world needed prayer, it is now." "Never was this troubled human family in greater need of prayer." "Only God can bring us out of our present chaos." With these and like thoughts in mind, Christian men and women from all walks of life, all races and all climes, gathered for the observance of the day.

Excerpts have been culled from many reports. "We had twelve inches of snow the night before, but every one in town walked to the meeting." "A small blizzard was raging but it did not affect attendance." "Our heating system was not working so we met in a private home." From the South, "Through mud and water, on foot and horseback they came." While in the tropics, "The rains poured and poured."

But women were not alone in the observance of the day. "More men were present than ever before." "For the first time the men of our church came and took active part." "Eight of our young boys and girls led in prayer at our service, which was held at night because in this rural community everybody is at work in the daytime." "I rang the church bell at ten o'clock so the men at work could pause to offer prayer." "A mill closed at noontime so the people might unite in prayer." "We had two children's services with over two hundred present." And from the Southern mountains, "Our young people have been taught that it is a sin for them to pray in public. It did our hearts good when on the eve of March 4 the young people asked us if they might come to our living room and have a series of prayers. They knelt around our fire, and prayed with reverent earnestness. I felt that our prayers of the last two years had indeed been answered."

And for what did these and others among the praying millions ask? Not for personal gain, or for material blessings for themselves or their groups. They prayed for peace in a sin-torn world. "Lord, help the godless many to feel their need of Thee." "How may we as Christians point the way to the unbelieving?" "What should be the attitude of the Church toward the warring nations?" "We thank Thee that we still have the right to religious freedom." "Restore to the hungry millions their privileges of religious worship."

And so it was around the globe! Despite the countless tongues and dialects there was no lack of harmony, "no dissonance of sound." Above the "thunder of war and the clamor for material things," there rose the voices of the Christian world in a symphony of prayer.*

* The World Day of Prayer is sponsored by the Council of Women for Home Missions and the Foreign Missions Conference. The above article was prepared by Mrs. Florence Hayes, of the Presbyterian Board, from actual letters received in the office of the Council following the observance of the Day.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

AFRICA

Among Jews in Egypt

Missionary work among the Jews in Egypt is limited to Alexandria and Cairo. There is no organized work among them in other towns of Egypt. The "remnant of Israel" in Egypt at present is relatively small, probably from 70,000 to 80,000. The Church Missions to Jews in Cairo has operated since 1922. The English Mission College, starting in a very poor quarter of Cairo in five rooms at the back of a soap factory, with only 22 children enrolled the first day, has expanded until there are now three college buildings and about 650 children in attendance, under the influence of Christianity. A new school, opened last October, is designed to accommodate very poor Jewish children. Attendance is increasing. There is also the Christian Union which is an organization for bringing together the ex-pupils of the College who are now launched out in life and who are determined to witness for Christ in their various spheres of service, and to win others.

"God's Matter" in Ethiopia

Much has been written about the sad part of the situation in Ethiopia, but there is a brighter side. Rev. Clarence Duff gives some glimpses of it in the *Evangelical Christian*. "The missionaries have sought to teach the native Christians that the responsibility was really theirs, and to keep the worship and organization of the little churches, or groups of believers not yet organized, so simple that the natives themselves could carry it on. In most cases the native

Christians have been assuming responsibility. Before the missionaries left Wolamo, there were more baptized believers in that tribe than in any other, but more have been baptized and added to the church since the missionaries came away than had been in all the years they had been there.

"A few months ago one of those baptized in Wolamo came to Addis Ababa and reported that many were listening in a new way to 'God's matter,' and some were asking for baptism. Quite on their own initiative, two believers asked leave to go to their country to preach the Gospel, strengthen those who believed and if any seemed to be ready for baptism to baptize them. Nothing was heard of them for almost seven weeks. Then one day they turned up again, tired after the long journey, but with beaming faces. When asked how the work had gone they said, 'That we remained so long, it was because the work was beautiful.' Altogether about 20 were baptized, while a good many others gave evidence that the 'matter had entered them.'"

First Native Church in Sudan

Rev. W. Don McClure tells, in the *United Presbyterian*, of the remarkable Christian growth in a Shulla village in the Sudan.

"We pushed out the sides of our meeting house; then we pushed the cattle out from barn and preempted their place. One day when we had more than 100 people packed into stalls built for 15 cows, and the old women had to sit outside in the sun, someone raised the question as to what we should do. Aba Nyilek, the elder, the only Christian in the village, hesitantly suggested

building a church, and promptly every man agreed it was the thing to do. The men and boys would mud the walls; the women and girls would carry the water, cut and bring in the grass, while the men would cut and carry the poles for the frame and roof. As for doors and windows they were at a standstill, but an old man had a sudden inspiration. "Are *we* going to live in this house?" he asked. "No," he continued, "this is God's house. He ought to be willing to help us build it, and since we don't have any door and window frames, why not ask God to furnish them?" The suggestion was taken up with alacrity, and they turned to me and asked me to put the proposition before Jwok (God). I knew where the door and window frames would have to come from—the mission at Doleib Hill—but I agreed that God ought to be given a chance to supply them, so I prayed, and the Lord did supply them. In the incredibly short time of three months the building was completed and ready for dedication, without mortgage or debt. I am all for that kind of a church building."

What Christian Life Means

Forty years ago in the area covered by St. Augustine (Anglican) Mission in Southern Rhodesia, there was not a single baptized African. Now there are 14 trained native clergymen and 200 teachers.

As part of the usual mission activity there was a recent young people's gathering at Penhalonga. Candidates for baptism came for a final test. Besides attending classes, they worked; cooked their meals, helped harvest mission crops, and cut and carried the timber

and the grass thatch for a new lodge.

As for what baptism means to them, they all know that Christianity demands a break with heathen customs and the worship of spirits. There are some failures, to be sure, but everybody recognizes a failure for what it is. The point is that all of them *know* the Way of Life. At this meeting 347 were baptized from 40 village churches.

He Found God

Among many sick folk in a Liberia village was a miserable man with feet so diseased he could not walk, and his family had abandoned him. For months he had crawled about uncared for and unfed while the disease was devouring him. Sometimes with a few stray grains of rice he could coax a chicken near enough to capture it. Dr. Junge, of Cape Mount, got him into the mission hospital and worked on him until one foot healed but the other had to be amputated. During the weeks in hospital he had learned English rapidly, and when he was coming out from the anesthetic after the amputation, the nurse was surprised to hear him say, "I love the white man's God. He is good. You other fools, can't you see what He does?"

He recovered steadily and a wooden leg was made for him. One of his first remarks was, "I can go to church now." The Sunday after it arrived, he was the first person in church. Later, the doctor said, "Now you are well and strong. What would you like to do? What did you do before you were sick?" He used to weave fine country cloth, he said, but needed his lost foot to guide the thread. So the doctor explained to the wood carver, and before long the foot was ready, carved, even to the toe nails, and painted to match the other foot.

Meanwhile, a native teacher had been giving the patient religious instruction. As soon as he was able to work, he announced he was going back to his own country town where the people had refused to help him, and tell

them how he found out about God. Now he helps the nurse at the dispensary, washing soiled bandages and weaving cloth with his new foot.

—*Episcopal News.*

The March of Time in Africa

Great changes have come about in South Africa since it took Robert Moffat three months to trek a distance which can now be traveled by rail in forty-eight hours. The picture is one of contrasts. The great cities of South Africa have been born of the white man's lust for wealth. Kimberley, for instance, was founded on diamonds; Johannesburg on gold, and North Rhodesia on copper. All this means revolutionary changes in the life of the African. Converts to Christianity too often crumble under the strain of the white man's civilization, mastering new languages and separation from home ties. But there are also splendid victories, fine friendships among the races and consecrated lives.

Supplanting the Witch Doctor

Thirty years ago a boy in the Congo, Timoteo Mfiengi, offered to help a missionary while she dispensed medicine on her back porch. The task assigned him was to receive the brass rods used as payment for medicines, and drop them carefully into a grocery box. This year, Mfiengi is finishing his studies for his diploma as medical assistant at the Sona Bata Medical School. It has been said of him, "Probably no one, white or black, has done more to counteract the influence of the witch doctor and the false native reasoning as to the cause and cure of diseases than Mfiengi." Through the years few Christians in that area have exerted a finer influence.

An Example of Cooperation

There has always been the closest cooperation between missionary societies and missionaries working in the Belgian Congo. The Phelps-Stokes Educational Commission, after two visits to Africa, stated that prob-

ably the Congo Mission has realized a greater degree of cooperation than that of any other Colony they visited. By 1902, the missionaries of many different societies felt the need of a religious conference, and from that time periodical conferences have been held. At these conferences missionaries of the various societies have been able to discuss native problems and customs; the relationship of missionaries with the Government; the occupation of the field, etc. One-third of the time at all such conferences has been given to worship and prayer.

Through the Congo Protestant Council it has been possible for societies as a whole to make a direct representation to the Government. Two periodicals have also been published, *Congo Mission News*, and another prepared especially for native Christians who know French. This has a circulation of over 3,000. Circulars are sent regularly from the Congo Protestant Council to all Protestant Mission Stations giving helpful information. Circulars are also sent to Belgian pastors.

There is now at Léopoldville a Union Mission House at the service of all missionaries who pass through Léopoldville. It is in charge of a native Christian, under the supervision of the Secretary of the Congo Protestant Council. Since 1935 there has been a Union Bible depot and book shop. —*China's Millions.*

WESTERN ASIA

New Hope in Turkey

For fourteen years the American Board in Turkey has been laboring under a handicap of misunderstanding and suspicion, but it now appears that a better day is at hand. Statistics just issued of the attendance at missionary schools in Turkey show that there is a marked increase in enrolment. One reason is the obvious fact that the mission schools have been doing a quality of work which all Turks, sincerely interested in education, desire. An illustration of this increased confidence in mission

schools is the fact that the Educational Department is this year paying the tuition and expenses of sixty additional pupils in a Boys' Trade School.

Much the same could be said of medical work and of other lines of service that are being carried on in Turkey. Conscientious work continued for many years has come now to be recognized and appreciated. Medical centers also are crowded with patients. Parents have repeatedly said in putting their children in mission schools, "we bring our children here because they learn something which makes their lives better."

Literacy Lessons in Arabic

Dr. Frank Laubach writes of the new phonetic method of teaching Arabic:

"We have come across a really great improvement in teaching Urdu-Persian script; I believe the same improvement could be made in teaching Arabic letters. We are making forward steps in all our literacy lessons, as experience suggests improvements. In 1939 I plan to go up through India to Afghanistan, Persia and Iraq, and then to cross over to the Near East, follow down the coast of Africa, and finally cross over to South America and Mexico, arriving in 1940 to help promote literacy work in all these countries."

—*Near East Christian Council.*

Changes in Palestine

It is reported by the National Bible Society of Scotland that a distinct change of attitude has taken place toward the missionary and colporteur in Palestine. A Bible colporteur writes:

Instead of the suspicion and veiled hostility which we so often used to encounter, we have received a most cordial welcome in almost every colony. . . . Almost everywhere we were warmly invited to return, and when in several cases we did so, our reception on the second visit was even more cordial than our previous reception, though the colonists knew perfectly well who we were, and our aim.

We found that the Old Testament is being used by young immigrants as the textbook for the study of Hebrew,

and it was an inspiring sight in Ain Harod to see numbers of the young colonists coming into the communal dining hall with Bibles in their hands. We found a large demand for Scriptures; the New Testament as well as the Old.

Forward in Iran

Church leaders in Iran have issued an appeal to all members of the Evangelical Church in that area to take part in a "Program of Evangelistic Advance." It reads, in part:

In view of the need of us all for a fuller knowledge of Christ, and in view of the wonderful opportunity we now have for giving the Good News to the people of Iran, . . . we have been led of God to call upon all members of the Evangelical Church to dedicate themselves anew to Christ, and to unite during the coming year in an earnest and prayerful effort to achieve the following results:

1. To enroll all the members of our churches, both adults and children, in weekly Bible classes.
2. To establish daily family worship in every Christian home.
3. To form in every church a representative group which will meet weekly for the purpose of intercession on behalf of the church at home and abroad.
4. To conduct in each church a series of meetings for the deepening of the spiritual life of the members and the salvation of unbelievers.
5. To inspire every church member to try to lead at least one other person to Christ this year, that the number of believers in our churches may be doubled.

We enter upon this undertaking in the assurance that through Jesus Christ all things are possible for those who believe.

—*Near East Christian Council.*

Training for Children in Iran

Dr. R. T. McLaughlin, Executive Secretary of the World Sunday School Association for the Near East, paid a visit last year to Iran, chiefly to study the situation in the Church of Armenia in Iran, and opportunity was afforded for bringing into closer fellowship the missionaries and prelates of the Armenian church, who have hitherto had few such contacts. Visits were made to all the important centers, covering over 5,000 miles. One result of the visit was the formation of a joint committee on co-

operation to direct activities in this field of Sunday school teaching. The fact that the government has abolished children's primary day schools emphasizes the importance of providing the very best religious instruction for children. Also the lack of ordained native ministers makes it all the more important that an adequate force of native teachers should be thoroughly trained.

—*W. S. S. A. News.*

Government Nurses in Iran

Last year the government of Iran decided to establish training schools for nurses in Meshed, Teheran and Tabriz, and asked the help of American Mission nurses in these three cities. Up until this time there had been in Iran no education for nurses except that given in Mission hospitals. A good deal has been accomplished, although the students in the government schools were found to have inadequate educational background.

The two groups have worked together harmoniously. Those of the government school group have entered wholeheartedly into all the activities, social and religious. They are always eager to be a part of the group which, as opportunity offers, assembles on Sundays for singing hymns and reading the Bible in Turkish for the patients. They are also regular attendants at the weekly hospital prayer-meetings.

—*Presbyterian Board News.*

INDIA AND SIAM

Untouchables Spurn Temple Rights

In the Bombay Assembly, the "non-caste" Independent Labor Party, composed entirely of Depressed Class representatives, did not welcome the Bill introduced on January 24 for removing the legal obstructions which prevent trustees of Hindu temples from opening these temples to Untouchables. Why not? During the temple entry agitation of the past few years many "Untouchables" have made clear that the right to worship in Hindu temples does not assure

to them any of the bedrock rights of citizenship from which Hinduism has excluded them, such as civic equality, drinking water from public wells, and educational privileges for their children.

Not only this, but temple rights, if bestowed on 60,000,000 people, would only serve to swell the coffers of temple priests, and fasten the shackles of priestcraft on an already long-suffering section of India's population. Christians stress the further point that for India's suppressed and depressed millions to obtain the right to enter Hindu shrines, and worship the idols there, would not only bring no advantage, but would have the sad result of leading India's needy millions further from the Living God, for whose fellowship they crave.

Active Women's Group

Christian women in the Basalore District had a vision of service that led them to form an organization of Indian women. For the most part they are too shy to take part in a meeting where men are present, but working alone they are very active. At their meeting a year ago they decided to support a woman worker, each woman putting aside a handful of rice, or its equivalent, each week. The money collected last year provided for the support of the worker. Home offerings did not decrease with this new venture.

—*Foreign Mission Broadcast.*

Leper Problems

Rev. G. C. MacIntosh, while acting superintendent of Purulia Leper Home, discovered the difficulty of restoring disease-arrested cases to their community. Abhay Muchi had been discharged as free from leprosy, but returned to the Home to say he was finding things difficult at home, as his son would not let him stay in the house. "So I promised to go out and investigate," writes Mr. MacIntosh. "Arrived there, we found he had built a tiny little hut on the out-

skirts of his son's plot of land. As he had told us, his son was having as little to do with his father as possible. I asked the son if he wouldn't help his father and he replied:

"He's a Christian, his *jat* is gone."

"And what your *jat*?"

"We're Hindus."

"Yes, but what *jat*?"

"(Reluctantly): 'We're Muchis (leather workers).'"

"And what *jat* have Muchis got?" (They are usually classed as Untouchables.)

"Oh well, we all stick together, and he's become a Christian; that's something different, something foreign."

"Do you know how many Christians there are in the Ranchi district?"

"(Doggedly): 'That's another district, there aren't any Christians in this district.'"

"As a matter of fact, there are," I replied. "There's a Christian community 12 miles away. Anyway, won't you help your father build a better house?"

"Hindus can't work with Christians."

"If you got a job on the railway, you'd work with Christians there, wouldn't you?"

"Finally the son promised he would help his father to build a house, and I have promised to give one or two rupees for the timber, etc., that would have to be bought."

The cheering sequel to this tale is Abhay's determination to hold to his new faith.

—*Without the Camp.*

Where Prohibition Works

In four of the eight church councils of the South India United Church one of the qualifications for an office-bearer in the church is total abstinence from alcoholic drink. The assembly resolved that all its constituent church councils should adopt the same rule, and should seriously consider whether the time had not come in South India to make total abstinence a condition of church membership.

The prime minister of Madras has been touring his district to

observe how prohibition measures are working, and is very much pleased with the hearty cooperation of the public in making them effective.

The General Assembly of the South India United Church has assured the government that it will give hearty support in this "noble endeavor," as ex-President Hoover termed it. This Church pledges itself to use all its agencies, such as churches, schools, societies, magazines and public meetings to impart knowledge and urge action along the line of temperance and prohibition, as well as in all other moral and social endeavors. It has a total membership of more than 280,000. —*Christian Century.*

"Hinduism a Disease"

The leader of the Depressed Classes Movement away from Hinduism, Dr. Ambedkar, thus classifies Hinduism:

Hinduism is not a religion but a contagious disease. People of every caste should flee from it as they would flee from bubonic plague or hydrophobia. When Hindus have extracted nectar from poison let them begin to talk of extracting salvation from Hinduism. Not only should the Depressed Classes renounce Hinduism, but people of high caste also, as it is Hinduism that has made them tyrants or oppressors of their own people.

—*United Church Record.*

Promising Development in Hinganghat

Recent happenings in Chanda reveal a situation full of promise; this, too, in an area which had seemed to be unresponsive. Hinganghat is a mill town 70 miles from Nagpur, C. P. A group there heard some stray bits of the Gospel; were thereby filled with a desire to know more and appealed for a teacher. In response, a pastor, catechist and Bible woman began regular instruction. The first baptisms—about 60—took place at Christmas, 1936. On New Year's Day, a large group of young men made their way to Nagpur, by bicycle, bus or on foot, to get fresh inspiration from the city Christians.

This community continued to meet in groups throughout the

year. A Christianized public opinion has developed. It is hoped that, with some help, a suitable house of worship may be erected. Aside from the original converts, there is strong evidence of a widening and deepening interest in related groups. From another near-by part of the town the pastor is now instructing a large number of enquirers, and he reports enquiries reaching him also from one or two villages in the neighborhood where there are relatives of the Christians in the town.

—*National Christian Council Review.*

Boys Play Colporteur

At a festival in a Travancore Christian community a feature on the program was a school boys' enactment of the colporteur's work. One lad impersonated the colporteur; others were in varied guise. One in priest's garb examined the colporteur's stock. "This is the Bible," he said. "It is a bad book which spoils the low-class folk and makes them think themselves important."

"Wait a minute," said the colporteur, "let me read you a passage." He read the Beatitudes.

"Is that in the Bible?" asked the priest. "It sounds like Mahatma Gandhi."

He was shown where the passage was and went away with a copy of St. Matthew. The next boy represented a Moslem. "Are you a preacher?" he asked the boy with the books.

"No, I am only a bookseller," was the answer, "but I have some very wonderful books."

The Mohammedan began to read one of them. "Away with it," he said. "It is a Christian book which affects men's reason and makes them change their belief. I remember how a hunting dog once devoured a leaf from the Bible and was never good for hunting afterward." So the follower of the Prophet hurried away.

Then the colporteur packed up his wares, counted his cash, and moved on. It was quite realistic.

—*S. S. Times.*

Ordained in Three Languages

The Kachins are a virile race in north Burma. In 1927 the 50th anniversary of the beginning of Baptist missions among them was celebrated in Bhamo. At that time there were about 7,000 Christian converts. Since then the number has about doubled, and all that prevents their more rapid Christianization is a lack of workers. A recent episode is helping to overcome that handicap, when seven candidates for the ministry were presented for examination. Each in turn gave his Christian experience and call to the ministry. One by one they came before the Council for a searching examination. Theological students in America might have hesitated at the questions. Three languages were used, Kachin, Burmese and English. All these men were proficient in Kachin, most of them in Burmese also, and some of the examiners only in English.

The next day the service of ordination was held in a large *mandat* of bamboo and thatch. There was no church large enough to hold the crowd. By 11 o'clock Sunday morning the *mandat* was packed with people. Some of them had journeyed two or three days across the mountains. Fully 500 crowded in. Twenty-seven deacons were ordained at the same time. Around Kutkai several new churches will soon be organized under the leadership of these men. All who participated were impressed with their earnestness and sincerity.

—*Missions.*

Judson's Influence Abides

The influence of Judson College, Rangoon, the only Christian college in Burma, is felt in all phases of national life, political, medical, educational and religious. Judson College graduates are members of the new House of Representatives and the Senate. One of the six ministers of the Governor's Council is an alumnus. Leading doctors, both men and women, outstanding educators and lawmakers, religious leaders in all walks of

life have been trained at Judson College.

Church Service in Siam

Petchaburi Presbyterian Church believes in having special services every month. One month it is the communion service; another month it is for children; another for the family or the farmer, etc. Each Sunday both children and adults bring to the altar either flowers or some piece of handwork, or something they have raised as their part in the Lord's Acre Plan, which is followed with a great deal of enthusiasm. This church also believes in community service. It does not believe in leaving out the non-Christian community in its good times. At Christmas time the one condition of the invitation was that each one, from the Governor down to the lowliest, should bring at least one article of clothing which they were willing to donate to a good cause. These articles were collected at the door. Some were sent to the Nakhon Leper Home.

CHINA

Not in the Headlines

A writer in *Woman's Missionary Friend* gives instances of the working of spiritual forces not in the daily press accounts of the Far Eastern conflict. A radio broadcast from Shanghai urges finding God "along our daily path of activity. It is only the presence of the great Companion who can keep us patient with one another, in love with our fellow men, and able to forgive those we call our enemies even as Christ also forgave us. Perhaps the biggest thing we can do for China is to open that door. . . . Behold I stand at the door and knock. If any man open I will come in and abide with him and he with me."

Christian nationals are bearing their cross without bitterness. In churches, as pastors pray for China they pray also for the Japanese people. Special meetings have been held for prayer for China and strengthening morale. The last evening

the theme was on the way of the Cross, with special prayers for the Japanese—even for those who under orders are dealing death and destruction to the Chinese. Echoes of this spirit come from different sections of China. A Chinese woman said: "In this war-torn land our faith is being tested. There is one thing we do know: when we reach out through the darkness toward God whom we cannot even see, a Hand comes down and holds our own, and holds it close."

Country Evangelism

Rev. G. H. Aldis of the China Inland Mission, assisted by young Chinese Christians, has been experimenting in street preaching in the Futzunyi area. A subject was chosen for each day—God, Man, Sin, The Cross—with the idea that the first address should introduce the subject, and each following speaker take his hearers one step further. In spite of the rival attractions of theatricals, acrobats or the cattle market, they were never in want of an audience. Many Gospels were sold. The hearers were a typical Chinese country crowd, their faces curious, indifferent, slightly contemptuous, wistful, haggard, listless, interested. Here is a priest with shifty eyes; he buys a set of books. Will he use them, as some do, for shoe soles, or will he read of the One who came to save such as he?

Along comes a weather-beaten farmer, who listened to the Gospel stories with close attention; suddenly he asked, "How long ago is it that this Jesus was on the earth, and suffered these things?" and, when told, he said, "How is it that we have not heard about this until now?" All these converts of country work must live in the midst of a deadly and corroding heathenism, an atmosphere in which most of us would find it difficult to live victoriously for a single day. —*The Life of Faith.*

Chinese Missionary Society

The Chinese Missionary Society is now nearly twenty years

old. It was started late in 1918 at Kuling by seven Chinese Christians who had a clear call to organize a self-supporting missionary society. This work has grown until it has become nation-wide and interdenominational.

Its purpose is to send the Gospel to frontiers and to stimulate Chinese churches.

It has a Board of Directors composed of twenty-one members from different provinces, elected by the General Conference which meets once every three years. Forty missionaries have been sent out; thirty-seven are now in the field. The annual budget is about \$10,000,—free will offerings of Chinese Christians. While almost all mission boards throughout the world were cutting appropriations, this Society increased its appropriation year by year. What effect the present situation may have is yet to be seen.

—*Chinese Recorder.*

Moukden Bible Workers

The British and Foreign Bible Society has its shop on a street in Moukden where all passers-by can see in the window open pages of the Bible in their own tongue—Manchu, Mongolian, Chinese, Japanese, Korean, English, German, French and Russian. From here Scriptures are sent to 40 colporteurs, some in large cities, others in sparsely settled country districts. Three are pioneering in the far north where prayer centers are growing in number.

The most northerly mission work in the continents of Europe and Asia was opened up by one of the Manchu colporteurs three years ago. He visited the city of Taheiho, not far from the North Siberian frontier, and within a month sold over a thousand copies of the Scriptures. Interest grew and there is now the nucleus of a Christian Church, with 35 families in Bible study groups.

—*Chinese Recorder.*

Christian Work Goes On

St. John's University, Soochow University and the University of

Shanghai, three great institutions, are carrying on under abnormal conditions with a creditable enrolment and a quietness of spirit among the students that is amazing. One morning at a week of prayer service for the staffs of the Christian agencies which have their offices in Shanghai, the tone was one of deep earnestness, as men and women sought to find strength for their faith, to pass through what was termed "our Gethsemane." "Let us not forget," said the leader, "that our faith is in Him who came to preach good tidings to the poor, to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the joyful year of the Lord!"

—*Christian Century.*

Crisis for China Colleges

Of the 111 colleges and universities in China, the present military operations have entirely destroyed two, seriously damaged four, and placed more than thirty others in constant peril. Many of the imperilled colleges are being moved farther inland.

Every Christian student in the world should be concerned about the plight of China's students. Here is a clear opportunity for the World's Student Christian Federation to function. Accordingly, the North American section of the W. S. C. F. is sponsoring a Far Eastern Student Emergency Fund. It will be raised and administered by Christian agencies, but not necessarily limited to the assistance of Christian students. More important than the cash involved is the possibility of a deep experience of Christian fellowship among students in all lands.

—*Chinese Recorder.*

The Tibetan Challenge

Here are some evidences that the time has come for a missionary advance among the non-Chinese of Tibet, as listed by Dr. J. H. Jeffrey in *China's Millions*:

(1) A more favorable political situation.

(2) A priesthood largely discredited, in some parts at least.

(3) The destruction of many important lamaseries and the slaughtering of hundreds of lamas, thereby depriving the non-Chinese people of their spiritual guides.

(4) The high cost of training priests.

(5) The friendliness of the people towards the foreigner.

(6) Many regions formerly regarded as being closed to the missionary now are open.

(7) A readiness to believe the missionary's message.

A plan for advance was discussed at a recent conference of the West Szechwan District of the China Inland Mission. The relative values of different centers were also considered.

Encouraging News from Manchuria

Hailar, Manchuria, has the lowest percentage of Christians of any provincial city in the country; but according to the *World Dominion Press* there has never been such a demand for the Scriptures as now—hundreds of Bibles, New Testaments, Bible portions and Christian literature. Numbers were sold in dens of vice. The present disturbed situation and distress of mind disposes many to give heed to Christian preaching.

Reports recently presented for 1937 show that there is a real hunger for religious instruction on the part of the peoples. Converts have been gathered in large numbers at all the centers, and a wider extension of the work into untouched areas is clearly indicated. The Government has not restricted freedom for work or movement about the country.

There is want, hunger and suffering everywhere, and non-Christian officials and others well disposed have given large assistance, frequently on condition that the relief is administered by missionaries and native Christians.

JAPAN-CHOSEN

Kagawa's Message

In order to develop a more vital fellowship between American and Japanese Christians, some American Christians in Los Angeles have been occasionally joining with Kagawa's friends in an early morning communion service. One such "Kingdom of God" meeting, attended by Japanese and Americans, was held March 6 in the Vermont Square Methodist Episcopal Church, when the following message from Kagawa was read:

Although we [Christians in Japan] may not react according to the manner of the West, still we know that the foundations of His Kingdom are peace and love, and we continue to work for them. I believe in Christ and His gospel of love for all. I believe in His cross and the ultimate victory of those who bear its burden. Christians in Japan must carry a cross. Christians in the world must carry it with them.

—*Christian Century*.

Anti-War Sentiment

According to the *China Weekly Review*, leaflets are being found in the Japanese navy and on the bodies of dead Japanese soldiers, which were issued by Japan's Peace League, the Farmers' League, the Ex-Servicemen's Corps, and other organizations, all opposed to the war in China. The Japanese navy has already arrested twenty sailors and sent them to face firing squads.

One leaflet lists the following reasons for opposing the war against China:

"(1) We should not fight for the military and financiers as slaves; (2) Already 200,000 men have been killed since the Mukden Incident of 1931; (3) There is no reason to sacrifice more, since China is not our enemy but the militarists are."

Trends Toward Christianity

The National Christian Council of Japan is composed of representatives of all the Christian churches in the Japanese Empire. One of its recent Bulletins has two significant statements: one of them:

Thirty-one members of the newly elected diet are either aggressive Christians or have a Christian background and Christian connections. Several are outstanding church members. Others in the group, though not churchmen, are Christian in their life, attitude and political principles. With only 250,000 Protestant Christians in a population of 70,000,000, this indicates that Christianity has taken root in the nation's life.

The other statement has to do with the dedication in Tokyo of Uemura Memorial Hall and the new building of the Japan Theological Seminary. This structure, built at a cost of 168,614 yen, will house the Japan Theological Seminary and serve as denominational headquarters for the Empire.

The Japan Theological Seminary represents a union of the Tokyo Theological Seminary, the Theological Department of Meiji Gakuin (Presbyterian Boys' College) and the Theological Department of Tohoku Gakuin (North Japan College of the Reformed Church in the U. S.). In this splendid building are unified the theological training and the administering activities of this aggressive Christian communion.

Two Worthy Projects

Rev. Allen D. Clark tells of two social service projects in Chungju, Korea. One is the Home for Girls-in-Need, started about three years ago as an experiment, for the benefit of girls who need moral and spiritual help to set them on their feet. The Council supports the Home and the Salvation Army provides the worker. The experiment has proved such a success that it has been continued and encouraged. A number of young women have been saved from a life of degradation and sent out as respectable Christian members of society.

The other project is that of Travelers' Aid. This also was begun as an experiment, with funds provided by the Council and the worker by the Salvation Army. The work is being car-

ried on at Fusan, on the southern coast, where most of the traffic to and from Japan passes. In past years, the station and pier have been notorious for the frequency with which unscrupulous individuals have preyed upon those who landed there without friends, perhaps without sufficient money to continue their journey, or without the necessary police certificates for leaving the country. The number of young women who have been "befriended" into houses of ill fame by reason of their ignorance will probably never be known. Nearly forty women have been befriended by the worker, and over a thousand have received spiritual aid as well as material.

Chinese Church in Korea

The very promising work among Chinese in Korea is for the present at a standstill. All the Chinese workers and many of the Christians have returned to their homes in China because of war conditions. Many of them have families in China and naturally wish to be near them at such a time. The young woman evangelist who has been in Seoul for three years and has done such fine work among the Chinese women living there, has also gone; the church is closed and all the work suspended.

—*Korean Echoes.*

ISLANDS OF THE PACIFIC

Advance in the Philippines

Central Philippine College is solidly behind the program for educated lay and ministerial leadership; also making their contribution to future leadership are the student centers and dormitories. The mission hospitals at Capiz and Iloilo are leaving their imprint on community life by standing for the best that modern medical science has to offer in both the prevention and cure of disease, yet not forgetting that the Great Physician has a message for the soul. The hospital at Iloilo ranks highly with both Europeans and Filipinos. The Capiz hospital, less preten-

tious, is also rendering a distinguished service.

The women of the Philippines have developed unique capacities for leadership. In Iloilo, at the first Women's Conference representing all the provinces, reports were given on the work of the Bible women, personal evangelism by nurses, the planning of children's and women's programs and White Cross activities. They also discussed with earnestness problems emerging from the newly granted political suffrage, the prevalent gambling vice among women, types of missionary programs and their personal financial responsibility toward the evangelization of their communities. —*Missions.*

Neosalvarsan for Yaws

In 1930, when Dr. J. Andrew Hall, medical missionary in the Philippines, was conducting a weekly clinic for victims of a typhoon which had devastated the island of Leyte, he noticed that many of his patients were not so much the victims of the storm as of a contagious skin disease—yaws. Gently he lifted from ulcerated legs and faces red cloths, which, quack doctors to the contrary, had proved ineffective as a cure. Neosalvarsan was then injected, which Dr. Richard P. Strong, another American physician in the Islands, had discovered was so effective that one injection was often all that was necessary.

As patient after patient held out stiff and useless arms and legs, or held up faces from which the flesh had been gnawed away until open holes gaped where nose and lips should have been, Dr. Hall decided that something must be done on this island where muddy rivers, used for bathing, spread the disease, and where superstitious natives had more faith in the power of spirits than in cleanliness and medical care.

In April, 1931, single-handed, Dr. Hall started his first clinic for the victims of yaws. Today, there are fourteen or more clinics, where the doctor-evangelist gives healing and encourage-

ment to several hundred patients each clinic week.

The cost of one treatment is ten *centavos*, or five cents. From grateful patients Dr. Hall receives in payment one or two eggs, a bouquet of flowers, a bunch of bananas. —*Pageant.*

Town Terror Converted

A young Filipino who had for several years taken pride in being known throughout the region as "The Terror of Lagonoy" one day met an acquaintance who had been studying his Bible. Acts 2:38 was pointed out to him. Into his mind sprang the thought: "Of what use is my life as I am now living it in all sorts of vice and sin?" The Spirit of God worked deeply in his heart and when, a short time later, an institute was held in the local church, the "town terror" was present at every session. Without any clear conception of what was going on in his heart, he turned to the Saviour as an opening flower turns to the sun. Completely transformed, he testified in the closing meeting, "I find it hard now to realize my good fortune that God should have led me to seek salvation in Jesus. At the moment I was baptized there settled upon my heart the certainty that never again should I do any of the evil things to which I had before been accustomed, for I know that my Lord Jesus whom I love objects to them. There and then I felt a joy which I cannot express in the clean path toward everlasting life in which I had now begun to walk."

Challenge Brings Conviction

When Mr. Cecil Abel returned to Papua after several months' absence he found many signs of improvement, e. g., one in Maivara was the absence of pigs. Phyllis Abel writes:

Previously Maivara swarmed with them. You could not have a meal without hordes of them almost snatching the food out of your hand. They were the people's gods. Think of the step involved for the whole village without exception to fence its

pigs. As a result, food grows unrestricted; there is abundance at your door.

We gave a dinner—or the equivalent of a dinner—to all the leading men in the district, the Christian leaders, the big sorcerers, the heads of various heathen ceremonies and feasts, the councilors and policemen. There were lots of gate crashers! Not for the meal did they come, but to hear if there was anything new. Mr. Abel made this the opportunity to commend them on their improvement. He pointed out that where lives were changed, houses and villages were altered, not for the worse but for the better. When God was in control of a man's life his house would be the best in the village. He reminded the people of their individual responsibility to God for their villages, to make them centers which would demonstrate God's power and ownership.

The people caught the vision. Even the heathen began to take responsibility. They began to pray and to heed when God spoke to them. One man who had resisted the Gospel in Maivara for years said: "I can't touch work that is controlled by God, with unclean hands and an unclean heart, He must become my Lord and Master first." There and then he surrendered himself to Christ.

When a Flying Squad returned to Maivara a week later, five influential heathen had yielded to Christ and were laying the foundations of a God-controlled community in their own lives and homes.

—*News from Kwato.*

NORTH AMERICA

Church in Resettlement Town

The Washington Federation of Churches has taken the initiative in providing for the religious needs of the new community called "Greenbelt," in Maryland. As a result of a meeting called by the Comity Committee, attended by representatives of the major denominations, a plan was worked out for religious services

on a united basis. The first was conducted by Dr. Worth M. Tippy who has assisted in developing the plan. A Sunday school has been organized under the leadership of a professor of the University of Maryland. The response of the people of the community has been most cordial.

No church building has yet been erected, but the possibility of a significant adventure in Christian unity and fellowship in a new community seems to be opening up.

Church Education for Adults

The American Association for Adult Education is making a survey of adult education in the churches. An unequalled opportunity exists in this field. When federal and private benefactions to experimental courses in adult education diminish, the churches alone will remain with the material equipment, the intellectual power and the adult constituency which can make a great educational program possible. Without surrendering the preeminent place that preaching occupies, ministers can multiply their influence through the students and teachers who are ready for the churches to lead them into a genuine program of adult education, under Christian auspices.

—*Pageant.*

What Is Watts?

Watts may suggest a hymn writer, electric currents or a steam engine, but we refer to a bit of old Mexico within Los Angeles. Living there are 22,000 Spanish Americans, among them a sprinkling of pure Spanish, a very considerable dash of African, and a trace of Anglo-Saxon. Race prejudice seems not to exist.

Although this field is allocated to the Methodists, Episcopalians, Holy Rollers, Christian Scientists, Spiritists and Roman Catholics are at work in Watts. There is a beautiful new church of the Methodist Mission, not yet completed in detail, which, standing in the exact center, is the pride of the town. The pas-

tor, Rev. Francisco Quintanilla, has had 50 conversions during the past year. Among the reclaimed are erstwhile outlaws, bandits, bootleggers. One man who had planned a murder and had bought the weapon for the purpose, came for advice and remained to pray. He is now a church official and a tither of his income.

The church school has an enrolment of five hundred, with a comparative attendance record. A junior church is maintained with an enrolment of ninety-three. Seventy percent of the church members come from these groups.

Dr. V. M. McCombs is superintendent of all Methodist work in this area. From the Plaza Center, headquarters of the Mission, he has toured north and south, preaching, teaching, evangelizing, ordaining, and confirming. He supervises sixty-two communities with forty-three pastors at work.

—*Christian Advocate.*

Fetish Fails to End Drouth

Hundreds of the Gros Ventre Indians in Dakota believed they would never be rid of drouths and crickets until their fetish, the "Sacred Bundle of the Water Busters," was returned to them. The American Indian Heye Foundation reinstated the fetish, but the Commissioner of Indian Affairs, John Collier (whose office apparently requested its return), recognizes that the "Bundle's" return has not pleased all the Indians.

By way of contrast, read what the agriculturist at Tucson Training School says:

Our objective is to help these youngsters to improve their farming methods and thus provide better food. Most of the Indians seem to be using methods of their forefathers. For example, in one of my agriculture classes, 93 percent of the students have irrigation available but few use it. . . . We believe that the Indian who can make a better living for himself and his family is going to be more consistently Christian. And it does work. The homes of the Christian Indians are cleaner and better furnished and their children are happier and better cared for.

—*Monday Morning.*

Undaunted Christians

In spite of hot winds, "hoppers" and drought, Christian education cannot be downed in the Dakotas. In one church every family is on relief. In another church, parishioners had been able to grow nothing: "every wisp of hay for the cow and every handful of feed for the hen has to be shipped in." Yet members of this church want a minister badly enough to raise \$800. In still another town, which hot winds had literally burned to a crisp, the field representative found a thriving Sunday school and a Christian Endeavor society, with an attendance equal to half the membership of the church.

—*Monday Morning.*

Keep the Christian Sunday

The Lord's Day Alliance has launched a five-year campaign to free American, as far as possible, from commercialism on Sunday. It is planned to raise \$250,000 to put the program over. This determined effort to bring about a correction of present abuse of Sunday is commanding the attention not only of church leaders, but of civic organizations. The movement will be carried into churches and Sunday schools, public schools and colleges.

—*Christian Advocate.*

Negroes and Communism

Dr. Mark A. Dawber, Secretary of the Home Missions Council and author of "Rebuilding Rural America," said recently in a sermon in New York that more than 20,000 Negroes have joined the Communist party and thousands of others will join "when 2,000,000 cotton-picking Negroes are put on the economic scrap heap." Furthermore, he said: "Thousands of Negroes are joining the Communists because the Communists go to the Negroes with an attempt to parallel the Christian attitude. They call the Negro 'brother,' and say, 'There is no segregation in our organization.' Also, the Communists say to the Negro: 'I have blueprints to solve your economic

problems.' I do not believe they have, but the Negro may believe otherwise. Negroes in this country are the country's most needy citizens, not only economically but religiously. Communism gets the vast majority of its recruits from the ranks of the destitute, the hungry, ignorant, homeless, naked, sick, desperate ones; the folks who believe that there can be no life more miserable and unhappy than the life they now live, and so, in their despair, they turn to Communism."—*United Presbyterian.*

Visiting the Eskimos

By request of a missionary nurse, the Presbyterian Board of National Missions recently arranged a 1,400-mile aeroplane trip, so that Rev. John E. Youel of Fairbanks, Alaska, could make a three-day pastoral visit to the Eskimos at Cape Prince of Wales. When Mr. Youel landed, the whole population of 200 Eskimos turned out to meet him. Mr. Youel writes: "After the Sunday school hour, we held a half-hour service. Using John 3:16 as my text, I gave the message with the help of Robert Mayo, an interpreter. Quite a number responded when I gave the invitation—all boys and girls from 10 to 15 years of age.

"Sunday night we held a church service, and sacraments of baptism and the Lord's Supper were observed. More than 100 took communion—practically all the adults in the village. I baptized five children; one of the babies was on its mother's back in her parka. The elders were most devout and deeply sincere. I have never held nor participated in a more solemn Communion service anywhere. Charles Oxereok is the church and Sunday school organist and plays very well, though he has never had an organ lesson."

—*Monday Morning.*

United Church of Canada

The latest Year Book of the United Church of Canada shows a gain of nearly 100,000 members during the past decade. Membership now numbers 697,-

742, with 3,376 ministers. There is a corresponding increase in the Sunday schools. An increase in giving shows \$10,000 over a year ago, and the Missionary and Maintenance Committee is seeking a 10 per cent increase over this—a total objective of \$1,790,000.

More than half the missions of this Church are in China. From the point of staff and expenditure, their West China Mission is the largest of any Protestant work in China. No missionary has been evacuated during the present strife.

Pioneer work is being done by their Home Mission Board. On the prairies and the Pacific Coast the church maintains 11 hospitals with a staff of 16 doctors and 68 nurses. Medical boats ply their way to isolated spots. There are also 50 centers ministering to Indians. One person out of seven in Canada is a non-Anglo-Saxon; for these the Board publishes six foreign-language papers, and preaches the Gospel in 28 languages.

—*Presbyterian Register.*

LATIN AMERICA

A Faithful Puerto Rican

Dona Emilia is the most faithful member of Marina Presbyterian Church, Mayagüez, P. R. A gangrenous foot necessitated an amputation to save her life, but she observed that one leg was better than none at all! Having no one to care for her, she was faced with the problem of self-support when she left the hospital. In her tiny, one-room house, seated before a charcoal fire, roasting coffee hour after hour, she shows her solution of it. For this work she is paid from 3 to 5 cents a pound and out of this she puts aside 5 cents every week for the church. She tells us that God has been so bountiful with her that she hopes she will always have something to share with the less fortunate.

Dona Emilia launders her clothes and keeps her house clean; this, with her handicap, takes much time, yet she never misses a church service, even when the streets are muddy. She

hops along on her crutches and is always there on time. She cannot manage her crutches on the church steps, so she goes up and down on her hands and knees. Once she slipped and fell, but bruises and scratches did not prevent her going on to church. She is not only a church member; she also belongs to the Women's Society and takes an active part.

A Sermon at a Circus

Rev. J. L. Santiago-Cabrera, of Mayagüez, Puerto Rico, has found that the Gospel can be effectively presented anywhere, even at a circus. He says:

In my 11 years as a Sunday school missionary in Puerto Rico, I have had many experiences, but none so unique as the one along the highway to Cibao. I was going to Cibao, where we have a chapel, to hold a series of meetings. Along the road I came upon a circus that belonged to an acquaintance. He invited me to preach and I accepted the offer. The usual performance was suspended and in a circus tent by the roadside I preached to 400 people who listened eagerly, not in the least disturbed that the program had been changed into a religious service. If opportunity offers I shall preach at a cock fight, of which Puerto Rico has many.

Sowers in Colombia

El Instituto Biblico is at present the only institution of the Presbyterian Church in Colombia for training evangelists and pastors. Most of the students come from rural communities, as the rural population comprises some eighty per cent of the whole. Courses in agriculture and rural sociology enable graduates to contribute to the improvement of community life. More and more the students are taking an active part in the life of the church and its evangelistic program, in holding cottage prayer meetings.

One of this year's graduates will return to the Bogotá region from which he came. He has his eye on certain small towns where nothing but colporteur work has been done, and where, from his experience in that work in those towns, he believes there is a good opening for the Gospel. His ambition is to start a work

similar to that carried on by Senor Ruiz, a former student of this Institute, who is also a carpenter. He works at his trade for a living and preaches the Gospel in the evening and on Sunday. Having secured a lot, he puts all of the spare time and materials he can get into the building of a house which serves also as a meeting-house until the congregation, which he is slowly building up, is able to build its chapel.

Outlook in Brazil

One might suppose that recent political events in Brazil would lead to a serious handicap of evangelical work, but it seems likely that the reverse is true. President Vargas, who has taken to himself so much added power, has no fanatical views, and apparently neither the Church of Rome nor national socialism is behind his *coup*. Although he has obtained freedom of action by dismissing the Senate, it is more than likely that there will be no vital change in the governing of the Republic. Article 32 of his 1937 Constitution states the following: "It is prohibited that the Union, the States or the Municipal Authorities . . . should establish, support or hinder the exercise of religious worship," but it goes on to emphasize that any religion or doctrine may be maintained. So that while on the one hand the authorities cannot actively help the evangelical religion, they can and must stress its legality; on the other hand, they cannot actively support Roman Catholicism.

—*Evangelical Union of South America.*

The Gospel in Chile

The opening of the military season in Chile furnishes opportunity for seed sowing in several of the southern regiments. Mr. William M. Strong writes of the hope that a new religious movement is developing in the Chilean army. Several soldiers in the "Chacabuco" regiment in Concepcion have banded together to pray for their com-

rades' salvation in a series of meetings to be held in a little gospel Hall near the regiment. The meetings will be only for soldiers of the two regiments in Concepcion.

Another opportunity has arisen in the same city among the English business men who have invited Mr. Strong to give a series of Bible talks in the English Club. These have manifestly aroused much interest.

Drunkenness is Chile's chief curse. A law has been proposed to the effect that every *cantina* and liquor shop in Coihueco within 600 feet of any church, school or police station be closed. Prayer is asked that this law may be carried into effect, as it would be a great thing for this old town and its inhabitants, and for the poor Indians who have to pass through it.

EUROPE

London's Institute for Colored People

The son of a prominent Moslem in Ceylon is rendering a valuable service among colored people in London's East End. By race he is a Malay, was reared a Mohammedan, but converted to Christianity at a mission school in Kandy.

He started the first church for colored people in London's dock area in a former dance hall. In attendance at the same Sunday school session would be black, brown, yellow and white boys and girls. From the dance hall the work was moved to premises that once had been a Chinese lodging house. Later, this was demolished and new plans are under way; the Old Ship Inn has been purchased outright, and the building pulled down. When sufficient funds are in hand a home will be built where colored sailors, with their wives, will always be sure of a hearty welcome, and where men, women and children will hear the story of Christ's love for them.

—*Life of Faith.*

Church of Scotland Crisis

The Church of Scotland is facing a crisis which will be consid-

ered by the General Assembly of that church at its meeting in May. The present financial condition of the missions indicates that the Church will have to initiate an all-round retrenchment in all mission fields, or bring about the complete abandonment of one of the fields.

Two remedies are being urged: the first comprises an effort to secure special contributions to the Moderator's Fund, instituted at the last General Assembly to help wipe out the deficit. The second comprises rapid expansion of the League of the Twenty Thousand, whereby individuals are invited to promise to give one pound themselves, or to become responsible, along with others, for raising one pound of additional income yearly.

—*Religious News Service.*

Dutch Sabbath

The Minister of the Interior in Holland is favoring the enforcement of a law of 1815 which prohibits all trade and professional activities on the Sabbath, closes restaurants and bars during the hours of divine service, strictly limits other public services, and bars certain forms of sport. When the present government took office it began with an announcement that it would conduct its administration on "the principles of positive Christianity."

It is also announced that the Minister of Justice will strictly enforce the divorce laws.

—*Christian Union Herald.*

Greek Bible Readers

An increasing number of Bibles and Gospels are being purchased by Greeks. Last year 66,000 copies of the Scriptures were sold. The circulation of the Bible is greater in Greece than in any other Balkan State. There are now eleven churches within the Union of Greek Evangelical Churches, with twenty mission stations. In addition, regular services are held in at least thirty towns and villages where there is neither church nor established mission station.

—*Watchman-Examiner.*

Still Witnessing in Spain

Evangelical truth is still being proclaimed by the Figueras Evangelistic Mission and Spanish Tract Society, in the province of Gerona, northeast Spain, although war conditions are rendering its ministry increasingly difficult.

A recent aerial bombardment destroyed many houses and people, but except for the breakage of several windows, the mission house and tract depot were unharmed. The Director, Rev. L. Rodriguez, writes that during the period of the war he has produced seventy-two Gospel tracts. "It is useless," he says, "to offer the Bible to a people who disown it, a people taught to burn the Bible as a book condemned by the Pope. It is first necessary to provide literature and articles in support of the Bible."

German Ancestor Worship in Germany

The New York Times is authority for the statement that ancestor worship, such as that practiced by the Japanese and Chinese, has appeared in Germany along the Baltic Sea coast, notably in Mecklenburg, which has become the center of extreme Germanism and neopagan experimentation. The head of the National Socialist party in Mecklenburg has ordered that unused chapels be transformed into "ancestral halls." Here ancestral tablets will be placed, containing the names and symbols of families in the vicinity.

A regional cultural director of the party recently dedicated such an ancestral chapel. It was decorated with a swastika and the ceremony opened with a Chopin prelude. The party official delivered an address and then received into "the community of all Germans" six children of a local family. Like ceremonies are taking the place of Christian marriage and baptism in coast villages.

Poland's Possibilities

As a result of the spiritual awakening in Poland in 1918,

hundreds of assemblies and groups of believers came into being, and the movement is advancing into the heart of Poland. It is arousing interest and gaining ground among Polish Roman Catholics, as well as among Jewish Zionist and radical youth. It is notable also in that it constitutes a moral and spiritual barrier against the onslaughts of atheism and communism from Russia on one hand, and neo-paganism and Nazism from Germany on the other hand. Were there a Bible school in Poland, this awakening would be strengthened spiritually and helped in its forward evangelistic action. But since there is no Bible school at present, the native leaders of these young Polish Evangelical Churches are untrained, and their labors are of necessity limited and inefficient. —*Christian Irishman.*

Rumania Reopens Churches

In dealing with religious minorities in Rumania the pendulum swings rapidly from one extreme to the other. Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, reports that the Rumanian Minister of Cults ordered local authorities to permit the reopening of all Baptist churches that had been closed. About 50 churches resumed services. The Minister also gave assurance that a new law would be presented in Parliament to ensure full recognition of Baptists.

The Jews did not fare so well. With the government party defeated in the election, King Carol was forced to turn to Dr. Octavian Goga and the "National Christian" party to form a new government. The first two acts of the new cabinet were "to nationalize the Rumanian press on German lines," and to start a campaign of anti-Semitism. Masses of Jewish citizens engaged in small businesses are to be deprived of their means of livelihood and will be forbidden to own land. All Jews naturalized after 1920 will be deprived of citizenship. There are more than 1,200,000 Jews in Rumania, many having entered from Po-

land and Germany to escape persecution. —*Missions.*

Changed Tactics in Russia

"For the moment we will change our fighting tactics against the Church. During the past twenty years we have used every sort of force in our fight against religion. That period is at an end. The new period will witness a spiritual fight against religion. This fight will call for even greater effort than violence. Above all we shall need a large number of highly trained and cultured propagandists. When the second period shall be closed, then the third and last period will be entered upon, in which religion in the Soviet Union will exist only as an historical memory."

So says the Russian Commissar of Education.

—*Alliance Weekly.*

MISCELLANEOUS

How American Money Is Spent

Total national income	\$40,000,000,000
For all church work .	793,000,000
For roads and improvements	1,482,000,000
For education	2,174,650,000
For corn, wheat, cotton, oats, etc.	2,480,000,000
For automobiles	2,789,000,000
For tobacco	3,500,000,000
FOR ALCOHOLIC DRINKS	4,000,000,000

When the liquor traffic gets one-tenth of the income of the nation and the churches less than two percent, we see the lines of the forces engaged. There can be no solution until the power of greedy liquor forces has been taken away and they are put out of that destructive business.

Luxury and Economy

Missionaries are sometimes accused of living in luxury. Among their luxuries may be listed the featherbeds used in a missionary home on the island of Tristan da Cunha, in the South Atlantic, near Patagonia. Their beds are mail bags stuffed with penguin feathers.

Among missionary economies, one might list the collection of bent nails, gathered in London by the missionary as he walked about the streets while the coronation reviewing stands were

being taken down. He took the nails back to the island where everything has value, and nothing is wasted.

Are Women Less Generous?

Stewardship meetings held recently in New York City under the auspices of the National Committee for Religion and Welfare Recovery, divulged the interesting fact that American women possess more of the private wealth of the country but contribute much less to private charity than do men. So many complimentary things have been said regarding the activities of women in religion and various forms of welfare that the statement of Miss Mary E. Hughes, director of the National Committee's Women's Division, seems almost incredible. She said: "Women do not give as generously as men, nor do they give to as many types of organizations. Although the wealth of the country is rapidly getting into their hands they have not as yet accepted the principles of stewardship. Women today hold 60% of the bonds and savings and 80% of the insurance policies; they buy 85% of all retail merchandise. They spend but they do not give."

New York Hears Call of Allah

How many REVIEW readers know that there is a Mohammedan mosque in New York City, located at 108 Powers Street in Brooklyn? About 70 New York Mohammedans gathered there at midnight, November 5th, for the opening ceremony of the Fast of Ramadan, the only fast ever ordered by Mohammed. All present wore red or green fezzes. Men and women, seated on their prayer rugs, were separated by a green veil six feet high that stretched across the center of the room. All had removed their shoes before entering the prayer chamber. The *Imam*, Samuel Rafalowich, was garbed in a flowing green robe adorned with a wide white ribbon. Behind the pulpit was a large photograph of the tomb of Mohammed in Mecca.

The *New York Sun*, which reported the ceremony, stated that most of these worshippers are descendants of wandering bands of Tatars who had roamed across Eastern Poland in the 14th century.

Inter-Mountain Area Conference

The second annual Inter-Mountain Area Conference was held at Salt Lake City (January 30–February 1, 1938), under the auspices of the Home Missions Council. This conference included representatives of Baptist, Presbyterian, Methodist, Congregationalist, Disciples, and Episcopal churches. The program covered the economic, social, educational and religious interests of this territory and about 250 delegates were present from Utah, Idaho, Wyoming and Montana.

The President, Dr. Robert Steele, reviewed progress along several lines of cooperative Christian work, including the United Preaching Mission; United Leadership Training Conferences; united Young People's Institutes; Daily Vacation Schools, and United Studies of work in this territory.

Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council, speaking on the Progress of Christian Unity, reviewed the several important mergers of denominations and the trend toward Christian cooperation in the world and made a plea for greater cooperation in order to make possible a ministry to the great, neglected areas of life. Comity and cooperation mean the release of both men and money for missionary work as shown by the experience of the United Church of Canada.

Trust and Rest

"Trust and rest when all around thee
Puts thy faith to sorest test;
Let no fear or foe confound thee,
Wait for God and trust and rest.

"Trust and rest with heart abiding,
Like a birdling in its nest,
Underneath His feathers hiding,
Fold thy wings and trust and rest."

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

George Bowen of Bombay. A Memoir. By Robert E. Speer. 8vo. 366 pp. \$2.50. Sold under the auspices of The Missionary Review Publishing Co., 156 Fifth Avenue, New York City. 1938.

This first product of the Honorable Retirement of Dr. Speer, after 46 years as a Mission Board Secretary and World Statesman, is the completion of a labor of love begun many years ago. Fascinated by the unique life and labors of this "missionary, scholar, mystic and saint" of the 19th Century, Dr. Speer has through the years been searching the world for all extant records, interweaving with them the judgments of contemporaries, and crowning all with his own glowing yet discriminating tribute to one whom his own generation called "The Lamb of India."

The book contains rich food for thought for all missionaries into whose hands it may come, and a blessed thing it would be if other friends of Missions would add to it those books of Bowen's for which he is most famous, "Daily Meditations" and "Love Revealed." The reviewer made the acquaintance of these two books in early youth and has re-read them repeatedly to the present day. He believes that, short of the possession and perusal of a file of *The Bombay Guardian* (the weekly religious paper edited by Bowen for thirty-four years and made a powerful spiritual agency) the study of these two books, whose contents were taken from the *Guardian*, would make a larger contribution to the spiritual equipment and inspiration of missionaries than any other books, aside from the Bible.

In George Bowen's youth

there appeared little promise of a missionary, a scholar, a mystic or a saint. Born of irreligious parents, taken out of school into his father's business at twelve, he did not again have freedom for study until he was eighteen, when he directed all his reading and thinking along the lines of agnostic science and philosophy and was a convinced and avowed atheist up to his 28th year. Confident that he would be "some great one," Bowen wrote poems, dramas, and novels, which found no publishers nor readers, to his surprise and bitter disappointment. His awakening was almost as remarkable as that of St. Paul. When God's time had come to reveal His Son in him, He chose a beautiful Christian woman, soon to be laid low by a mortal disease, to awaken George to the facts of God, of Christ and of Heaven. In the apparently blighting sorrow of her Home-going, and with the help of her Bible and Paley's "Christian Evidences," Bowen's thought and life were abruptly transformed; what things he had before accounted gain became loss to him for Christ's sake. At once he felt called to a missionary ministry, attended Union Theological Seminary for three years and received appointment as a missionary to India under the American Board of Commissioners for Foreign Missions. During his missionary life of forty years (1848-88) Bowen took neither vacation nor furlough. Before he left America he had seen father, mother and two sisters converted to Christ.

In the fervor of his consecration, a few months in India convinced Bowen that any mis-

sionary's life should be as self-denying as that of Christ or Paul, and in the same ways. In the face of general disapproval, he gave up his salary from the Mission Board, lived on the most meager food, with simple clothing and housing, earned the pittance on which he lived by teaching and writing, and gave away everything beyond what was needed to supply his simplest needs. To this plan he adhered to the end, though accepting much entertainment from friends and receiving care and medical attendance from them in frequent illnesses. At the end of his life Bowen declared, with sadness and too great modesty, that he was without evidence of the conversion of a single native through him; but many witnesses agree that the absolute sincerity and selflessness of his life was the most powerful influence for good in Western India. He was an insatiable reader, an incessant but quiet preacher, a prolific and convincing writer—not merely on spiritual themes but on every interest of men, nations and missions. The secular and agnostic studies and writings of his youth caused him only shame, with rejoicing that they had not been published. All his unusual intellectual powers were absolutely devoted to his one life-purpose: to bring a living Christ into redemptive contact with the world's sin, and every sacrifice to this end was joyous. His diaries record many lamentations over his own weakness and failure, yet normally the joy of the Lord was his strength.

In the closing chapter of this perhaps too voluminous Memoir, Dr. Speer admirably sums up the

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

witness of George Bowen's life: "His method of life and work was not an absolute method. There is nothing in the Scriptures which makes it prescriptive; and, while the spirit of his life is the right spirit for all workers for Christ and for man, experience did not demonstrate that his methods were the only methods or the most effective methods. But his holy life for forty years had been before the people as a living example of the saving, keeping, sanctifying power of Christ, as no other life had been. He was no narrow-minded, ascetic recluse. No faintest shadow of uncandor, of hypocrisy, of professionalism darkened his life. He was what he appeared. He appeared what he was. And he tried to be and appear what he ought to be. He anticipated that form of Christian teaching represented in many contemporary movements for the deepening of the spiritual life and the wisest and most practical attempts of today to feed the hungry human soul."

With Dr. Speer, we wish that this Memoir had been sent forth many years ago; yet there was never a time when this spiritual emphasis was more needed, at home and abroad, than in this fiftieth year after George Bowen of Bombay was called as a good and faithful servant to enter into the joy of his Lord.

COURTENAY H. FENN.

The World in Which Jesus Lived. By Basil Mathews. 130 pp. \$1.50. Abingdon Press, New York. 1938.

The author traces the scenes wherein Jesus moved during His youth and His ministry. In bold strokes, Mr. Mathews sets down the habits of the people, their environment and their traditions when Jesus knew them.

To know with accuracy the scene in which a subject moved is to know the subject better, and to help make clearer the Great Soul who moved with such force and with such after-consequences across the stage of history, Mr. Mathews gives a picture so vivid that even those who have never visited the Bible lands will feel that the country has been clearly visualized.

In the latter portion of the book, the author gives to the Apostle Paul a treatment similar to that given to Jesus; thus the man who is conceded to be second only to Jesus as an expounder of the Christian faith is made understandable because of the environment as portrayed. This makes the book of especial interest to Pauline students.

Mr. Mathews was formerly the literary secretary of the London Missionary Society and was once on the literary staff of *The Christian World*. For several years he has now been professor of Christian World Relations at Boston University and Andover - Newton Theological School. He is the author of many authoritative books on religious and missionary subjects, and his liberal use of New Testament quotations has the effect of making clearer some seeming ambiguities. MARSHALL R. HALL.

The Challenge of Burma. By Alice Towne Eveleth. 201 pp. \$2.00. Revell. 1937.

Here is a vivid, compelling story of adventure, faith, and courage, based on the experiences of two very human young people who were missionaries to Burma in the days of "His Golden-footed Majesty, Ruler of Seven Countries, King of the White Elephant, Lord of the Rising Sun,"—the cruel, blood-thirsty King Theebaw.

The story takes Martha and John Grandon (Martha and Frederick Eveleth) from lover days in Massachusetts across stormy seas to Rangoon and the jungles of Burma. We read of the beginnings of work among Shans and Burmans, of John's and Martha's approach to the people and the gradual winning of their love and loyalty. We follow the young missionaries through tall elephant grass, up boisterous rivers, in danger from wild buffalo, cobras, bears, tigers, robbers, and murderers, as they visit far mountain and jungle villages.

It is a story of adventure, heroic suffering, and endurance, motivated by a great passion and a rock-like assurance of God. Bits of Martha's diary re-

flect something of the stress and heartbreak of the separation from loved ones, the loneliness and terror, the sheer physical and mental strain of those early days in Burma, and yet underneath it all the great dominant purpose that gave to life meaning and enduring satisfaction.

Here is not only a most vivid picture of life in Burma, but as well the throb and glory of companionship with those who live dangerously. A very human story, filled to the brim with color, adventure, life.

J. C. ROBBINS.

Bible Problems Solved. By George H. Gudebrod. Portrait. 8vo. 385 pp. \$2.75. G. P. Putnam Sons. New York. 1938.

Mr. Gudebrod is a layman, but an earnest and devout Bible student. He accepts the Bible as the inspired Word of God and here gives his interpretation of many puzzling statements and paradoxes. By comparing Scripture with Scripture, he brings out the wonderful self-interpretation of God's Word. He presents his answer, for example, to such questions as "Why did Christ say that John the Baptist was the greatest man ever born of woman?" "Why did Jesus cry on the cross, 'My God, my God, why hast thou forsaken me'?"

One particularly unique and interesting study is that of "The Golden Candlestick of Zechariah," compared with the candlestick of Revelation.

Part I deals with the seven candlesticks of Revelation; Part II with the Parables of Christ; Part III with the dispensations; Part IV with various Bible problems that call for an answer. Mr. Gudebrod takes the Sermon on the Mount as presenting the standards that Christ would have demanded if He had been accepted as the King when He came to proclaim the Kingdom of Heaven, and what He will demand when He returns to reign.

The book is extremely interesting and reveals much study. Its usefulness would be greatly increased by a topical and scriptural index. Some of the Scripture quotations are not exact and are apparently given in free translations or paraphrases.

Happy though Poor. By Donald Grey Barnhouse. 12mo. 95 pp. 1 sh. Pickering and Inglis. Glasgow. 1937.

These six sermons clearly show the way of salvation from sin and its consequences through Jesus Christ. The language is simple, clear, forceful and Biblical. The title sermon shows that happiness is not the product of financial prosperity but comes from having the burden of sin removed and from living in harmony with God as He is revealed in Christ. The other sermons deal with Temptation, Sin, Sonship, The Glory of Old Age and Punishment. They are good messages, especially for youth.

New Books

The Approaching Advent of Christ. Alexander Reese. 327 pp. 6s. Marshall, Morgan & Scott. London.

America and the Far Eastern War. William W. Lockwood, Jr. China's Capacity for Resistance. Frederick V. Field. Japan in Jeopardy. Bruno Lasker. 20 pp. each. 10 cents a copy. American Council, Institute of Pacific Relations. New York.

Educational Missions at Work. Edited by H. P. Thompson. 128 pp. 1s. 6d. S. P. G. London.

The New Testament. A Translation in the Language of the People. Charles B. Williams. 576 pp. \$2.50. Bruce Humphries. Boston.

Paul, a Christian Financier. Herbert E. Blair. 64 pp. 50 cents. United Stewardship Council, New York, and The Christian Literature Society of Chosen, Seoul.

Pocket Bible Handbook. Henry H. Halley. 356 pp. \$1.00; 10 or more copies at 50 cents each. H. H. Halley, Chicago.

Peaceful Change. The Alternative to War (Headline Books). 46 pp. Foreign Policy Assn., New York.

A Sure Remedy Prescribed by the Doctor. Walter Lewis Wilson. 126 pp. 20 cents. B. I. C. Assn. Chicago.

They Starve That We May Eat. Edith E. Lowry. 72 pp. 35 cents. Council of Women for Home Missions and the Missionary Education Movement. New York.

A Year with the Nasmiths. Ann Miller. 96 pp. 1s. Pickering & Inglis. London.

A Year of Children's Sermons. Joseph A. Schofield. 192 pp. \$1.50. Cokesbury Press. Nashville.

Better Village Schools: A Program of Action for India. Mason Olcott. Illus. 224 pp. Rs. 3. Y. M. C. A. Pub. House. Calcutta.

A Dorp Parson in the Diocese of Pretoria. T. S. Harvey. 16 pp. 3d. S. P. G. London.

Jean's Plan of Campaign. M. P. Neill. 317 pp. 2s. 6d. Pickering & Inglis. London.

Not Safety First!

Dr. S. Parkes Cadman used to tell the following story:

"A Georgia cracker sitting, ragged and barefoot, on the steps of his tumbledown shack, was accosted by a stranger who stopped for a drink of water. Wishing to be agreeable, the stranger said,

"How is your cotton coming on?"

"Ain't got none," replied the cracker.

"Didn't you plant any?"

"Fraid of boll weevils."

"Well," said the stranger, "how is your corn?"

"Didn't plant none," said the cracker. "Fraid there wan't going to be no rain."

"Well, how are your potatoes?"

"Ain't got none. Scairt o' potato bugs."

"Really, what did you plant?" asked the stranger.

"Nothing," said the poor man. "I just played safe."

Sir Wilfred Grenfell, who is now an invalid after a life of heroic service in Labrador, has said: "An invaluable rule for me has always been: when two courses are open, chose the more adventurous."

One course ignominiously failed, the other achieved magnificently. The story of human progress, individual and social, is written in the romantic language of adventure. Emerson

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said: "Every institution is the lengthened shadow of a great man." The great endeavors and achievements that have enriched the life of the race are the products of men and women who have lived daringly, often dangerously.

A Modernistic Version of the 23rd Psalm

[Suggested after reading much of the present-day jargon on life and morals, by those who have forsaken God as their Good Shepherd and now darken counsel by words without knowledge.]

The unseen Infinite is the source of my motivation, and I shall not want personality. He maketh me to experience true self-expression and to attempt new projects in the psychology of adolescence. He restoreth the right complex to my introvert soul. He leadeth me into a preface to morals for goodness' sake. Yea, though I peregrinate through the present depression, exuberant health gives me a stiff upper lip. I can grin and bear my fate. Good luck is always with me. Its creative impulse and the pep of my *elan vital* comfort me. Surely normal behaviorism and carefully controlled Altruism will follow me until the jig is up and then (properly cremated) I shall dwell in a marble urn forever.

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THE MISSIONARY REVIEW OF THE WORLD

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THE MISSIONARY REVIEW WORLD

The Modern City Number

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Dates to Remember

- June 2**—General Synod, Reformed Church in America, Asbury Park, N. J.
- June 2**—Fiftieth Anniversary of the Women's Missionary Society, General Synod of the Evangelical and Reformed Church, Akron, Ohio.
- June 7-27**—Indian Workers Conferences. Four Regional Conferences of the National Fellowship of Indian Workers. (1) The Oklahoma Conference, to be held at Dwight Training School, Marble City, Okla., June 7-9. (2) The Southwest Regional Conference, at the Navajo Methodist School, Farmington, N. M., June 14-16. (3) Pacific Northwest Regional Conference, at the Nez Perces Camp Meeting Grounds, Craigmont, Idaho, June 20-22. (4) The Midwest Regional Conference, at the College of Agriculture, University of Wisconsin, Madison, Wis., June 24-27. These Conferences are open to all friends of the Indians.
- June 8**—Synod of Christian Reformed Church, Grand Rapids, Michigan.
- June 9-15**—Norwegian Lutheran Synod Convention, Mankato, Minnesota.
- June 15-22**—General Council of Congregational and Christian Churches, Beloit, Wisconsin.
- June 16-24**—Winona School of Missions, Winona Lake, Indiana. Mrs. Wm. Eckert, 1612 South 11th St., Maywood, Illinois.
- June 18-25**—Geneva Summer School for Missionary Education, Geneva Lake, Wisconsin. Write for information to Mrs. Paul H. Wezaman, 177 So. Humphrey Ave., Oak Park, Ill.
- June 22-29**—General Synod, Evangelical and Reformed Churches, Columbus, Ohio.
- June 25-27**—National Council of Federated Church Women, Eagles Mere, Pa.
- June 25-July 2**—Mt. Hermon Federated School of Missions, Mt. Hermon, Cal.
- June 26-July 1**—Church Conference of Social Workers, Seattle, Washington.
- June 28-July 3**—International Convention of Christian Endeavor, Columbus, Ohio.
- July 11-19**—Northfield Missionary Conference, Northfield, Mass. Miss Corona Rayle Cook, 16 Farnham St., Portland, Maine.
- July 12-August 17**—Winona Lake School of Theology, Winona Lake, Indiana.
- August 23-29**—World Conference on International Friendship Through the Churches, Larvik, Norway.
- September 6-20**—World's Young Women's Christian Association, Canada.
- September 11-16**—International Convention of the Disciples of Christ, Denver, Colo.

September 21-28—General Council, United Church of Canada, Toronto, Canada.

October 5-12—United Lutheran Church in America, Biennial Convention, Baltimore, Md.

October 14-20—American Lutheran Church, Biennial Convention, Sandusky, Ohio.

Personal Items

Mr. Robert L. Latimer for 45 years treasurer of the Board of Foreign Missions of the United Presbyterian Church has retired and his place has been filled by Dr. R. W. Caldwell, Financial Secretary of the Board.

* * *

Dr. Mills J. Taylor, Associate Secretary of the United Presbyterian Board of Foreign Missions plans to visit the mission fields, leaving America about May first, with Mrs. Taylor and returning in January, 1939.

* * *

Dr. Paul J. Braisted, General Secretary of the Student Volunteer Movement, has been elected Campus Secretary for the University Christian Mission to succeed the Rev. J. Maxwell Adams. Dr. Braisted will give only a portion of his time to his new office.

* * *

Bishop Henry W. Hobson, of Cincinnati, has been elected president of the "Movement for World Christianity," an interdenominational organization created in 1934, as a result of the Laymen's Commission Report on Foreign Missions. Bishop Hobson has attracted wide interest by literally carrying the church to the people in a specially constructed trailer, called "St. Paul's Wayside Cathedral," replacing the cathedral in downtown Cincinnati, as reported in the REVIEW for April.

* * *

Mrs. J. P. White, editor of the *Women's Missionary Magazine* of the United Presbyterian Church, who has been touring the foreign field of the Church, arrived in America on April 14. Miss Anna A. Milligan, former Educational Secretary of the United Presbyterian Board of Foreign Missions, who has spent the winter in Egypt, will make a wider visit of foreign missions before returning to America.

* * *

Dr. James H. Rushbrooke, Executive Secretary of the Baptist World Alliance, went to Bucharest to study the situation faced by Baptists in Roumania, and was granted an interview by King Carol and the Roumanian premier. The difficulties now seem to be under control.

* * *

Evangelist Gipsy Smith, now 77 years old, declares that he has never addressed greater crowds or more eager young people, and has never seen greater results of presenting the Gospel than in his latest tour of the

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United States. At Amarillo, Texas, 6,500 persons heard the Gipsy, and many more were unable to get into the auditorium.

* * *

Sir Wilfred T. Grenfell, who has served 45 years as a voluntary medical missionary in Newfoundland and Labrador, recently celebrated his 73d birthday on an island off the coast of Georgia. Because of a chronic heart ailment, he may never be able to return to Labrador, where hospitals, schools and nursing stations bear his name.

Obituary Notes

The Rev. Dr. Eddy H. Greeley, for fifty years a missionary of the Methodist Episcopal Church in Liberia and Rhodesia, died on April 8, at Old Umtali, Rhodesia, at the age of 80 years. He was born at Owakonna, Minnesota, in 1857, and was a cousin of Horace Greeley. After graduation from Hamblein University, St. Paul, he sailed for Liberia in 1888. He introduced new plant life into Old Umtali to add to the variety of native foods. He was known especially as a hymnodist and translator and for some years wrote the Sunday school lessons for missionaries and teachers.

* * *

C. Luther Fry, Ph.D., who did considerable work on the census of religious bodies in the United States and for five years was professor of Sociology in the University of Rochester, died on April 12, after a brief illness. From 1922 to 1933 Dr. Fry was Director of the Bureau of Standards of the Institute of Social and Religious Research of New York. He was the author of "American Villagers," "The United States Looks at Its Churches," and other volumes. He was born in Philadelphia, the son

(Concluded on 3d cover.)

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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Editorial Chat

"We have the honor to present"—our City Mission Study Number of the REVIEW. As usual, more papers came in than one issue—even a larger one—can accommodate. But it is a large and important subject, and worthy of careful study. Other articles on the City and the Church will appear in the July and September numbers. They are some of the best—do not miss them. See the list of held-over articles mentioned on our back cover.

* * *

Previous special mission study numbers have been in great demand, and some have been sold out before late orders could be filled. Order early.

* * *

The following are some unsolicited comments on the REVIEW recently received:

* * *

I follow the articles published in the REVIEW with great interest. Last week I wrote up a note for the *Evangelical and Reformed Messenger* recommending the REVIEW to our pastors and general readers. Nothing would please me more than to learn that it had won new subscribers.

F. A. GOETSCH,
*Associate Secretary of the Board
of Foreign Missions, Evangelical
Synod of N. A.*

* * *

The REVIEW is so valuable to us in our Mission Study that we are turning to you for help in planning our program for next year.

MRS. W. J. GOODWIN.
Louisville, Kentucky.

I want to express a word of appreciation for the REVIEW and what it means in the program of missions. Leaders in our missionary societies and groups throughout the country subscribe to it regularly. During our annual convention in June, when our new program of missions is inaugurated, special prominence is given to the place that the REVIEW has in helping to create effective missionary programs. It is our sincere wish that the REVIEW will continue to hold this important place in the program of missions.

ADAM W. MILLER,
*Secretary of the Missionary
Board of the Church of
God.*

* * *

I have been reading the February REVIEW today. Have greatly enjoyed it. It is filled with material that helps the missionary hope and spirit. The articles are helpful and discerning. "The World-Wide Outlook" pages are especially helpful. The Moslem Number has also been very useful to missionary groups.

REV. STEPHEN J. COREY, D.D.,
*Secretary of the United Christian
Missionary Society, Indianapo-
lis, Ind.*

* * *

I read THE REVIEW with great interest and profit and wish you all success in the conduct of this fine magazine.

H. D. DAVIES,
*Chicago Regional Secretary, Mis-
sions Council of the Congrega-
tional and Christian Churches.*

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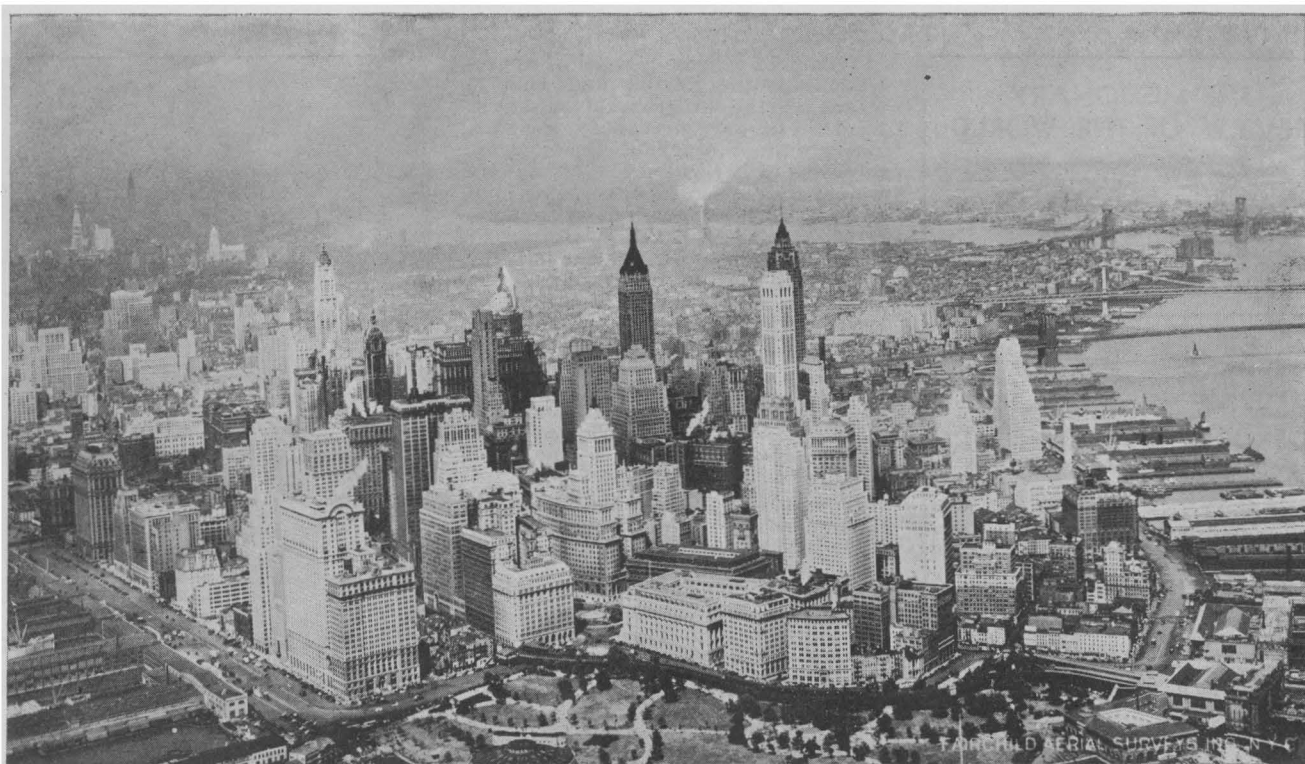
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HUMANITY IN A MODERN CITY — TIMES SQUARE, NEW YORK, ON NEW YEAR'S EVE

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

JUNE, 1938

NUMBER 6

Topics of the Times

CHRIST AND THE MODERN CITY

Two American cities (New York and Chicago) each has a population larger than the whole of the United States in 1780. Fourteen of our cities contain more people than the estimated population of the whole Roman Empire in Europe at the time of Christ. New York City has a larger population than Central America, or Arabia, or the whole of Australia (which has nearly the area of the United States).

There are ninety-six cities in the United States with over 100,000 each and 500 cities each with over 15,000. These cities represent not only a great mass of humanity but here we find, in almost any large city, men of all races and languages, in all degrees of poverty and wealth, of ignorance and culture; almost every type of religious faith and superstition is represented—voodooism and theosophy, spiritism and demon-worship, Islam and Hinduism, Shinto and Confucianism, as well as every kind of Christian sect.

What elements of good and evil are contending for the mastery in these centers of population—banditry and honest business, commercialized vice and purity, selfish capitalism and philanthropy, self-seeking labor and sacrificial service, anti-God activity and Christian missions!

What a field for Christian witness and activity is presented in the modern city! How would Jesus Christ look on our American cities if He should visit them in the flesh today? We know how God looked on Sodom and its wickedness, and on Babylon, the "mother of harlots," in spite of its palaces and hanging gardens; on Nineveh with its godlessness and ignorance; on Jerusalem, the backsliding city over which Christ wept. How would He look today on New York, Chicago, Detroit, Boston, Philadelphia, Washington, St. Louis, New Orleans, Los Angeles? Would He be most impressed with their skyline and the beauty of

their parks, or with their night life; with their commercial activity and culture or with suffering humanity; with their magnificent houses or with their slums; with their educational institutions or their jails; with their rapid transit or their rapid moral decline; with their churches or their saloons and brothels? We know how He dealt with Jerusalem, the Royal City. He came there to teach and to heal, to rebuke and to warn; He wept over the sin and hardness of heart of the people; He suffered indignities at the hands of the chief rulers in Church and State, but He delighted in the children; He loved even His enemies and gave His life to save them from sin and death. Would Jesus look differently on the cities of today with their mixed multitudes?

1. If Jesus Christ came to America today, we know that He would first of all look on our city *with clear discernment*. He would delight in true beauty but would distinguish between the tawdry material things that pass away, and the beauty of life and character that abide. He would see clearly the difference between the wealth that men seek after and the riches that abide; between the power that politicians and magnates crave and the power that brings life out of death. He would distinguish between the churches that can boast only of wealth and social prestige, with beautiful equipment and elaborate ritual, and those churches that may be worshiping only in a transformed saloon but where Christ is exalted, where the Gospel is preached and where men, women and children are being born anew through the power of the Spirit of God. He would distinguish between empty eloquence and the quiet testimony of some obscure saint.

2. Jesus Christ, today, if He visited our city, would look on the multitudes *with compassion* as He did in ancient Palestine. He would weep with those who weep and rejoice with those who have true cause for joy. He would sympathize with

the sufferers and with those who are oppressed by money-getters or political bosses. He would distinguish between those who are sinned against, and those who lead others astray; between the "bandit" who has had little chance to know a better way of life, and the honored "bandit" in high places who sins against light. He would denounce the hypocrites of all names and stations, and would say to the misled and underprivileged, "Go, sin no more."

3. Jesus Christ today would come to our city to *give instruction and encouragement* where they are most needed. He would cheer the struggling pastor and the troubled parents. Where the truth of God is proclaimed and the love of God is manifested, His presence would give light in darkness so that people would flock again to His standard. He would give hope to the faithful who are tempted to discouragement, and would point out the way of victory through sacrifice. He would make clear again the spiritual forces by which He will overcome the world, and would call men to "leave all and follow" Him.

We have every reason to believe that if Jesus Christ came to our city today—unless He came in power to wipe out all evil and to establish His Kingdom—He would look with compassion on the city and its inhabitants, and would preach and teach and work to make the Father known, and to bring new life and godliness to fruition as He did nineteen hundred years ago. Would we receive Him differently than men received Him then?

But if Jesus Christ is God and meant what He said then He *is* here today—not only in our city but in every city; not only in our cities, but in our towns and villages; He is in every home and church, every shop and factory, every school and office, and in every individual where He is received and is given the right of way. Today, as then, "to as many as receive Him" to them does He give the right to become Children of God—from every class and tongue and nation. Would He offer any other remedy for sin and misery today than He offered in the first century? Would He not tell His followers today in our cities to follow Him and to make known the Way of Life to others by teaching men in private and in public to know Him and to observe all the things He has commanded us? Only when Christ is recognized and received by all the multitudes in our cities, will they truly become cities of God. What are we doing to help fulfil the purpose of God and the command of Christ to make known the Good News and the power that He came to proclaim?

OUR RESPONSE TO CHINA'S NEED

Rising taxes, increased cost of living, unemployment, strikes in industry, depression in business,

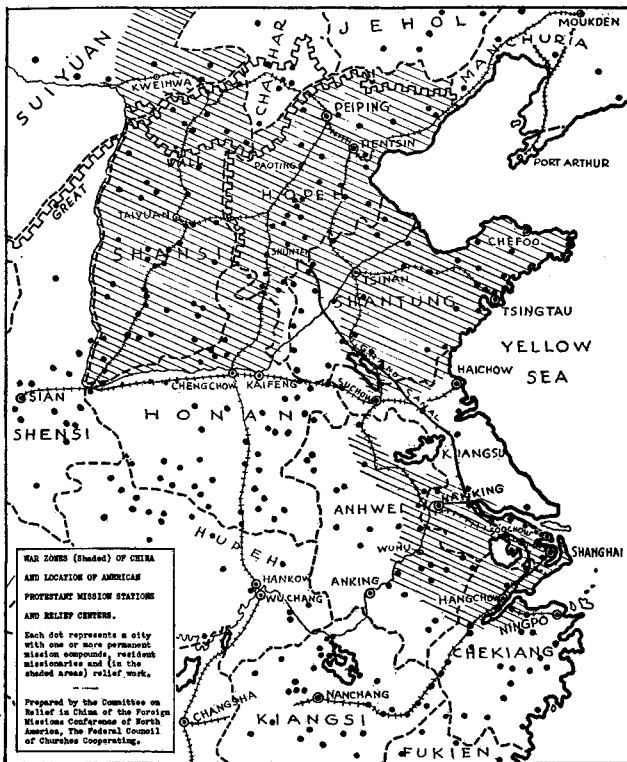
lowering standards in morals and in legislation, the mad rush to increase armaments and growing threats of international wars—all these and other troubles tend to make men so fearful and full of self-pity that many of us are tempted to forget the more critical condition of others. As a result we neglect to help them in their hour of need. Many appeals have been made to bring help to the suffering Chinese in this devastating, unjust and cruel war that has been thrust upon them. The Red Cross and other philanthropic and missionary agencies are appealing for help for the millions of Chinese sufferers—the vast hordes of wounded, the famine stricken because of war, those suffering from venereal disease (due largely to the invading soldiers), and from cholera and other epidemics. Doctors, nurses and funds are sorely needed to care for these wounded and diseased, to supply ambulances, medicines, bandages, food and general hospitalization. The need is greater than ever and yet the response from America has been smaller than in any previous crisis. Only about one-third of the \$1,000,000 for which appeal was made, has been given. There is need for \$5,000,000 from America. Chinese doctors and nurses and missionary forces are doing their utmost, but they are hindered by lack of supplies. Relief funds are now practically exhausted.* The accompanying map shows how widespread is the area of conflict and how generally the missionaries have remained at their posts to minister to sufferers, in spite of personal distress and danger.

The Chinese Christians are also doing their utmost. The following extracts from a letter from a Chinese Christian, Rev. Andrew Gih of the Bethel Mission, Shanghai, shows how the work of Christ goes on, in spite of difficulties. Mr. Gih writes:

When the war broke out in Shanghai, our people (of Bethel Mission) had to flee to the International Concessions for safety. The hospital staff (in four hospitals) went right on with their work for wounded soldiers and our Christian nurses had the joy of serving and witnessing to the wounded; our evangelists were also busily engaged in preaching in many of the 200 refugee camps. The largest of these camps had fifteen thousand refugees, the smallest several hundred. Many broken hearts were bound up with the healing Gospel of Christ. We could not carry on our schools as the section where our Bethel Compound is located was badly bombarded, our Orphanage was burned, and other buildings were damaged. All our belongings were looted and the Japanese still occupy our beautiful Compound. The Hospital workers are still carrying on in our branch Hospital in Shanghai but our Orphanage, Publishing Department, Bible Seminary and Evangelistic Bands have all been moved to Hongkong.

We thank God that He has preserved all our lives and we are able to carry on the work. Some evangelists are now preaching in the interior; one Band in Yunnan, another in Szechuan and others in Kwangsi, Kweichow

* Contributions should be sent to mission boards having work in China, or the National Red Cross. Washington, D. C.



WHERE JAPANESE AND MISSIONARIES ARE OPERATING—
DIFFERENTLY

and Chehkiang Provinces. They have been facing dangers from air raids, but all witness to the power of the Holy Spirit in changing many lives. Owing to the abnormal conditions, the traveling is difficult, so that it took sixteen days to reach the place of the first campaign in Kweichow. Another Band is going to Hunan and the fourth to the northern part of Kwangtung Province. We do not know how long we will be allowed to preach unmolested. We must spread the Good News before it is too late. The Japanese give no liberty to the Chinese preachers in occupied territories. Pray that God will grant peace in the Far East and pray for those who are lifting up Christ among the Chinese. There are wonderful opportunities, especially in the interior of China. People are receptive to the Gospel and they realize life is uncertain and property is not dependable. Thank God "we know whom we have believed and we are persuaded that He is able to keep that which we have committed unto Him against that day."

It is more and more evident that it is impossible to carry out any isolation policy—either national or individual. War in one country will involve other nations, however much we may strive to prevent it. Famine and economic troubles in one land affect others. Disease will spread in spite of sanitary measures. Immorality, selfish ambition and false philosophy cannot be confined within any national boundaries. Irreligion and anti-Christian, or anti-Jewish, propaganda spreads from party to party, from class to class, and from country to country, when not checked by positive faith and by the dissemination of God's truth.

There is only one way to overcome evil, and that is with positive good. There is only one truly good and that is God. Love is the only remedy for hate; life is the only effective antidote to death. Jesus Christ is the only salvation for individuals and for the world. Therefore missionaries go into all the world to spread the truth, the love, the life of God, as these are made known in Jesus Christ.

JEWRY IN DISTRESS! WHAT OF IT?

American Jews, 4,500,000 in number, are out to raise \$9,600,000 in 1938. This vast sum is for relief of ostracized and persecuted Jews in Europe and to aid in their settlement in Palestine or elsewhere, as circumstances permit.

The tidal wave of anti-Semitism has spread to Germany, Austria, Poland, Roumania and begins even to inundate Great Britain and America. The essential cause of this widespread anti-Semitism is the economic distress in the world today. In prosperous times anti-Semitism rarely occurs. Hitler's racial ideology is another factor, as is the unfortunate behavior of some individual Jews. Business shrewdness, and in some cases dishonesty, are other factors, but who persecutes all Gentiles because of shrewdness or personal dishonesty?

In Poland there are 3,500,000 Jews, of whom 1,000,000 are starving, who are involved. Roumania has 1,000,000 Jews while Germany has only 350,000 and Austria about 200,000. All these are menaced and for them American Jews are seeking to raise \$9,600,000 this year. Incidentally since 1914 American Jews have provided \$87,000,000 for the relief of European Jews.

In Germany, in addition to the Jews, there are about 1,000,000 non-Aryans, and in Austria 600,000 or more. Any man, woman or child with at least one Jewish grandparent, or one who is married to a Jew is classed as a non-Aryan and therefore receives the same treatment as a Jew.

Thus there are approximately 7,000,000 folk in Europe who, because of Jewish ancestry near or remote, are unwanted by their fellow citizens. And partly because of anti-Jewish sentiment, but more largely because of unemployment crises, they are not wanted anywhere else. Even in Palestine the number actually able to enter there in one year has been reduced from 61,000 in 1935 to less than 10,000 in 1937. Moreover, the Jew-Arab conflict in Palestine, coupled with the British Partition proposals, has served to arouse the Moslem world and to increase the anti-Semitic sentiment there.

The net result of all this is a growing fearfulness, uncertainty and insecurity in the hearts and minds of Jewry throughout the world.

Why should Christians be concerned with the fate of Jewish and non-Aryan victims of anti-Semitism; why should we take upon ourselves the responsibility of caring for these non-Aryans? First of all because we are Christians and many of these non-Aryans are Christians by faith. Jewry is aiding admirably and sacrificially the Jewish victims, and has even helped non-Aryan victims, though the latter are definitely Christendom's responsibility. But up-to-date, Christendom has not been as generous as Jewry. The result is grievous distress and suffering among the Jewish, non-Aryan and Christian refugees. What right have Christians in America to protest against anti-Semitism in Europe while we do nothing effectively to aid the victims of such racial discrimination? We need to be reminded of the good Samaritan as well as of the Levite and the priest in our Lord's parable. There is an American Committee* to aid Christian refugees from Germany and this committee needs financial help to meet the growing distress. A few instances of the flotsam and jetsam of human wreckage in the wake of the present tidal wave of anti-Semitism, are the following:

1. Mr. F— is a pharmacist, non-Aryan, but a Christian by faith having won the Iron Cross, the Front Trench Fighter's, and the wounded-in-service medals. As a non-Aryan he was no longer allowed to run his private pharmacy in Germany, and was forcibly compelled to sublet. Now he is in America looking for work and hopes later to be joined by his wife and two sons as soon as he is able to support them. Before he could leave Germany he had to pay 81% of his funds as a "flight tax."

2. Mrs. U— was a Christian Gentile woman, married to a Jew in Vienna; her husband is no longer allowed to work. She is a teacher of Germanics, but being married to a Jew she, too, is not allowed to work.

3. Mr. T— was a government expert on Social Security and Socialized Medicine; a non-Aryan Christian, and a member of the German Confessional Church group of which Dr. Niemöller is the leader. Now he is in America as a transient but hopes soon to be admitted on the quota and then to find work.

4. Rev. F— was a non-Aryan Protestant clergyman in Germany. Not being allowed to preach there, on the advice of his pastoral colleagues, he went to Vienna to work for a Swedish Society and did remarkably well. Since Hitler's annexation of Austria, this pastor has been compelled to flee to Prague and then to Sweden.

We might go on and cite case after case of people who need help, financially and above all spiritually. In New York City, the Jews have established a reception service and a center for Jewish refugees, but nothing of the kind has yet been done by the Christians for the Christian refugees.

Should not Christians of America, the stronghold of liberty, equality and democracy be gener-

ous in providing hospitality to these victims of a present day cruel autocracy? We especially need to be on guard lest this unchristian racial discrimination gains a foothold here. Propaganda is a vicious thing and is powerful in formulating public opinion. We should strenuously oppose the anti-Jewish propaganda in America; we should pray for persecuted Jewry and for a change of heart in their persecutors. Here is a great opportunity to show the spirit of Christ and to do, individually and collectively everything we can to combat the causes and consequences of anti-Semitism. These are inescapable responsibilities of all who claim to be Christian.

CONRAD HOFFMANN, JR.

FOURTEEN POINTS FOR FOREIGN MISSIONS

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

WILLIAM ADAMS BROWN.

* Mr. Frank Ritchie, Secretary, American Committee for German Refugees, 287 Fourth Ave., New York City.

Christ at the Center of City Life

By AUBREY S. MOORE, Chicago

*Superintendent of Chicago Home Missionary Society,
Methodist Episcopal Church*

A YOUNG man, a college and theological school graduate just beginning his ministry in the city, came to discuss his work. As he sat in my office, looking out across the roofs of the buildings, and yet seeing not the buildings but the streets filled with boys and girls and men and women, he said with something of compassion in his voice as well as in his gaze, "The People! The People!"

I instinctively turned to a picture which hangs on my office wall—the picture of another young man looking across a valley at another city more than two thousand years ago. As this other Young Man looks at the city He weeps and says: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" I breathed a prayer that this other young man, with his splendid preparation for service might be held steady, that his vision might be kept clear, his heart be kept pure, and that his enthusiasm might be inseparably joined to the purpose of that other Young Man who will ever weep over the city until it shall become like unto "the Holy Jerusalem, descending out of Heaven from God."

"Home Mission Work in a City" seeks to place Jesus Christ at the center of the City's life. Home missionaries are not primarily interested in any particular creed, but rather in making Christ dominant in the lives of individuals and groups—the determining factor in their conduct. The task will not be completed until politics, industry, social life, and religious life shall acknowledge Him as Lord and Master and seek to do His will.

There are certain types of work in the city to which those who are in any way responsible for Mission Work today must of necessity give thought.

The Institutional Church is perhaps the most widely known agency of the Church in the congested centers of the great city. One such typical church, with a seven-day and seven-evening program every week, is located in the midst of a group of many thousands of people among whom more than twenty different languages are spoken. Another typical church is said to be the only English-speaking church in a community of more than 250,000 people speaking more than thirty differ-

ent languages. The first church has a fine building with more than fifty rooms, including a large gymnasium, a swimming pool, a cafeteria, an assembly hall that will accommodate more than one thousand people and a beautiful chapel. This building is filled afternoons and evenings. More than one hundred and forty classes, club meetings and group meetings, exclusive of devotional meetings, are held each week. The total registered attendance for March, this year, was 10,623. The program includes classes in sewing, cooking, printing, dramatics, bookkeeping, stenography, vocational guidance, knitting, playing the harmonica, first aid, etc. These boys and girls are kept off the streets, which of itself is worth while, and at the same time they are learning something of value under leaders who know the importance of character development in the lives of young people.

In some Institutional and Community Churches, one finds a program that is broad enough in scope and sufficiently varied in character to appeal to all age groups. Last summer one pastor gave a series of open-air Gospel addresses with a stereopticon. He reported an attendance of over 8,000 per week. Early in March one church office reported twenty-two baseball teams already registered for the coming season—one of the sure signs of Spring.

The city is becoming disturbed over the alarming increase in Juvenile Delinquency and Juvenile Crime. Two weeks ago, in one issue of a daily paper, there were the names of forty boys, with the average age under sixteen years, who were arrested for crimes all the way from petty theft to murder. It has been estimated that six thousand six hundred Protestant boys and girls will appear before the Juvenile Court of Chicago in 1938, and that of this number more than two thousand will be there for the first time. In conference with a Probation Officer a few days ago I was told of the attempts being made to save these boys and girls from the careers towards which they seem to be moving so rapidly. By the time many of these boys come before the Juvenile Court it may be too late to do much for them. The difficulty is farther back.

The first evidence of a wrong tendency in the boy or girl that comes to the attention of the authorities outside of the home is truancy. This is said to begin at seven years and reach its "highest incidence" at thirteen or fourteen. Truancy! Delinquency! Crime! This is the order. The one leads naturally to the other. In a careful study, covering a period of several years, it was found that more than half of the Juvenile Criminals had been truants. In an effort to get to the root of the matter students are finding themselves face to face with home situations and community environment. A Protestant representative at the Juvenile Court and at the Juvenile Detention Home, a highly trained, consecrated young woman, follows the cases assigned to her to the homes and to the communities from which they come in an attempt to cleanse the fountain at its source. Case after case could be presented that would bear eloquent testimony to the effectiveness of this program of Mission Work in a great City.

No longer do immigrants fill the already congested centers of our cities. With the decrease in immigration that problem is giving us less concern, although in some of our largest cities more than seventy percent of the people are either foreign born or the children of foreign-born parents. The "mixing bowl" is at work but its task has not been completed. The children of these foreign-born parents attend our public schools, they play in our streets, and breathe the atmosphere of our American cities until their very freedom creates an unhappy situation. In some localities our mission worker's chief task seems to be that of a mediator who seeks to enable these alert children to adjust themselves to the demands of their foreign-born parents and to assist the parents, with an "old country" background, to understand their own children as they react to their new environment.

Lost Moorings

Many thousands in these groups, if they ever had a vital religious faith, have broken from their religious moorings and are helplessly afloat, derelict fashion, or are openly disregarding all moral and religious claims upon their lives. Work among these people is fascinating. The young people form a most inviting and responsive group, while a right approach to the adults will assure a heartening measure of success. For many years it seemed to be necessary to provide a foreign-born leader for these people. Today, however, with few if any immigrants to deal with, and with an increasing number of young people, American born and trained in our public schools, it is becoming less and less necessary to present a bilingual program. The day has come when many believe it to be not only unnecessary but unwise

to perpetuate the use of any language other than the English language in churches that must ultimately minister to English-speaking American citizens.

Among the problems which we face is that of the slowly dying church in the downtown or near-downtown district. In one denomination in a typical city more than twenty churches have been either closed outright or merged with other churches during the past twenty years. The merger plan is frequently resorted to as a face-saving device. It has its appeal. However, in so far as the merged church is concerned the results are about the same. A group of members are transferred to the strengthened organization but many scatter and find new homes, if at all, elsewhere. The churches at the heart of the city die first. And then slowly but surely the circle is enlarged until in due season one can scarcely find a "going" concern among the few remaining churches in or near the downtown section. And this is true in spite of the fact that the population in the neighborhood of these churches may have doubled or tripled or even quadrupled in the meantime. It can all be explained, but to explain it is not to solve the problem.

Thirty years ago a certain large church in the near downtown section of a great city was packed to the doors—gallery and all. The city authorities were said to have stationed policemen at the doors to prevent dangerous overcrowding. This church included among its members men and women from every walk in life—railroad executives, financiers and men prominent in the business and professional life of the city. Today a mere handful of good but discouraged people carry on in a building that is rapidly deteriorating; and yet there are more people per square mile in that neighborhood today than ever before. The families of wealth have moved to the suburbs and the local group can no longer support a resident pastor. This church would be pronounced near dead. And this is but an extreme example of what one finds all too often in our large cities. What had really happened in this case? Slowly but surely the people who had supported this institution died or moved from the downtown section to the less crowded areas or to the suburbs. As the older group moved out another crowded in. But this new group was made up of renters and roomers who were incapable of carrying the financial burden if they had been willing to do so. So with the steady decrease in support came a corresponding retrenchment in the program until today there is none. Had it been possible for the members of this church in the heyday of its prosperity to have created an endowment, and thereby made possible an income sufficient to provide a

continuously effective program, might there not have been a different story to tell today? Or, suppose there had been funds available from the Mission Boards to supplement and stabilize the decreasing income of this church, what would have been the result?

We must face our responsibility for these downtown areas. Just so long as there is a constituency for which we are clearly responsible in any community, just so long must we remain in the community adapting our program to the needs of the people whom we seek to serve. And in order to do this it becomes equally clear that funds in increasing amounts must be available from outside sources to supplement the decreasing incomes of these churches until, if possible, a local supporting constituency can once again be developed.

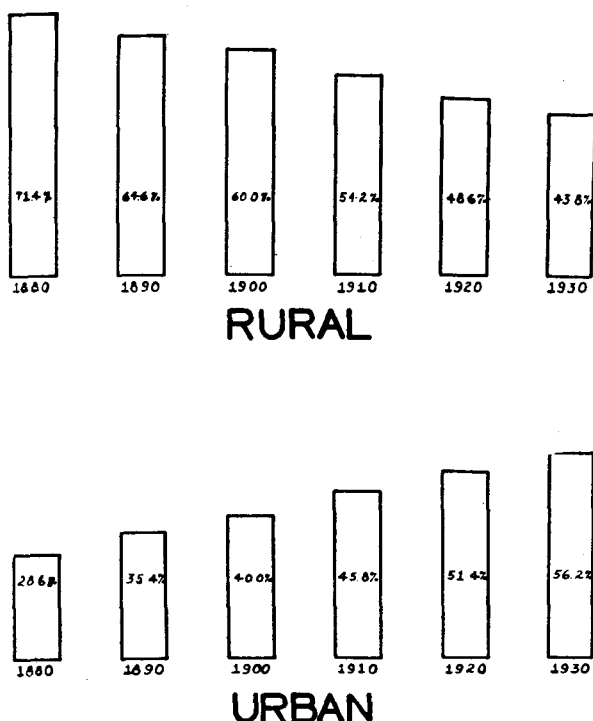
In our thinking of Mission Work in a City, attention is often fixed upon the so-called blighted areas or areas of deterioration which are usually the truancy and crime centers. Frequently too little attention is focused upon the Boulevards. Slum minds are not all confined to so-called slum areas. The "certain rich man" of the parable was farther from the Kingdom of God than Lazarus. We have also a mission to the Boulevard sections of our cities. Many Boulevard dwellers are heart-hungry for a little disinterested friendliness and for a sane interpretation of the Word of God. A surprising number of them would be willing to render a high order of sacrificial service for their Lord and Master if given an opportunity. We have no more right to neglect them than we have to neglect any other group. Jesus was perfectly willing to have "the Rich Young Ruler" use his money to aid the poor. Is it not reasonable to suppose that the wealth of Boulevard friends would be acceptable to Him if given in the proper spirit? The consecrated wealth of the Boulevards could be used to transform the slums.

In the field of Social Service and Charity changes are rapidly taking place. Community Chests and Community Funds are used to support the more elaborate rather than the less highly organized forms of ministry. These funds are usually not available for religious work or for programs too closely connected with the religious activities of the church. The tendency appears to be to divorce social and charity work from the religious program and to place it under the direction of trained social workers who are responsible to their own organization. If social agencies and civic organizations are to assume responsibility for the physical and economic well-being and for the social adjustment of the underprivileged, what is to be the future of Christian Mission Work in the City? Will it mean that the churches must withdraw or confine their efforts to a technically spiritual ministry?

The Social agencies are doing excellent work. In our own city there are said to be twenty-two districts with a population of 50,000 to the square mile in which the environment is detrimental to the best interests of the growing boy and girl. Community projects under the guidance of the department of Research Sociology of the Institute for Juvenile Research have been located in three of these districts and in each of the three truancy, delinquency and crime have steadily decreased.

The Christian Church has ever pioneered in needy fields until an awakened Social conscience came to recognize the responsibility of the community as a whole. But after the city, through its various agencies, has done its best will there not remain for the Church the task of evangelizing successive generations? This, after all, we may find is its primary function. Indeed the chief task of the Church seems to be to work itself out of a job. In the Seer's vision of the Holy City there was no temple. It was no longer needed. However, that day in the modern city seems to be a great way off. "The Kingdoms of this world are" not yet "become the Kingdoms of our Lord, and of his Christ." Until that takes place there will continue to be a place for "Home Mission Work in a City."

PERCENTAGE RURAL AND URBAN POPULATION BY 10 YEAR PERIODS 1880 - 1930



Meeting Modern City Problems

By REV. HERBERT E. EBERHARDT, B.D.,

Indianapolis, Indiana

President of the International Union of Gospel Missions

DISTANCE lends enchantment, even in mission fields. When we hear of poverty, of squalid homes and dirty children, of disease and sin in *India*, many feel a peculiar thrill! Describe the same conditions in *India-napolis* and we shudder; we draw our skirts about us and are tempted to "pass by on the other side" as we cry, "Unclean!" How oft we have heard it said, "Well, they don't need to live that way," or "They ought to know better," or perhaps, "If they had saved as I have"!

That may be true, but the conditions are here and we must face them. Every great city furnishes a real missionary field, one that most directly affects all of us. We have often said of the crowd of transients in our city missions, "If we don't take care of these men, they'll take care of us." At the mourner's bench of one of our rescue missions a penitent surrendered a loaded revolver, confessing that he was on his way to commit a robbery when arrested by the music! Most missions have in their "museums" guns, billy clubs, blackjacks, whiskey bottles, dope and what not, as evidence of the direct bearing which city mission work has on the lives of all of us.

These home-mission groups are varied, and much larger than one might suppose. Let us consider briefly six such groups. They represent more than one half of our population, when we consider that the total church membership of the United States includes only about one half. Many an election has been "swung" by a minority group holding the balance of power. Skilled politicians know the importance of winning the colored vote—many times enough in itself to secure a victory in election. This same principle applies in the field of missionary service. Special populations, large or small, may vitally influence the welfare of the entire community.

The Non-Churched Children

We consider first the thousands of children and youth in our cities who are not under the influence of the church and do not attend Sunday School. In them lies the future of our cities; they are the seed-bed of our future problems, and hence should be considered first. They are also the direct by-

product of the groups to be considered later. It is to these youth that the city missionary must appeal, by games, playgrounds, picnics, singing, class work, vacation schools and summer camps.

A mission visitor in Rochester, N. Y., calling on underprivileged homes, invited a girl to the mission Sunday School. The child asked, "What kind of a show is it?" In that she typifies thousands of other children. But she came, and to the surprise of all, won first place in the vacation Bible school.

Ira Smith, superintendent of the Children's Gospel Mission of Newark, N. J., led a child to Christ in an open-air park service. That child later brought the entire family into the mission and in time the mother, of foreign descent, was employed by a large church as its city missionary.

A New England Methodist pastor, graduate of Union Seminary, came to Christ in the Wheeler Mission at Indianapolis when a small boy, the first of an entire family.

There probably is no field so promising and so productive as this among the boys and girls whom the church often cannot reach except through the city missions.

Some Problem Homes

Closely related is the American problem home, the result of poverty or heredity, divorce, irreligion, sin and unbelief. No prayer, no Bible reading, no worship—God's Name used only in profanity! This is becoming an increasing problem. It is known that many of the boys on the road today are the direct result of broken homes. Social workers hear over and over again, "Dad and Mother separated." Some one has aptly said that we ought to sing, "Where is my wandering mother tonight?"

The city missionary has an entrée into these homes, sometimes through death, or arrests or a child in the vacation Bible school. A social service contact, such as is made possible by the Council of Federated Church Women of Indianapolis which employs its own representative in a city mission, often proves an open sesame to an otherwise impregnable heart or home. A table or chair, or garments, or a friendly visit may inspire

confidence and awaken interest, when all else fails. "I was hungry and ye fed me." These people are not dressed for church; they have no money to give; they are not concerned; often they do not feel wanted. The writer was once



WHICH WAY ARE THEY HEADED?
Waifs—not in India but in Indianapolis.

pastor of a city church where considerable objection was felt because these folks were coming into the church as the result of a schoolhouse mission service.

If the home is the foundation of our nation, then surely here is worth-while missionary service. We remember that Jesus accepted an invitation to the Pharisee's house, and that the Scribes said, "This man receiveth sinners and eateth with them." He knew the importance of such work.

Among the Unemployed

This group, numbering several millions, possibly 12,000,000 today, has been too much neglected, and is potentially the most dangerous, forming a natural hotbed for radicalism. Any failure on the part of our missionary program here may prove disastrous. When the priest and the Levite "go by on the other side" and an anti-Christian Samaritan proves the true neighbor, the results are not so good.

For many years the only agencies caring for these unfortunate classes were those with a religious motive or impulse, particularly our Christian rescue missions, which Bishop Freeman once termed, "The Church in Overalls." To the un-

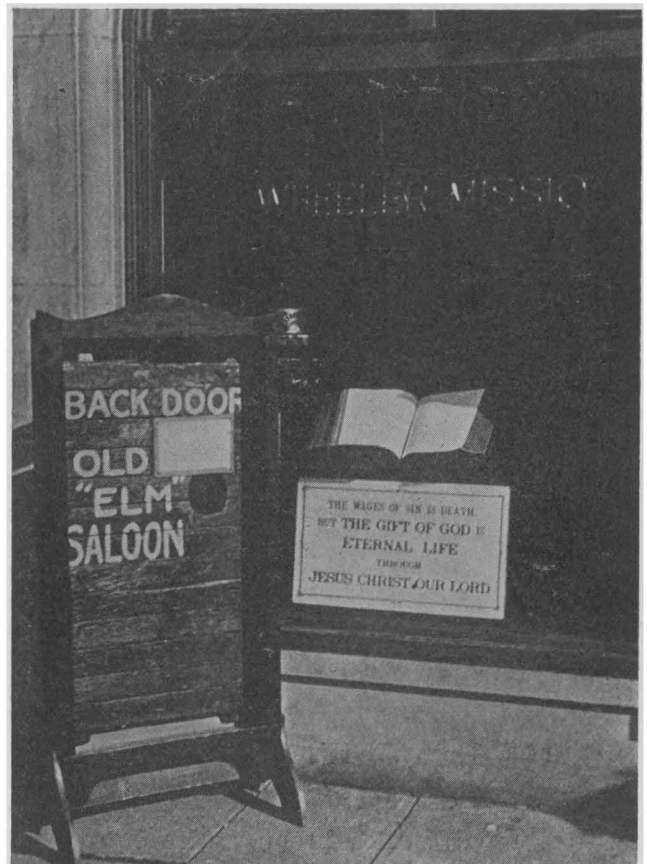
employed, always welcome and specially well treated, the mission says, "The church does care, we are interested in you, Christ has a place in His program for you." This attitude is of practical value in that it proves its faith by its works—meals, beds, clothes, free service of many kinds.

There is no better preventive of radicalism and atheistic Communism in America than this quiet, Christ-like influence of our Gospel missions and other Christian social service. It is unobtrusive, not heralded with banners, but no one can estimate the amount of preventive work accomplished. A lighthouse is not only to be credited for rescues made, but for the many more wrecks prevented. Every city mission is a veritable and effective lighthouse.

It is a known fact, demonstrated repeatedly, that there are far fewer arrests or calls for police aid (if any at all) in mission shelters than in government or purely charitable shelters. The unemployed respect and respond to the kindly attitude of a Christian. The "cup of cold water given in the name of a disciple" has more than one reward!

The Drink Evil in Our Cities

Social workers know that repeal of the Eighteenth Amendment has brought marked increases



Photography by H. E. Gray.

THE OLD DOOR AND THE NEW
The mission stands on the spot where stood the old saloon.

in the inevitable results of liquor; prohibition times at their worst were remarkably better than under license; the evils of the old saloon are back with multiplied dangers, supported by radio, automobile, the modern press, lowered moral standards, and the changed status of women.

The tavern, the dance hall, the "new deal" gambling mania, the false concept of morals, all tend to produce a tremendous challenge to the wisest and most intense missionary program—missionary, because the power of Christ, and not reform or legislation, is the ultimate solution.

Beginning 65 years ago with the establishment by Jerry McAuley, himself a twice-born man, of the now famous McAuley Water Street Mission in New York City, much of the work of rescue missions has been made necessary by liquor and its naturally attendant evils. When a man has been "beaten and robbed" where else can he go? When no one else cares, when he has no funds, where can he go but to a Gospel mission? If he does not go there, what is his future?

But, thank God, when he goes, often a miracle takes place and a new man is born. "If any man be in Christ, he is a new creature," and indeed he is. Recently we met a man who has been an active member of a Methodist church for forty-three years. He staggered into a small rescue mission hall some years ago. Now, seventeen years later, he is a Sunday School superintendent. There are thousands like him—once drunkards, or worse, who are now ministers, evangelists, song directors, honored laymen, mission superintendents, missionaries. "Oh, say but I'm glad," and many other Gospel hymns have come from the fervent pen of such a twice-born man! Here surely is a field for missionary specialists—and how productive! "I was sick and ye visited me," said Jesus, our Lord.

The Prison Population

J. Edgar Hoover's recent figures as to the number of men and women incarcerated in the United States are staggering. Even worse are the records of potential criminals, paroled men, and affiliates now on our streets. But we are thinking here of another larger group whom we mission folks know all too well—the families of these men and women form a much, much larger group. They comprise a large section of our population but they obviously try to conceal their identity. They are out of touch with and probably beyond the reach of the church.

To neglect them is to fail Christ and to endanger ourselves. "I was in prison and ye came unto me" still carries promise of reward. At such a time hardened hearts are often tender; homes are lonely and open to a kindly word. Here is a rich and ready field for Christian service.

Has the church cared? Has she prepared workers for this special field? Has she offered youth a vocation here? The Church Federation of Cincinnati maintains a prison chaplain, a unique work. The Indianapolis Federation supports a full-time Christian social worker for court service.

Above all, the Gospel provides the needed and only remedy. But preparatory to that, kindly guidance, appreciated letters, sympathetic parole, changed environment, medical and psychiatric treatment, fellowship groups, all have a curative as well as preventive value. A survey might reveal two things: that most missions are engaged in some form of prison service, and that most prison services, in and out of prison, are conducted by gospel missions.

Transients in Our Cities

A great army, thousands of them, men, boys, of all ages—not tramps—are wandering over this country. Many are seasonal laborers traveling to



A MISSIONARY LEADING A SERVICE IN A CITY JAIL

find the next temporary job. Many are the product of the divorce evil—increasingly so! Most of them are unemployed. Mission records show among them college graduates, business men, professional men, and all classes and types. The depression has greatly increased their number.

There have been three stages in their treatment. First, the care offered solely by missions, the Salvation Army, the Volunteers, and other Christian agencies, for many years. They have been fed, housed, clothed, but above all, evangelized, with many happy results.

Second, the strictly social or community shelter of recent years, often with no religion, but with boxing, movies, games, and other diversions. This has proved expensive and nonproductive.

Third, and more recent, the Transient Program of the United States Government, the first national effort to solve this problem. It only increased the problem, however, and was abandoned. Thousands of men, particularly young men and boys, welcomed the opportunity of be-

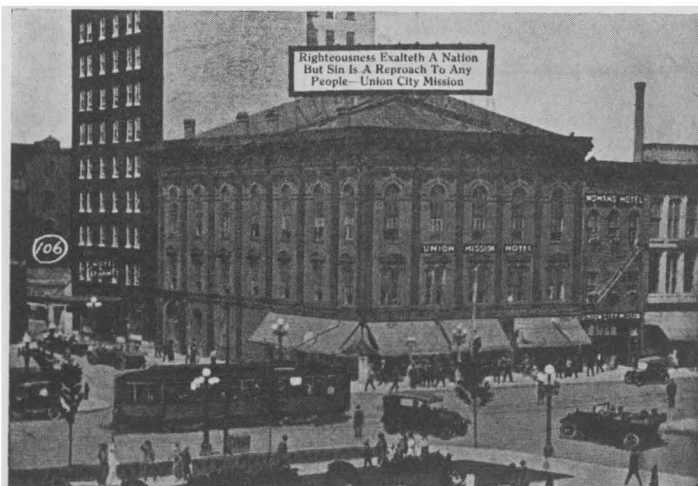
coming the guests of Uncle Sam. The complete lack of any religious program also proved demoralizing.

Now we are in a fourth stage wherein the transient problem is again being handled, in most cases, by the Christian agencies with the coopera-

people from every state in the Union may be touched in a short period in one locality. "A stranger and ye took me in" becomes a reality here. They literally come from "the highways and the hedges," often to receive more than the proverbial "pie-in-the-sky," the knight-of-the-road slang for religion.

We have enumerated briefly six of the most needy and most promising of special populations in our key cities. There are others, of course, but seventeen years of direct contact, handling more than 100 men each day, together with hundreds of problem families, have indicated that these fields are probably the most neglected and yet perhaps the most productive. The city missions that specialize with these groups have been rightfully termed "The Churches at Work Downtown." Their interdenominational character, practical approach, city-wide appeal, and combination of relief *plus*, offers the Christian church an immediate and most vital open door for answering the age-long question of the Old Testament, "Am I my brother's keeper?" and of the New, "Who is my neighbor?"

Perhaps this rapid survey will at least be suggestive and will stimulate a new interest in another phase of "home missions." Study groups



THE UNION CITY MISSION BUILDING, MINNEAPOLIS

tion of Central Registration Bureaus to avoid duplication of effort. There seems to be no ultimate solution of the transient problem, but there are certain desirable steps that may be effective—a careful case-work program, the outlawing of hitchhiking, a thorough work program, and the correction of social conditions which create transiency. But most promising of all is a strong evangelistic approach, with the belief that changing the man himself is the surest way of changing conditions. This has been proven in sixty-five years of mission services, where it is believed that "placing a new man in the suit is better than placing a new suit on the man." Here is a great missionary field for the church, with most unexpected possibilities. Take at random, for example, a few cases in one Middle-West mission. Among the thousands of men applying for aid we find a minister's son who had "hot-footed" from a college where his father was formerly treasurer; a college professor who had formerly taught one of the directors of the mission; the brother of a very prominent social worker; the black sheep of a family whose name appears on a county courthouse cornerstone; the son of a member of a state legislature; the son of a former American consul at Bremen; an escaped convict who voluntarily returned to a state's prison; a former pastor, an Epworth League president. The field for service is unlimited and the opportunities are amazing;



IN THE JERRY MCAULEY MISSION, NEW YORK CITY

may be led to seek further knowledge of the facts and some day there may be a mission study course on this specialized field. The possibilities of direct Gospel preaching and witnessing may be carried back to the church with a fresh emphasis.

The Youth Problem of the City

By REV. ROBERT V. RUSSELL, New York
Director of Religious Education, Baptist City Societies

THE youth who lives in a modern city is never entirely free from congestion. He is subject to a kind of machine-gun rat-a-tat-tat of appeals—to pleasure, to material gain, to various groups or enterprises in the body politic. In his world he is always at the edge of—or possibly under—a kind of smoke-pall of futility, emanating from the slow-burning fires of disillusionment or the ashes of cynicism.

He needs room, psychological room, for his self to expand, his soul to grow. He needs criteria for his choosing, a norm for living amid changing codes and conflicting standards. He needs a cause (oh, how he needs a cause!) that is not restricted to one arc of life, but which gathers up all of life when he gives himself to it, that integrates all the phases of living for him in one resolve, that answers youth's question, "What am I to live for?"

Moreover, today's youth lives in a not-normal world. Not that it is abnormal or crazy; nor is it necessary to hope for "back-to-normal," but to the young person from fifteen to twenty-four years of age, things do not seem to be what he is told they once were. Half of the people seem to be wishing for the return of something that once was, and the other half seem to be looking forward, with varying degrees of eagerness, to something that is to be. Youth wonders.

Asked about his outlook upon life recently one of these young people said to the writer: "Well, the future is not clear because things seem to be all changed around. We hear about the days of prosperity—high wages, plenty of jobs—but we do not know about that by experience. Most of the friends that I had in high school are looking for some kind of a job, or are working at any kind of a job for very low wages. We wonder what the prospects are ahead."

"Youth of the city," according to another speaking as a member of a discussion panel, "is looking for a good time (considering it as a birthright); looking for a job; and looking for something to believe in."

A denominational adult leader of youth remarked recently that the youth of today are overwhelmed by the complexities and the difficulties when they try to look objectively at their world;

because they are overwhelmed they tend to turn to the more superficial, the more obvious things.

Into the midst of all this is set the Christian Gospel, mediated to youth of the city in various ways. Set down in the midst of his community is a church. It may be a big city church with more edifice than program or it may be a center of activity under Christian auspices with a seven-day-a-week program crying out for adequate equipment. Or it may lie somewhere between these two. But the church represents the voice of the Christian Evangel, however weak or stammering it may be in the midst of the city clamor. Those who know the life of the city are likely to say, "If that were only true, but are there not great stretches in the city, where the message of Christ is needed most, that are practically unchurched?" This is so—and even more than this—for according to delinquency maps the areas of highest incidence of juvenile delinquency are often shown to be those areas from which the churches have most consistently moved away. But this is not all of the answer, for church societies and city mission societies have made it possible to maintain churches in places where the community itself could not possibly support a minister and staff to carry on the type of program that is needed.

One phase of the youth problem is this matter of communities of special need. One cannot look upon the city without recognizing that in most cases the distance between streets that are proudly shown to visitors and areas that are shamefully below the standard in living conditions is only a matter of a few blocks. Neither can one look upon the youth of the city as all set in a one-tone pattern. They constitute a variegated design—a kind of kaleidoscope of interrelated backgrounds, national, racial and cultural. In New York City, for example (where probably this is more pronounced), a study of the 1930 census figures shows that of the youth living in the five boroughs who are between the ages of fifteen and twenty-four, 73.2% are either themselves foreign born or one or both of their parents come from other lands. In the Bronx the percentage is 82.6 and in Brooklyn 78.8, while in Manhattan, although the percentage is somewhat lower (63.3%)

another element is introduced in the 12.2% of Negro youth in this borough. What varieties of social heritage, national customs and behaviour patterns are represented by figures like these! There is also the youth who come from "the farm," which gave up 40% of its youth (in the group from ten to twenty years) to the city in the decade between 1920 and 1930. In New York City again the religious pattern is varied. The Welfare Council reports in its publication, *Better Times*, of April 5, 1937, a study in which it was found (by visiting each hundredth residential address in the city and questioning the youth from sixteen to twenty-four years of age), that 49% reported themselves as Roman Catholics, 31% as Jewish and 18% as Protestant. No doubt these figures would be different for other cities but it is obvious that for any city of significant size there may need to be a considerable revision of former assumptions as to religious majorities.

Here again, the Church Society or the City Mission Society has been the carrier of the Christian message. Many immigrant groups have colonized in areas consistent with the economic limitations placed upon them, and it is almost impossible to picture the conditions of physical congestion and spiritual depression under which the children grow into their youth. Here is set down the bilingual church under the ministry of a foreign-speaking pastor, oft-times with a staff of one or more workers trained in religious education and social service. A dramatic illustration of the results of this kind of work was given at a recent dinner meeting of the Baptist Social Union and New York City Baptist Mission Society when some forty young people, both men and women, representing a dozen different national groups from these by-lingual churches, sat upon the platform. Five young people gave responses to the theme of the evening; one of them (Czechoslovak) was engaged in banking; one (Italian) was a teacher in a city high school and the others were either studying or held positions in business establishments. All had found opportunity for growth — psychological room — in a Christian church supported by a city-wide organization. The writer knows of one instance in which a "gang" of what some might call "hoodlum" youth, was invited by the pastor of the neighborhood church to transfer its activities from the street (where it was causing some annoyance) to the inside of the church building. Subsequently this group became one of the "clubs" of the church and some of its members found places of service in the program of the church itself.

Another phase of the youth problem is being attacked from another angle — that of *youth fellowships*, both denominational and interdenomina-

tional. One of those whom the writer has questioned regarding this problem replied that he felt that youth's most acute need was for a meaningful fellowship in which his own individual life may count for something. It was the opinion of this man, a youth leader, that youth are not able to feel always the sense of this larger fellowship in their own church. It may be because the youth group in the church is quite small or it may be because the adult members of the church do not appear to give sufficient place to youth in the life of the church and the management of its affairs. Every field worker in the area of youth activities is familiar with the complaint of the young people, after they have had an experience in a city-wide fellowship or camp or summer conference, that when they return to their own local church they do not seem to be able to make the church people understand their desire or to comprehend their situation. It is here that the city-wide or regional groupings of young people function from time to time, in youth councils, week-end conferences, or larger gatherings. The smaller groups of youth realize that they are part of a larger fellowship; they meet youth of other churches or of other denominations; they are inspired by a leadership that it may not be possible for the local church to provide, and they meet and plan with leaders who are in constant touch with youth, know their problems, and "speak their language." There is a growing fellowship—growing somewhat slowly it must be said—around the United Youth Program projected by the Christian Youth Council of North America. This is related to the International Council of Religious Education representing a large number of denominational groups and relating itself to the major Christian youth organizations.

Youth and the Local Church

Of course the most effective and most direct work with youth will be done in the local church, especially in the suburbs or semi-suburban areas. For while the suburban youth is not city-bred in the truest sense, neither is he rural — far, far from it! He has been infected with the cynicism, disillusionment and unrealities of urban philosophies without knowing personally so much about the conditions of city life which have given rise to these attitudes. This type of youth must be caught by an attractively presented, intelligently conceived and largely youth-directed set of activities which leads him to recognize the church as the best place for him to spend a good share of his leisure time. A typical program of this type is being followed in one of the churches in New York City. A Sunday evening program consists of a supper, a chapel service, and interest groups.

The terminology is that of the sea with "courses" listed which may be "charted" under the direction of a "crew" of leaders and with "cruises" beginning on certain dates, continuing for a number of weeks, and then terminating, to be followed within a week or two by another "cruise" with a different set of interest groups. One virtue of this program is that the interests are selected by a group of the young people of the church and are built around their own suggestions. There are such topics as: "Choosing One's Life Work"; "Social Problems of Our City"; "Love, Courtship and Marriage"; "How Can I Find God?"; "Boy and Girl Relationships"; "Science and Religion"; "The Art of Praying." Each interest is carried for a few weeks and the young people are invited to remain each Sunday evening as long as there is a hot-spot of centripetal force every Sunday evening for from one hundred to one hundred and forty young people. Youth will respond to a program in which they have a part with informed, dynamic leaders.

One of the most acute needs of youth is for enterprises in which they may have the opportunity for the practice of democracy—in which they may feel themselves factors. Unfortunately in many churches this is what they do *not* find.

If it is true that youth is "looking for something to believe in," then the church stands on the threshold of an opportunity—the opportunity to convince youth that here is a democracy in microcosm in which he can have a part, a cause to which he may dedicate himself, a Master who will not let him down.

Two or three things need to be emphasized in Christian work with city youth. There must be a larger place for youth in the program of the church. It is a truism to say that the church cannot live unless it can succeed in holding its youth, yet it seems to be recognized generally that one of the church's outstanding problems is its youth problem. On the other hand churches that are most successful in work with youth are those who give to youth a voice in the councils of the church and present an interpretation of the objectives of the church in terms that youth can understand and claim for himself.

There is need also for a comprehending and sympathetic adult leadership for youth. It is a question whether youth comes more in contact with the minister, trained and consecrated to his work, or with an adult lay leadership which has not been trained and whose consecration may leave considerable to be desired. In spite of what has been said for the larger recognition and participation of youth in its own program the youth problem will never be solved by youth themselves. The most serious aspect of the youth problem is an adult problem.

There is also an imperious demand for a changed philosophy of human relationships—economic and social. The survival of the fittest theory when applied to human relations is untenable. A disturbing phase of the life of the city youth is the seeming tendency to forget one's idealism when one begins to prosper materially or is receiving some special recognition. Jesus met it in the Rich Young Ruler. Here was a personable, "successful" young man, confronted with the charge of disregard of his social obligations. At the close of the interview the young man "went away sorrowful." One wonders whether he was not saying also in his heart, "The man must think I'm a fool!"

This insidious thing that we might perhaps call a personal-prosperity-inspired unconcern is apt to become a part of the maturing process of the most promising individuals among city youth and it must be recognized not only as a characteristic of the urban psychology but also as a moral challenge which, if it is not met adequately, becomes a spiritual defeat. One of the most decisive opportunities of the Christian church is the inspiring of the youth of the city by helping them to share the comradeship of adults who are themselves successful—"men among men"—but who are also Christ-inspired persons, engaged in a mutual quest for the highest realization of the "statue of the fullness of Christ"—not for themselves alone, but also for the other—the "forgotten"—man.

What is this if it is not the missionary motive, the witnessing urge, the continuing determination of those who have "been with Jesus" to share that which we know. The youth problem in the city is a challenge to the Christian forces for the development of a spiritually adequate leadership. "The blind cannot lead the blind," for to those who "study to show themselves approved," God opens many doors.

Youth time is decision time. Through the home, the Sunday School and the communicant's class, this important work of teaching and winning must go on perennially. In one large city of New York State, which is an important educational center, an interview program is being carried on this winter in behalf of youth. Over nineteen hundred written applications were sent in by youth within thirty days after the plan was inaugurated, requesting interviews with some Christian person—pastor or teacher—to help them with personal problems. These interviews are being conducted on Saturdays and Sundays by a group of devoted individuals who know the problems of youth. When we work with childhood and youth we are not "saving the lost but saving from loss."

JESSE M. BADER.



CHICAGO CLERGYMEN LOOKING INTO INDUSTRIAL CONDITIONS AT CARNEGIE-ILLINOIS STEEL CO. WORKS

What Church Federations Can Do

By WALTER R. MEE, Chicago, Illinois
Executive Secretary of the Chicago Church Federation

THE story of one great American city is, in its general phases, the story of every large metropolitan center in the country. Rapid growth, expanding industry, improved transportation have all combined to produce, in the last five decades, characteristics in every American city which challenge the Church and confront its ministry.

There is in every large city the tendency of populations to shift rapidly as more prosperous families move out to finer residential areas or suburban districts. Into the abandoned central wards of the city there come, on the other hand, great numbers of foreign-born, with large families of lower economic status, seeking the city's cheapest housing. In complex, conglomerate patterns they settle close to the business district; later they too push outward into adjacent areas as soon as their economic fortunes permit. Thus population tides of a city constantly ebb and flow. The result is community disintegration, deteriorating housing, delinquency and racial conflicts, as central areas of the city lose their more substantial members and receive newcomer groups.

There are the political aspects of a great city, with the apparently inevitable tendency in every urban center toward political corruption, inefficiency and vice in greater or less degree.

There is the vast industrial life which all cities have in common, with its ever-present problems

of labor relations, strikes and struggles for power between labor and capital.

These are some of the city's characteristics which confront the modern church. These are a few of the practical problems upon which the church must strive to bring its Christian influence, while, at the same time, discharging its supreme responsibility for the Christian life and spiritual growth of city men and women.

To Christian leaders faced with such changing, ever-troubled and needy communities, there has become increasingly evident the conviction that individual churches or even individual denominations cannot make any great and lasting impression on such city problems. Here is a need that can be adequately met only by programs of cooperation uniting the resources, the ideals and the energies of every church, every denomination, within the city's limits. Where the Christian church is most staunch and where its program is most effective today, we find a strong Federation of the city's churches, maintaining a widespread program under a single leadership, unitedly doing the work of Christ in the city.

In Chicago one finds these characteristics of the large city in some of their most pronounced stages. Here is a Federation of Protestant churches that effectively illustrates what church Federations can do to save the city. The Chicago Church Federation was organized in 1907 and

CHICAGO CHURCH FEDERATION

77 WEST WASHINGTON STREET

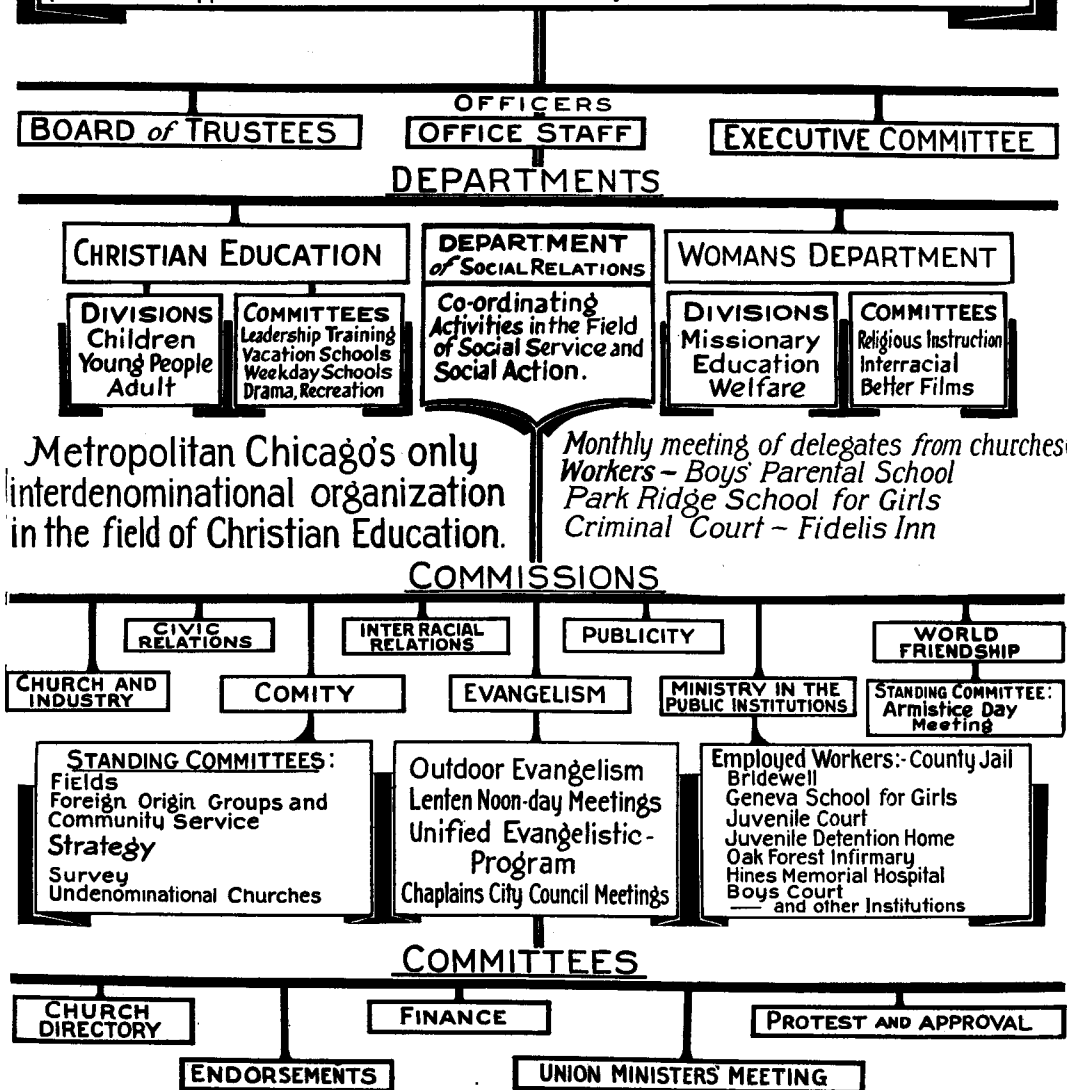
18 DENOMINATIONS

1049 CHURCHES

Denominations which are Members of the
Chicago Church Federation

BAPTIST CHURCHES North	LUTHERAN	REFORMED CHURCH in AM,
CHURCH OF THE BRETHREN	METHODIST EPISCOPAL	
CONGREGATIONAL CHURCHES	AFRICAN METHODIST EPISCOPAL	REFORMED EPISCOPAL
DISCIPLES OF CHRIST	AFRICAN METHODIST EPIS. ZION	REFORMED PRESBYTERIAN
EVANGELICAL CHURCH	METHODIST PROTESTANT	UNITED BRETHREN
EVANGELICAL & REFORMED	PRESBYTERIAN CHURCH in U.S.A.	UNITED PRESBYTERIAN
FRIENDS		

The purpose of this organization is to unite the various branches of the Christian churches in Chicago and vicinity in a continuous co-operative endeavor to bring the Gospel to all the people and to promote the application of the law of Christ in every relation of life



HOW AN INTERDENOMINATIONAL CHURCH FEDERATION IS ORGANIZED

C.H. KETCHL

today is directing a program involving the interests and assistance of 1,049 churches of eighteen denominations, representing a membership roll of 750,000. It is a program carried on by over 500 religious workers serving gratuitously on eighteen commissions and committees. The board of trustees consists of 110 influential religious and social leaders of the city.

The work of this Federation shows how closely the organization is matching the stride of the church to the growth of Chicago. To undergird its work with factual knowledge, and to direct more intelligently its comity program which strives to eliminate competition and duplication

More directly related to the task of "saving the city" from its own evils and destructive tendencies are other aspects of the Federation's program. The annual report of 1937 records enlargement and development of a new department of Social Service with a paid staff to correlate the work of Federation committees and commissions in this field and to relate more closely the churches of Chicago with the social service and medical agencies of the city. Under the leadership of this department the Federation has maintained for some years a supervision service in the Boys' Court of Chicago. By means of this service hundreds of boys brought into the court are placed under the care of the Federation's case workers instead of receiving jail sentences.

The second major concern of the Federation is the friendly, constructive, religiously-motivated service rendered by chaplains and other paid workers in the public institutions of Chicago. This has been a significant ministry to the inmates of hospitals, jails, prisons, courts, the county farm and other institutions for the destitute, the sick and the erring.

What of the many human problems and civic dangers which arise from the racial composition of large cities, from its labor crises, from its political complexities and its immoral influences? Here, too, the church must have a militant, united voice. In Chicago active departments, commissions and committees of the Chicago Church Federation bring to a focus the concern of ministers and members of all denominations, providing media for investigation and dissemination of information to every church, and offering a recognized organ through which protest or approval of the city's churchmen may be expressed in effective manner to city officials and law enforcement agencies.

An annual city-wide observance of Race Relations Sunday, including an interchange of pulpits between scores of white and colored ministers, and numerous meetings throughout the year, increase the understanding and brotherhood that must ultimately prevail between all men, regardless of color or nationality.

A special commission of the Federation closely studies industrial problems and the rôle the church should take in industrial conflicts. In many instances the standards and practices of Christianity have influenced the trend of the city's industrial life and affairs, outside of the traditional vista of the community church. Frequently the City Federation of a large urban center, in behalf of hundreds of city churches, can speak challengingly and vigorously for arbitration, for the privileges of labor or the rights of capital, for the improvement of working conditions and the passage of satisfactory laws.



A FILIPINO COMMUNITY CHURCH GROUP, CHICAGO
One of the activities sponsored by the Chicago Church Federation.

among churches while seeing to it that no area goes unchurched, the Chicago Church Federation has for some years maintained a United Religious Survey. The survey attempts to bring together data of a statistical, sociological, economic and religious nature about each sector of the city. Against this background the Comity Commission has analyzed the history, the program and the future service of the Protestant churches in each area in order that such information may enable denominational leaders to eliminate more intelligently competition between churches while better adapting programs of stronger institutions to the particular needs of their communities as indicated by the surveys.

For the first time in history a group of metropolitan churches is basing its effort to "save" a city not alone on spiritual fervor and theological technique, but on a careful study of the facts concerning the life about them, replacing a policy of competitive drift with one of cooperative intention. The Chicago Church Federation is combining, it has been said by a prominent denominational leader, "the method of the scientist and the vision of the prophet."

Through letters, conferences, interviews with city and state officials and by means of the city's newspapers, the Federation may lead strenuous fights upon undesirable elements of city life. Last year the Federation led in the movement to repeal an ordinance licensing gambling establishments, to close offensive theatrical productions, to stimulate more aggressive citizenship, and to protect the honesty of public elections and the security of the ballot box.

Because the school system of Chicago—with its apparent political influences, the tendencies of its curriculum, and some of the standards of its operation—recently became a civic issue, it was characteristic of Protestant leadership in this city that the united denominations should turn attention to this phase of urban life. A committee on Public Education was organized to provide a clearing house for churches which take public education seriously, and to point out channels through which both churches and individuals may render useful service.

In addition to these activities, which some may consider as "extra-curricular" tasks of the church in its work in the great city, there remain the fundamental religious needs of thousands and

thousands of human souls living in its congested neighborhoods. In the end it will be the building of more religious cities which will ultimately prove to be the most valuable contribution of Church Federations.

Surely, in the fields of evangelism, of Christian education, and of spiritual life, the value of cooperation between evangelical denominations by means of central leadership becomes clear; for the city presents a tangled, sharp animosity to the practice and teachings of Christ.

When individual churches unite, when denominational leadership cooperates in city-wide religious mass meetings, in interdenominational days of prayer, in downtown Lenten worship services, in far-reaching Preaching Missions and Schools of Christian Living, in radio broadcasts and young people's conferences, as is true in Chicago, then our Christianity assumes a dramatic appeal, a magnitude and a forcefulness which enable it to arouse the indifferent city.

In these two phases of city life—its practical, everyday problems and its great spiritual need—City Federations of churches continue to provide effective leadership and dramatic techniques to save American cities of this generation.

"God & Company, Unlimited"

By MILTON W. PULLEN, New York City
Pastor of the Central Park Baptist Church, New York

CAN you imagine a business house that would bar the door to its neighbors, or a commercial firm that would insist that all of its customers become members of the company? The Church, which is the biggest business in the world, is doing exactly that. The Founder of the Church proclaimed "My House shall be called the House of Prayer for all people." Too often this has been changed to read: "Accept our creed and you will be welcome in our church."

"God & Company, Unlt'd." needs to be written in large letters over the doorway to every church building. After 1,900 years the vision of the Founder of the Company has been lost.

Jesus did not require a certificate of church membership from the 5,000 before they could share in partaking of the loaves and fishes. The Sermon on the Mount was preached to the disciples, but we hear no protest from the Great Preacher when the multitude listened in. It would be difficult to imagine Jesus saying to the

ten lepers who asked for cleansing "Only those of you who have been baptized are eligible for healing." The only credentials the dying thief on the cross presented were in the form of a prayer and on the strength of it Jesus promised him "Paradise."

In any great city a local church in a community of homes may consider itself the center of a possible "100,000 customers." So long as human hearts are incurably religious and so long as men and women and children sin and suffer and seek—just so long the Church has a responsibility to every person within reach of its doors.

Hospitals do not require patients to "belong" before they may be admitted to the Operating Room. The simple fact that a man is sick opens every door and puts at his disposal the skill of the surgeons and the facilities of the institution, often without money and without price. A hospital considers itself, and is considered by the community, a health Mecca for folk of all races, creeds and

cultures. On the other hand, a church in the same block is usually considered the personal property of the Methodists, or the Baptists, or the Catholics or of some other proprietary group. It does not take the 100,000 possible customers long to learn that their need is not necessarily a guarantee of help. The Church seeks to make new members who will become regular "sitters" at worship services and regular contributors to the budget; consequently, the average Pastor generally must busy himself with the routine matters involved in keeping the church solvent and successful. This too often means just one thing—perpetuating an institution largely for the sake of the institution.

Many a conscientious minister rebels and longs to be the Pastor of the whole community. He loves the people outside his church about whom no one else seems to care. The tragedy is that in too many cases the Church no longer exists for the community—rather, the community must "support the Church." The problem is too largely one of money since churches have bills to pay, repairs to make and salaries to meet. Many a pastor is placed in the embarrassing position of feeling obliged to spend much of his time and energy in raising money. A rich old vestryman with a grouch thus often has first claim on the pastor, rather than a gang of street boys shooting "craps" on the church steps.

An increasing number of ministers are rising to protest against the old order—young fellows just out of Seminary, middle-aged rebels of experience, and old veterans with vision—are saying to the churches of America, "The Church was made for Man, not Man for the Church." They are insisting that the raising of money is incidental, while a ministry to the sick and the suffering and the seeking is the real work of the Church. They are insisting "Open wide the door and say with Jesus 'Whosoever will, let him come' even though he comes only for what he can get and may never join or give the Church a nickel." "But," some official of the church may say, "this is suicide. What about the money we need for local expenses and for our Missionary Budget?" As a matter of fact, if the Church has done its work well it will have fewer financial worries. A Christian who is thoroughly Christian is a generous Christian, but an unregenerate Church Member who can "take his religion or leave it" must be eternally urged to give to the Church and its work. Or a church may have a top-heavy budget.

The church I serve is attempting to render a community service to its 100,000 possible customers. Located on the congested East Side of Manhattan Island in an area of deterioration, this church is the center of much of the life of its

neighbors, many of whom are neither Protestant nor Christian. The attitude of the neighborhood originally was one of apathy and of suspicion. Our problem at first was to build good will; to that end we set about getting acquainted with the folk round about us. We visited every store within a radius of several blocks, but we did not ask the business people for anything except their friendship. We offered to give them the names and addresses of our Church Members and suggested that they circularize these church neighbors of theirs by mail as often as they liked. We joined the local Chamber of Commerce and attended meetings regularly. Officials of the Chamber were used occasionally as special Speakers at Church Suppers, club affairs, etc. We accepted an invitation to sit on the dais between the Mayor and a United States Senator at a testimonial dinner to a local politician and we are inclined to think that it was our presence that made the dais the only table in the hotel dining-room that was not drenched with liquor.

"Come, Get Acquainted"

An approach to the rank and file of the neighborhood was made through the distribution of attractive cards with a "Come Get Acquainted" invitation. We sent out members of the Church who went from door to door with a smile and a friendly invitation that was seldom rebuffed.

When there was a death near the church, we went to express sympathy, and upon the invitation of the family we remained to conduct a brief funeral service. When a fee was offered, we gave it back saying, "We want no money for help and sympathy in times of death." The news spread that here was a church that did not have its hand out for money and that only wished to be friendly.

Our next approach was to the children. This is a prolific neighborhood and the coming generation is everywhere under foot. We built a gymnasium with shower and locker-rooms and said to the children, "Come in and play." When they discovered that a Jew and a Catholic and an Unbeliever were as welcome as any of our own Sunday School children, they literally laid siege to the church pleading for a club and a Leader. We advised them to ask permission at home and at church to join a club in our building and we urged them to make it clear that, although every club would be led by a Christian Leader and would feature a brief period of worship at each session, no boy or girl now attending another church would be asked to join this church. Next we purchased a moving picture machine and once more circularized the neighborhood with news of the "Children's Hour," with the two-cent Movies each Thursday from 6:30 to 8:00 p. m. From 250 to 300 children come to this activity each week.

They sing lustily patriotic and religious songs, listen to the Bible or hero story, bow reverently during the prayer and laugh uproariously during the four reels of motion pictures. At intermissions invitations are given to the children to attend Sunday School and to join various clubs. When they leave, the children are given a letter, signed by the Pastor, inviting the parents to various church meetings and activities if they do not attend another church. We send home also "Hello, Neighbor" cards inviting the parents to come to the neighborhood meetings in the Church Auditorium each Sunday night, with moving pictures as the attraction and a twenty-minute worship service and sermonette as a feature.

Young people were invited to join dramatic clubs. The girls were organized into cooking classes, sewing classes, singing classes; children were put into children's choirs, a week-day school of religious education and, during the summer, a Daily Vacation Bible School. Down through the years many have shown themselves ready to join instruction classes in preparation for Church Membership.

Women have been organized into Mother's Clubs, Bible study groups, and a White Cross Sewing Circle. The men are invited to join a Men's Club and have fitted up the Tower Room of the church with fresh paint, new furniture, a pool table, checkers and chess and a radio. The room can scarcely accommodate the growing group of neighborhood men.

Young people, with no possible privacy in their "railroad flats," have enthusiastically painted and furnished a "parlor," just inside the front door where they enjoy clean social contacts, and where upon occasion they may even do their courting. Dozens of them have gravitated to the three Sunday-night Societies. Here, under competent Christian leaders, they spend an hour in worship and in the discussion of topics vitally interesting to them. Some of these topics follow:

"Is War a Necessary Evil?"

"Can Crime and Poverty be Cured?"

"What Has the Church to Offer to Youth?"

"Is a Lie Ever Justifiable?"

"Who Is My Neighbor?"

"What Is the Value of a College Education?"

"Is Jesus the Answer to World Confusion?"

"What of Love, Engagement, Marriage and Divorce?"

The charm of these meetings is their frank and unrepresed discussion.

We also set ourselves to find jobs for the jobless, so far as possible to feed the hungry, to give friendly help to the juvenile delinquent and to secure scholarships for young people interested in a college education. Everyone with a problem or a heartache is encouraged to talk it over with the workers. For years the Pastor's Office has been thronged by lines of troubled folk.

A Library is maintained where decent books are loaned. Sunday School, Sunday morning and evening Worship Services, Church Prayer Services, Apartment Prayer Services, and all kinds of religious meetings are regular weekly activities, and everyone who comes into the building is invited to attend.

Why did this church, twenty years ago, attempt this sort of an approach to its neighbors? Partly because its Leaders believed the church possessed a treasure too valuable to be selfishly hoarded within its walls for the benefit of its Members only; partly because of a small Spanish boy and his gang who were trouble makers. They almost always found the church door locked and so they pounded on it, threw rocks at it and even cut their initials in it. They found a can of paint and covered the front door with specimens of futuristic art. Decidedly out of patience, the church-worker in charge hid just inside the church and, when the gang returned again to the fray, the worker gave chase. After running a block he caught the leader, a Spanish lad of about ten, and brought him back to the church in righteous wrath and virtuous triumph. "Now," he chortled, "now we will deal with this gang of rowdies." He was just calling Police Headquarters when he thought to ask the boy his name and why he and his gang hated the Church. The boy replied tearfully, "My name is Emanuel Jesus. We do not hate the Church. We come to play on the church steps because there are no playgrounds and we find excitement pounding on the locked church door." The worker was stricken to the heart. Suddenly he saw a great light—it was not the gang of boys who was guilty, rather the church that kept its door locked against the neighborhood. He realized that he had kept "Emanuel Jesus" locked outside the Church of the original Jesus who once said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

The ninety-six metropolitan districts of 1930 contained almost 80% of the total urban population.

In view of the nearly 30% increase of urban population during the last census decade (from 54,305,000 in 1920 to 68,955,000 in 1930 or a gain in urban population of 26.9%) and in view of the American assumption that all cities grow, one is quite unprepared to learn that many cities fared badly during the decade. Nearly one-half of cities with 10,000 population or over—354 out of 746—failed to keep up with the population increase of the nation as a whole, while 512 cities from 25,000 population to 100,000, actually lost population including four cities in the 100,000 group.

Serving Christ in Crowded Streets

By DR. ROBERT A. McKIBBEN,
Los Angeles, California
Superintendent of "All Nations Foundation"

IF JESUS were to walk the streets in the neighborhood of "All Nations" in Los Angeles, he would find forty thousand people crowded into one square mile, descendants of almost every race on the face of the globe; these include thousands of unattached transient men, ten to fifteen occupying a room built for two; young women forced to ply their trade as prostitutes or preferring that manner of livelihood to other personal-ity-destroying trades; mothers seeking to protect their daughters amid conditions of vice and crime; residents who have sought this area hoping to hide themselves in such surroundings; aged persons barely eking out an existence; children trying to play Indian or tag and barely escaping death as they dodge in and out among trucks and autos; youth wondering how they are to get a start so as to marry.

In this part of the city, Christ would discover no house built in the last forty years, no home with less than two persons per room (including kitchen or dining room), no lawns or parks, no playgrounds other than one connected with a small school. He would find one liquor establishment on the average to every two hundred and seventy of the population; here the theaters schedule "strip-tease dancers" for the benefit of unattached men; here are quack doctors and healers, night missions that deal out bread and soup as bait not only for those whose souls need salvaging but for those whose money support such projects. Jesus wept over the City of Jerusalem and He would have just cause to weep over this "City of the Angels." The church in the city today must fight and fight hard alongside other organizations if the many degrading influences affecting the life of individuals are to be overcome, if conditions are to be altered, and if the city beautiful is to be created where there may be life abundant.

Twenty years ago a young minister, the Reverend G. Bromley Oxnam, later a Bishop of the Methodist Episcopal Church, came fresh from the seminary and, with his wife was assigned to the area described. His church was rapidly being deserted by "We Americans" as they moved into better communities. Noonday luncheons for

laundry workers were started, a girls' club, a boys' club, and a small library to make possible a closer acquaintance with those less fortunate. As new needs were revealed, new opportunities were recognized. With Christian faith and intelligence, a ministry was begun to that community which outgrew the buildings and facilities of the church. The old property was sold and two apartment buildings and a play area were purchased. A "Church of All Nations" was started, and by those who disapproved it was called "The Church of All Notions."

The need for additional workers and for new buildings became apparent. The site selected was justified when later studies revealed that more boys and girls per thousand population were going to the juvenile court from this area than from any other in the entire city. After Dr. and Mrs. Oxnam had completed ten years of Christian ministry in this area, and had successfully led in a campaign to build, equip and staff a Christian service station in the heart of the city, he was called to the Episcopacy of his church.

Today the All Nations Foundation includes the Church of All Nations, the All Nations Boys' Club, the All Nations Community House, the All Nations Clinic, Hollenbeck Center and Sunset Center, and the All Nations Camp. All of these are owned and operated by the Methodist Episcopal Church, some units being supported by the Community Chest, Rotary, Kiwanis, and Lions Clubs, and women's organizations. Service is rendered without regard to class, creed, or color.

The second ten years has now been added to the record of service. Houses are twenty years older; the population is transient; the problems of unadapted men, prostitution and liquor have increased with population; play area has lessened by incoming warehouses and industry. These hardly indicate progress but in this neighborhood, where juvenile delinquency was at its worst, the Judge of the Juvenile Court has said, "All Nations is spoiling my business."

After the completion of the new buildings and the equipping and staffing for the larger program, the public school authorities noticed a decided change for the better on the part of the youth who

were participants in the activities at All Nations. There was a change for the better in attitudes and habits of the children and in personality traits. A study under the Department of Sociology at the University of Southern California revealed that in five years time juvenile delinquency was reduced 65% within a mile radius of "All Nations."

A View of All Nations

The work at All Nations was registering effectively in the area of life with which Jesus was most concerned and upon which he placed the greatest value, the personal life and character of an individual. The All Nations Foundation is community rather than institutionally centered. Its program aims at the individual and his needs rather than the mass approach. A glance at All Nations as an organization may most clearly describe how its work is carried on.

Each of the seven units of service has its own executive board which is responsible to the board of trustees for devising programs and activities, recommending its personnel and its budget. The Church of All Nations is a completely organized church which seeks to link individuals and families to the church of their own choice. If that is not possible and there is no choice, then every effort is made to link them with this Church of All Nations. Because of the transient population the church membership will always be small and no stable membership can be built up.

The Boys' Club and Girls' Club each has a three-story separate building to house their activities. Hollenbeck and Sunset Centers are located two miles from the main buildings, while the mountain camp is ninety miles away. About two hundred volunteers serve in varying capacities in the several units and there are twenty full-time paid staff members and twenty part-time staff. During the past ten years there has been an increase in the budget—from \$35,000 to \$65,000 a year. During the past five years a \$20,000 camp has been constructed. These facts are further evidence that this type of approach to anti-Christian and anti-social life is not only recognized by church members but by non-church members and folk of other faith, who do not hesitate to contribute to its support. There has been no financial drive nor is anyone in the field for finances. The program and its results in terms of Christian personality is its own credential.

Christ would not find in this area a large number of persons connected with the church within this organization. As soon as a family begins to show promise of reconstruction, we urge them to move out of the community. It is not a good place to raise their children, thus we cannot build up a large church membership. We find it difficult

for folk from our neighborhood to adjust to new communities and to life in a new church. Their habits and attitudes are not readily accepted by the new group; they are not given social status and there is often a lack of warmth in the welcome accorded them. Thus much that has been gained may be lost, but there have been gains for the Master individually and socially. It is recognized that one can point out individuals about whom a thrilling story can be told—ignoring the hundreds with whom we have failed. There have been failures, particularly among the adults. All Nations has been more concerned with youth. In one of our offices there is being accumulated "before and after" pictures. Boys and girls are seen as they have come into activities—with their clothes in tatters, dirty, physically retarded in school and dwarfed in outlook on life; somehow they have caught something best described by the word "spirit" that has changed their personality and purpose as they have grown with us. The "before and after" pictures show something of what has taken place. The Gospel of Jesus and the Spirit of Christ have registered outwardly as well as inwardly in the life of the individuals.

Some time ago an anonymous donor made available \$40,000 to make a scientific and thoroughgoing study of the youth of our community. The first 200 youth studied revealed that they had 1,154 problems—mental, physical, social, spiritual. We at All Nations, the school authorities, the family, and other organizations who might be serving the family, recognized less than 20% of those problems. In other words, the youth of our community were facing an 80% handicap.

For instance, there was a young Japanese lad who never participated in the normal group or club life other than merely attending. He was never elected to office and could not even read a verse out of the Bible. Now that nationality is in no wise retarded mentally. As we studied this youth we tried from every angle to discover what was wrong. Finally a very simple test was given which revealed a slight speech defect. Six months in a university speech clinic eliminated that defect in a lad who had been retarded four years in school. Another lad who was rapidly developing an inferiority complex eagerly entered into life within his own age range, was elected an officer in his club, and was one of the first to request a high school young people's organization. The simple defect might have wrecked the personality of this youth, but his growth was advanced by a slight Christian service.

Another youth, a half-breed from Texas, was kicked out of his home at the age of nine, and arrived in San Diego via a box car, determined to become a newsboy. Finding that the only way to

occupy the most remunerative corner was by fighting his way to the top, after twenty-three battles in twenty-eight days he occupied that corner. Then he moved to Los Angeles to "conquer a larger world." He was so successful as a fighter that the prize-fight ring offered him a contract. On his way to the eastern part of the city to sign a contract, he dropped in to our Boys' Club and became interested in talking with the Director. He stayed on as a member, finally became a volunteer leader and later a part-time staff member. He decided to enter the field of Christian service to youth and began an uphill fight to educate himself. Graduating from high school at twenty-five, he then went to the university, and for two years was young people's director in one of the city churches. Upon graduation he became assistant head of one of the large boys' agencies and today is a prominent and successful Christian leader.

There was a time when we were bothered with petty stealing and finally discovered that "Frenchy," one of our boys, was being used by a clever pickpocket and thieving gang. When anything was stolen all we needed was to tell him things must be brought back and then more was returned than we had missed. Three years' membership in the activities of this human service station brought about a transformation in the life of this young man. One day he approached me, saying, "You know, I'm different." There was a new spirit in that youngster. When his club was offered a very elaborate Thanksgiving dinner he was the one who led in the movement to see that what was to be provided for him and his pals, should be given to those who needed food much more. As chairman of the committee after he came back from his first jaunt out into human helpfulness his remark was, "That's the first kind deed I've ever done."

Some time ago we became aware of a feud or gang warfare among some of the youth. It grew to rather serious proportions before we discovered what it was all about. A bully, an older boy, had been mistreating three younger boys until they finally determined they would stand it no longer. One evening they ganged up on him in the alley and when he came out of the hospital he decided to retaliate and formed a gang with the help of four other fellows. The three youngsters, discovering this, organized a gang of ten. We called the boys in singly and collectively, even summoning the parents in most cases. When we were through, on the desk of the boys' leader there were deposited pieces of pipe a foot long, nicely taped on one end in order that it might not slip while being used, brass knuckles, pieces of steel that would fit into the palm of a hand and knives. The

bully leader finally turned in a gangster's revolver which he had stolen from an automobile. These two groups of youth pledged us that they would call off the gang warfare. Finally, as the five older fellows were about to leave, the boys' leader suggested that when they arrived at the high school tomorrow someone would probably slip up behind them and call them "yellow." They discussed such a situation rather thoroughly. To this same bully, who professed to be a Christian, we suggested that here was a place where the Master would help him. That was four years ago and not one act of hatred has been observed in these four years between these two groups, as they have met one another on the street and in school. This former "bully gangster" last year served as president of his high school student body, winning a university scholarship, and today is studying for the Christian ministry.

The old Seventh Street Gang, with some fifteen members, was one of the worst gangs in police history. They robbed, stole and were accredited with burning down one of the school buildings in the neighborhood. A young lad was forced to move into the neighborhood because of the family's financial difficulties. Like most boys he wanted company and went out into the street to find it. Without knowing it, he became a member of this old Seventh Street Gang. He had never robbed or stolen before. He was a natural, normal boy wanting excitement and he got it. So able was he that he became the leader of this old Seventh Street Gang. One day he dropped in at the All Nations playground and laughed and sneered at what was going on. He came again another day and still another. Finally he joined in the activities and soon brought one of the members of the gang with him. He too laughed and sneered and refused to participate but it was not long until the appeal of fun got the best of him and he followed the leader. All fifteen of that gang joined All Nations and were later baptized. That leader of the Seventh Street Gang became a member of the board of trustees governing All Nations.

These are evidences of a change in attitude, a change in habit, and a change in personality which we believe that Jesus Christ would recognize as a part of the Kingdom of God movement which he sought to create in this old world.

The Church is most effective as it translates the Gospel of Jesus Christ into practical forms of human helpfulness. Such evidences of Christian love and understanding eventually find a response in the hearts of those who reside "on the other side of Main Street."

Preaching the Gospel in a City Church

By H. A. IRONSIDE, Litt.D.

Pastor of the Moody Memorial Church, Chicago

THE new dispensation was ushered in on the day of Pentecost in a city, and that the guiltiest city in the entire world. John Bunyan has well used the term "a Jerusalem sinner" for the very worst kind of an offender. In Jerusalem, Christ had demonstrated His deity by many marvelous works. There He had proclaimed His wondrous message of grace. Even the children had welcomed Him enthusiastically and many joined with them as they cried, "Hosanna to the King that cometh in the name of the Lord." Yet it was in the same city a few days later that He was rejected, and outside the gate of that city he was nailed to a cross. But when he appeared to His disciples as the Risen One, he commanded them to go into the entire world, beginning at Jerusalem, and to preach to all men the Good News of remission of sins through faith in Him. And so the first great revival took place in that very city where fifty days before He had been so cruelly and wickedly crucified.

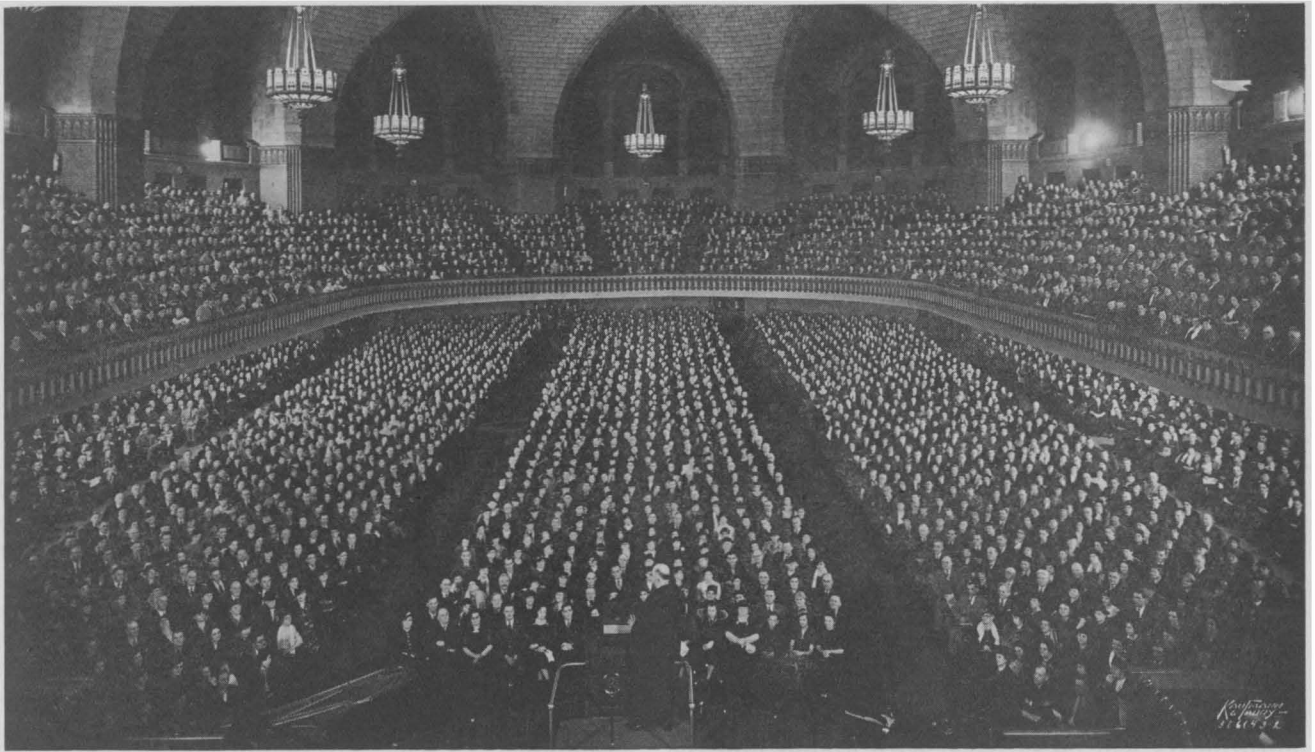
Today the grace of God is as truly sufficient for the city as for the rural community. In spite of the varied attractions which the average metropolis provides — its theaters, its cinemas, its taverns, dance halls and kindred places where every possible appeal is made to the lust of the flesh, the lust of the eye and the pride of life—the Gospel is still the power of God unto salvation to everyone that believeth, in the city as elsewhere. Eight years in the largest evangelistic center of the City of Chicago have demonstrated this beyond a doubt. There is abundant proof that men will still come to hear the Gospel and will respond to that Gospel if it be preached in dependence on God, in simplicity and in the power of the Holy Spirit. Dwight L. Moody began his work in this great city more than seventy-five years ago. His little church was largely made up of poor, neglected people who had been won for Christ by Moody's faithful testimony and kindly interest; today there stands in close proximity to the city's great business district, a massive temple erected in memory of the evangelist and to the glory of the Christ he preached. The Moody Memorial Church is a building which, as we often announce, has over three hundred doors and all swinging

wide to welcome people to hear the Gospel and to enjoy Christian fellowship. The main auditorium has seats for 4,040 people and there are some seventeen other halls and rooms used every Sunday (many of them much more frequently) for Sunday School work, young people's meetings and other gatherings of various kinds. It has never been found necessary to use unscriptural methods in order to draw people. From 3,000 to 4,500 people are found in this church twice every Sunday, listening to plain, simple, Bible preaching. In the morning service we endeavor to expound the Word for the building up of the people of God, going through book after book of the Bible and finding constant interest in this method of presenting the truth. The Sunday night meetings are evangelistic gatherings where the Gospel is proclaimed with no uncertain sound. The three R's are continually insisted on: man's Ruin by sin, the necessity of Regeneration by the Holy Spirit, and Redemption by the precious blood of Christ; almost invariably there is definite response in the way of anxious souls coming to the inquiry room, seeking for light and help. It is my firm conviction that wherever these methods are followed, under the guidance of the Holy Spirit, people will find their way to the church that refuses to know anything among men "save Jesus Christ and Him crucified."

Not for a moment do I mean to imply that we should ignore men's social and economic needs. A department for ministering to those in financial trouble is maintained in this church, and through it many poor, distressed ones have been helped and numbers have been won to Christ.

Personal evangelism is emphasized and it is doubtful if there are many who make public profession in this church who have not been spoken to personally by some friend, inviting them to the meetings and trying to lead them to Christ.

The Sunday School work has a prominent place, for we believe that the instruction of boys and girls in the Word of God, even before they have definitely decided for Christ, is like setting everything in order for a fire in the stove or furnace. Then the match of evangelism often starts the flame which burns brightly unto eternal life.



DR. IRONSIDE AND AN AUDIENCE IN THE MOODY MEMORIAL CHURCH, CHICAGO

Moody himself began as a Sunday School worker and the Moody Sunday School today is an outstanding testimony to the value of his methods in dealing with young and old.

In many cities, since the advent of the automobile, open-air meetings have become almost taboo. It is difficult to gather people together to hear the message on the streets when parking space is at a premium and it is well nigh impossible to find a place where a crowd can be gathered. But for years every summer, open-air testimony has been given in various places where it is possible to overcome these obstacles. Many a wanderer has been reached in this way.

In this great city there have been other remarkable movements throughout the years, and God has owned them in a marvelous way. Downtown in the heart of the loop, theater meetings have been carried on by a Christian Business Men's Committee at the noon hour for nearly eight years, with the exception of the hot summer months when outdoor meetings take their place. These meetings have resulted in the conversion of many, numbers of whom return from time to time to bear testimony to the reality of the change in their lives.

Radio ministry has proven to be a great help in giving the Gospel to the city. The Moody Bible Institute maintains its own station WMBI, carrying on a continuous evangelistic testimony, which reaches tens of thousands of homes. Through

their courtesy the Moody Church uses this station to broadcast the Sunday morning services which thus carry the message into places we could otherwise never contact. The Christian Business Men's Committee uses another station, and so reaches many more.

In the neighboring town of Cicero there is a splendid work of evangelism carried on from the Cicero Bible Church. In fact, time would fail me to tell all that God is doing through many of the independent tabernacles, as well as recognized evangelical churches and Gospel halls, the Salvation Army and other groups, who are constantly at it, not only reaching the submerged classes, but the higher-ups as well, with the glad, glorious message of God's free salvation for sinful men.

One thing is very striking. When some churches close their doors for the summer, or give up any attempt to hold a Sunday night meeting, the churches that stand for a full, clear Gospel find that the crowds will come, and that there is no occasion whatever to relax their activities in the summer months. In many instances they redouble them.

As a result of an experience of nearly fifty years preaching Christ I have no note of pessimism to sound. I do not find, as some insist, that there is a decrease of interest in spiritual realities. On the contrary, I can say honestly that there has never been a time, excepting during the special great awakenings which have occurred at dif-

ferent intervals in our history as a nation, when people were so ready to listen to the Gospel, if presented in a kindly and gracious manner by men and women filled with the Holy Spirit, who have no axes of their own to grind, but who are seeking to make Christ known to those who need Him.

As to the social gospel—this term which is so widely used today is, to say the least, extra-scriptural, and often means “putting the cart before the horse.” Our Lord Jesus did not say to his disciples, “Go ye into all the world and seek to clean up the slums, to introduce better sanitary conditions, to improve the environment of the poor and relieve the wants of the needy, to build hospitals and endow schools and universities.” He did say, “Go ye into all the world and preach the Gospel to every creature.” But wherever that Gospel goes, it proves to be not only the power of God unto Salvation to everyone that believeth, but it brings untold temporal blessing in its train. The best social work is that which is definitely linked with evangelistic testimony. It is true that it would be folly to preach the Gospel to a starving man when it is possible first to provide him with a good meal, but, unfortunately, the great danger is that philanthropists will be satisfied with giving him the meal and forget that the need of his soul is far greater than that of his body. I remember hearing old General William Booth of the Salvation Army talking to a large group of officers when lecturing on “the submerged tenth” in connection with his “Darkest England” project. I can see the flash in his eye and hear that powerful voice yet, as he exclaimed, “Take a poverty-stricken

drunkard out of the slums, get him to sign the pledge and if possible to keep it, clean him up and give him a good suit of clothes, remove him and his family to a nice, little home in the suburbs, give him gainful employment, and then let him die and go to hell unsaved—really, it is not worth while, and I for one would not attempt it.” These are serious words that we may well take to heart. Our great business should be preparing men for eternity, and when they close with Christ, their outward circumstances will soon undergo a marvelous change. Our Lord’s words are still applicable, “Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you.”

Let me add a word as to Christian education. The term “Religious Education” is one that I abominate. It savors too much of a carnal conception of religiousness, as fitting a man for heaven, in place of emphasizing the importance of a new birth. But Christian education, if really that, is of great importance. To start with the youngest children and seek to bring them up in the nurture and admonition of the Lord, ever insisting on the importance of their own definite acceptance of Christ, but making them acquainted from their earliest days with the great outstanding truths of the Word of God, will go far toward building a substantial Christian constituency in their later years. The danger comes, however, if Bible knowledge and catechetical instruction is substituted for a definite work of the Holy Spirit of God, producing conviction and leading the soul to personal decision for Christ.

Putting the Gospel to the Test

By REV. J. F. HARRISON

Director of Practical Work, Moody Bible Institute of Chicago

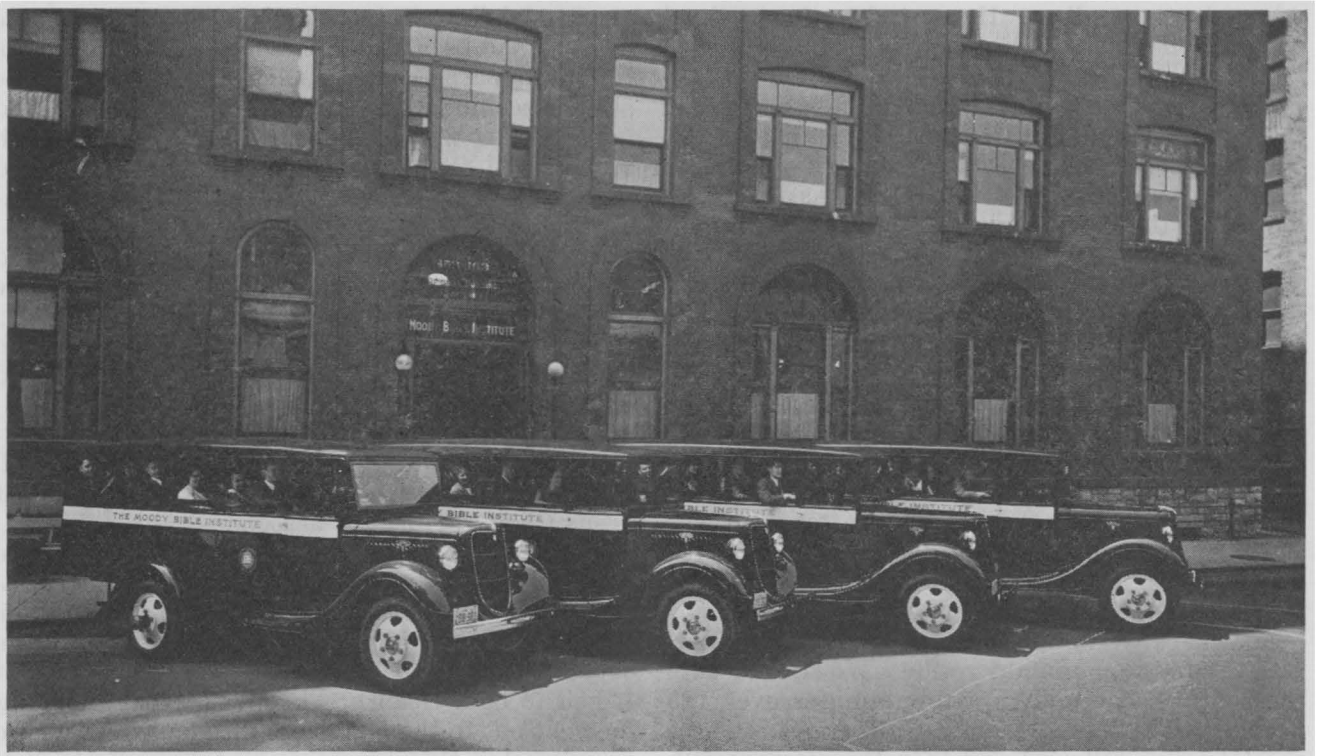
HERE are some of the many experiences of those who are putting the Gospel to the test in our cities.

In the Bible class in homes—At the close of the Bible story the teacher gave, as usual, the invitation to any child present to open his heart and ask the Lord Jesus to come in. Several in the class of twenty-five expressed the desire. While the other children bowed their heads and closed their eyes, those wishing to accept Christ stood up, confessed their sins and their need of a Saviour.

One boy, Robert, there for the first time, seemed touched but he did not express a desire. He was

large for his age, eleven, with a serious little face and quiet, dignified manner. Just as the meeting was to be closed with prayer Robert said, “I’d like to have Jesus for my Saviour but I’ve never heard this story and I don’t quite understand it all.”

He was asked to stay and talk it over after the others had left. As the other children were obtaining their assortment of caps, coats, mufflers, mittens and galoshes, Robert and the teacher went into the kitchen to be alone. There Robert told her that his mother and father were separated and he had been sent to a home for unfortunate children. “The worst of it is,” he said, “that Daddy



MOODY BIBLE INSTITUTE STUDENTS STARTING OUT TO CARRY THE GOSPEL TO THE CITY

and Mummy seem to have forgotten me. I haven't even heard from either of them in over three months." Robert's big brown eyes filled with tears and lips tried hard not to tremble.

There was unspeakable joy in telling Robert that God has said: "When thy mother and thy father forsake thee, then the Lord will take thee up." He learned that God, the Heavenly Father, wanted him to be His little boy; that God so loved him (Robert) that He sent His only begotten Son that if Robert would believe in Him he should never perish but have a loving Father in Heaven watching over him day and night. He listened so eagerly as he was told how he might be taken into the family of God. He asked Jesus to take away all his sins and to adopt him for His own little boy forever.

In the mission—One evening during the testimony meeting a man came forward to say that he wanted to take Christ as his Saviour. He was a typical bum, intoxicated and filthy. At first the leader thought he was a "moocher" (one of the kind that profess to accept Christ and then ask for a dime to buy a drink) but after taking him into the back room and praying with him we found that he was sincere.

He had spent twenty-three years of his life in a penitentiary and had been out only a few months. He was lonely and despondent. As he passed the mission he heard the singing and came in. He felt that he needed God and accepted Jesus as his Saviour, giving his testimony publicly.

In the jail—The following is from a letter written by an ex-convict:

"I have just returned from the South and thought I had better answer your letter. I was over at the Institute on Sunday and I heard a very helpful service. I am now a very devoted reader of the Testament which you so kindly gave me. It gives me great strength and courage to carry on.

"You were a great comfort to me while I was in prison. God bless you for helping me find the Light. My entire life and way of living have been changed and I praise Him daily and pray continually for further guidance and comfort. I hope you will always remember me in your prayers. Sometime I should like to have you make arrangements for me to be baptized."

In the hospital—On a Sunday afternoon as I was visiting in the ——— Hospital I stopped beside the bed of a Jew. After speaking with him for a few minutes I offered him a tract. I never saw a man change so suddenly. He cursed me and he cursed God and Jesus Christ. I opened my Bible and started to read from the Old Testament certain things pertaining to the Jews. He listened until I referred to Jesus Christ. After he had agreed to the fact of God, the truth of the Old Testament, and to the laws and ordinances of the Old Testament, I asked him if he ever took a lamb or a bullock to the priest for a sacrifice for his sins. Of course he had not. I read to him from the Gospel of Matthew without telling him

where I was reading. He agreed to the truth of the portions that I read and when I told him they were from the New Testament he would not believe me. I left a Gospel of John and some tracts, telling him I would call again in a few days.

When I returned he had read the Gospel of John and said that he believed it was true. To make sure that he understood, I went back through the Bible, showing him that Jesus Christ was "the Lamb of God that taketh away the sin of the world," and that He was the eternal sacrifice. The man finally prayed and wept for joy that he had found the Messiah.

Later I brought him a New Testament with the Psalms, and he took them as a man grasping for a life line. He fairly "ate the Word" and in three weeks his Bible was almost worn out.

In the open air—One evening, after a prayer service, we drove to our district and scouted around for a good location. We decided that the Lord wanted us to speak on a corner in a neighborhood where Germans, Poles, Russians, Serbians, Italians and Roumanians reside. We started with the song service and in a few minutes over 125 people had gathered from all directions. Three special songs followed and then the message was given and those who desired further information and help were asked to step out from the crowd. About two thirds did so and personal work lasted for half an hour. We knew that the Lord had given a special blessing and we were jubilant. We found that 63 people had been dealt with and 38 had professed conversion. Nearly four hundred tracts had been distributed and people had taken twenty-one Gospels of John. Other names were taken and Gospels were mailed later.

In the street—One evening I had a feeling that I must go for a walk. After about twenty minutes I turned the corner to go to my apartment, but felt that I should cross the street. As I stepped up on the walk a man passed me and I held out a tract which he took. After walking about twenty steps he turned and said, "May I talk with you?"

His first question was: "Must I speak in tongues to be saved, or believe in any other of these things, such as prophesying or healing?"

I learned that this man had drunk down thou-

sands of dollars in intoxicating liquor. For some days he had been under conviction of sin and this night, in desperation, he had been walking the streets seeking God. He passed a mission, and going in, explained his desires. They prayed with him but he received the idea that until he could either speak in tongues or prophesy he was unsaved.

For the greater part of an hour we stood behind a schoolhouse near a street lamp where we were undisturbed, and here this man found the Light. He has been a gangster, and had associated with some of the biggest politicians in Chicago, and had a great battle to fight.

One Sunday afternoon I walked up to his apartment and found him in a very low frame of mind. The remedy prescribed was the confession of Jesus Christ before his associates.

The next Wednesday evening he came to see me and the first thing he said was: "Well, I have done it. I have burned every bridge I had." After two days of thinking and praying and reading the Word of God he had come to the conclusion that it had to be a clean break. Wednesday morning he went out to the gangsters' headquarters where he requested that his name be taken off the list. The men thought at first he was drunk; then, that he was crazy. He was offered whiskey and money which he refused, telling them that all the money he got from them was fools' money. He then told them of the step he had made and that he was all through with them and the kind of life they led.

After convincing them of his sincerity he went to several places where he owed bills, paid them so as to have nothing to draw him into the temptation of his former life. When he had made the slate clean he had ten cents left which he used in calling up a former friend.

"Broke but happier than in years," he said and felt as if a burden had been lifted from his shoulders. Without a job and no connections, he faced life with more confidence than he had ever known. This man has since been sorely tried as he has sought work. However, God has now graciously provided his need.

Does the gospel work today? Moody Bible Institute students say, "Yes."

Why cannot the young people's groups and the church congregations unite to meet the common task of taking the Gospel to the whole community without disturbing the forms and the confessions of the individual church and the individual denomination? If we do not do this and do it quickly, how can we hope to make our city part of the kingdom of God?

Let these be our three objectives:

1. To minister as Christian individuals in so far as possible to all whose condition is a challenge to Christian friendliness.
2. To bring the common conscience of the church to bear upon community conditions that are unjust and that degrade life.
3. To carry the preaching and the teaching functions of the church out to those who are at present unreached.

ROBERT W. SEARLE.

Contacts with the Industrial Workers

By REV. A. J. MUSTE
Director of Labor Temple, New York

IGNAZIO SILONE is the foremost Italian novelist of today. Being an anti-Fascist he does not reside in Italy. A few years ago he attained fame with a novel entitled "Fontamara" (Bitter Stream) which pictures village life under Fascism. Later he published another novel, "Bread and Wine," which is his portrayal of how Fascism may be overcome. The hero of the book was in the secular revolutionary movement in Italy before Mussolini came to power. Now, according to the story, he is back in Italy working in the underground movement for a free régime, but with a very different approach and methods from those previously employed. Here are some typical utterances which Silone puts in the mouth of his hero:

The dictator's henchman must be opposed not with other henchmen who merely spoke differently, but with men who lived and acted differently. . . . The evil I see around me is deeper than politics. It is a canker. . . . There is the class-struggle, the struggle between the town and the country, but underlying all these things there is man, a poor, weak, terrified animal. The canker has penetrated to his marrow. . . . All that remained alive and indestructible of Christianity in me was revived: a Christianity that neither abdicates in the face of Mammon, nor proposes concordats with Pontius Pilate, nor offers easy careers to the ambitious, but rather leads to prison, seeing that crucifixion is no longer practised.

For anyone who is acquainted with the modern literature, especially that of "the Left," which has influenced the thinking of industrial workers in the western world even though not many of them read it, these sentences sound a startlingly new note. Yet dozens of quotations could be cited from recent essays, poems and novels of such important figures as Aldous Huxley, Edmund Wilson, John Dos Passos, Sidney Hook, Josephine Johnson, W. H. Auden, Andre Gide, Eugene Lyons and others in which the same approach is implicit if not quite so explicit as in Silone's book. People in this mood are likely to be much more receptive to the Christian message and philosophy than they have been until recently.

What has brought about this new trend in modern thought? We may put it in this way. The three modern faiths which have been rivals to Christianity on the soil of Christendom itself are Fascism, Communism and the get-rich-quick, ac-

quisitive, pseudo-scientific, materialistic industrialism which has been the "respectable religion." But none of these faiths is meeting the world's needs; on the contrary, under their leadership and amid their clashing, the world is headed for catastrophe.

The basic reason why these rival faiths are failing to meet the world's needs and are leading it to catastrophe is that they are built upon rotten moral and spiritual foundations; they deny some of the most fundamental concepts of the Christian view of the world and of man.

We briefly mention three points at which Christianity stands in opposition to materialistic industrialism, Fascism and Communism. First, the three systems all hold degraded and degrading conceptions as to the nature of the individual, in contradistinction to the Christian view that the human being is spiritual, a child of God, having moral dignity and worth. Let us illustrate. To the pseudo-scientific world-view of the pre-war period which saw everything in terms of mechanism, the human being is "a highly temporary chemical episode on a most petty planet" or "a tiny lump of impure carbon and water." To a certain kind of industrialism, man is a mere cog in a machine. Henry Ford once said, in effect, that it is the duty of management to take the load off the worker's back and put it on the machine, and to take the load off the worker's mind and put it on the office. From the spiritual and moral point of view, what is left that is human in a creature with nothing on its back and nothing on its mind? And practically, of course, this creature ends on the scrapheap of industry, lucky if the state adopts him as a ward.

In Fascism the human being is degraded to a mere pawn in the hands of the totalitarian State. In Communism the proletariat, idealized in the abstract, is in the concrete subjected to the dictatorship of an absolutist Party, and in the Party the member is a pawn: if the Party says that a man must steal, lie, spy upon and betray his closest friend, he has no alternative.

Second, all of these systems, as might be inferred, regard the system rather than the individual as important. "Keep this system, with all our marvelous inventions and progress, just as it

is, and all will be well; we shall progress automatically and forever"—is or was the naïve faith of a materialistic capitalism. "Smash it all and put another system in its place and all our problems will be solved"—is the equally naïve faith of the secularist Marxist. Christianity knows that any "system" is only human beings living in certain relationships; unless something happens in the human being, nothing has happened at all.

Third, all of these systems believe in power and domination. They reject and despise gentleness, meekness, love. They believe that "the end justifies the means." They think that the world can somehow, by violence, ruthlessness, repression, dictatorship, reach the goal of peace and democracy and brotherhood. The civilized, capitalistic world believed this doctrine so firmly that twenty years ago it spent directly and indirectly thirty million human lives and four hundred billion dollars' worth of wealth in a war that was to make the world finally "safe for democracy" and put an end to war. Having observed the results, this capitalistic world cannot yet make up its mind to renounce the method of war, even though that too involves a bit of risk, any more than Russia is prepared to renounce the method of dictatorship, *chekas*, espionage and repression, though all it seems to lead to is more dictatorship, *chekas*, espionage and repression.

Obviously on the terms of any of these systems life becomes meaningless at last; human beings cannot respect themselves; they cannot make moral decisions because they do not think there is such a thing as morality apart from expediency. Men who really think thus of themselves do not worship God, do not create great art, do not build democratic societies. To do these things we have to believe in the dignity and moral worth of man. We have to understand that the basic question is the nature and quality of the human being.

The Christian message may again receive a hearing which it has not had for some time, since a growing number of important writers, particularly writers of "the Left," are beginning to proclaim again the great human and Christian truth that we must know whether human beings are creatures of spirit and so are capable of building and living in a free fellowship; changing systems is not enough; the means that men use inevitably determine the ends they achieve.

If we really become desperately concerned about the nature and quality of the *human being*; if we are convinced that we cannot build a new world merely by changes in external arrangements, that we must have first of all people capable of making moral decisions and living in a free society, then inevitably the argument will have to be pushed a step farther back. We have to ask what is the nature and character of the universe of which

man is a part. For obviously, man is a dependent, a contingent being. We did not create ourselves. We are the product, the creation of something—Some One.

Of what, then? Of whom? Creatures of matter? "Tiny lumps of impure carbon and water"? How then can we, out of "mere matter," produce creatures who can make moral decisions and respect themselves? Or is man the product of some vast cosmic mechanism? How shall he then become more than a cog in that impersonal machine?

No, if our problem is what so many are coming again to see, what "high religion" has always known it to be, then must we not conclude that there is no salvation for us from suicide, individual and collective, no means of maintaining or recovering the self-respect without which man cannot go on living, unless man can know himself as the creation of Spirit, living in a universe which is somehow governed by moral and spiritual law? Is there then any escape from "the gods many and lords many" who rule this age save in "the one God, the Father," whose very nature it is to produce sons and daughters who can respect themselves and love each other? Can there be then any Lord save the "one Lord, Jesus Christ," who thus saw man and God and lived in the light and power of that vision?

How else, furthermore, shall we find the dynamic for building a sane and brotherly world? It is a question of dynamic. "Never higher than in our time were the vital advantages." The vision of a new order has never been clearer; the material resources are at hand. But confusion, cynicism, ruthlessness, oppression, terror stalk the earth. "When hatred promised an immediate dividend all of us hated."

We, who stand on Christian ground and who share the Christian experience, are alone able to speak with confidence to the "Wise Men" of our day and to the industrial masses who have been under their influence; as Paul spoke to the men of Athens: "I observe, wherever I turn, that you are a most religious people. As I passed along and scanned your objects of worship, I actually came upon an altar with the inscription

TO AN UNKNOWN GOD.

I proclaim to you this God whom you worship in your ignorance."

The Church of Christ today is confronted, as in its first days, with dictatorship, absolutisms, modern Cæsarisms — persecuted and hounded by them. It will probably become increasingly difficult in all lands for the Church to meet the demands of the State for an absolute allegiance and retain its own soul. The Church may well be put again in the position of a small minority spiritual fellowship in a hostile world, driven to carry on

its worship in the catacombs, "in deserts and mountains and caves, and the holes of the earth." On the other hand men everywhere are sensing that such a world is doomed and are raising their voices again in the cry for the help which is to be found only in the Eternal Word of God's redeeming love, which by grace is ours.

A church which is not prepared to undergo the terrific intellectual and theological labor involved in translating its Gospel into the language and thought-forms of our day—as Paul, John, Origen, Augustine, Luther and Calvin did for their day—will not be able to "speak to the condition" of these people. A church which, like the Russian church under the Czars, becomes a mere bulwark of the existing order, deaf to human needs, blessing or condoning the war-system, a mere tool of the Cæsars and the economic and political Cæsarism of our day—such a church will not be able to "speak to the condition" of troubled and seeking modern men. But a church which is prepared to think through and state the Christian faith in the language of the present age; a church that is ready to be indeed an international fellowship, animated by and obedient to the spirit of Jesus, ready to break loose from entangling alliances with the Cæsars and Cæsarism of today, and eager to seek to realize the will of God on earth as it is in Heaven—such a church is in a position to call upon modern "Wise Men" and masses alike to follow Christ and not Barabbas. This church will call today with more likelihood of being heeded than for many decades past.

Christian evangelism to the industrial worker must meet him in the arena of his intellect. It must prove itself competent to demonstrate the inadequacy and falsehood of materialistic industrialism, Fascism and Marxism. It must meet the worker in the arena of his needs as a cog in the machine of industry. It must be the voice of a church which does not attempt to defend, much less to identify its own fate with that of a selfish economic order, based on acquisitiveness and strife or with a political order based on violence and dictatorship. It must be a church which brings the economic order under the judgment of Christ and must insist that in all relationships His spirit and teaching shall be the standard. On these terms the Church will also be able to proclaim to the workers the prophetic truth that they will reap nothing but disillusionment and despair if they seek to achieve freedom and peace and brotherhood by the way of dictatorship and violence and hate.

Modern Christian evangelism must also proclaim to industrial workers the personal Gospel—the eternal message that each man must settle his own account with God; he can by no means pass on to another the responsibility of his own sin or to "society" or "the system"; nevertheless he cannot himself settle that account nor carry that burden; God himself by grace wipes out the account and takes upon His own redemptive love the burden, and so sets man, His child, free and makes him a member of the church—the fellowship of the Redeemed.

A Policeman Transformed

By PAUL L. BUFFA, New York City

A CERTAIN Christian worker has taken advantage of the dearth of candidates in all Fraternal Orders and made it part of his responsibility to give some of his time to large groups of men who are always looking for interesting speakers. He has found that the plain story of God's redeeming love, told without anthropomorphic "gaucheries," without mythology and ecclesiastical trappings, always secures the rapt attention of many rather sophisticated audiences.

On one such errand, during the first week of last November, after he had delivered his message and while putting on his overcoat in the ante-room, dismally considering the long street car and subway journey from Brooklyn to the Bronx, he was approached by a tall man in a police officer's uniform who offered to take him home in his car.

While the two were crossing the Flushing

Meadows, where the new Exposition Grounds are being landscaped, the policeman drove his car off the road and stopped it on an ash dump. To his astonished companion he began to speak of his own spiritual problem. After being confirmed in his mother's church, he never entered a church. He had tried to live a clean, upright life; he was happy in his family life, his mother making a home for him. Being ambitious and capable, he was studying with a view to advancement and therefore had not yet given thought to getting married. He was popular with the "boys" with whom he worked but, said he, "I am not popular with myself. I wish I could become different. I am not at rest when I am alone with myself."

The police officer stated he had talked with several clergymen—"all very nice men; but some were too learned for me and said things which sounded lovely but did not mean anything to me.

Others treated me like a Bowery tramp and exhorted me to give up my 'wickedness'; others gave me easy assurances that I was all right and all I needed was to join their particular church." He was neither learned, wicked nor desirous of church membership, but he was hungry and thirsty for new incentives and new motivations and a new drive.

The Christian worker, who does not believe in argumentation but in the unfailing power of the Word of God when "fitly spoken," quietly asked his heavenly Father for guidance and was led to quote (Ezekiel 36: 26), "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Having slowly repeated this word of promise three times, he felt compelled to silence. For several minutes an atmosphere of tenseness and expectancy pervaded the car. Then the policeman spoke:

"It may be inconvenient to kneel in this car; but I feel there should be prayer here. If I stick my knees in your eyes, just forgive me; my legs are rather long."

He then asked the Christian worker to pray. The worker told him to pray for himself. Another silence followed, when there took place the most beautiful thing which can happen on earth—that which causes the Angels in Heaven to rejoice. In simple, sincere language, the young policeman started groping for the hand of the Father, which was stretched out to him in his darkness. Before the two arose from their knees, this valiant young man had taken his oath of allegiance to the Lord Jesus Christ.

Thanksgiving Day came around and with it joy was brought to many, and silent, bitter sorrow to others. Our police friend was cruising in a Radio Car with his Irish partner, when the screams of women and children from the windows of a tenement drew their attention; upon investigation, it was found that a young mother had tried to commit suicide by inhaling gas and to asphyxiate also her little children. The Irish officer went for the telephone while our policeman proceeded to administer first aid. He succeeded in reviving the woman when, in a hysterical fit she badly bit his finger, cursing him for bringing her back to life. When he saw her physical life returning he felt immediately concerned for her spiritual life and, disregarding his own hurt, he raised his heart in prayer to God on her behalf. After completing his day's duty, tired and hungry, the officer, before even taking food, made it a point to pick up the Christian worker and take him to see the woman who had been snatched from such untimely end. He found that, in her despair,

she had gained hope and that the Holy Spirit was at work in her heart.

New Year's Eve came around and with it the Watch-night service in the Christian worker's parish. It was a Candle Lighting Service and, after every one had gone home, he made his customary rounds to make sure all was right in the building. At about one o'clock in the morning, there was a terrific pounding on the main door of the church. The worker opened it and was surprised by the sight of his policeman friend accompanied by over a dozen of the toughest and shadiest characters from his neighborhood, together with a generous sprinkling of the "cauliflowered ear," punch drunk "punks" who love to be considered dangerous, without being really criminal at heart. The policeman apologized for the lateness of the hour but he had to finish his day's work. He had received the Pastor's circular announcing the Candle Lighting Service and had decided to come and place his candle on the Altar. He had conceived the plan of inviting the hangers-on, who, at night, are always loafing in front of a certain saloon in the vicinity. He remarked: "They were not in a position to say no; so here we are!"

Having lit a candle and placed it in the proper place he turned to the motley crew who, in the penumbra of the church, looked like some of Doré's damned; he told them the laws of man had touched many of them but evidently had helped them very little. He asked if, like himself, any of them would give the Saviour a chance.

Three of those boys have since come to the Christian worker for spiritual guidance.

To the verse quoted in the car on the Flushing Meadows, the worker now would add the marvelous words of Ezekiel 36: 29.

"And I will call for the corn and I will increase it."

"The greatest church in all the land,

With wealth and power in its control,

Holds naught but ashes in its hand,

Unless it guards the city's soul.

What means this stately granite pile,

To Christian worship set apart,

If crowded streets, mile upon mile,

Feel not the throbbing of its heart?

"Respond, O church! these myriad calls

Appealing, come from street and mart,

Where every man whom sin enthalls,

Expects a welcome to thy heart.

Reach out, O church! this is the hour

To make thy ministry complete!

God waits, to furnish thee with power,

To lift the city to his feet."

A SKETCH OF THE CONCENTRATION OF THE GOODS AND ILLS OF URBAN LIFE

INNER CITY AREA		OUTER CITY AREA	RESIDENTIAL SUBURBS
FOREIGN BORN		MINGLING OF NATIONALITIES	NATIVE AMERICAN
POOR HOUSING		APARTMENTS-HIGH RENT	SPACIOUS RESIDENCES
LOW RATE OF HOME OWNERSHIP		LOW RATE OF HOME OWNERSHIP	HIGH RATE OF HOME OWNERSHIP
POOR HOME FURNISHINGS			COMFORTABLE FURNISHINGS
CROWDING		LIMITED SPACE	MUCH SPACE PER PERSON
POOR LIGHT AND AIR		LESS SMOKE AND DIRT	PURER AIR
POOR PLAY FACILITIES		LIMITED PLAY FACILITIES	GOOD PLAY FACILITIES
NO TREES AND GRASS		FEW TREES-SMALL YARDS	TREES AND GRASS
DIRTY STREETS, ALLEYS			CLEAN STREETS
HIGH BIRTH RATE		LOW BIRTH RATE	LOW BIRTH RATE
HIGH INFANT DEATH RATE			LOW INFANT DEATH RATE
HIGH DEATH RATE BY TUBERCULOSIS			LOW DEATH RATE BY TUBERCULOSIS
HIGH DELINQUENCY RATE		INCREASING DELINQUENCY RATE	LOW DELINQUENCY RATE
INADEQUATE FOOD AND CLOTHING		ADEQUATE FOOD AND CLOTHING	PLENTY OF FOOD AND CLOTHING
MUCH UNEMPLOYMENT			LITTLE UNEMPLOYMENT
HIGH RELIEF RATES		MEDIUM RELIEF RATES	LOW RELIEF RATES
LOW WAGE		MODERATE INCOME	HIGH INCOME
OUTWARD MOVEMENT OF LEADERSHIP		RAPID MOVEMENT FROM PLACE TO PLACE	LOW MOBILITY RATE
CONCENTRATION OF "ILLS"			CONCENTRATION OF "GOODS"

The Inner and the Outer City

By REV. ERNEST GRAHAM GUTHRIE, D.D., LL.D.
General Director of the Chicago Congregational Union

IT IS impossible to describe a Modern American City in terms that would be true of all, for they differ widely in what they do to and with human life. Nor is it easy to describe in general terms the varied relationships of the Christian Church to these differing patterns of life. We can, however, recognize certain facts that create one of the major problems with which the Church has to deal. There is a flight of human life towards the suburbs, under the drive of the home-making instinct, carrying with it many of the ablest citizens, and much of the wealth and other resource that was formerly available for the Inner City. The ultimate result is, that the city has two sharply contrasted areas. The one is marked by poor housing, suffocating densities of pop-

ulation, an accumulation of problems of poverty, delinquency, and crime. So hostile is this environment to human life that, no matter what racial group takes up its abode in these areas, no matter how good the stock from which they have come, sooner or later the same signs of deterioration become starkly revealed. And yet out of these very areas have come some of the best life we have, rising on ladders visible and invisible to high place in industry and commerce, in the arts and religion, in the public life of the city and the nation. The outer area of the city, with singular exceptions, in industrial suburbs, and even "suburban slums," is marked by the power of wealth, the advantages of education and superior training, and, often by a deep ignorance of, and de-

tachment from, the massed disadvantages to human life in the central area from which they have escaped.

The resources of the Christian Church have in the main followed the course of this economic and social drive. The great churches of the suburbs are, in the first instance, the products of this movement, and it would not be difficult to substantiate the thesis that these churches have not only been built up at the expense of the old mother churches of the Inner City, but are still dependent upon them for much of their best Christian leadership. This movement of the Church life leaves behind it a situation that is tragically familiar. The older fortresses of the faith and service are, with outstanding exceptions, being constantly depleted, not only in financial resources but in the character of their ministerial and lay leadership, at the very moment when they are facing new and often alien populations and the vast complexity of human problems that are the result of the basic movement referred to above. The total result is that the Christian Church is weakest, in every form of resource, in the very area of the most bitter and complex human need.

But that the Christian Church is not satisfied to leave this situation as it stands, that it is seeking a way and is finding a way to return in the power of its faith and service into the Inner City there is abundant evidence. It is the purpose of this article to briefly indicate some of the ways in which this is being, and can be increasingly done by a single communion, by a united Protestantism, and by the still more comprehensive action of the religious leadership of the city as a whole.

The Strategy of a Single Communion

The first necessity is for any given communion to establish an adequate stake of its own life and service in the Inner City. If we leave aside, for the moment, the older original churches, this stake is represented by a group of institutions that range all the way from Rescue Missions and Foreign-Speaking Churches, to Neighborhood Houses, which are the Church's forms of the Settlement Movement, and smaller churches of the conventional type. One of the vexed questions within several of our communions at the present time is to determine in what proportions its resources should be divided between churches that build the fellowship and institutions whose ministry is poured forth, without hope of any kind of return, out of the chalice of a self-forgetting service.

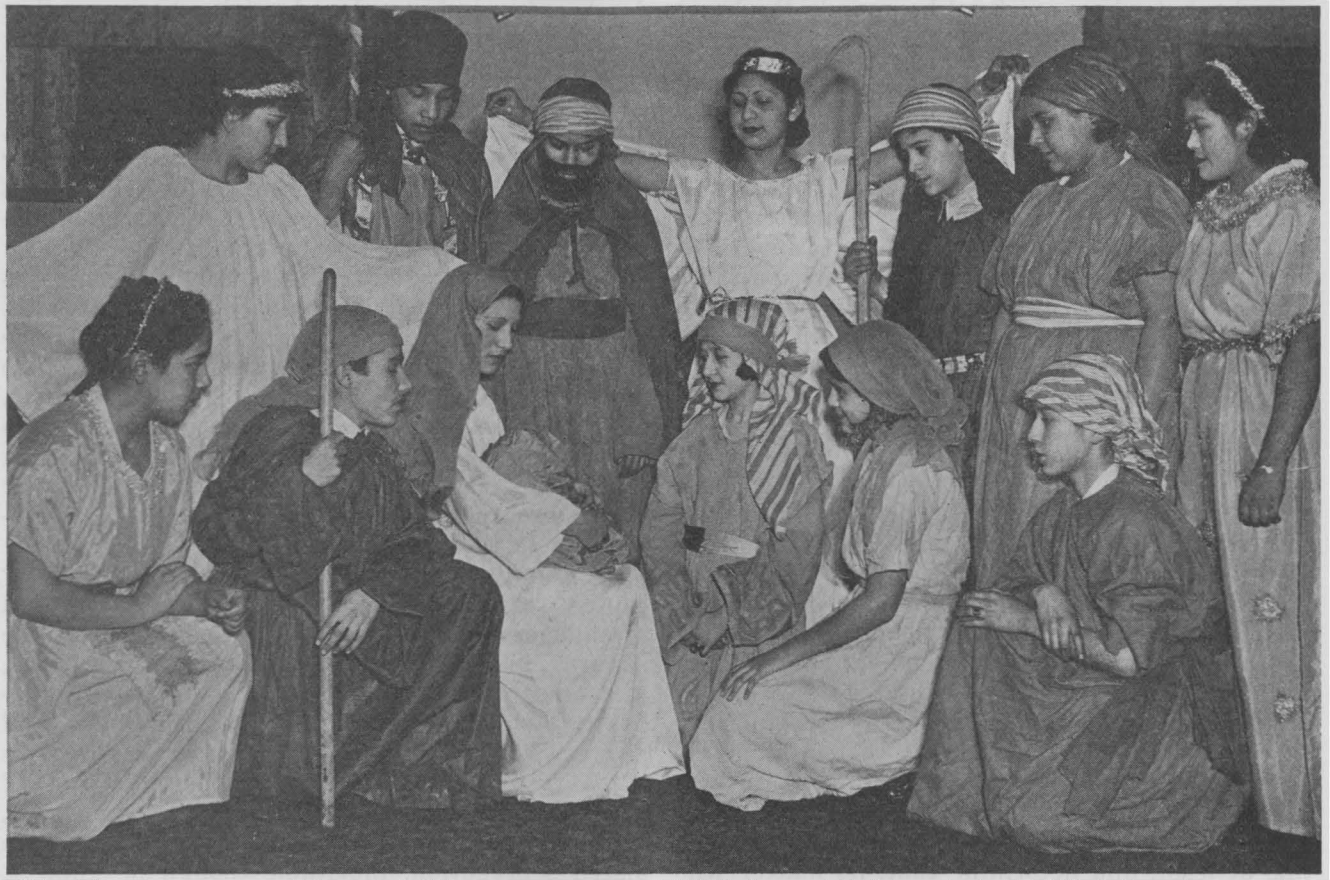
Our problem is to create a vital sense of fellowship between these two arms of the Church's service. In one communion what is known as the Fellowship Plan binds these two groups together in a multitude of strands of which the financial bond

is never primary, although often it grows with the growth of all the rest. This means that every suburban church has one such relationship to an institution of the Inner City, and the strongest churches may have four or five. On the other hand, every institution in the Inner City has, in turn, some three to six suburban churches as an inner circle of dynamic fellowship. This Plan is fostered within the general organization of the church for the whole city, and is guided constantly by a Cooperating Committee of eighteen representatives of the suburban churches, but the point is that these relationships are direct. They grow at both ends through deepening understanding and knowledge, and above all by mutual respect and mutual service, as common participants in one faith and one Christian trust.

The various strands of this fellowship are all important and for different reasons:

(1) The local boards of the Inner City institutions are drawn from the several churches to which they are related, and are so carefully chosen that it is not too much to say that many of these institutions have a calibre of Christian men and women directing them that is, on the average, higher than that of any one of the suburban churches related to them. Nor are these men and women concerned with finances and bills alone. Here is one powerful enough to change the whole attitude of the police to a foreign group the institution serves. Another caused even a Judge of a court to be disciplined for unseemly reference to the race for which the Center was maintained. A third reaches into the City government, to correct the menace to health of open drains and sewers. Still others, of the right training and gifts, help the institution to evolve from simply doing ambulance work for those wounded by hardship and evil into a powerful center of thought and action, striking constructively to eliminate the sources of misery at their origin.

(2) A second and a golden strand is the stream of volunteer assistance in the service of these institutions. The original settlement movement was an effort to give to the blighted areas of our cities the kind of intelligence, high moral character, and trained service and leadership for education, recreation, and community reconstruction, of which these areas had been depleted. To the settlements of London came some of the best life of Oxford and Cambridge Universities. In these training grounds were created some of the great Proconsuls of the empire who, like Milner in Africa, however highly placed, never forgot how the other half lived and the high trust they held for that other half. From these suburban churches have come volunteers, equaling and sometimes surpassing in number, the regular staffs of these



MEXICAN BOYS AND GIRLS ENACTING THE CHRISTMAS STORY IN FIRMAN HOUSE, CHICAGO

institutions, who have given their talents freely to communities which yesterday they did not even know existed.

(3) A third important strand is the leadership at both ends of the relationship. The fellowship is conceived to be mutual, and it is increasingly becoming so. The business of the leader of the Inner City institution is to enlarge the social consciousness and quicken the social conscience of the suburban church; and, where the leader of the suburban church rightly uses his opportunity, his church, at meeting after meeting, in group after group, is exposed to the cruel pressure and the disfiguring results of the city's pitiless forces, on other neighborhoods. But always these tragic scenes are depicted by a leader who offers through his own institution an arm of Christian service and power that day in and day out is battling against these evils for human life. As a consequence, many of these churches are beginning to ask for surveys of the neighborhoods in which their related institutions work to go beyond vague impressions and face directly the bitter facts.

(4) We can hardly wonder that, where these, and other strands, of direct fellowship are growing in strength, the financial exchange between these two arms of Christ's service, which is al-

ways consciously and wisely kept subordinate, nevertheless grows in a myriad ways. Equipment arrives, from baseball bats to an organ, for the institution; boys and girls are given opportunities to recover their health; scholarships are founded by which the more talented may climb towards high careers; golden ladders are let down into the darkness, not one, but many. And when any great single undertaking for some desperate need of a single community is set before the communion as a whole, it is not the four or five suburban churches that are its inner circle of fellowship alone, that respond, but the entire fellowship of churches, rising in a single year to contributions amounting to \$75,000, beyond all that is given by the central organization of the Church. As one of the active leaders in this plan has said, "Its basis is found in the fact that fundamentally each one of us regards himself as a part of this great city and the city a part of himself."

We turn, for a moment, to the old mother churches in the heart of the city. Some of these are still strong in membership, in resource and influence. They have maintained themselves, amidst the currents and the tides that have swept others into weakness or oblivion. They are sustained by the loyalty of members who live in the

suburbs, but whose spiritual home is in the heart of the city. And how greatly some of these old churches are maintained, a center of tranquility amidst the increasing perturbation, full of deep and great ministries to myriads of lives otherwise without close human ties, sanctuaries of all forms and moods of worship, on whose altar, as one of their ministers has said, "will burn unobtrusively but perpetually, a flame symbolizing the everlasting presence of a Friendly God." Perhaps there is no greater service rendered by the suburbs to the Inner City than by those who maintain such loyalties, as long as life lasts, and who are supported in their loyalty by the approval of ministers and churches in the suburbs who look not at their own things alone.

On the other hand, is there anything more tragic, and, in a great sense, more unnecessary, than the dying back of these great centers of worship for lack of support? One by one they perish within their own little denominational fellowships that can no longer maintain them. Will the day never come when these things will be counted among the scandals and the high crimes of our divided Protestantism? Is there not sufficient power, despite the tribal spirit that still infects them, working with the rising tide of protest against their divided and composite futility, for the Protestant churches to take their stand on this at least, and determine that, no matter who comes or who goes, as long as human life inhabits these inner areas, there shall be enough great churches to give a united witness, a united service, and enduring expression to the high resolve that, under God, it will not let the heart of the city go. No greater service could the churches of the suburbs, as a whole, of every and all communions, render than to take an unbroken stand that their gifts shall not be made to the Inner City except under the high policy and technique of, a United Church.

Different Lights Grow Into One

But these are at best but superficial movements towards the greater solidarity of life, that must be realized in the Modern City. The church in the suburbs must delve deeper into its own conscience and ask, of those who can answer it, "How came these things to be?" What industry was it that enticed these 200,000 Negroes from their cabins in the Southland and hurled them, helpless, into the great maelstrom of the city? By whose mortal and human enactment do both Church and City have on their hands, this multitude of apparently insoluble problems?

"By whose retreat from citizenship of the great city into the toy citizenship of the beautiful suburban village, does municipal government become the combination of graft and cloaked crime of

bankruptcy and moral and spiritual treason that it is? Are no great spiritual questions being asked, if not in the churches of the suburbs, then in the souls of suburban men and women as they drop off, at their quiet stations in the evening, and pass, through long avenues of beauty to their homes, or as, in the morning, their train stops for a moment to give them a close sight of the blighted areas of the great city's life?"

In one of our great cities the united religious leadership has set itself to analyze the forces that make and mar the city, to give a synoptic picture of the vast organism, as a whole, and this picture is being painted by economists, by industrialists, by politicians, and all that great company who know how the segment of its mighty life with which they are familiar came to be, what exactly are the sources of its evils, and from which direction its salvation must come.

It is only as the organic wholeness of the city slowly forms itself in the minds and hearts and challenges the wills of the total leadership of the Church, in all its branches, and in all its locations, that the great Kingdom of cooperative life, towards which the true Church ever lives and serves, will come to pass. In Elizabeth Goudge's "A City of Bells," it is said of the old Canon of the Cathedral, as he moved, one Christmas eve, through the slums of that Cathedral city: "He hated segregation, inevitable though he knew it to be. He hated the barriers of time and age and class and language. He longed for the time when all the different lights carried by man in the pagentry of life should grow into one."

Enough has been said above of the active and serving church in the city to show that those different lights have grown into one, wherever privilege has shared with those who lack it, wherever love has found the way to blend life's myriad lights together, in the fellowship that is of, in, and through Christ. But these things, of which we dream, and for which we work, in the greatness of our hope, will never come to pass until the power of God in Christ so invests His Church that we shall learn anew what the Church is and can be when it becomes in reality "the act of God in Christ in the midst of time."

There are churches which say to their people that one of the requirements of Christian fellowship is service for which no material reward is paid. One church has, in addition to those who give service in its own program, nearly one hundred and fifty members who regularly each week are working in the community as volunteers in Christ's name. They are teaching the blind, working in hospitals, calling on the aged, leading groups in boys' and girls' clubs, helping out in other churches.

ROBERT W. SEARLE.

A United Church Project

By the REV. GORDON R. LAHRSON, New York
Minister of the Henry Street United Church

INTERDENOMINATIONALISM has often been an interesting subject for speculation and debate. The recent conferences in Oxford and Edinburgh indicate certain avenues of cooperative effort upon which all Protestant groups may travel. Too frequently, however, the much-ado about denominations getting together has been like Mark Twain's observation concerning the weather, it is a subject of much talk but nothing is done about it. While a feeling of helplessness may be justified in the attempt to bring about ecclesiastical union between certain denominations, church union is being successfully attempted on the common ground of Christian service.

Two of the oldest churches in Manhattan, the Mariners' Temple (Baptist) and the Sea and Land (Presbyterian), have now joined forces in a united Christian program. The ministers and workers in the two churches have been brought together and a coordination of activities has been affected. While each church maintains its ecclesiastical identity, all worship and service enterprises have been combined under one administration.

In evaluating this significant step of church union, one must recognize the drastic changes which have taken place in downtown New York, affecting every aspect of community life. With the shifting of Anglo-Saxon populations away from the downtown area, the vast majority of churches have joined in the exodus. This community upheaval, however, has not resulted in a dearth of human beings. Great masses are forced to live in these congested areas, in a setting which lacks many cultural and spiritual advantages. People with small incomes must dwell in these deteriorated, tenement districts.

Only a few of the old churches have been able to remain to interpret Christ's way of life to the throngs of human souls who must live in these "haunts of wretchedness and need." Among the few, the Mariners' Temple and the Church of Sea and Land are outstanding examples. Facing the social changes of more than a hundred years in the lower east side, these churches have stayed on the job, adapting their ministry to meet the needs of the changing population. They did not run away when their leading members moved to

greener pastures. Why move as long as the community is filled with human beings whom the Church of Christ is supposed to serve, regardless of their social or economic rating?

These two churches have had a flexible ministry which has sought to interpret the message of Christ in light of the human problems and conditions in the community. No church can long exist in Manhattan with a static program. Traditional practices must often yield to newer methods; and yet, is not the glory of a rich tradition for any institution a ministry of service with enough vision and understanding to adapt itself to the deepest needs of men?

Mariners' Temple was built in 1795 as the Oliver Street Baptist Church and is the oldest Baptist edifice in New York City. It was rebuilt in 1844, and since that time has been known as Mariners' Temple. It is frequently referred to as the "Mother of Churches," several Baptist churches in the city having sprung from it—American, Chinese, Danish, Italian, Norwegian, Lettish, Swedish and Russian. Baptist work in Sweden, Norway and Denmark was begun by seamen who were members of Mariners' Temple. During the pioneer days, other members of the "Mother Church" were instrumental in organizing churches in Illinois, Iowa and Minnesota. A very impressive work was carried on among seamen in the early days and from this ministry came the name by which the church has been popularly known. The daily and nightly ministry to homeless men has been an outstanding feature of the work, and throughout its history this church has opened its doors to people of high and low degree.

The same has been true of the Church of the Sea and Land. The present building goes back to the year 1817. It has had a dramatic history. Frederick Bruckbauer's book, "The Kirk on Rutgers Farm," portrays the thrilling story of this church up to the year 1919. George Alexander, in his introduction to the book, made this revealing observation:

In its first half century it sheltered a worshipping congregation of staid Knickerbocker type, which, though blest with a ministry of extraordinary ability and spiritual power, succumbed to its unfriendly environment and perished.

In its second half-century it became the home of a flock of God, poor in this world's goods, but rich in faith, to whom the environment even when changing from bad to worse, was a challenge to faith and valiant service. ("The Kirk on Rutgers Farm," Frederick Bruckbauer, page 5.)

The Sea and Land has carried on work not only for English-speaking peoples but for Italians, Greeks, Russians, Spaniards and Jews. At present, the Italian congregation ranks as one of the strong, foreign-speaking Protestant groups in the city. For many years Sea and Land also had an important work with seamen when such a ministry was vitally needed. Always the purpose has been to serve the people of the community. Mr. Bruckbauer fittingly expressed the spirit of the church.

Never has this been a selfish, self-contained organism, but a living, throbbing influence that went out beyond the shadow of its gray walls, prodigal in giving to others the good things of the gospel that were fostered there. Many a church at home and abroad has cause to bless Market Street for the men and women that she brought up in the nurture and admonition of the Lord. ("The Kirk on Rutgers Farm," Bruckbauer, page 105.)

Today, the Henry Street United Church brings together these famous institutions. Once again, they have met the need of a change which means more effective service. Each group discovered that it was seeking to do alone that which could be accomplished more effectively in a cooperative enterprise. There has not been the disposition on the part of either church to bemoan the loss of denominational glory. Rather, there is a sense of pride in being a part of a denominationalism that has the glory of an interdenominational spirit and a cooperative movement for the common good of the community.

This Union has made possible stronger leadership and the interchanging of ideas and the fellowship under a united staff of workers. Both buildings are used: Mariners' Temple (at 3 Henry Street) and the Sea and Land (at 61 Henry Street) are only one block apart and the two buildings provide adequate equipment for the work. The Sunday program includes Church School, Morning Worship, Italian Service in the afternoon, Young People's Meeting and Evening Worship.

The ministry of the United Church to homeless men is unique. A Service is held for them every night in Hubbell Hall of Mariners' Temple. Food and free lodging are provided daily for as large a number as can be accommodated. During the winter as many as 200 men are kept for a single night. Friendly counsel is given to individuals as young and old pour out their heart-breaking stories of misfortune. The purpose of this ministry is to aid in the rehabilitation of manhood. Frequently men of fine education and culture are among those

who come for aid. A large number have been given a new hold on life through this work.

The week is filled with many activities, including movies for children, Weekday Church School, Boys' and Girls' Clubs, Greek Service, Spanish Service, meetings of Italian groups, Women's Societies, Gymnasium Classes and Socials.

The work with children and young people is one of the most challenging aspects of the program, for the building of Christian character in childhood and adolescence constitute a major function of every Christian church.

The lower east side is rapidly changing. The new Knickerbocker Village, with its 1,600 families, has already made a difference. It is like a lovely oasis in the midst of a desert. The Henry Street United Church is providing a place in its program of worship and service for the unchurched people who live there. At present, scores of old tenement buildings are being torn down, and a re-zoning of the entire district is being proposed, making it predominantly residential. If these plans are carried out, a new community will come into being. Whatever the changes, Henry Street United Church will once more seek to adapt its ministry to meet the needs of the people.

Many hope that there will be enough social imagination to provide the kind of housing that will be decent and respectable and at the same time within the economic means of families now living in the tenements. Those who work in underprivileged areas are keenly aware that Christianity must do more than extend the hand of personal kindness. These people need also a social and economic environment with the kind of soil in which the seeds of personal character can grow. When such conditions are provided, the beauty and power of the Christian life will find the best opportunity for expression. Then the missionary efforts of the church will count for the most. "Men do not gather grapes of thorns or figs of thistles." Truly this principle applies to social as well as to personal living.

The vision and support of this united enterprise come from the New York City Baptist Mission Society, the Church Extension Committee of the New York Presbytery and the New York City Mission (interdenominational). The work of the Henry Street United Church is indicative of the indispensable part which City Societies have in bringing the Christian message to our crowded urban communities. The splendid way in which these societies have been working together in sponsoring the work reveals a significant phase of interdenominational cooperation. We have discovered that such church union is a great success when expressed in terms of Christian service.

"What Can a Suburban Church Do?"

By the REV. FRANK FITT, D.D.

*The Grosse Pointe Memorial Church, Grosse Pointe Farms,
Michigan*

THIS church is situated three miles from the official limits and nine miles from the chief shopping center of the fourth largest city in the United States. It stands on the rim of a half-circle of twenty square miles containing nearly two million people. Within that half-circle are gathered races and religions from all the world. We have almost a thousand adult members, perhaps fifteen per cent of whom would be reckoned in the well-to-do class. A similar proportion would be counted at the other end of the economic scale. The remaining seventy per cent of the members belong to the middle-class group, neither rich, nor poor. All local groups are represented, take part in the services and sit on the official boards. We have a very adequate church house in which a program is carried on seven days a week. In its tradition and opportunity there is nothing in what this particular church may offer to the near-by city which cannot be offered by almost any of the thousands of Protestant suburban churches surrounding the ninety-four cities of the United States which in the 1930 census had a population of over one hundred thousand. Some churches, more favored by resources and personnel and opportunity, can offer more, and some churches, less favored, can offer less.

The First Essential

Surely the first essential of such a church in its offering to the city is that the Christian Gospel proclaimed from its pulpit, believed in by its members and assumed in its program from beginning to end, is as broad and deep as human life and its varied needs. Although the Grosse Pointe Farms church must of necessity bear certain labels, in the sense that it is Presbyterian in its connection and witnesses to evangelical Christianity, there is nothing denominational in its offering to the city. We believe that the Christian Gospel is greater than any one parish or any single denomination, and that the flow of a redeeming and transforming Divine Grace can come down all channels that minister truly to mankind in the name of Christ. When such a conception of the Gospel is proclaimed and believed, when the assumption of the entire parish is that the Gospel

applies to all of life across the whole world, the groundwork is laid for a vital and intelligent service to the multitudes who live in the near-by city.

The condition of the world since 1914 has been compelling us to loosen and to thrust away our theological strait-jackets. Now, in this year 1938, as all of us are compelled to gaze at the very pit of hell by the terrible course of events, we see clearly, as never before, the true meaning of Christ's message of salvation to mankind. That message means redemption for a man's nature, for his home, for his school, for his shop and store and factory and for his local and state and national government. It is a message for a man and for the society in which he lives. It is for the individual and for all men. This is the conviction by which we Christians truly live and serve.

Bonds of Service and Understanding

Such a conception of the Christian Gospel is certain to bear fruit in a process of education and service between the suburban church and the city. It is quite incredible that such a Gospel should be proclaimed and accepted without a constantly increasing interchange of information and effort. Like other churches this church has its regular services of prayer and praise and instruction. Here are some sample speeches addressed to groups in the interests of the city in recent weeks. In their aggregate they were heard by the majority of the adult members of the church.

- "Making a Department Store a Civic Institution," by the publicity director of a large department store;
- "Mosaic or Melting Pot," by a member of the Detroit Council of Social Agencies;
- "Life in a Settlement House," by the director of a settlement;
- "Security amidst Uncertainty," by the special supervisor of the Detroit Edison Company;
- "Cooperatives in Michigan," by an authority on cooperatives;
- "The Church and Youth Delinquency," by a member of the Social Service Department of the Detroit Council of Churches;
- "The Negro of Detroit," by an authority;
- "Human Interest in Industry," by the personnel director of a large automobile company;
- "Bargaining between Employer and Employee," by an official in a large industry;

"The Christian Approach to the Jew," by a Christian minister, formerly Jewish;
 "Detroit's Challenge to the Churches," by the director of the Church Extension Board, given before the Sunday morning congregation.

In the yearly program of activities there are many carefully planned service projects. The various groups within the parish are brought into contact with the city needs and institutions. Some samples of this in recent weeks are listed.

The Married People's Class visited the Florence Crittenton Home on a Sunday afternoon;

The Women's Association visited a Community House in an underprivileged district directed by our denomination;

A Professional Women's Club sponsored a Sunday night story hour at a Protestant Children's Home;

Sunday School classes visited Negro churches, hospitals, old peoples' homes, settlements, bringing toys, clothing, etc.

The list could be made much longer. Throughout the year numerous organized trips take place. The effort is made to give every member of the church a chance to become acquainted with the needy phases of Detroit's life and to appreciate the methods by which the Christian forces are meeting those needs. It is safe to claim that no adult member of the parish has any excuse for pleading ignorance of the open sores of civilization in the city so close at hand.

The Offering in Personnel

When such a Gospel is proclaimed, and when such an inter-related program of education is afforded, it is to be expected that earnest-minded and devoted men and women within the church membership will offer themselves for service and accept positions of responsibility in those religious and philanthropic organizations which minister directly to the needs of the city. A trustee and treasurer of our church is the active head and director of the Detroit Community Fund under which some eighty agencies minister to the life of the city, many of them under Christian auspices. The president of the trustees is also president of a leading hospital board, and a former president of the trustees is president of another hospital board. The teacher of a woman's class in our Sunday School is president of the Detroit Y. W. C. A. The president of our Women's Association is also president of Detroit's Women's City Club and a former president of our Association is president of Detroit's Colony Club. A woman member of the church is president of Detroit's Protestant Children's Home. Another member is treasurer of the same institution. Still another member is president of the Allied Youth, a tem-

perance organization. Again the list might be considerably extended. Almost every man and woman who holds an official position within the membership also holds some official position in the agencies which minister to Detroit's need, and many other men and women in the membership, holding no special responsibility within the parish, are giving hours of their time each week to some outside service.

Two decades ago a distinguished English preacher who exercised a remarkable ministry on New York's Fifth Avenue is reported to have said that one of his major problems was that he did not have sufficient tasks to offer to his people. That can only be true if the tasks are limited to the local church organization. After all, there are only a limited number of services within the local church, and the larger the parish the less is the proportion who can serve. But outside the church, particularly if that church be in or near a city, there is no limit upon the opportunity for service. The mission Sunday Schools, the hospital boards, the settlement houses, the Y. W. C. A., and the Y. M. C. A.—there is almost no end to the openings. Heroic workers among the underprivileged are sighing for the active personal assistance of the men and women of the churches. Let it be understood that every church member is expected to serve his fellows by attaching himself to some agency which ministers to human need.

The Offering in Money

The question of the financial responsibility of the suburban church is left to the last. That is where it belongs. First must come the proclamation of the Christian message and the obligation to shoulder the responsibility. Then must come the education in vivid terms of the proportions of the responsibility. Then must come the actual working amid the need. Then, last of all and with this careful preparation, is the basis laid which makes the financial appeal compelling. Conviction, education, participation, giving—those are the four steps in the full rich contact between the suburban church and the city. And the methods by which the money will be collected will be numerous. Who can chart them? In the local church there is the official treasurer of benevolences. There are the gifts from Sunday School classes and other groups. There are the appeals from the agencies outside the church. There is the Community Fund through which most givers in these days prefer to donate their largest subscriptions. In addition, there are the anonymous offerings which keep coming in, the private expressions of an earnest generosity which the giver would reveal only to God. Who can measure all of these? After all, it is not the method, but the motive behind it, which counts.

It would be quite impossible, even if it were desirable, to reckon up the giving in money to the needs of Detroit by the members of this parish. Adding together amounts that are known, through the church treasurers, through the Detroit Community Fund and through other channels, it would equal several times the budget of the local church. In all probability it should be much greater than it is. There are few among us who really give away money to the point where it means personal deprivation. Let us be grateful for the number, found among rich and moderately circumstanced and poor, who really give to the point of sacrifice and set the standard for the rest of us.

This is a brief report of what one suburban church is attempting to accomplish in the direction of the great city on the border of which it stands. Undoubtedly other suburban churches are doing more. Some suburban churches, because of limitations beyond their control, are not able to do as much. The point is that every suburban church must do what it can. The order and method of procedure, as it has been found fruitful in at least one such church, has been pointed out. The Christian Gospel, wide, deep and high, in its New Testament power and glory, for every aspect of human need; the carefully planned, educational connection between the agencies of the church and the agencies of the city; the going forth of consecrated men and women within the church to minister where they are needed, offering their varied talents to the varied opportunities; and lastly, and as a natural result, the giving of money to support the good causes. Surely this is what any suburban church can do for any city.

NEIGHBORS IN THE SLUMS

It is well to remember that there is probably more courage to the square foot in the slums than on the avenues. And there is abounding kindness among the poor. Dickens said, "What the poor mean to the poor only God and the poor know."

I remember a man who, coming home after a fruitless quest for work, found an unknown neighbor's goods upon the sidewalk. The evicted family were just sitting there, dejected and helpless. The returning job seeker took the situation in at a glance, rolled a barrel to the middle of the sidewalk, placed a pan upon it, and appealed to everyone who came along the street. When money enough had been secured he searched the neighborhood until he found an available flat, paid a month's rent in advance, and then recruited a gang of men who moved the household possessions

of the evicted family into their new home. After that he slipped away without even stopping to tell his name.

Just as there is courage and practical kindness so, too, there is happiness and love. But the handicaps are too great—the blight and misery and waste of life are tragic.

The people whom you have met in the foregoing pages are not creatures of the imagination—they are actual human beings. In some instances the details of their stories have been somewhat altered. In no instance has a story been exaggerated. And they are not all dwellers in one city. Moreover, their counterparts may be found in any one of the 606 communities in the United States having a population of 10,000 or more—part of an aggregate population of more than 64,000,000.

Has not every city its lonely aged, its physically, socially, and economically handicapped, its neglected and delinquent children? Are there not in nearly every city one or more groups which suffer from prejudice and discrimination? It has been said that "every American community has its slums or substandard area." And every city has its impoverished families whose income is less than the amount necessary for the maintenance of healthy life.

These then are neighbors to us all!

MARK A. DAWBER.

What we Christians have to give is Christ and what we have to tell to this urban world is the story of Christ. We want to give to the present world once again the teaching of Christ. One of the reasons why some of the strong and powerful people in our big or little communities have been so hesitant with respect to what their duties are in a modern world, with its constantly demanding social changes, is that they have not paid adequate attention to the teaching of Jesus Christ. The most sure approach we have to make to the people in our churches, when we wish to impress upon them the real significance of what is called the social gospel, is what Jesus himself taught. We begin with the assumption that when the Lord Jesus spoke He knew that He was speaking with authority. We are having to begin to present that argument all over again. I heard one person, who was engaged in the marvelous task of religious education, teaching the Christian religion to children and young people; one of the first things he told them was that they "should not assume that what Jesus said was right," but that they must hear Him critically. It is a help to me to know that Jesus was right, that He really spoke with authority.

J. V. MOLDENHAWER.

MONEY IS MYSELF — IS IT MINE? *

How can we raise a generation of men and women who will understand the truth about the stewardship of money? Here is a financial creed for Christians who wish to be good stewards:

1. Money is not "filthy lucre"; it is not the "devil's coin"; it is stored-up power. Money is much more than a standard medium of exchange. Money represents coined manhood. The five or ten dollars or more paid me for a day's work represents so much toil of my hand and brain. Through money I can also employ men to toil for me. Thus it sets me free from the limits of place so that I can heal the sick in China, or teach the children of India, or light up the dark places of Africa.

2. My money is mine only in trust; it belongs to God, since I myself belong to Him. He created me, and created wealth. Christ redeemed me—purchased me with His own life-blood.

3. God is expecting me to use this money—this stored-up power—to build His churches and preach His gospel, to train His workers and send them out to teach and heal, and to save His children and help establish His rule of righteousness and brotherhood and peace.

4. To use my income aright so as to please God is one of my first responsibilities as a Christian. Until I make up my mind to do this, my prayers and confessions and claims will be like saying "Lord, Lord," while not doing the will of my Father.

5. God tells me to set aside a definite proportion of my income for His work. By this I acknowledge my debt to God and His sovereignty over all my possessions. By acting on this principle, I also guard against selfishness. Giving away money on impulse and without prayer and regularity is not in harmony with the importance of God's work.

6. The proportion of my income set aside for God's purposes should be not less than one-tenth and may be much more, according to the standard given in the Old Testament. I am receiving far more from God than did the ancient Hebrews or the men of any former generation, and God expects me to give not less than one-tenth and more if I am able, for my debt is great and the need is great.

7. I should seek to use money for God as carefully as I use my resources in my ordinary business. I should study the needs of the Church and the world-wide work of Christ so that I will give wisely. If I give systematically and pray with my giving, God will multiply my gift and bless the results.

8. But money is not only a means of service, it may also be a dangerous weapon. It commands so many things that men often forget the real values which it can never purchase: the riches of righteousness, love, happiness, a clear conscience and fellowship with God. Three rich men stand forth in prominence in the Gospel pages. One was a fool who bartered his soul for barns and acres; one was a man hard of heart and blind, who saw neither God nor his beggar brother at his door. The third lacked the courage to leave his wealth and choose the higher good by following Jesus.

9. Money spells opportunity. Today, when money offers men so many chances for self-indulgence, it also brings great opportunities for loving service. Never were doors, at home and abroad, so wide open and so appealing. Never were the forces for education and evangelism and Christian service so well organized. Never were there so many men and women waiting to be put into service through the use of money.

10. Money also spells obligation. Not only are the Church and Jesus Christ saying this, but the State is saying it, and so are conscience and common sense. Christian faith and loyalty are not shown by those who leave large gifts to heirs who have not earned it, who do not need it, and who cannot be trusted to administer it wisely. But the greatest responsibility is not in leaving money behind when we can no longer use it; the greatest obligation is in the use of it while we live. What a tremendous obligation rests upon the man who has been entrusted with wealth or the ability to get wealth. The war against poverty and suffering and ignorance and sin is with us all the time; money is one great weapon against these, when entrusted to wise heads and loving hearts. It is a powerful means by which my life may be given to God and made more fruitful and beneficial to mankind.

* Adapted from the *United Church Record*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

NEW HOME MISSION BUILDING MATERIAL

The Department Editor is handicapped, as always at this time of the year, by the fact that the program builders to whom she usually turns for "Effective Ways of Working" have not yet had opportunity to familiarize themselves with the new study books and incorporate them into workable plans in time for the June issue, copy for which must be sent weeks in advance of publication. Some of the denominational magazines announce frankly that "While information as to themes and titles of textbooks can be furnished, the study courses cannot be ready earlier than June." Hence it will be necessary to supplement our material on the Home Mission topic, "The City," with other timeless plans which can be adapted to any program presentation, and await the harvest from summer conferences for more specific outlines.

"Forward Looking Plans"

Under this title *Woman's Home Missions* says:

The Forward Looking Committee felt that the task they faced this year was somewhat different from that of former committees. Naturally, they should be forward looking in offering plans for the year's study in methods and achievement. They should also cultivate a spirit of readiness for new adjustments that would help every woman to look farther in her own missionary service and relationship than she has ever done before. "New Horizons" therefore was the theme chosen for the coming year.

Mrs. Merle English, secretary of Wesleyan Service Guild and a member of the Spiritual Life Committee will write the devotional book, "New Horizons in Worship."

Conference women, missionaries, national officers and local auxiliary

women will have a part in writing the programs for the eleven meetings of the year. . . . Mrs. Dan Brummitt, national vice-president, will plan the lessons and point out "The Skyline of the City."

"Widening Horizons" will be a two-months' study of the fields and projects of the women's missionary enterprise of the M. E. Church: *this will include both home and foreign activities.*

"New Horizons in Christian Relations" will be a two-months' study of the missionary work of the women of the M. E. Church South and the Methodist Protestant Church. This is to give understanding and preparation for future relationships with all the women of United Methodism.

An Achievements Poster upon which goals accomplished may be marked will again be included in the study course.

Bridges

This has been chosen for the theme of the women of the Northern Baptist Convention for 1938-39. It is a particularly fertile and adaptable one.

The builder who first bridged Niagara's gorge,
Before he swung his cable shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon a farther cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air.
So we may send our little timid thought
Across the void, out to God's reaching hands,
Send out our love and faith to thread the deep,
Thought after thought until the little cord
Has greatened to a chain no chance can break,
And—we are anchored to the Infinite!

EDWIN MARKHAM.

"If on first thought 'Bridges' seems an unusual theme for missionary programs, even a hasty

reading up on the subject will convince you of its significance and its possibilities. Program builders will be interested in *Bridges in History and Legend*, by W. J. and S. R. Watson, a book brimful of poems, stories, quotations, etc. Ask for it at your public library." (Suggested for reference only.)

"The function of bridges may be described as the starting of a stream of human traffic hitherto impossible; the surmounting of a barrier, the linking up of two worlds divided by a gulf." (Encyclopædia.)

"There can be little doubt that in many ways the story of bridge building is the story of civilization." (Franklin D. Roosevelt.)

Most of these programs verify the theme in that they disregard the invidious distinction between the "home" and the "foreign" sections of the world-field and present a blended and unified theme. Much abbreviated, they run as follows:

THE INTER-BOROUGH BRIDGE

The Bridge which Connects Our City with God's City

"A Prayer for the City," from *Prayers of the Social Awakening*, by Rauschenbusch.

Ten-minute Talk, "The City" (its growth in the last decades, its importance in our civilization today. The sociology teacher in near-by high school or college would have material for response. See "City Man," chapters 1 and 2).

Ten-minute Talk, "What Our Church Can Do for the City" (through establishing new churches, through the Christian Center, by helping our bilingual neighborhood church. If you live in a city secure a map and

locate the projects of its city mission work).

Ten-minute devotional. (The Bible begins in a garden but soon drives man out. It then tells about cities. It ends with the City of God coming down out of heaven. Gen. 1:1-5, 27-31. Amos 5:4-24. Rev. 21:1-7. Pray that our cities may become God's cities.)

THE PEACE BRIDGE

The Bible in Many Languages

Missionaries, reaching the people, had to become the philologists and translators of the world, in order to supply the Bible. Thus they built the lexicons and grammars and translated the Bible into over 100 languages in Africa and more than a score in India—more than 600 living languages the world over today. Thus they surmounted the lingual barriers and built bridges of intercommunication and possible understanding.

Through the printed word, inclusive of magazines and papers, we are helping to build the foundations for Christian literature in lands where reading will be one of the chief methods of education. Acts 2:5-12. Psalm 19:1-4. Dan. 7:13, 14.

Five-minute talks on (a) the American Indian Bible, (b) the Spanish Bible, (c) the Burmese Bible, (d) Bible translations into the language of India.

Review the work of the Committee on Christian Literature for Women and Children in Mission Fields, as this is the project for the World Day of Prayer.

In advance, ask the membership to bring Bibles in other languages.

THE BRIDGE IN BUILDING

Our Students

"The Christian Church must set its own house in order and get ready for the greatest crisis in history. . . . It must win the students. The students have changed. Never have they been more open and responsive than now to a message that is sincere, real and adequate. We must launch a nation-wide movement to win the high school, the college, the university students to the Christian Way. And this

means the professors as well. *Education must be evangelized.*" (E. Stanley Jones.)

Panel Discussion: Why Is Education a Legitimate Interest of a Missionary Society? (Choose at least five intelligent persons seated around a table discussing this question. They might consider (1) need of trained workers in local churches, (2) training of future lay readers in our home mission fields, (3) need of trained native leaders in the foreign field, (4) our contribution as (insert name of the denomination) to denominational schools in America, our educational work abroad, to union Christian colleges. Other suggestions are (1) a reception to the graduates in the local church, (2) presentation of the work of the local student counsellor, (3) arousing interest in some near-by denominational college.)

Closing prayer for youth around the world. This program lends itself to the City theme.

THE SILVER BRIDGE

This is a meeting for exhibition of White Cross gifts (for mission hospital work), and suggests that they be arranged as for a shower, with ribbon tied to each hidden gift. Give each member a ribbon and let her hunt for the "shower gift." On each gift has been fastened a tag containing a fact or two about the missionary for whom it is intended, the tags to be taken home as souvenirs. When all packages have been found, group them according to their destination ready for presentation by the president to the guests of honor (impersonated by members of the society), each such "guest" responding with an account of her work and the joy the gifts will bring. A summer Christmas tree or an umbrella arranged like a tree with gifts tied on may be substituted.

Prayer that the gifts may bridge the distance and carry the love of Jesus to those receiving the articles.

THE SWING BRIDGE

"To-geth-er—to-get-her"

This may consist of five-minute talks in regard to getting

every woman into the church, in friendship, getting our neighbors, in evangelism, getting the strength of united effort in organized missionary work, to get power for all in Jesus Christ (the devotional).

ON THE BRIDGE

This program is on the responsibility of each individual for Christian Citizenship. It lends itself especially well to another consideration of "The City." A round table discussion on "The Needs of Your Community" is suggested, with sub-topics as follows:

(1) The Temperance Advocate—What is being done in temperance education, the number of local places dispensing liquor, etc.

(2) The Motion Picture Scout—Are the kind of pictures shown in your community the kind you want young people to see? etc.

(3) The Reporter on Gambling—What is being done to obliterate it locally?

(4) The Peace Propagandist—Is your group, your community, taking part in the study of international relations? In the Peace Movement?

(5) The Member of the League of Women Voters—The voter's obligation in community and national affairs.

THE OLD COVERED BRIDGE

Village Work in India

With masses of India crossing the bridge from ignorance and superstition to new life, the topic symbolizes the old ways giving place to the new.

1. Describe life in villages of India.
2. Review work of our Christian centers in that country.
3. Ten-minute discussion of the values of Christian centers in rural communities.
4. Moving picture or stereopticon lecture on "Village Life in India."
5. Base devotionals on the villages in which Christ lived and worked.

THE TOWER BRIDGE

The Ministry of Healing a Tower of Strength to All Nations

Arrange program specific to the medical mission work of your denomination, having "A Consultation of Doctors in India," contrasting hospital work used by missionary pioneers and ours today, impersonating actual medical missionaries now on their fields, etc.

THE FOOT BRIDGE

*It Connects Our Neighbor's
Home with Ours*

"Seeing Your Neighbor," "Loving Your Neighbor," "The Neighbor's Response," might be topics under which to consider this theme, the last being by women in the old-world costume and the new.

THE TOLL BRIDGE

A Visualization of the Budget

On a map of the world mark your location and church, then from this take bright ribbons to the countries in which your home and foreign missionaries are laboring, giving number of missionaries in each country, the high lights of their work, etc., closing with a meditation on "Are We Faithful Stewards." Opening of gift boxes.

THE INVISIBLE BRIDGE

*"Christ—the Invisible Bridge
that Leads from Earth
to Heaven"*

Reading of Longfellow's poem on "Follow Me."

Solo, "Were You There When They Crucified My Lord?"

Dramatization—"The Procession of the Ages," covering women of Christ's day, saints of the middle ages, frontier women, foreign-speaking neighbors in America today, women of other lands, women of the Church today, etc. (This is to be secured from Baptist state promotion offices, but could readily be improvised as desired by those outside the denomination.)

The suggestion is made that this meeting be held in the form of a Spring Breakfast, asking women to respond briefly to the topics of Love, Joy, Peace, Going, Coming, Getting, the last talk being on "Christ." Each woman lights a candle in a seven-branched candlestick as she finishes, the central candle representing Christ.

Sayings on the Subject of Giving

Arrange these attractively and let members of the circle read them. They may be in a basket, on flowers, or hidden in

books, to be hunted for and read when all are found.

The missions end of the envelope tells the story of life abundant or its lack.

Stewardship ought not to be thought of primarily in terms of possessions. Neither can it be thought of apart from possessions.

Charity that begins at home, and stays at home, dies of close confinement.

MARION LAWRENCE.

* * *

William Allen White, in making a magnificent gift to humanity, said that there are three kicks in every dollars: one kick when you earn it; one when you save it; and one when you give it away.

* * *

Give more if you would have more,
Spend less and you will want less,

Keep all and you will lose all.

MAE ROTHROCK.

* * *

One of the biggest and shortest sermons ever preached was that by Dean Swift on an occasion when a special appeal was being made for funds. The Bishop of London had been invited to give the sermon of the occasion, but when he failed to appear, Dean Swift was called upon. He mounted the pulpit and said, "My text is, 'He that giveth to the poor lendeth to the Lord.' Those who believe in the security, down with the cash!"

* * *

"We can do more than we've ever done,

And not feel a whit the worse;

Loving never emptied a heart,
Nor did giving empty a purse."

* * *

"Once I knew a Baptist;

He had a pious look,
He had been wholly immersed—

Except his pocketbook.
He'd put a nickel on the plate
And then with might and main

He'd sing, 'When we asunder part

It gives us inward pain.'

"I also knew a Methodist;
He couldn't sing, he said.
He'd holler 'glory' loud enough,
To almost raise the dead.
But as to his apportionment,
Though his barns were waxing fat,
His shouting wasn't loud enough
To ever help raise that!

"God bends from heaven above
and says:

'I gave thee the gift of Life;
Art thou not blessed in many ways?

Are my heaven and earth at strife?

I gave thee of my seed to sow;
Bring thou Me thy hundred-fold.'

Can I look up with face aglow
And answer, 'Father, here is gold?'"

* * *

Time: A recent Sunday morning.

Place: A near-by drug store.

Customer: "Give me change for a dime, please."

Clerk: "Certainly, and I hope you enjoy the sermon!"

* * *

The Miser:

"Pity that poor old man whose golden store,

If stacked, were high as yonder minaret;

Yea, pity him; he covets more and more—

His soul has never had a birthday yet."

—From "The Window of Y. W. A."

The Secret of Power

The secret of Christianity is that you can have Power if you are willing to accept Jesus Christ as a Lord and yield the absolute allegiance to him. Do you think St. Francis or Luther or Carey or Wesley did what they did in their own power? These men were certain that they did not. And so were Moody and Philips Brooks. So in fact are all those who really produce abiding results. One and all, they say, "It is God who worketh in us." And God will work in you if you desire to have him.

ROBERT W. SEARLE.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

THE CITY AND OLD AMERICANS

There is much discussion regarding "minority groups." Who are they? A Mashpee (American) Indian boy on Cape Cod was refused work recently because he was an alien. An Oneida woman in Milwaukee was asked how long it was since her people came to this country. She answered, "several years"; not wishing, she told me, to embarrass those kind white ladies by telling them who she really was!

"But how do they happen to be in the cities?" is a question often asked. And the next one is, "Are there any in my town?" For many years some of us have had countless opportunities of introducing our friends to the aliens among whom they as a minority group have come to find work and to live in the strange new world which has grown up on old camp grounds where the deer and the buffalo are no more. Why do they come?

Years ago I asked Miss Julia Lathrop what we could do to keep Indian young people from going to the cities. "Nothing," she answered quickly, "Why should they differ from any young people in feeling the lure of the city?" This was even before the movies were as widespread as they are now, with their pictures of the wealth and wonders of the city, and before drouth and dust bowls and grasshoppers were driving all before them.

Miss Lathrop did not mean that we should not make every effort to keep Indian Youth from the economic struggle to which they were wholly unaccustomed, but she did mean that we must

face the inevitable and do all in our power to help in the adjustments which must be made.

Although the majority of the Indian young men and women from the schools return to their home communities or take positions in the government service there are many who are seeking education, professional or business training or work in the towns and cities near or far from the reservations. In some states, Oklahoma especially, many Indian families live in the towns which have grown up on their former reservations. They are at home and yet are practically strangers in these new communities. Children are entering into all phases of public school life but few of them have found their place in the churches.

Studies of various kinds and in various cities have been made regarding their Indian citizens and transient dwellers. The most complete is that made by Mr. G. E. Lindquist, of the Society for the Propagation of the Gospel, of Oklahoma City, with the cooperation of the Ministerial Alliance, the Y. M. C. A., the Y. W. C. A., and the Indian Service Employment officers. It is impossible to give even a summary of the report in this article, but it shows that other cities should be studied in the same manner, and ways opened by which the churches can serve this group. It was found that the majority of the Indians in Oklahoma City were members of the Mission churches at their homes—the very missions probably to which these city churches were contributing.

What can be done about it? First, look about you—a scientific study or just a friendly get-

ting acquainted. The Indian school and the missionaries could help by letting city churches know where their people "go into town" to live; then be willing to go nine-tenths of the way. The Indians are reserved and fear they are not wanted. Give them a place in the church and a share in its work. Do not treat them as novelties. They make true and loyal friends and it is worth much effort to secure this loyalty and friendship for ourselves and our churches.

As proof of what can be done we can look at the clubs of Indian girls in City Y. W. C. A.'s. The oldest club in the Oakland, California, Association is the Four Winds Club. Reno, Nevada, has two clubs, the newest one for the Indian girls in public school. The Los Angeles Club is perhaps the oldest. It was around 25 years ago that Cynthia Big Tree was president. Her husband posed for the statue, "The End of the Trail," but as he had short hair, Cynthia posed for the long braids. They were beautiful as she presided at the club meetings. Syracuse, New York, has the most eastern of these clubs, which are to be found in many cities east, west, north and south. Then there are the cities in which the Indian girls have become so much a part of the community and the Association that they join clubs and classes with girls of all races and no longer feel happier in segregating themselves.

This transition from segregation to complete friendliness with all, is taking place in the public schools and should continue and increase. But most of all it should be encouraged and fostered in our town and city churches. There are few reser-

vations left; the number of "full blood" Indians will continue to decrease. They are fellow citizens, fellow Christians with all our church people. Let us do our part in making them feel that all are one in Christ.

Prepared by Miss Edith M. Dabb, member of the Committee on Indian Work of the Home Missions Council and the Council of Women for Home Missions.

Making Your City God's City

Did you ever think what your city would be like if it were God's City?

John, the Apostle, had such a vision on a Sunday afternoon long ago—a vision not alone of his city but of all the world. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and forever." It was a distraught world that John faced. His own city, Ephesus, was rich and beautiful. It contained one of the greatest libraries in the world and a university which was a famed center of Greek culture. But John knew also of the distressing need of its poor people, of the many youth in that city who had no opportunity for abundant life. Was he thinking of his city on that Sunday afternoon when in a vision he saw "The new Jerusalem, coming down from God, out of heaven, made ready as a bride adorned for her husband"; and when he heard voices saying, "The tabernacle of God is with men, and he shall dwell with them and they shall be his peoples"? Have you, a Christian of today, any such vision of your city becoming God's city?

In God's city abundant life must be possible for everyone. Can that be true in the housing conditions of your city? "You can kill a man as easily with a house as with a pistol, only the process is longer and more painful," someone has said. A few years ago, in calling among some Italian friends, I found them living in a tenement the sanitary condition of which was so unwholesome that it was affecting the health of all the families living there. Intensely disturbed by the dreadful condition, I appealed to the Board of Health,

and an appeal from an American citizen brought action. Then I found that the property was owned by one of the large schools in the East—a Christian college which sounds a fine message of social reform; I found, too, that this was one of the school's investments which had never paid. There are other problems in connection with better housing. Recently elaborate housing programs in many cities have replaced slums with large spacious buildings, but have they ministered to the need of poor people, or made a little more comfort for families of the middle class? Is Italy making more progress in housing than America? What must your city do to house its people in a way commensurate with abundant living?

If your city is to be God's city, it must have every provision to make sick people well and to keep well people from getting sick. What wonderful things philanthropists and doctors have done for the poor of our generation! What fine laws we have to help maintain health! But even yet the middle-class man who cannot lay claim to a free hospital bed must spend in a few months of illness the earnings of a lifetime—his security for old age.

God's city must be a place of economic justice. First Avenue, with its lines of miserable tenements leans heavily against the beautiful modern buildings of Second Avenue.

There are other forms of justice in the city of God: political justice, legal justice. Does your city boast of these? What a dream Israel had when the people believed that their God might be their king, and that their prophet who guided their actions on earth might be God's representative. Will we ever have political justice until some of that conception comes to American cities?

If your city is to be God's city, it will be a community where education is carried on in a way to lead young lives into rich, intelligent social living. In a certain city, a large church was just

opposite a great school center. Disquieting rumors of events going on in the school were constantly brought to the men and women of the community. People spoke of the high school and shook their heads. Some of the leading officers of the church sent their boys away to academies. But what about poorer families who could not afford private schools? Had the church any obligation for these children? In our country with its separation of church and state, has the church performed its full duty to the school by its Sunday services in the community?

God's city will be a city of neighborliness. Many an urban dweller of today might ask the age-old question of the lawyer—"and who is my neighbor?" I live in a community of 5,000 people, housed in two blocks. After six months there, I am acquainted with only two of the 5,000 people, and I have met them in connections outside the community. In earlier days old-fashioned neighborliness solved many relief and health problems. Are our substitutes today as effective?

God's city will be a city of worship. We do not lack churches in our cities. If you will look out of the window as you ride along on the train, you will be surprised how often on the skyline, the steeple or the tower of a church may be seen. Exquisite in architecture are the churches in our cities. But what proportion of the people in the city attend those churches on any one Sunday? How far does the influence of the Master reach outside the walls of those churches to the children playing on the streets, to the broken-hearted or distraught cooped up in apartments near by? It is not more churches or more beautiful buildings that we need, for worship, but more of the spirit of the Christ. "And I, if I be lifted up, will draw all men unto me." How can you make your city God's city?

Prepared by Miss Alice W. S. Brimson, member of the Executive Committee of the Council of Women for Home Missions.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

AFRICA

Medical Work in Morocco

Conquest by Healing tells the story of the beginnings of medical work for women and children in Fez. In 1888, Miss Emma Herdman, of the North Africa Mission came to Fez to start work. There were no roads, only camel or mule tracks; no inns or hotels. Travelers were obliged to carry everything they required. Miss Herdman and her two companions had to consent to being accompanied by a Moorish soldier, as a sign of authority for the undertaking. He was so old and infirm that the ladies had to help him mount his horse, but he served as notice to all they might meet that they were under protection of the government.

When they arrived in Fez, they found that no one would rent them a house, so they had to put up with a *caravanserai*. Later, the Sultan let it be known that any one who wished to rent them a house had nothing to fear from the government. Soon after that Miss Herdman and her fellow workers opened a dispensary, which is still going on. For several years, two days were given to men; now, there is only the Women's Dispensary. Miss S. M. Denison has this to say of the work:

"There are now several French Government Dispensaries and two Hospitals for natives in the city, but this has not lessened the numbers of those who come to us. We still have from 800 to 1,000 patients each month. There would be more if we could manage to attend to a greater number; each day people are turned away

when the waiting room is full at 7:30 in the morning.

"Each morning when the women have gathered we have a short service of prayer, gospel teaching and hymn-singing. The women generally listen well; we know that some of them come only to hear the teaching, and make the need of medicine an excuse for coming. After this little service we take about twenty-five women into the dispensary and attend to their ailments. Teaching and hymn-singing goes on in the waiting room with those who are left behind till the first lot have passed out by a second door. There are not great results to be seen from all this fifty years' work; but we believe that the old Indian Mohammedan was right when he said, 'In the Day of Resurrection many Christians will arise from Moslem graves.'"

Unusual Methods

Here is the way one foreign missionary in Africa obtains a hearing for the Gospel message. The natives were timid, and not easily approached, so when missionaries trek softly through the jungle to a cluster of huts there is usually a quick exodus of women and children in panic at sight of a white face. Cupping his hands over his mouth the missionary shouts after them; "Have you heard the good news?" Feminine curiosity causes them to halt cautiously, and the speaker adds, "About God's Son?" This has often proved to be the beginning of a new group of believers.—*Alliance Weekly*.

New Field of Work

When the promising work of the Sudan Interior Mission in Ethiopia was rudely brought to

an end by the Italian conquest, a party of the workers were able to take up their quarters in Khartoum with a view to starting fresh work in an entirely new field on the Ethiopian border, in the Anglo-Egyptian Sudan.

A considerable delay has occurred before any effective work can be done, but now, after the necessary negotiations have been concluded, permission has been given by the Sudan Government for a station to be opened in the Maban tribe, at a place called Boin. The area north of this is dominated by Mohammedanism, and permission has not been given to begin work there. Permission is being sought to open a mission for the Koma tribe. The Maban and Koma people have much in common. They are pagan, wholly uninfluenced by Mohammedanism.

The difficulties that have to be overcome are the cost of maintaining a base so far from civilization, the hardships of travel, the home building problem and learning the unwritten languages.—*The Christian*.

Uganda After Sixty Years

Prebendary W. Wilson Cash, Secretary of the Church Missionary Society, closed an evangelistic mission in Uganda with a sermon in the great Namirembe Cathedral, with over 2,000 reverent Africans present. Looking down from the pulpit he saw, in review, the work of sixty years of the Uganda Mission. Here are some of his impressions:

(1) Every tribe in Uganda was represented at the service, tribes that for hundreds of years had been incessantly at war.

(2) All the people present

were free, men and women. Forty chiefs had liberated every slave because they were fellow-Christians.

(3) Many in the congregation had formerly been haunted by superstition, had tried to propitiate evil spirits by human sacrifices; now they all worshiped God as revealed in Christ.

(4) This self-supporting and self-governing church raises more than 9,000 pounds every year for the maintenance and extension of its work.

Christianity has indeed taken root in Uganda, and church members are reaching out in all directions to witness for Christ. They have carried the Gospel not only to all parts of Uganda, but members are serving as missionaries in the Sudan, the Belgian Congo, the Pigmy Forest, in Ruanda and Urundi. Recently, some men walked 300 miles to appeal for more missionaries. They were not thinking of white men but of Africans as missionaries for their fellow-Africans.

—C. M. S. Outlook.

When God Died

R. V. Reynolds, a writer for *World Dominion*, visited the Marakwet tribe in Kenya, a region which, so far as he knew, had not previously been visited by any missionary. An old man said to him: "I am very much puzzled over God's death." Almost as much puzzled as the old man, Mr. Reynolds asked, "Did God really die?" "Oh, yes," was the answer, "several seasons ago at the second hour of the day God became very ill and died." As he said this he indicated the time by pointing where the sun would be at eight o'clock in the morning. He was then asked whether God remained dead. "No," said he, "after a while he got better and came to life again; but I am overcome to know about this affair. It is a bad thing when God dies; so many things go wrong. Locusts come, and famine."

Remembering that this tribe has an undue reverence for the sun, amounting almost to sun-worship, it occurred to the missionary that possibly the old

man was referring to a solar eclipse of a few years before. This proved to be the case, and he was greatly interested in the scientific explanation. The missionary then went on to say that he had come to tell him of the true God, who made the sun, and the moon (which they call the sun's wife); as well as the stars, the world, trees and rivers; the God who, in His love, had given His Son for our salvation. A young man who had listened intently, said: "The old men in this country would greatly rejoice if you would explain this affair to them. It would be well for you to tell us about the true God."

Medicine in the Bush

Modern medicine in the Congo is being practiced along several lines. There are the hospitals in large centers, for the native as well as for the white population; the bush station hospitals; the rural dispensaries and the visits of doctors and sanitary agents in the villages.

The large hospitals compare quite favorably with the average hospital in Europe; and the rural dispensaries where native nurses are in charge might be compared with first-aid stations. The bush station hospital serves as a sort of approach in reaching the native sick. These latter are usually in the charge of mission doctors, and are carried on as regular missionary work; and while the greater part of the work is done for the natives, there is always a certain amount to be done for other missionaries, and occasionally for white traders. At these bush hospitals, the x-ray, special laboratory procedures, all the modern mechanical appliances and sometimes even electric lights are in most cases things to be desired, but not obtained.

A bush hospital is a very democratic place. Here are gathered people of many tribes and languages. Knowing that they may have to stay some time at the hospital, they bring with them things to work with, such as the making of mats, baskets, etc. They live together as one

great family, and cook their meals around the same fires. Often a patient comes with his whole family, that he may have company along the way.

At the larger hospitals are training schools for nurses, and here the mission has an important part to play. If a native nurse has not been brought up under the influence of the mission and learned to know Jesus Christ, the chances are that he will degenerate into a practitioner, doing things not much different from the old witch-doctors.

—Congo Mission News.

Greater Freedom in Angola

His Excellency, the Governor General of Angola, in reply to an appeal by the missions for a ruling on the question of evangelism, in which work they have been hindered by officials in certain parts of Angola, has sent the following communication:

"Doubts have arisen as to whether foreign missionaries may do evangelistic work outside of mission stations journeying through the native villages. It is understood that as evangelism is the way in which missionaries propagate their religion, they may, as many as are competent for such work, carry on such among natives in their settlements."

This permission does not mean that missionaries may build, or own houses for evangelistic work in the villages. That would require special authorization.

—World Dominion Press.

Education of Women

"Educate a man you educate an individual, but educate a woman and you educate a family." This axiom governs the Native Administration Commission in regard to the education of women in South Africa. The Commission urges a more thorough training of women teachers, the establishment of more primary schools, the opening up of secondary education to girls, the training of nurses and teachers of domestic science; also, the thorough teaching of domestic arts in all schools for girls.

However, the Commission turns the cold shoulder to the idea of co-education, in spite of the success of the Church of Scotland School in Kikuyu.

—*South African Outlook.*

The Malagasy Church

The fact that the work in Madagascar continues to progress in spite of the fewness of European workers there indicates that the Malagasy have developed considerably of late in the matter of self-control and self-support.

The 14th of August last was the centenary of the death of Rasalama, the first Malagasy Christian martyr. The whole of the Malagasy Protestant Church remembered this great event in their church history. About 40,000 people gathered on the spot where Rasalama was speared to death, remembering with gratitude her faith and all that it had meant to them; and at the same time proving that her death had not been in vain.

The task of the Malagasy Church is one of the first magnitude. A spirit of materialism and nationalism is affecting the life and outlook of the people, and additional workers are greatly needed.

Friends Service Counsel.

Church Planting in Madagascar

W. Kendall Gale after leading some of the Malagasy people, step by step, to a realization of sin, and from that to a Saviour from sin, asks: "Would you like to have a church and learn more about God and this Jesus; to know what is really sin that you may not be wrong before Him, and about the way of salvation and eternal life?"

An eager "Yes" is the usual response, for these are strange things they have heard and they wish to know more. Then out comes a sheet of paper; every name is taken down, with age and name of village. French law permits worship in a hut, if ten adult signatures are secured (or crosses in lieu of signatures). Eighty signatures assures the erection of a church, so that the

tiniest village may have a place of meeting.

Here is an extract from a letter of one of Mr. Gale's converts:

"We think of the work of the Gospel achieved here by our father. More than a hundred churches he has built in our land, and year by year each of these churches beheld his face and heard from his own lips the Word of Life. Wherever there was a human habitation in the Marofotsy land, even to the smallest hut built of grass and leaves, there he stooped to enter that he might lead our tribe to Christ. He showed love to the most debased, and kindness to those who opposed the Gospel, that he might bring them to Christ. May God send us a man with a spirit like his. May the work of redemption which he began be accomplished in our tribe." —*World Dominion.*

WESTERN ASIA

Hard Pressed Palestine

Writing in the *New York Sun* on "The Truth About Palestine," Mr. Phelps Adams says that four opposing elements are in the unfortunate clash in the Holy Land. One is the pressure of 16,000,000 Jews seeking to make Palestine their national home; another, the 100,000,000 Arabs who know that the country is too small to accommodate all the oppressed Jews in the world today; the third, the British Empire, which finds Palestine essential as a military base in the eastern Mediterranean and fourth, the expanding Italian Empire. The situation is complicated by the ambiguous promises made to both Jews and Arabs. In return for Arab aid to the Allied cause, the British promised to recognize Arab independence; while to the Jews they promised to establish for them a national home in Palestine. Thus the final fate of Palestine depends upon reconciling these two promises, or the victory of one of these four opposing forces.

About 10,000 Americans are living in Palestine, of whom 9,000 are American Jews. Eight

American missionary organizations are at work there, the largest single cultural and religious investment being the Jerusalem Y. M. C. A.

Who Are the Alaouites?

A sect of Islam, followers of Ali, are known as Alaouites. They are illiterate, and under the bondage of powerful overlords. From these people came patients to the Kennedy Memorial Hospital in Tripoli, and to them went evangelists to follow up the contacts made in the hospital. Young women from the Junior College tried for several summers to raise the social level of the women in a needy Alaouite village. Throughout the entire district colporteurs toured, giving out portions of the Scriptures, and proclaiming Christ. Pastors worked from two centers, and later the British Syria Mission sent a nurse evangelist, and a young convert from Islam. Following all this seed-sowing, the Presbyterian Mission has opened a new center in Massyaf, a government center to which Alaouites come to transact their business. Except for the family of the evangelist, not a single Christian lived in this town of 3,000.

Within two months the evangelist had made amazing progress. He had gained the friendship of the best people and of government officials. His wife had enlightened the women in various phases of family welfare. Already, there is marked improvement in behavior, cleanliness and a spirit of helpfulness. Here is pioneer evangelism that promises large returns.

—*Syria News Quarterly.*

Christianity in Iran

Rev. H. H. Riggs, accompanied by representatives of the Near East Christian Council, the British and Foreign Bible Society, World's Sunday School Association and some other organizations, made a visit to the missions of Iran, and has recorded some of their impressions. First in importance was the unity of spirit noticeable throughout the country between

the missionaries and members of the local churches; also among the different elements of the Iranian Churches. An evidence of this unity was seen in a communion service attended by the group. The five elders were an Assyrian, a Kurd, an American, an Armenian and a Hebrew Christian. The same spirit was seen in many of the churches visited. In some of these the majority of the members of the church are converts from non-Christian religions of Iran, but in perfect fellowship with them are others whose ancestors have for centuries been Christians. While in some places differences of language have led to separate churches, a *ctual* union in some others and the co-operation of all these different elements everywhere, are proof of the strength of the Christian movement in Iran.

Another striking fact in the church situation in Iran is an element of both strength and weakness. Relatively few of the churches have full-time ordained ministers; but the leadership of the Church is nevertheless Iranian as to administration, and much of the preaching is being done by laymen who feel that the responsibility rests upon them.

The visitors were also impressed by the fact that while some converts had been cast off by family and friends, for others the acceptance of Christianity had not necessitated a break of family ties; and few seemed to question the right of any individual to choose the religion he thought to be the true one.

Inquiring Minds in Iran

Better roads, more rapid transit, increasing number of schools, a wider outlook through newspapers and new freedom for women, all are having their influence in opening the minds of Iranian villagers. With these changes has come a spirit of inquiry, followed by a readiness to listen to the Gospel. Public preaching is not permitted except in the few villages where there is a church, but Iranian Christians may teach their faith.

There is ready sale for the Bible, and small groups of people are meeting regularly to study it in many places.

The Bishop of Iran gives a typical incident.

"About two years ago nine people came to an important town and were accepted by the church council there as inquirers. Last autumn a colporteur visited the place, to find about twenty men who all confessed to their faith in Christ. They said that no one had been out to visit them, and that they had not been able to get teaching; and so they had decided to appoint one of themselves as a leader, and to obtain a special place, to which they could invite new inquirers."

The newspaper *Iran* reports a great advance in adult education. In June last there were 1,597 classes and an enrolment of 93,371. The Institute of Preaching and Public Speaking received 400 students. Primary school enrolment also increased by 15,255, and that of middle schools by 3,271. Teheran University enrolled 1,549 students, of whom 86 were girls. Boy Scouts are popular and number 18,354.

INDIA, BURMA, SIAM

All-India Women's Conference

Thirteen years ago the Director of Public Instruction in Bengal called on the women of India to "tell us with one voice what they want, and keep on telling it until they get it." This challenge led to the formation of the All-India Women's Conference, which has from its beginning concerned itself with education and social reform. Political activity is taboo. The Conference has been laughed at and called futile, but has accomplished a great deal. No one can estimate how much it has helped to shape public opinion.

There are now 118 branches scattered over India. The annual meetings of these branches have developed leadership among women, trained them in public speaking and in service. Women of all religions plan and work together for the common

good. Women from the four corners of India came to the latest session in Nagpur. The resolutions dealt with primary education, the main emphasis being for free and compulsory education throughout the land, and that these primary schools be open to both boys and girls of every caste and religion. Resolutions on social questions formed another large group. Subjects dealt with included rural uplift, condition of women in jails, prohibition, drugs, cruelty to animals, equal rights for women, age of marriage and many other things.

The conference stands squarely for prohibition and for peace. Here is a message from Nagpur for American women: "We are convinced that increasing armaments of warfare by land, sea and air, and the harnessing of the knowledge of science for the purpose of destruction are not going to bring peace to a stricken world. We feel that it is through the weapons of love alone that a new order can be ushered in. Standing on the threshold of another year we dedicate ourselves to non-violence in thought, word and deed, and appeal to women throughout the world to join hands with us, for we are confident that this doctrine alone can quell the desire for possession, can save the nations from racial jealousies and communal strife, and protect humanity from oppression and exploitation."

—*World Call.*

Woman's Place

Woman's place is not in the home in rural India; it is in the field, to supplement the family income. In the rainy season when field work is impossible, she has her only chance to break the monotony of her life by gossiping with her neighbors. "Cottage Industries" seemed to be the answer. A special fund provided by three rural missions paid for the training of a teacher and she in turn taught three girls what she herself had learned. Two of them, with a Bible woman, went to a near-by village to teach the women some simple crafts, while the third

stayed at home to teach her neighbors. At the end of the six weeks' experiment a number of women not only had tangible results of their efforts in handiwork, but passed a creditable examination on the Gospel of Mark, which had been taught them as they sat weaving. The whole project turned out to be a "seven days wonder" to the community.

—*Presbyterian Board News.*

Century's Work for Girls

An ancient Ahmednagar proverb said: "A woman's wisdom should not extend beyond the oven"; and an Indian gentleman was heard to remark: "To teach a donkey is just as possible as to teach a woman." The refutation of this idea can be seen in the 76 girls who have just passed their examination at Ahmednagar Girls' High School, as well as in the happy homes presided over by girls trained in India's Christian schools. The secret lies in the fact that consecrated educators have passed on to the women of India the story of Christ's redeeming love, during this School's hundred years' history in training several thousand Indian girls.

—*Dnyanodaya.*

Christianity's Growing Influence

"One cannot travel widely throughout India and Burma in these days without being impressed by the enormous sweep of Christianity in one way or another," says a Methodist Board Secretary, who recently made a visit there. He found strong, well-equipped central churches, colleges, high schools, middle and primary schools, theological and other training schools, hospitals, dispensaries, asylums for the treatment of leprosy and tuberculosis, centers for the reclamation of criminal tribes. Christianity has been the leading force in rural and agricultural experimentation, in village reconstruction, in special forms of work for women and children, in the production of literature, in the attack on illiteracy, the relief and uplift of

the depressed classes, and social reforms on many other lines.

The thought of educated people is arrested, and centers for the cultivation of deeper spirituality are multiplying. There are multitudes of followers who are reading the Bible and other Christian literature who do not call themselves Christian, but who are influenced by His life and teaching.

Beautiful churches, often somewhat adapted to Indian architecture, are rising everywhere. Many congregations are seated on the floor in Indian style, and use Indian music and Indian forms. Christian gatherings are notable for order, cleanliness and attractiveness of apparel, especially notable among the women. Many village women come to meetings with bright colored or clean white *saris*. The men and boys show commendable care in their appearance and clothing. Followers of other faiths, attracted by such gatherings, are increasingly attentive, respectful and approachable, undoubtedly impressed by the influence Christianity is having upon the masses, and seeking to know the reasons for it. The cumulative effect of a century or more of intensive evangelization is manifest to observers who are able to look below the surface.

Two Reforms Undertaken

The United Provinces Government is undertaking two special reforms which have the support of all the better elements of the country. A prohibition program is being worked out, and is in the experimental stage in a number of districts. It should be noted that the liquor evil has not yet gained the hold on the general population that it has in occidental countries.

The other proposed reform is the abolition of bribery among government officials. This vice has a very deep hold, and little or no effort has heretofore been made either to create public sentiment against it or to pass laws to eradicate it. An Anti-Corruption Committee is to be appointed, and the Christian community rejoices in the fact

that one of its number has been appointed as Chairman. He has long been recognized as an able and responsible statesman. His wife has also been honored by being chosen President of the All-India Christian Association.

—*The Indian Witness.*

Industrial Project at Cossipors

The India Industrial Mission at Cossipors, which is training self-supporting evangelists, has sent out a traveling workshop with four trained mechanic preachers. It undertakes to repair metal work, overhaul machinery, do general repairs in the line of cement, wood and paint work. This is done during the day. Evenings and Sundays are devoted to evangelism.

A second-hand Ford van and trailer were fitted up with living accommodations, tools and welding plant. The preacher-mechanics work on various repairs along the way, in order that they may be entirely self-supporting. Excellent results are reported.

—*S. S. Times.*

Sangli Movable School

Having seen the Booker T. Washington "Agricultural School on Wheels" actually at work in a small village, Dr. J. L. Goheen was moved to secure a similar one for the Sangli Industrial and Agricultural School with which he is connected; and this hope was realized in 1931. It is not an exact duplicate of Washington's School, but in the main, the idea is the same. It has been fitted up so as to be of special use in the way of practical teaching and demonstration to the people of village India, through the use of charts, posters and pictures on all kinds of subjects pertaining to village life. It carries samples of seeds of improved and tested varieties of field and garden crops and specimens of potatoes and sweet potatoes, groundnuts, wool, cotton, etc. There are books on agricultural and similar subjects in Marathi and English as a reference library, and there are simple and useful books on many subjects for sale. There is a medicine chest with much need-

ed remedies, a gramophone and a magic lantern and cinema projector with small special electric generating unit.

The school will stop from 30 to 45 days in any given place, this depending on the size of the place and interest shown.

—*Indian Witness.*

Medical Outposts

On the northwestern frontier, five hospitals guard as many mountain passes, and receive patients from countries which, for the most part, do not acknowledge Christ and where Christianity may not be preached. Most of these patients, if they embraced Christianity, would meet death upon their return. Slowly but surely, medical treatment and the kind atmosphere of a Christian hospital are working changes. Suspicion is giving way to friendliness, sullenness to smiles, until the patients leave with a new outlook on life. Sometimes patients are entirely changed even in a week, and for such results these frontier mission medical centers are worth while.

Chiengrai Christian School

Definite progress has been made in improving the standing of this School during the past year. The English and Bible departments have had the help of a teacher who spent five years in the Philippines preparing for such leadership. It is difficult to include much religious teaching during regular school hours, because of strict rules laid down by the government, but in the boarding department and the Christian Endeavor Society much of such teaching is worked in. All the teachers are active in the religious work of the community, and many of them help in the out-village churches on Sunday. The School furnished the superintendent and several teachers in the Sunday School, officers of the King's Daughters and Christian Endeavor leaders. Thus, the School might be called the backbone of the church in Chiengrai.

There is also a kindergarten, which has become so popular that it was found necessary to

limit the number admitted. The total enrolment of the entire School was 328 at the close of last year. Most of the appropriations from the Board went into scholarships for children from out-villages, and sixty boys and girls were helped, who otherwise would not have been able to attend school. Even with this help, parents are required to pay something toward the expenses. The chief problem is to secure sufficient funds to maintain the kind of school that can successfully compete with the government schools.

—*Siam Outlook.*

CHINA

Spiritual Mobilization

In an address made on March 15, Madame Chiang Kai-shek said spiritual mobilization is of the most vital consequence to China, and announced a movement to stimulate public interest and active participation in three major national requirements: the practical application of the tenets of the New Life Movement; the continuance of resolute and unfaltering resistance against the Japanese invaders, and the planning of realistic measures for reconstruction and rehabilitation in the vast areas that have been deliberately laid waste by the Japanese.

Here are a few extracts from her address:

"Our barbaric enemies have boasted that they intend to beat us to our knees and break our spirit. We shall show these enemies, as we shall show our friends, that in the blood of our fellow men and the ashes of our burned homes has flowered a new national spirit.

"We shall show them that the new China that was in the making, before war was invoked to destroy it, is still marching on—wiser, more patriotic, and unafraid. We Chinese, in our long history, have survived great natural and political calamities; we have triumphed over prolonged adversity, and we have carried our culture and civilization and our national entity safely through the ages, no matter what nations rose or fell about

us. What our inherent powers of endurance, philosophy and patience have enabled us to do in the past they will fortify us to do in the present, as well as in the future."

The Church and War Relief

The National Christian Council, representing sixteen Protestant denominations in China, has been ever since the recent Sino-Japan war began, a clearing-house for information both in securing news from almost all parts of China and in forwarding news. It has constantly received detailed information regarding conditions in the war area, such as has not come to any other agency in China. It has sifted this material and prepared for publication in the foreign daily press in China as well as in a considerable number of Chinese church papers.

In addition to its work of publication, it has conducted a weekly broadcast both in English and in Chinese since September 5, to support the morale of the Christian Church. When news of indiscriminate aeroplane bombing became generally known, there was panic in many church centers, and these broadcasts helped many Christian groups to stay at their posts, especially when associated with hospital and refugee work.

Perhaps the one Christian organization in China with the greatest difficulties to face is the Y. M. C. A. This is because of the hatred of the Japanese army toward Chinese students. All the big patriotic movements and disturbances in China have been initiated by students. A large number of schools and universities in the occupied areas have suffered damage or complete destruction, and several of the leading institutions have moved far into the interior.

Southern Methodists Lose Heavily

Before the outbreak of hostilities last August, the Southern Methodist Episcopal Mission maintained 60 churches, over 30 chapels, three large hospitals, one university, ten middle

schools and more than 30 primary schools in the populous Shanghai - Nanking - Hangchow area. Today, as a result of Japan's invasion, all but one of the churches, all but two of the educational institutions, and all three hospitals, which had taken 89 years, considerable sums of money, and the enthusiasm of a large number of American missionaries and Chinese to build up, have been either completely destroyed or partially damaged by shell-fire and aerial bombs.

Material losses alone, according to a conservative estimate, reach the figure of over \$300,000. All enterprises, religious, medical and educational, undertaken by the American Southern Methodists in this region are at present at a standstill. It will take several decades to restore the losses sustained.

"Spreading Light Mountain"

The Biola Evangelistic Bands are groups of from six to ten men, trained at Hunan Bible Institute (which is the China branch of Los Angeles Bible Institute). Many have questioned whether these bands are still at work during the present struggle. Dr. Frank A. Keller, of Changsha, writes that five of these bands are now at work in peace and safety. Small self-supporting churches are being formed in districts where the Gospel was unknown previously. Band number 4 began work in October from Liu Kuang Ling as a center, the name meaning "Spreading Light Mountain"—a prophetic name, for in eleven weeks the Gospel story was told in 4,265 homes where it had never been heard before. Fifty inquirers came to a definite decision; two sorcerers were converted and two homes were cleared of idols. Before the band left, a little self-supporting church was established. A well-to-do convert is supplying a room for the services.

Reports from other bands are equally gratifying. Their work is appreciated by missionaries, as well as by the Chinese. Rev. J. N. Foster, the superintendent of the Yiyang Circuit, reports

that last year in two places the Band left behind groups of from thirty to forty inquirers, and this year in another place a group of some twenty-five. Of these a few already have been baptized. Foster states that he is particularly impressed by the extensiveness and thoroughness of the Band's house-to-house visitation. Their presence has been an inspiration.

—*The King's Business.*

Outlook in Tibet

In spite of a relatively slow rate of progress and many disappointments, the Superintendent of the Moravian Mission in Tibet reports that the outlook is bright, and work among the Tibetans exceedingly worth while. One most encouraging feature is the sense of responsibility that has developed in the organized churches, with their ordained native ministers, evangelists and elders.

Tibetan evangelists are manifesting greater readiness for self-sacrifice. Two have recently left their homes to serve in lonely places; one to open up new work and the other to take charge of a difficult field when the missionary goes home on furlough. Another wishes to learn rock carving, so that he may carve wayside pulpits. At Leh, all the Christians from various stations assembled to confess their shortcomings, and to pray for renewed spiritual life.

—*The Indian Witness.*

Tibetan's Maiden Sermon

Not long ago a member of one of the oldest and most aristocratic families in Western Tibet conducted the Sunday service in the small church at Leh, Ladak. His text, "Rejoice in the Lord alway; and again I say rejoice," seemed paradoxical for most of his experiences were of the sort to make one weep rather than rejoice. Two years ago he became a Christian and his Buddhist relatives contrived to involve him in a charge of embezzling state funds. The fact that he was acquitted only served to make them more determined to bring about his ruin, so they

looked about for ways to cause his houses and lands to be confiscated on the ground that he had no legal right to them since he became a Christian. A few of the leading Buddhists in the country went so far as to say that they would rather a whole village became Christian than that one of his rank should renounce the faith of his father. Still, this intelligent and cultured young man with two years of Christian experience tells his fellow Christians that when he was suffering the intrigues and persecution of his erstwhile relations and friends, his greatest support were the words of the text he had chosen: "Rejoice in the Lord alway: and again I say rejoice."

—*Moravian Missions.*

JAPAN—CHOSEN

Thirteen Commandments

Japanese leaders, threatened by fascism and distressed by the continuance of the war which was expected to speedily reach a victorious end, have formed a "Central Federation of General Spiritual Mobilization," and this has promulgated the following thirteen "commandments":

1. Every morning give prayers to the Imperial Grand Shrine and pray for the safety of the Imperial Family.
2. Hoist the National Flag properly on holidays.
3. Worship the deities and endeavor for the harmony of the family.
4. Live on a budget, pay cash, save regularly, and buy National bonds.
5. Wear simple clothes and avoid foreign-style hair-dressing.
6. Observe wedding, funeral and other home affairs simply but solemnly.
7. Reform the mad custom of late to bed and late to rise.
8. Economize on metal, wool, cotton, paper and fuel and utilize wasted and other buried things.
9. Endeavor to prevent fire and prepare for air raids.
10. Rear the children to be strong in mind and body.
11. Have bodily exercise every day to train the mind and body.
12. Economize in drinking sake.
13. Be friendly to neighbors and help one another.

This may be regarded as paving the way for making the sacrifices the government expects to demand.

—*Christian Advocate.*

Urged to Keep Silent

A Japanese writes to American friends:

"I would urge you to use the utmost caution as regards what you say or do concerning this crisis. At this juncture Japan is taking action at the peril of her future destiny, according to whether she succeeds or fails. As a matter of course, the whole nation is aroused. Without this feeling of intensity Japan could not fight the war, though our government does not declare it a war. The whole of Japan is now resorting to a procedure unanimously supported by our people, and not a single soul is suffered to protest. If anyone of you feel inclined to protest against this course there may be no other way than for you to remain silent. At any rate, I do heartily request you to remain completely silent.

"On the other hand, if you object to this course, you may express your attitude on the ground that you are a foreigner, but please bear in mind that such liberty of speech, if exercised by you, will not be acceptable nor will it be recognized in this country. Still I hope that nothing unhappy will come about between you and our people. It is our urgent prayer that in our relations to each other we may get along smoothly and with the utmost friendliness, without any ill will and with no misunderstanding until the present trouble is ended."

—*Bulletin of English Methodist Mission, Canton.*

Coordinated Effort

A missionary in Taiku, Korea, writes that one of the most hopeful projects of the past year has been the effort to consolidate the Christian activities of that city, especially among the young people. A man with both university and seminary training was secured to organize this work, and permission was secured from the Board to use the Bible Institute compound as a center from which to work. Earnest efforts are being made to erect

a building that will head up Christian Endeavor, Y. M. C. A. and Junior Boys' work, and also serve as office space for missionaries and nationals in the various other activities of the Church. It will be operated under the management of the Bible Institute, so there will be no competition and fullest cooperation, especially in educational facilities.

Education in Korea

The Evangelistic Farmers' School at Masan, Korea, has bought ten acres of very rich soil for experimental farming; the income is to be applied to the maintenance of the School. Buildings to be erected will be according to Korean rural style. Since there are more than ten churches in this vicinity, the students will have opportunity to do religious educational work. The School will also send out well-trained farmers whose influence will do much to improve farm life.

The only Christian college for women in all Korea is Ewha College. At present, it fairly bristles with great ambitions from within and great expectations from without. Graduates are expected to enter the field of church and community service or rural welfare. This calls for an extension center for community work; also, a course in nursing and public health. Emphasis must be placed more upon the Christian nature of the School, since the secular and hostile forces continually multiply.

—*Korea Mission Field.*

Korea Sets Example

In the creation of its Bible Schools, the Manchurian Church has followed the example of Korea, a Church which in proportion to its size is the most vigorous in the Orient. For years the Korean Church has made it a practice to send workers to its annual schools for special training. Usually, these schools last six weeks, and students are expected to attend them for two or three years in succession. Those who complete

the work satisfactorily become voluntary leaders in the local village churches from which they come. Under the auspices of one Mission alone—the American Presbyterian—nine such schools are held each year. One for girls reached its high water mark last year, with an attendance of 67 for the five weeks' work. It is not surprising that in numbers and spiritual force the Korean Church is one of the strongest.

AUSTRALIA AND THE ISLANDS

New Field Opening

The decision of an Australian firm to search for oil in Papua has made possible a considerable extension of the work of the Unevangelized Fields Mission there. This company will shortly send out a large number of men to prospect, and their equipment will include six large launches; and where prospectors go, the missionaries can go. Hitherto they have been greatly hindered because of poor means of transport—small and dangerous canoes.

—*Life of Faith.*

C. E. Convention in Melbourne

The first Christian Endeavor Society in Australia was founded in 1888, resulting directly from a Christian Endeavor Constitution which a sailor from Newburyport, Mass., had carried in his pocket. In 1893, the United Society of C. E. was formed in Australia, and a year later a World C. E. Union. In 1894, Australian Christian Endeavorers had launched their missionary program in a most practical form, when a society was organized among the Aborigines at LePerouse, New South Wales.

This being Australia's national jubilee year, dating from the first settlement of this commonwealth, it is fitting that the fiftieth birthday of Australian C. E. should be observed by entertaining the tenth World Christian Convention. This is to be held in Melbourne, August 2-8 of this year.

New Hebrides Mission

The New Hebridean of today is a different person from his forefathers, who murdered the pioneer missionaries, John Williams and James Harris in 1839. His environment and manner of living have altered, largely through outside forces; some have been for the better, but others have been disastrous. Depopulation has gone on steadily, until no longer do crowds line the beaches when a vessel arrives. But amid changing conditions, the upbuilding of Christian character goes on. The missionary has a two-fold task; first, to bring Christ into the hearts; and second, to stand as the natives' friend against harmful outside influences. If it were not for these influences it would be possible for native Christian leaders to hold their people in the Way of Life. These natives very quickly learn foreign ways—whether they be right or wrong.

—*United Church Record.*

Filipinos Seek Union

Last February Philippine Christians made another significant advance on the road of co-operation and union by forming the Philippine Federation of Evangelical Churches. This is the third in a series of three organizations set up since 1901 to guide the Christian movement in the way of unity and peace. The first was the Evangelical Union. It grew into the National Christian Council organized in 1929. Now the federation marks a still further growth and the prospects of comparatively early organic union of all major denominations are hopeful.

The object of the federation is "to unite various Christian bodies and agencies in the Philippines for the twofold purpose of securing comity, cooperation and effectiveness in their operation, and searching out possible bases for organic union with the view to bringing the churches to such union in due time."

—*Christian Century.*

LATIN AMERICA

Evangelizing the Firemen

Doors do not open easily for the Gospel in Mexico, but Mr. F. J. Huegel writes of one that opened in Mexico City when he became acquainted with the fire chief, with four stations and 250 men under his charge. He is eager for his men to have the Gospel. In all four of these stations systematic Bible study has begun. Says Mr. Huegel:

"One afternoon in the hall at Santa Julia just as I came to the close of the message and was about to make a call for the men to accept Christ as their Saviour, the fire alarm rang. You can imagine my feelings, for naturally every man leaped for his boots and helmet and before I could catch my breath, was gone. They had gone to put out a fire and I had come to kindle one.

"Some 200 Testaments have been given out and the eagerness of the men for study promises a harvest of souls for the Kingdom of God."

—*World Call.*

Santo Domingo on the Air

For two and a half years the Evangelical Church of the Dominican Republic has been preaching the Gospel over the air. In all this time, except for two nights when the government shut off all the radios in Trujillo City, the capital, the weekly program has gone on. From Venezuela, Colombia, Central America, Cuba, Porto Rico, even from the United States and as far away as Maine, have come requests for special hymns. Worship groups meet in the homes, and follow that broadcast; one group in Venezuela writes that this broadcast is the only worship service they have. A group of Cuban Christians who lost their church building in a hurricane meet for this service, and a restaurant proprietor in Porto Rico sent a small contribution from his patrons who listen to the restaurant radio. He is confident that there has been at least one definite decision for Christ as a result of the program.

Negro Missionaries to Indians

Negro missionaries are working among the aboriginal Indians of Central America, the Valiente tribes, who live in the forests of Panama. There are about 10,000 of these, and their mode of living is hardly changed since Christopher Columbus landed on their coast in 1501. Mr. E. S. Alphonse is a Methodist pioneer among these people. When he first went there twenty-one years ago, the Indians called him a crow, because of his black skin, and were suspicious of him. Now there is a Christian community of 500, and a number of Christian schools. Mr. Alphonse was the first to study their language and reduce it to writing. A grammar, several books of the Bible, a hymn book and a catechism have been produced in the Valiente tongue.

—*The Life of Faith.*

Opening Doors

In Colombia, a number of factors are contributing to wider opening doors than ever before to the entrance of the Gospel. Improved methods of transportation, especially the building of highways, are making many new regions accessible. Fanaticism is gradually giving way, even in the isolated areas; and the new constitution adopted in 1936 assures liberty of conscience in the matter of religion. Two self-supporting and self-governing churches were organized last year in the state of Tolima.

Missionaries and national workers are constantly meeting new problems. There is a greatly awakened interest in education on the part of the people in general; parents are pathetically eager for their children to have the opportunities which they did not have. Parent-teacher meetings, enlarged libraries, improved equipment of schools and philanthropic projects sponsored by students all indicate a progressive trend.

Two new buses added to mission equipment will greatly aid in evangelistic work, and the Spanish publication *Evangelista Colombiano* will bring the Gos-

pel to many living in isolated areas. The bookstore has increased its stock, and doubled its circulation.

—*Colombian Clippings.*

Indian Church in Peru

Such a work has been established among the Indians of southern Peru, after seven years of progressive evangelism. In 1931, these people had never heard the Gospel message; today, there are 500 Christians in twelve communities, eight of which are properly organized churches, with their own leaders, elders and deacons, conducted quite independently by the nationals. In spite of the fact that 95 per cent of the people are illiterate, the converts have manifested a steady spiritual growth. This the missionaries attribute to three factors: the vital prayer life of the churches; the persecution through which, as individuals and as communities, they have had to pass; and the very high standard of conduct, supported by strict discipline, which prevails in the churches.—*Life of Faith.*

The Christian Task in Brazil

The Evangelical Congress of Brazil which met in Sao Paulo in December, 1936, was composed of official commissions from six different denominations. The declarations of the Congress are proof of the attitude of the churches toward the ideal of co-operation among Christians. Here they are: "The situations of the Brazilian Protestants, divided in various churches, is a problem to be solved. It is necessary to make an effort in favor of the union of the churches through an ample formula which respects principles and established practices. The Congress committed to the Federation the following tasks:

"To investigate what is the religious situation of the zones occupied by the churches;

"To organize a general plan of evangelization; and to organize the programs for teaching religion in the public schools;

"To promote the organization of the young people;

"To study the possibilities of the foundation of a daily newspaper and a press association;

"To prepare a worship manual;

"To promote a revised translation of the Bible;

"To study social problems in the light of the Gospel, and

"To disseminate information concerning the work done by the international movements.

MIGUEL RIZZO, JR."

Gospel Boat on Amazon

Medical relief work has proved to be a valuable entering wedge for the Gospel message in Brazil. A Seventh Day Adventist missionary writes:

"During the flood season the Amazon and its tributaries rise about fifty feet above normal, and when these waters subside each year, there is an epidemic of fever. This year the government furnished us with \$1,000 worth of medicine, and in a five-month period we were able to treat 5,800 sufferers. We have an electric light plant on our boat and every night we hold services somewhere along the river. The light attracts the natives for miles around. In one village where we were stoned six years ago we this year baptized twenty-five people.

"These Christians along the river believe in the 'Win One' movement. Three of our boys go out each Friday night to a neighboring village where they have organized a Sabbath school, and the latest report received from them tells of thirty-nine members being present."

Evangelical Federation Progress

The Evangelical Federation of Brazil has drawn up a *modus vivendi* for the churches and missions which are affiliated with it. This has been prepared by a special committee in order to solve problems arising from over-occupation of some fields, to ensure the adequate occupation of regions not yet reached, and to eliminate friction in inter-denominational relations. At the same time, certain Articles of the Constitution of the Evangelical Federation of Brazil have been modified so as to make

simpler and more efficient the working of the Federation. These plans for a greater measure of cooperation have yet to be approved by the churches concerned. When this approval has been given the Federation will enter on a new era of usefulness to the whole evangelical cause in Brazil.

—*World Dominion Press.*

NORTH AMERICA

A Return to Christ?

An Episcopal Bishop of Chicago sees, in the recent unprecedented church attendance during Lent, a return to religion to face the challenge of the present day. Lutheran, Methodist, Presbyterian, Baptist and other churches are also reported to have had larger congregations than in many years, with a marked deepening of reverence and earnestness.

Said the Chicago Bishop:

It looks as if the great religious awakening for which the Christian Church has been praying to meet the spread of paganism and the defeat of worldliness, is at hand. Worshipers are revealing a new earnestness, a new devotion to their faith which comes only from a sense of frustration and helplessness. It has often been that man's extremity is God's opportunity.

I believe the hour has struck. This Lenten season should bring joy to the hearts of all true Christians everywhere, because God is again being enthroned in human hearts.

—*Living Church.*

Why Honor Ingersoll?

In March, 1937, a resolution was introduced in the House of Representatives proposing the erection in Washington, D. C., of a monument in memory of Robert G. Ingersoll, the famous infidel lecturer. The First Baptist Church of Paso Robles, California, protests to the Government that since the plan is sponsored by an atheist organization, and that organization has alleged affiliations with the International Freethought Union of Europe, and that the monument is proposed as a "recognition of Robert G. Ingersoll's most noteworthy contribution to the emancipation of mankind

from religious superstition," they are unalterably opposed to any legislation of that character. Further reasons for their objection are expressed in these words:

"That we recognize the importance of Christian faith and practice in regard to the safety and well-being of democracy. That we believe the enemies of Christianity seek to express their contempt for God, the Bible and our Christ by the erection of this glorification of Robert G. Ingersoll. That it is our opinion that this would encourage the youth of our land in atheism, materialism, radicalism and revolt against God and established government."

—*Christianity Today.*

Religious Education Council

The 20th Session of the International Council of Religious Education is to assemble in Columbus, Ohio, June 28-July 3. The theme for this convention is "The Christian Challenge to the Modern World," and eight outcomes are hoped for as a result of the deliberations:

1. An improved atmosphere throughout North America in which to carry out a steady and continuous program of Christian education.

2. A clearer understanding of the nature of Christian education and its responsibilities.

3. An increased recognition of the existence of many practical steps which may be taken by lay and professional church workers in fulfilling the Christian challenge through Christian education.

4. Help on specific problems which each delegate faces back home which will put new zest into the work of the churches from which they come.

5. A deepening of the religious experience of every delegate which will provide the dynamic without which all of our efforts will be in vain.

6. A great stimulus to the work of Christian education in every part of the North American continent through the publicity, before, during and after the convention.

7. Greater unity and closer cooperation of Christian forces.

8. Delegates to the convention will return to their local communities to form an informed nucleus of local leaders who understand more fully and definitely the basic principles and outreach of Christian education.

—*Advance.*

A New York Church "Resolves"

Christ Church, New York, Dr. R. W. Sockman, pastor, is discussing world topics at the mid-week services; and the consensus of opinion is gathered together in a set of resolutions. Sometimes these are transmitted to the groups concerned. Some of the topics already discussed are the religious situation in Mexico; the boycott of Japanese goods, and more recently the Depressed Classes in India. The resolutions adopted in this instance were:

WHEREAS, The outcaste millions of India for centuries have been disfranchised by the Hindu religion of their rightful position as "sons of God and joint heirs with Christ"; and

WHEREAS, 3,000,000 or more of the outcaste people have responded to the Gospel as presented by Christian missionaries and have accepted the Christian faith; and

WHEREAS, Christianity has brought to these hope instead of despair, freedom instead of endless slavery, knowledge in place of ignorance, self-respect instead of self-degradation; and

WHEREAS, Leaders of the outcaste classes seeing these changes have urged their 60,000,000 fellow outcastes to abandon Hinduism and seek a new religion; and

WHEREAS, It is our belief that such a reconstruction of the social order can only be carried through on the lines of Christ's teachings and that any other possibilities seem to be directly in the line of revolution or civil strife; therefore, be it

Resolved, That we, the members of Christ Church, New York City, uphold and support our missionaries and their work in India in their self-sacrificing labors for these needy and responsive people, millions of whom will undoubtedly turn to Christianity for release from their present captivity into the new liberty of the Gospel of Christ; and be it further

Resolved, That we send a letter to the bishops of our church in India assuring them of our sympathy and interest in these inspiring days.

—*Indian Witness.*

Moorish Colony in America

Plans are under way for the establishment of a Moorish Colony at Yaphank, L. I., which is to serve as a mecca for the 20,000 Moors in Greater New York and surrounding area. The Grand Seik Turner-El, spokesman for the Moorish Council, explains the plan:

"The colony will be a place where more than 1,000 homes, built in the Moorish style of architecture, will be set up in the very near future. Land in the Gardens Heights section has already been purchased with funds representing contributions to the Moorish Science Temple of America, and construction on some of the houses was begun about a month ago. We feel that the colony we are anticipating will provide better housing conditions for the persons in this country of Moorish descent, and will permit them to practice the customs and religious tenets of Morocco. It will establish a definite religious center for us."

New Church for Hoopa Indians

The Hoopa Indian Reservation in California has a population of approximately 2,000; 1,100 of these are children between the ages of 6 and 18. About 3,000 acres are under cultivation, but the average per capita income of these Indians is only about \$120 a year.

In the Hoopa Presbyterian Church there are 83 members, with 115 in the Sunday School. There are two outstations, the most promising of which is Weitchpec, where the interest has been growing steadily, especially during the past two years. A fine constituency has been developed and upwards of forty church members are enrolled. They are ready to effect a formal church organization. Mrs. Nellie Masten, a devoted Christian Indian, has deeded the Board a site for a church, and money is available to put up the building. The Indians will take care of practically all the labor involved.

Alaskan Leaders All

Graduates of Sheldon Jackson School in Sitka qualify for positions that call for excellent training. One of them is responsible for organizing cooperatives in Alaskan villages; two are nurses in government hospitals; three are teachers in government schools. Others are in mission work; one is the minister at

Wainwright Presbyterian Church, another is nurse at Sheldon Jackson School. The two native organizations, the Alaska Native Brotherhood and the Alaska Native Sisterhood, whose objectives are competent Christian citizenship, have always been under the leadership of former students of Sheldon Jackson School.

—*Monday Morning.*

EUROPE

Something Alive in Denmark

Here are some characteristics of student Christian work in Denmark:

(1) The emphasis of instruction is upon the awakening of the spirit rather than upon the acquiring of knowledge or skill. (2) The method of instruction stresses the "living word." (3) The historical approach characterizes all instruction, even the sciences, and history is a living subject. (4) The subject matter is confined largely to those subjects which are useful to the average man in his personal or civic life. (5) There are no grades, credits, degrees or examinations. The primary emphasis is upon instruction and not on competition among students. (6) The fact of a group of students living together is utilized as a fundamental educational medium. The teachers utilize this opportunity by living with the students and using their influence to create a cooperative community. (7) The schools are also dominated by a high ethical purpose. They seek to give the student the opportunity to know himself, and to supply him with the motivation to exert a constructive influence in all relationships of life.

—*Intercollegian and Far Horizons.*

German Youth and the Church

Dr. Karl Barth, addressing a group of church leaders in London, said that it is Hitler's intention to cut German youth off from all church connection, so that the Church, becoming a society of old people, will die with-

in two or three decades. When reminded that thousands of gatherings of Christians were being held throughout Germany, with no interference from authorities, Dr. Barth explained that at such meetings the only message allowed was one which Hitler considered "harmless." A spiritual gospel is permitted, but only so far as it does not affect the actions of men on earth. There is no toleration at all for the teaching of real Christian ethics, which mean something in the present situation in Germany—for example, "race worship," anti-Semitism, the cult of hatred, etc.

—*Religious News Service.*

Fascist Youth

There is something ominous in the official report that Germany's juvenile crime record has increased 40 per cent in the past three years. In the depression years of 1931 and 1932 there was a rise in juvenile thefts, but then they were driven to crime by poverty and hunger. Today, the record shows that less than 10 per cent are motivated in lawlessness by poverty.

Brutality has been the popular word of Nazi leaders, and violence their approved method. German youth follow their leaders. Two or three afternoons and Sunday belong to the Hitler Youth, irrespective of the schools. During this period they are trained in Nazi ideals, which include the "instinct of freedom" against the school and the family. The result is now evident. Only the more serious crimes ever come before the courts. The report says that moral offenses increased over 150 per cent, and that all crime is most flagrant among college students. Thus Fascism bears its fruit.

—*The Churchman.*

Pastor Niemöller's Imprisonment

In regard to the petitions presented to the German Government on behalf of Pastor Niemöller, Dr. Henry L. Henriod, general secretary of the Universal Christian Council for Life

and Work, issues this warning; no protest should be made on a political basis because this would increase the danger in which Pastor Niemöller stands. It is important that churches should state clearly that the reason for their protest is that he has taken his stand entirely on the basis of the right of the Christian Church to proclaim the Word of God. Expressions of sympathy on any other basis would only increase his danger. The German Government should be informed in no uncertain terms that concern for Pastor Niemöller is very widely felt.

Dr. Henriod also calls attention to the gravity of the present world situation, manifested by Niemöller's continued imprisonment after being cleared in a trial. Christian churches should be awake to the danger at the root of such a situation in its religious and ethical implications.

Pastor Niemöller's spirit remains unbroken, as is shown by the following extract from one of his letters to his wife:

Somehow in these last six months the ship of the Church has got afloat again. The color is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm, and the ship moves forward. . . .

And I think my imprisonment also belongs to the holy humor of God. First the mocking laughter: "Now we've got that fellow" and then the imprisonment; and what are the consequences? Full churches, a praying community.

To get bitter about such things would be shameful ingratitude.

Anti-Alcohol Museum

With all the fanfare the Poles like so much, the Minister for Social Welfare recently opened the Anti-Alcohol Museum in Warsaw, one of the first of its kind in the world. There are twenty-four departments dealing with as many phases of the alcohol problem. Arresting displays trace the history of the battle against alcohol. Photographs and diagrams show how alcoholism is treated. The technical use of alcohol is described. The discoveries of science about alcohol are set forth. The value

of propaganda for and against alcohol is assessed. The problem of alcoholism in art and caricature is presented, with abundant illustration. There is a display of non-alcoholic drinks. Some fourteen departments in the museum are given to exhibits on alcoholism in relation to health, tuberculosis, venereal diseases, child welfare, school life, the family, suicide, accidents at work, sports, business and many other interests. Appropriately enough, there is a frank appraisal of alcohol as a means of raising national and municipal revenues.

—*Christian Advocate.*

Christians Resist Soviet Pressure

Moscow has opened a new drive to curb the churches. The arrests of clergymen during the past year, culminating in the arrest of twenty-five on Russian Easter on treason charges, focused attention once more on the status of religion in the Soviet Union. It would be hard to parallel in modern times the persecution the Church in Russia has had to endure during the twenty years of the Bolshevik régime, yet one finds religion holding on with amazing tenacity—both holding and carrying on. According to a despatch to the *New York Times*, great numbers of young people still attend church, as was strikingly evidenced by the overflowing churches on Easter Sunday.

Factors in the renewed activities against religion are the unexpected stubbornness of the people, and the signs of progress in the Church. The Soviet government now frowns upon the anti-religious excesses of earlier years. Freedom of religion is guaranteed by the constitution, but in actual practice the Soviet can close any church it sees fit on the grounds that the building is needed by the State. Widening of the streets has caused many prominent churches to be demolished. Recent arrests are based on alleged plots against the government. The code for treason is broad and loose, so that the greater number of those

disturbed by the Soviet order are among the church members.

MISCELLANEOUS

Good Will Commandments

Dr. Walter W. Van Kirk of the Federal Council has proposed "Ten Commandments of Good Will." They reflect a spirit sorely needed in the present world crisis:

1. I will respect all men and women regardless of their race or religion.
2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.
3. I will exemplify in my own life the spirit of goodwill and understanding.
4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether by kings, dictators or demagogues.
5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.
6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism or anti-Protestantism.
7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.
8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.
9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.
10. I will do more than live and let live; I will live and help live.

New Barriers

Rockefeller Foundation is finding them. Operating in fifty-two countries, from Norway to the Fiji Islands, the Rockefeller Foundation has been encountering difficulties as it has tried to spend something over \$9,500,000 a year in the dissemination of knowledge. In some fields where they formerly went it is now useless to go because the search for truth has been made impossible by local conditions. While the Foundation works without regard to political doctrines, creeds or sects, it has become harder and harder to follow this ideal. Says Dr. Raymond B. Fosdick: "Objective scholarship is possible only where thought is free, and freedom can exist only

where there are no 'Keep Out' signs against the inquisitive and questioning mind. Disinterested research cannot survive in an atmosphere of compulsion and repression. Particularly in the broad range of subjects covered by the social sciences, and in the humanities as well, the world has recently witnessed in several countries the progressive disintegration of creative scholarship."

—*The Christian Advocate.*

Salvation Army Year Book

This Year Book for 1938 includes a list of outstanding Salvation Army events of 1937, with much interesting information as to nationalities among which the Army works, the languages in which it preaches and a glossary of Army terms. Under the heading, "Signs and Wonders," Major Reginald Woods, of International Headquarters, describes the beginning, in London, of work among the deaf. There were 120 people present at the first meeting. Similar endeavors have, for many years, been a feature of the activities in Sweden, Norway, Finland, Denmark and the Near East.

The Home League, a work among women with 100,000 members in the British Isles, is described. Under the title, "From Fetish Worship to Christ," Col. Ethelbert Grimes tells of fourteen years' work in West Africa, where there are 20,000 Salvationists, located in 350 centers. An article on "Migration and Settlement" reveals that more than 200,000 persons have been taken from overcrowded areas to lands overseas since this department of the work was started. It is said that fewer than 1 per cent have proved failures.

—*The Christian.*

Said the Robin to the Sparrow, 'I should really like to know
Why these anxious human beings
rush about and worry so?'
Said the Sparrow to the Robin,
'Friend, I think that it must be
That they have no heavenly Father
such as cares for you and me.'

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

BOOKS ON THE CITY AND THE CITY CHURCH

RECOMMENDED BY THE REV. CHARLES H. SEARS, D.D.

Foremost among these books are those announced by the Missionary Education Movement of the United States and Canada, designed particularly for mission study courses. We list in the order given by the Movement; they may be secured from Friendship Press, 150 Fifth Avenue, New York City.

The American City and Its Church.

The basic study for adults. By Samuel C. Kincheloe, is a careful analysis of city environment and adaptation of the program of the church to this environment. Both from his academic and practical approach Dr. Kincheloe speaks with authority.

City Man.

By Charles Hatch Sears. A new imprint edition, recently published by Harpers. This is a study of the intensive form of urban development, the metropolitan community, with particular emphasis upon the effect of this environment upon the city man himself. (M. E. M. 75 cents.)

City Shadows.

By Robert W. Searle. For the senior high school age, equally valuable for others, here is a revealing series of true stories of city life.

Street Corners.

By Harold B. Hunting. As a source book for juniors, this is particularly valuable for its portrayal of the work of churches and social agencies.

All Around the City.

By Esther Freivogel. For primary children. A story of how two children from the country find friendly places and friendly faces in the city.

City and Church in Transition.

By Murray H. Leiffer, published by Willett, Clark & Co. The book is a definite outgrowth of the request made by the Committee on City and New Americans for a study of the medium-sized city. It summarizes results of a four-year study of 140 cities which have a population of from 50 to 150,000.

The Crowded Ways. By Charles Hatch Sears and The City's Church, By H. Paul Douglass. Two books published by the M. E. M. in 1929.

The Movement announces manuals to assist in the study of the major books, guides for community and church surveys, and other helpful materials.

It is possible for any group to greatly extend its study of the city by use of biographies and autobiographies such as "The Story of a Varied Life," by W. S. Rainsford, (Doubleday, Doran & Company). "Edward Judson, Interpreter of God," (Judson Press). Dr. H. Paul Douglass' books remain of permanent value, "The City Church," "How to Study the City Church," "1000 City Churches," and particular church surveys, Springfield and St. Louis notable, (Harper & Brothers). We call particular attention to Dr. Wilbur C. Hallenbeck's study of Church City Societies "Urban Organization of Protestantism." Finally, every student of the city should secure a copy of "Our Cities, Their Role in the National Economy," a publication of the National Resources Committee, for sale by the Superintendent of Documents, Washington, D. C., at fifty cents a copy.

OTHER BOOKS ON THE CITY

City Challenges the Church. Addresses made at an Interdenominational Conference on the City Church, January 13 and 14, 1937. Under the auspices of the Committee on City and New Americans of the Home Missions Council and the Council of Women for Home Mis-

sions. (Home Missions Council, New York City, 25 cents.)

City, The. Robert E. Park, Ernest W. Burgess and Roderick D. McKenzie. Chicago, University of Chicago Press, 1925. \$2.00.

Our Cities. Their rôle in the National Economy. June, 1937. Report of the Urbanism Committee to The National Resources Committee. Washington, U. S. Government Printing Office, 1937. 50 cents. (Especially useful in this study because of its striking maps and charts.)

City Church, The. H. Paul Douglass. New York, Friendship Press, 1929. Cloth, 50 cents; paper, 25 cents.

Church City Planning. Charles Hatch Sears, editor. Philadelphia, The Judson Press, 1928. \$1.25.

Suggestions to Leaders of Study Classes using "The American City and Its Church"; by Kenneth D. Miller. Paper 15 cents.

My Community, My Church, and Me! by Wilbur C. Hallenbeck (Study and Action Series). Paper 35 cents.

Urban Scene, by Margueritte Harmon Bro. (A pictorial book for all youth and adult grades.) Paper 25 cents.

A Course for Young People on the Church in the City, by Owen Geer. Paper 25 cents.

A Course for Seniors on the Church in the City, by Donald Gordon Stewart. Paper 25 cents.

The City I Would Build, by Emily Gaither. For intermediates. Paper 35 cents. (A work book for both intermediates and their leaders.)

A Junior Teacher's Guide for studying the Church in the City, by Nina Millen. For elementary grades. Paper 25 cents.

A Primary Teacher's Guide for Studying the Church in the City, by Esther Freivogel. Paper 25 cents.

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Joe Lives in the City, by Jeanette Perkins Brown. (A picture book for primary children.) Paper 25 cents.

(Above publications obtainable from Missionary Education Movement, New York.)

Churching the Small City, by Wilbur C. Hallenbeck. (A method of study and survey of a smaller city.) Paper 25 cents. Home Missions Council, New York.

The Qur'an. By Richard Bell, B.D., D.D. Volume 1. pp. 343, \$6.00. T. & T. Clark, Edinburgh, 1937.

There is no lack of English translations of the Koran. Those by Sale, Palmer, Rodwell are well known, and each is distinguished for special points of value. In addition, we have had in recent years four translations by Mohammedans. Nevertheless, this is the first translation with a critical rearrangement of the contents of the chapters and it therefore fills a gap. One cannot state more clearly the justification for this piece of scholarly work and its character than by quoting from the preface:

The translation goes frankly on the assumption that the Qur'an was in written form when the redactors started their work, whether actually written by Muhammad himself, as I personally believe, or by others at his dictation. This conclusion also has been forced upon me in the course of my work. The translation itself must furnish the proof. If, by the hypothesis that the present form of the Qur'an rests upon a careful reproduction of a confusion of written documents, that confusion has been in any considerable number of passages cleared up, the hypothesis will have justified itself. All the possibilities of confusion in written documents have had to be considered—corrections, interlinear additions, additions on the margins, deletions and substitutions, pieces cut off from a passage and wrongly placed, passages written on the back of others and then read continuously, front and back following each other. It is to this, rather than to textual defects, or to confusion in Muhammad's own thought and style that the dreary welter of the Qur'an so often deplored by Western writers is due.

Dr. Bell of the Edinburgh University has unraveled many of the puzzles that confront the reader, but he has also left unsolved a still larger number. His translation is accurate but not always literal, as we have in Palmer's translation. The devices used to indicate altera-

tions, substitutions and correction of the text are not always easily grasped. Dr. Jeffery of Cairo is preparing a critical edition of the Koran text, which when completed will be of great value to all missionaries to Moslems. It will facilitate their task of interpreting the Gospel to those who have, in their own sacred book, countless stumbling blocks against a right understanding of the Holy Scriptures.

S. M. ZWEMER.

Tuan Hoover of Borneo. By Frank T. Cartwright; 186 pp. \$1.75. Abingdon Press, New York, 1937.

The work of the Christian missionary has never been easy, but even so, unusual difficulties were encountered by James Matthews Hoover, the stalwart bearer of the Gospel into the steaming jungles of Malaya.

"Tuan Hoover," a Pennsylvania village boy, shortly after the turn of the present century, heard the call to the foreign field; he obeyed and spent thirty years as a real pioneer missionary of the Methodist Episcopal Church. Blest with an unusually rugged physique and ability to withstand hardship, he was the ideal type for the particular work he was called upon to do. How well he did it, and how enduring are the results he left behind must stand as a monument which all Christians may well admire.

Mr. Hoover began his work in Malaya with only a moderate preparation, but it was soon determined that he was the man to take over the difficult task of carrying the Gospel to the Chinese immigrants from Foochow who were settled in Borneo. He accepted the challenge and went to work among them—on a crocodile-filled river in the malaria ridden jungle. Here he found them, miserable, afraid and alone, overwhelmed with home-sickness for their homeland.

With all the strength of his huge body and stout heart he set to work. Among the material advantages he brought to them were electricity, an ice plant, lights and other conveniences to

make a modern village; he introduced the bicycle into Borneo and organized river fleets and little holding companies to keep alive the commercial life of the community. At the same time he was winning them to God, spreading the Gospel of Christ farther and farther into the Dyak-head-hunter filled jungles. Finally in 1935 in Sarawak, at the age of 63 he passed into the greater Glory Beyond, but not until he had seen a large part of his ambitious plans mature and bear fruits.

Dr. Cartwright, the Secretary of the Methodist Episcopal Board of Foreign Missions, was himself a missionary for eleven years in China. His personal contacts with Hoover left many memories which are brought out in glowing, moving biography that depicts true Christian adventure as well as inspirational achievement.

MARSHALL R. HALL.

Ship East—Ship West. By Elizabeth Miller Lobingier. 87 pp. \$1.00. Friendship Press, New York. 1937.

This is a children's book with a definite purpose—to train the youthful mind in the way of peace among nations. In six different stories, children are told that nations need not fight when they have disputes to settle. War is shown to be foolish, and in summing up a list of war's evils is contrasted with the blessings of peace. The book deserves a wide reading among our children, seeing how important it is that right ideals should be constantly set before them.

Little Talks to Little Folks. By C. A. Puncker. 92 pp. 1s. Pickering & Inglis, London. 1937.

The author has given children's talks for over 25 years, and the stories in this volume are the ones that seemed to impress his small hearers most. Realizing that the only way to get the children's attention is to interest them, he introduces a variety of subjects—ants, watches, escalators, and for the curious—"bent sunbeams." These talks are a practical help to those who would lead the "lambs into the fold."

New Books

Church Comity. A Study of Cooperative Church Extension in American Cities. H. Paul Douglass. Garden City, N. Y., Doubleday, Doran & Co., for Institute of Social and Religious Research, 1929. (Out of print.)

Church in the Changing City. Case Studies Illustrating Adaptation. New York, George H. Doran Co., for Institute of Social and Religious Research, 1927. (Out of print.)

Community Survey in Relation to Church Efficiency. The. Charles E. Carroll. New York, Abingdon Press, 1915.

Negro Problems in the Cities. Thomas Jackson Woolter, Jr. New York, Institute of Social and Religious Research, 1928. (Out of print.)

1000 City Churches. Phases of Adaptation to Urban Environment. H. Paul Douglass. New York, George H. Doran Co., for Institute of Social and Religious Research, 1926. (Harper & Brothers. \$2.50.)

Redemption of the City. Charles Hatch Sears. Philadelphia, The Griffith & Rowland Press, 1911. Cloth, 50 cents; paper, 35 cents.

Social Characteristics of Cities. William F. Ogburn. Chicago, International City Managers' Association, 850 E. 58th Street, Chicago, Ill., 1937. Paper, \$1.00.

Strategy of City Church Planning. Ross W. Sanderson. New York, Institute of Social and Religious Research, 1932. (Out of print.)

The Shame of Our Cities. By Lincoln Steffens.

Hymns of the Christian Life

A BOOK of worship in song, combining a hymnal for general church use, and a song book for evangelistic purposes. Only songs sound in the faith and inspirational in character included—emphasizing Evangelism, Missions, and the Deeper Life. Many of the new—the best of the old.

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Types from City Streets. By Hutchins, Hapgood, New York, 1910.

Christian Message in a Non-Christian World. Hendrik Kraemer. 455 pp. \$3.00. Harper Bros. New York. 1938.

Fun and Festival from India. Rose Wright. 48 pp. 25 cents. Friendship Press. New York.

Obituary Notes

(Concluded from 2d cover.)

of Mr. and Mrs. Chas. L. Fry and was graduated from Muhlenberg College in 1916.

Mr. Cecil Henry Polhill, a member of the original "Cambridge Seven," died at his home at Hempstead, England, March 9. Two other members of this "Cambridge Seven" are still living, Sir Montague Beauchamp and D. E. Hoste of the China Inland Mission. Mr. Polhill was educated at Eaton School and was converted and led to offer his life to Christian service through the late Dwight L. Moody. He sailed for China in 1885 and served as a missionary in Shensi, Kansu and Szechwan, where he did effective work among the Tibetans on the western border of China. He retired from China in 1902 but continued to give himself and his means to promote the work of the China Inland Mission.

Rev. Charles Scott Deming, an American Methodist missionary in Manchuria and Korea for thirty-three years, died in a Brooklyn hospital on March 15. For a number of years he was an officer of the Christian Literature Society of Korea, and had translated several theological books into Korean. He returned from Manchuria on furlough last December.

Dr. W. Courtland Robinson, former editor of *The Presbyterian*, died in Delhi, New York, March 15. He was chairman of the committee which in-

roduced the pension plan of the Presbyterian Church.

Dr. George B. Winton, missionary, editor and educator, died March 11, in Nashville, Tenn., in his 78th year. Soon after entering the ministry of the Methodist Church, South, he went to Mexico, where he served as pastor, president of the theological school in San Luis Potosi, and as editor of *Evangelista Mexicana*. From 1926 until his death he wrote regularly the "Watch Tower" column of the *Nashville Christian Advocate*.

Rev. Harry Compton, one of the earliest educational evangelists in South America, died December 30, in Delaware, Ohio. He had been on the retired list since 1919. He first served in Chile, then in Montevideo, and later was president of Quito College, in Ecuador.

Miss Emily L. Peterson, Presbyterian missionary in India since 1913, where she was principal of the Girls' Middle School in Saharanpur, died in India, March 17, at the age of 58. Miss Peterson worked in the New York City Mission for five years before going to India. There, in addition to directing the Indian faculty and about 150 students, she spent many hours visiting in homes, going into areas where cholera and small pox were raging in order to bring comfort to the suffering; helping in community projects and working for the better education of women.

Mrs. Isabel Edgar McFarland, wife of Rev. A. J. McFarland, D.D., passed to the Heaven Home, in February in Latakia, Syria. Here they began their work on the Mission Field in 1906, at Mersine, and at Latakia after the war. Mr. and Mrs. McFarland were among that band of veteran missionaries of the Reformed Presbyterian Church. Dr. McFarland is retiring and returning to America this summer.

THE LIFE OF GEORGE BOWEN, OF BOMBAY

By ROBERT E. SPEER

This is the biography of a very remarkable Christian missionary to India and for twenty years the influential and able editor of the *Bombay Guardian*. Dr. J. Sumner Stone called him, "The White Yogi."

When George Bowen died in 1888 there was call for a worthy biography but its preparation was delayed. Later all the biographical material—including his diaries, letters, reminiscences, and the books and pamphlets of which he was author—was turned over to Dr. Speer. This material has now been put into shape for publication and the result is a frank and stimulating picture of the man,—his experiences, unique character, forceful views and methods of work. Here is a life story that is of absorbing interest and will richly reward the thoughtful reader. The book is now ready for delivery.

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Dates to Remember

- July 11 to 15—Bethesda, Ohio, School of Missions. Mrs. John Seward, 902 North 6th Street, Cambridge, Ohio.
- July 11 to 19—Northfield Missionary Conference, Northfield, Mass. Mrs. Gula Plummer, 330 West Emerson, Melrose, Mass.
- July 18 to 24—Mountain Lake Park, Md. Interdenominational Summer School of Missions. Mrs. B. H. Sincell, Oakland, Md.
- July 12 to August 17—Winona Lake School of Theology, Winona Lake, Indiana.
- August 21 to 27—Chautauqua, N. Y., Institute of World Missions. Miss Louise B. Woodford, 930 23d Avenue, North, St. Petersburg, Fla.
- August 23 to 29—World Conference on International Friendship Through the Churches, Larvik, Norway.
- 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.
- October 4 to 5—Warren, Ohio, School of Missions. Mrs. George Konold, 314 Scott Street, N. E., Warren, Ohio.
- October 5 to 12—United Lutheran Church in America, Biennial Convention, Baltimore, Md.
- 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 St., Baltimore, Md.

Personal Items

Dr. Sam Higginbottom, of Allahabad, India, arrived in America in time for the Presbyterian General

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Assembly. He will remain in this country for about a year, speaking in various parts of the United States.

* * *

Dr. Stephen J. Corey has resigned from the presidency of the United Christian Missionary Society to become President of the College of the Bible at Lexington, Kentucky. Dr. Corey has given thirty-three years of his life to the cause of world missions.

* * *

Dr. Frederick Scovel, Presbyterian missionary at Tsining, Shantung Province, China, was seriously wounded by a Japanese soldier the first week in June. Dr. Scovel was attempting to protect the nurses in the mission hospital when one of the soldiers shot him in the side. It is reported that he has an excellent chance of recovery.

* * *

Dr. Enrique C. Sobrepena of Manila has been unanimously elected as Executive Secretary of the Philippine Federation of Evangelical Churches, an interdenominational organization representing the whole Protestant movement in the Philippines. He succeeds Dr. Higdon who remains in America for a time, after which he hopes to return to Manila to engage in interdenominational work.

* * *

Rev. Lewis Seymour Mudge, D.D., LL.D., after 17 years of faithful service as the Stated Clerk of the General Assembly of the Presbyterian Church, U. S. A., has been honorably retired at the age of 70. Dr. Mudge has rendered a remarkable service to the whole Church and to the Cause of Christ by the faithful and efficient way in which he has carried his heavy responsibilities. Temporarily, he is acting as General Secretary of the Board of Christian Education for the Church, filling the place of Dr. Harold McAfee Robinson, who has been ordered to take a rest on account of ill health.

AN ACKNOWLEDGMENT

By an oversight, two charts used in the June REVIEW, pages 265 and 291, were not credited to the book, "The American City and Its Church," by Dr. Kincheloe, published by the Missionary Education Movement. There were also two quotations on pages 286 and 294 from the book by Dr. Robert Searle, "City Shadows," also published by the Missionary Education Movement. We gratefully acknowledge these sources.

Obituary Notes

Rev. Roger C. Cumberland, an American Presbyterian missionary to Iraq for the past fifteen years, was fatally shot by a Kurd at Dohuk, forty miles from Mosul, on June 12th. The Kurd escaped to the desert. No reason for the attack is known. Mr. Cumberland was born in Verne, California, forty-three years ago, and began his missionary service in East Persia in 1923, going soon afterward to Mosul, Iraq, and then to Dohuk. He made long trips to the villages of tribesmen, living with the people and establishing Christian centers among them. He is survived by his wife, Mrs. Harriet Gunn Cumberland, who went to the field in 1928.

Rev. Edwin F. Frease, D.D., a Methodist missionary in India and North Africa for 44 years, died in Canton, Ohio, April 22. Dr. Frease went to Bombay in 1888, and one year later was transferred to Baroda, where for 20 years he was pastor, Superintendent of Gujarat District and editor of a Christian publication. He also translated the catechism and other Christian books into the native language. In 1910, he was chosen to take up a new work among the Mohammedans of North Africa with his

(Concluded on page 321.)

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Editorial Chat

The July and August numbers of the REVIEW are combined into one. The next issue will be September, and will come from the press about August 25th. It is to contain some very interesting and valuable articles on the Madras Conference Topics; others on the City, Brazil, Tibet, Africa and "How to Interest Students in Missions." Miss Grace McGavran will begin her contributions on Best Methods for Promoting Missionary Interest at Home. Do not miss this number because you are absent from home. Write to give any change of address.

Here are some recent comments to indicate why you and your friends will find the REVIEW of interest and value: "I am an interested reader of the REVIEW. I both enjoy it and profit by it. You are rendering incalculable service to the cause of the Master's Kingdom in the world. God bless you!"

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Obituary Notes

(Concluded from 2d cover.)

headquarters in Algiers, where he served until he retired in 1932.

* * *

Dr. Maria White, who went to Sialkot, India, as a United Presbyterian medical missionary in 1886, died in Wilkensburg, Penna., March 20, at the age of 84. She was the first woman doctor to serve in the Punjab and after repeated efforts secured enough money to build the Sialkot Memorial Hospital. She also established a clinic at Pasrur and in 1910 built a small hospital there with her own funds which she named the White Memorial Hospital in memory of her parents.

* * *

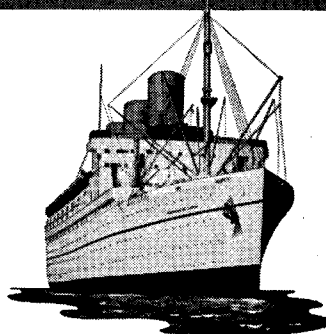
John Elijah Case, father of Brayton C. Case of the American Baptist Agricultural School in Burma, died February 8 at the age of 81. John E. Case went to Burma in 1882. Due to the shortage of missionaries he would not take any furlough and stayed continuously on the field until 1901. He then came back to America, broken in health, and did not return.

* * *

Mr. Albert G. Adams, honorably retired Presbyterian missionary to West Africa, died on May 27th in Cincinnati, Ohio. In 1902, Mr. Adams heard that a mission treasurer was needed in the West Africa Mission and applied for the position. The position entailed an immense amount of work in handling shipments, keeping accounts and dealing with all the intricate problems involved in connection with French Customs. In 1935, after he had served for thirty-three years, the French Government recognized the high quality of his work by awarding him the "Order of the Black Star of Benin," the highest government honor given in Africa.

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REBUILDING MEN—GLIMPSES OF WORK IN GOOD WILL INDUSTRIES MISSION, CINCINNATI, OHIO
(see article by Richard Scully—page 335)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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NUMBERS 7 AND 8

Topics of the Times

WHAT DO WE SEE IN THE WORLD?

The earth is made up of material things, of animals and people. History is a series of events, discoveries, disasters, conflicts, human problems and heroic deeds. What do we see when we look at the world of matter and of time?

In an automobile men see different things according to their interests, experience, viewpoint. They see a beautiful piece of mechanism or a pile of junk; a wonderful invention or a mystery; a possible joy-ride or a vehicle for business; an expense or a means of profit; a family asset or an engine of destruction.

What do you see in a sunset—a “weather breeder,” a mass of clouds and sunlight, a wonderful picture or an evidence of the glory of God, the Creator?

There is a similar variety and contrast in the way men and women look at the heavens on a clear night, on a school, a church, on the Bible, or on money. In a baby some see a cute plaything, others a nuisance, an adorable bit of humanity, a son and heir, ransom money, the making of a possible criminal or a future servant of God and benefactor of mankind. How differently, too, men look at a cross!

When the hosts of Syria came against Israel and besieged the city of Dothan, Elisha's servant saw only horses and chariots and an enemy's army; but when his eyes were opened he saw horses and chariots of fire—the encircling hosts of God assuring victory.

In a multitude of people did Jesus see only a mob or possible commercial asset? No, He saw hungry, straying “sheep without a shepherd”; He saw men and women whom He had come to save. At Athens, the apostle Paul was not impressed most by the wisdom of the Greeks or by the beauty and expense of the Parthenon, but

by the need of the Athenians for a knowledge of the true God and for the life offered through Jesus Christ.

What we see indicates what we are and what are our chief interests. These determine our ambition and plan of action. What Japan sees in China and the Chinese is vastly different from what the Christian missionary sees—and these different viewpoints lead to opposite courses of action and opposite results.

The summer is here, with its opportunities for work and play, for travail or travel, for self-indulgence or for service. Where and how will we and our families spend the summer if we have an opportunity for choice? There are factories and offices for constant toil; there are summer resorts where the world, the flesh and the devil hold sway; there are camps and summer conferences that offer opportunities for Christian fellowship, wholesome recreation and spiritual growth. Which will we choose?

The Christ-centered and Christ-controlled life has a different viewpoint from that of any other life; and the results are different here and will be through all eternity.

“The things that are seen are temporal, but the things that are not seen are eternal.”

NEW STEPS IN JAPANESE SHRINE WORSHIP

It seems self-evident to many Christians that the act of obeisance at the Japanese State shrines transgresses the implications of monotheism and violates the explicit requirements of God as found in the first and second commandments. This is so fully borne out by a careful study of State Shinto, that it comes as a distinct shock to find some Christians willing to bow at these shrines, to direct students under their care to attend and

bow, and to influence Christian leaders to acquiesce. Imperfect apprehension of the moral implications may explain this tragic anomaly.

In the ancient and modern conflict between Christ and "Cæsar," the issue eventually becomes clear. The significance of the attitude of mind which the Japanese Government desires to develop in every subject of the Empire is becoming evident—namely the entire subservience to the Japanese State and the worship of "spirits" other than Jehovah. Recent events in Korea are making it clear that the ultimate question that Christians and churches are facing there is that of monotheism or polytheism.

We are convinced that if Christians yield to Government requirements that students attend and do obeisance at Shinto shrines, later demands will lead to further acquiescence in Shinto worship. Two missionary teachers who attended the shrine were soon ordered to make offerings at the shrines. No official, whatever he might say about the act of obeisance, can deny that the offering of sacrifices to "spirits" is a religious act. When missionaries have declined to make such offerings, their educational qualifications have been rescinded.

When a Christian School Board declared that it would do *all* that the Government required, the missionary principal (who had done obeisance) demurred, but the Board members told him there was no difference between obeisance and meeting other requirements. In connection with the war in China the orders of the Government show what is at the core of State Shinto worship. On September 21, 1937, the Japanese army invading China was halted and prayers for victory were offered to Amaterasu-Omi-kami (the Goddess of Heaven). On February 11, 1938, the whole Empire was ordered to go to the shrines and pray for victory. Christians, formerly excused, are no longer permitted to absent themselves. The police in Chosen have volunteered the information that they are driven by the military, "who look upon Amaterasu-Omi-kami as their god," to compel the Christian schools to do obeisance.

Coercion, in various forms, is being used to make it appear that "right-minded Christians" have no difficulty in doing obeisance. All Christian gatherings have long been under police surveillance, with special severity in the case of those Christian bodies which have shown scruples about doing obeisance. All over the country people are being urged to purchase "Kami-dan" (god shelves) and small replicas of the shrines, and to install them in their homes. Once installed, these must be treated with special reverence.

Christian leaders in Korea who will not do obeisance are being imprisoned. No warrant is

necessary for such arrests, and no trials are held, but these people are told that if they will do obeisance all else will be forgiven.

At meetings of Christian organizations the demand is made that they adopt resolutions favoring obeisance. When one Presbytery met, the town was filled with soldiers and Christian leaders were told that the town was under martial law, that failure to obey orders meant death and that resolutions "must" be passed approving obeisance at the shrines, even by the Presbytery itself. Such pastors and elders as were suspected of opposition were detained at the police station, while weaker brethren were persuaded to propose such resolutions. The small affirmative vote was heralded as the action of that Presbytery! When the men detained at the police station were released and wished to rescind the resolution, the police declared that such action would not be tolerated.

Some Christian congregations are also being coerced, as in one province where the Governor ordered the churches each time they met to go in a body to the Shinto shrine and do obeisance. If there was no shrine in the village the church was ordered to erect one on its own property. In this province, an oath of allegiance to Japan must be repeated in unison by those in the church; the Japanese calendar must also be substituted for the Christian calendar. Such "regulations" corroborate the conviction that the Government intends to force "obeisance" upon the whole population. A year ago, in another province, it was announced that a Shinto shrine would be erected in every village, and each household would be ordered to contribute toward the cost. When Christians objected, "pressure" was exerted to compel contributions.

The issue is being drawn more and more definitely and more and more clearly it is seen that the issue is actually:—"Will the Christian Church do obeisance at Shinto shrines to 'spirits' other than Jehovah?"

A missionary says, "We are trying to live up to our Lord's words in Matthew 22: 21. . . . There is no danger of God's demanding the things that belong to Cæsar, but it is a historic fact that Cæsar has often demanded the things that belong to God. . . . We do not pretend that conditions here are as severe as those in the first three centuries (under Rome) but the differences are rather of degree than of kind."

Christians need to awaken to the facts in regard to this struggle between Christ and the Japanese Cæsar, and to aid in the effort to keep Christian schools and the Christian Church from entering the road which is likely to end in apostasy. To many a Japanese subject, the demand

"Choose ye this day whom ye will serve" is a terrible reality.

THE UTRECHT CONFERENCE—"THAT ALL MAY BE ONE"

Last summer's interchurch conferences, at Oxford and Edinburgh, were followed by a special delegated conference at Utrecht, Holland, May 9th to 12th, called to plan for a proposed World Council of Churches. This Conference was presided over by Dr. William Temple, Archbishop of York, and was attended by about fifty-six delegates and twenty-five other representatives from twenty-one countries. Many denominations were cooperating, including the Old Catholic and Greek Orthodox churches. Among the delegates were Dr. Francis C. M. Wei of China, Mr. Thomas David of India, Dr. John R. Mott and Dr. A. L. Warnshuis of the International Missionary Council; Dr. Kenneth S. Latourette, of Yale; Dr. S. M. Cavert of the Federal Council of Churches of Christ in America, Dr. Adolf Keller of Switzerland, Dr. J. H. Oldham, William Paton and the Archbishop of York, of Great Britain.

The Conference unanimously adopted a form of constitution, recommended for the World Council of Churches, which will be submitted to the various constituent bodies for their criticism or approval.

Reporting on the Utrecht Conference, Dr. Latourette says, "In our day, as in no other, the Christians of the world are beginning to come together and to find in their common Lord a bond which is stronger than the rising divisions of international jealousy and hatred. Growing Christian fellowship in a divided world cannot but give to thoughtful souls convincing evidence that in the Church of Christ is a superhuman power that makes for love and trust."

While practically all truly Christian churches believe in promoting unity of spirit and harmony in operation among all followers of Christ, there are strong differences of opinion as to how these objectives may best be brought to pass without compromise in matters that are considered essentials. The United Free Church of Scotland, for example, considered the subject at its recent General Assembly and proposes to withdraw from the ecumenical movement on the ground that their affiliation would "endanger the whole position of religious freedom, religious equality and voluntarism for which the United Free Church has contended and suffered." "State Churchism vs. Free Churchism," the historic Episcopate, and cooperation with some church bodies that are considered "non-evangelical" are among the dangers to which objection is made.

The recent General Assembly of the Presby-

terian Church U. S. A., on the other hand, was the first ecclesiastical body to vote to approve cooperation with this proposed "World Council of Churches."

Those who become members of this fellowship will appoint members of the Assembly of 450 members, which will include lay and clerical, men and women. There will also be a Central Committee of which Dr. Visser t'Hooft of Holland and Dr. Henry Smith Leiper of New York were elected secretaries.

At the Stockholm Conference in 1925 the slogan was "Doctrine divides; service unites," but at Utrecht the conviction was that there must be a solid foundation in a Christian faith that unites. The doctrinal basis, unanimously adopted for submission to the various churches, had as its main point "*the acceptance of our Lord Jesus Christ as God and Saviour.*" Representatives of some groups—such as the Unitarians and Czechoslovakian Church—objected to this basis, but without avail.

The proposed World Council of Churches will not attempt to judge orthodoxy or to exercise authority over the constituent churches. It will be consultative and cooperative, not legislative.

A provisional Committee was appointed to carry forward the work of the Conference, with the following members from the United States: Dr. J. Ross Stevenson, Dr. John R. Mott, Bishop George Craig Stewart, Dr. A. R. Wentz, Dr. Samuel M. Cavert and Mr. Charles P. Taft.

Whatever may be the differences in opinion as to the feasibility of such a World Council of Churches, or the methods and characteristics that should mark such a Council, there can be only sympathy and admiration for those followers of Christ who seek to fulfil His prayer "that they all may be one, even as thou, Father, art in me and I in thee, that they also may be in us; that the world may believe that Thou hast sent me." All disciples of Christ are called to form a united stand against paganism, atheism and materialism, against sin and selfishness and to promote a united faith in Christ with a growth in loyalty, love, cooperation and sacrificial service.

As Dr. A. L. Warnshuis says: "The missionary significance of the proposed Council consists in the recognition of the world-wide character of the Christian Church. A primary purpose of its organization is to make visible the essential unity of the churches throughout the world that are in agreement with the doctrinal basis stated above. The possibility of now organizing a world-wide Council of Churches is accepted as a demonstration of the results of the missionary service of the Church. "Ecumenical" means the "inhabited world," and that includes more than North

America and Europe. Christian missions have now made it possible to speak of an 'Ecumenical Church.' The form of organization of the proposed Council is based upon the experience of the International Missionary Council.

"The missionary work of Christ is not finished, but only well begun, and it will necessarily be one of the primary responsibilities of the Council, when organized, to cooperate in the advancement of missionary endeavor everywhere, so as to strengthen and extend the churches in every part of the world. The realization of the missionary responsibility of the Council in its service is essential to the achievement of its purpose; otherwise it will become merely an academic debating society. Missions are no mere department of the life of the Church, to be remembered only by a minority of its members. The whole life of the whole Church must be directed to the fulfilment of its world-wide evangelistic mission."

MISSIONS AT THE GENERAL ASSEMBLY

It seems hardly possible that any future meeting of the Presbyterian General Assembly, at least for fifty years to come, should surpass in missionary significance the Sesqui-centennial Assembly, with its two days of pre-assembly conferences, which convened from May 24th to June 1st in Philadelphia's Municipal Convention Hall. Even the distinctively Foreign Mission Centennial Assembly of last year can scarcely be compared with it. Everything seemed to combine to make it a record Assembly. More than 150 of the Church's missionaries were present; the Board Exhibits were most appropriate and attractive; the arrangement and atmosphere of the great "Hall of Fellowship," beneath the huge Convention Hall, left nothing to be desired for the meeting of old friends and the making of new, within and without the missionary group itself; the inspiring foreign mission gathering after the Evangelism Conferences, followed by the delightful fellowship dinner the next day; the world-wide Communion service of more than 6,000 after the Moderator's sermon; the Women's Reception to missionaries; the Stewardship Breakfast and the Men's, Women's and Young People's Fellowship Dinners for 6,000; preaching by scores of missionaries through all that region, in churches of many denominations; the Vesper Prayer Conference led by Dr. Cleland McAfee, with reports from all the mission fields and intimate intercession; the gathering of many thousands in the Great Hall, the platform crowded with missionaries and Board officers, to hear Mrs. Carruthers

from India, Dr. Stanley Smith from China and the veteran Secretary Robert Speer picture the world's need and the proved sufficiency of Jesus Christ to meet it; and finally, on the last great day of the feast, the presentation of the Report of the Assembly's Standing Committee on Foreign Missions, with its courageous, forward-looking resolutions—all this constituted a program not likely to be forgotten by Commissioners or visitors. It renewed assurance of the fulfilment of the promise of the retiring moderator's confident sermon, "*I will build my Church.*" Dr. Foulkes called the Church, with impassioned appeal, to believing prayer and consecrated effort, both in behalf of suffering China and sinning Japan, and for all mission lands, where, though the harvest is great and the laborers few, yet the Lord of the harvest is wonderfully blessing both the sowing of the seed and the garnering of the sheaves.

The fact that this Assembly was entirely free from the doctrinal and judicial contentions, which have disturbed and saddened many recent Assemblies, and that many encouragements were in evidence that seem to point toward an early reunion of all branches of the Presbyterian order and the ultimate fulfilment of our Saviour's prayer "that they all may be one," contributed greatly to the missionary inspiration of this Assembly. Great encouragement was derived also from the fact that, in spite of the current financial recession and the disturbed state of the world, the Board of Foreign Missions has received more than \$500,000 toward its special Centennial Fund of a million dollars for the reinforcement of a depleted missionary force and the restoration of missionary salaries. The group of consecrated women present, who had just come from a week of soul-stirring conference at Buck Hill Falls, were enthusiastically, if not enviously, applauded on their report that, instead of raising a mere half of their Centennial allotment, they had raised every dollar of it. The Presbyterian Board, though made tragically short-handed by many recent retirements from its executive staff, yet rejoices in the finding of able and devoted successors for some of the veterans, and is devoting its energies to the development of new plans for increasing its official and field efficiency, and for calling the finest new recruits to the colors. The new Century of the Church's Foreign Missions opens with a cheer.*

COURTENAY H. FENN.

* The Rev. Charles W. Welch, D.D., of Louisville, Kentucky, was elected moderator to succeed Dr. William Hiram Foulkes of Newark; and Dr. William Barrow Fugh of Chester, Pennsylvania, was elected Stated Clerk for a five year term to succeed Dr. Lewis Mudge, who is honorably retired at seventy years of age.

Religion in Turkey Today

By the REV. CHARLES T. RIGGS, Istanbul, Turkey
For forty years a missionary of the American Board

THERE appears to be prevalent an impression that Turkey has thrown off her Mohammedanism and is trying to go along without any religion. To understand what has happened, we must first distinguish between official and personal attitudes. Officially, the United States might be said to have no religion, since Church and State are entirely separate. But that would be misleading. Officially, Turkey has pronounced herself to be entirely secular; but religion is ingrained in the life and thought of her people, as it always has been.

There is no such anti-God movement in Turkey as exists in the United States of Soviet Russia. There is in Turkey no organized attempt to eradicate religious faith and sentiment; any such attempt would be rigorously opposed even by the secular Government. Nor has there been any attempt to get rid of the mosques, or even of Christian churches or Jewish synagogues. Religious worship goes on in hundreds of churches and in thousands of mosques, without hindrance. It is true that many old mosque buildings, long practically disused for lack of adjacent Moslem population, have been condemned and torn down. It is also true that churches have either been torn down or diverted to other uses, where the Christian population has disappeared. But these facts are not proof of anti-religious feeling. While the Turkish State is absolutely separated from religion, the Government has taken over the management of the mosque properties, and repairs or renovations are made by order of the Government which also sees to the payment of the clergy. As to the Christian churches, the Government is trying to regularize the affairs of each and to prevent a misuse of church funds by appointing some one for each church who shall be directly responsible to the Government for the correct use of its funds; this person is to be one designated by the church itself.

To understand the situation in Turkey today, one must remember the centuries during which the religious and secular powers were united; when the Sultan was also the Caliph, and was more powerful as Caliph than as Sultan, his religious dominance was paramount. In those days, the Moslem clergy had a strangle hold on things secular, through their influence with the Caliph in

his capacity as Sultan. One illustration of the power of the Moslem religion over the Ottoman State, was in the fact that the Sheikh-ul-Islam, who was the highest authority in the Moslem religious courts—the Chief Justice, so to speak, of the Mohammedan Supreme Court—was the only power legally entitled to pronounce a decree deposing the Sultan. Now, in these Republican days, when the dominance of the old Sultans is held to have been the cause of the many disasters to Turkey, this union of religion with the highest secular authority is regarded as a calamity. Steps have therefore been taken to abolish the power of the Moslem clergy for the purpose of preventing any return to the old absolutism and tyranny such as existed in the days of the Sultans.

Unfortunately, in the process, much of the ethical influence of the clergy has also gone. The abolition of the old mosque schools for children and the more recent abolition of the *medresse*, or theological schools, the reduction of financial aid from the State to mosques, the forbidding of the use of clerical dress on the streets, the abolition of all civil compulsion in the observance of Ramadan (the annual month of fasting) and finally the suppression of the early morning “call to prayer” on the ground that it woke many people up who did not wish to pray at that time—all these and other new regulations have given the religious leaders an inferiority complex. They feel that their authority is gone, and the average man no longer looks up to them as the models in all things ethical as well as religious.

One of the most ominous results of modern regulations is, that in the secularization of all schools and in the suppression of mosque schools, children no longer have any religious training aside from what they may receive in their own homes from their parents. Since the reading of the Koran in mosques is still in the Arabic language, and since no school lower than the University is allowed to teach Arabic, children no longer commit the Koran to memory or learn its precepts. And with the suppression of the theological seminaries, one wonders just where Turkey will obtain religious leaders of the future; certainly they will not have the preparation they formerly received. There is a course in Moslem theology offered in the University, but at last accounts there

were no students who had enrolled in that course!

The larger mosques, and to a certain extent the smaller ones, are still frequented by worshipers, especially during the fast-month of Ramazan. In some places, owing to the substitution of Sunday for Friday as the weekly holiday, one finds more people attending the mosque at the noon prayer on Sunday than on Friday. Yet in most mosques, Friday is still the great day and often there will be many hundreds in each of the larger mosques of Istanbul for the noon prayer on that day.

Popular interest in religion in Turkey is noticeable in another and more unusual way—in the sales of the Christian Scriptures through the Bible Society colporteurs. Those parts of the new translation that have been issued in the new alphabet have met with a good sale; and many Turks are reading the New Testament to find out what this Protestant Christian religion is. The Bible Societies have opened a new store on the main street of one of the great business quarters in Istanbul, with an attractive show-window where open Bibles are constantly displayed; and these attract much attention from passers-by. There is, and has been for many years, a weekly service of worship of one of the Evangelical churches in the Turkish language; it is a rare Sunday when two or three or more Turks are not present—men who are professedly Moslems, but who wish to learn what Evangelical truth is.

There has been considerable misunderstanding as to the attitude of the Turkish Government toward Christian communities today. These are not being interfered with, except in certain individual cases in cities remote from the centers. There are scattered groups of Gregorian as well as Protestant Armenians in many towns in Anatolia, and each of these conducts its public worship. In Talas, near Cæsarea in central Asia Minor, the Protestants were told they could go to the church in Cæsarea, four miles or more away, but were forbidden to continue their worship in Talas. This was decreed by a peculiarly hard-hearted governor who has since been removed. In Sivas, a little farther east, the Gregorians have likewise been forbidden to gather in their church. But with rare exceptions, services go on wherever there are Christian groups large enough to sustain such. Four Evangelical churches in Istanbul continue their services as usual without hindrance.

The question of Christian Sunday schools has been more difficult, because of the name "school," which led the Government to classify them as unauthorized schools not under the Department of Public Instruction. Where Sunday schools are known as Services of Worship for Children, they go on unhindered. Another concession of the Government has been in allowing religious instruction to be given in day-schools where the

pupils are all of Christian families. The Armenian day-schools have thus kept on with their religious lessons; and one of the Mission schools in Istanbul has its Sunday services in a separate building; these are attended by Armenian girls only. As for leadership—priests, pastors and ministers of Christian churches of all denominations are on the same footing with the Government as are the *imams* of mosques.

Further, the publication and circulation of Christian literature is not forbidden in Turkey, and many Christian books have been on sale for a long time. Strangely enough, and without apparent reason, after a Turkish translation of Fosdick's "The Manhood of the Master" had appeared, all copies were confiscated by the Government, and the publishers were told it was "undesirable." But this prohibition was not on the ground of its being a religious book. The Government publication office itself has in recent years issued translations of European biographies of Jesus and of Mohammed; and now, within less than a year, it is hoped, the entire Bible, in modern Turkish and in the Latin type now adopted, will be issued from the press. This should meet with a good reception.

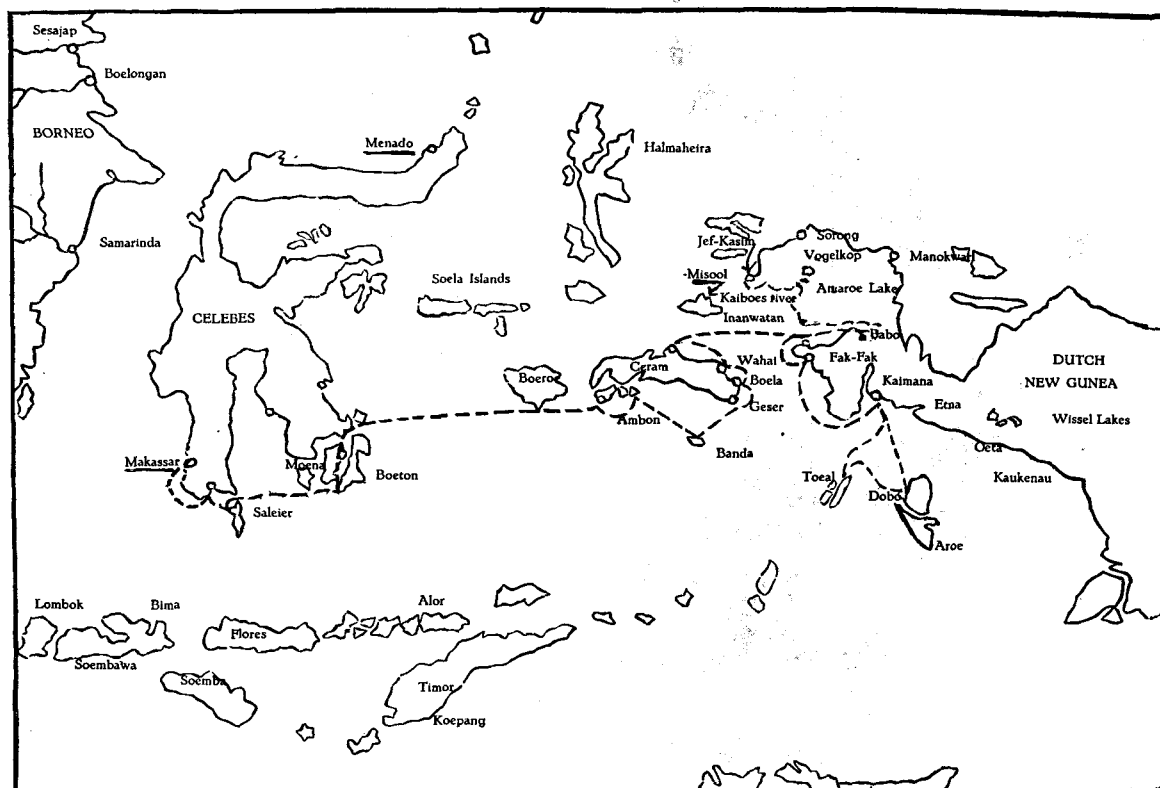
A comparatively new development along religious lines is the interest shown in the history of the early introduction of Christianity among Turkish tribes. A book has appeared by a Turk on this theme, showing the extent of the early prevalence of Christianity in central Asia among Turks; there has also been published a book by the celebrated historian, Dr. Fuad Keuprulu, on "The History of Religions Among the Turks" (1925), in which he gives considerable space to this matter. A philosophical work by Prof. Hilmi Ziya, of the University of Istanbul, "Turkish Philosophical Thought," treats of the same subject. Recently a long article appeared in one of the Turkish dailies, *Cumhuriyet* (Dec. 13, 1937), referring to three recent Italian publications on this topic, proving that Christianity existed in the early 13th century, before the days of Marco Polo. The author of this newspaper article read a paper at the Historical Congress held at the invitation of President Ataturk in September last, in Istanbul, in which he set out to prove that Christianity had already penetrated among the Turkish tribes by the second century after Christ. He is convinced that the supposed Nestorians, who introduced Christianity into China about the seventh century, were themselves Turks. He cites with hearty approval the writings of Dr. Alphonse Mingana of the John Rylands Library at Manchester, England, who takes the same view regarding the early introduction of Christianity among the Turks.

Such studies, and the idea that many of the

early Turks, before the days of Mohammed, were Christians will undoubtedly help counteract the nationalistic opposition to Turks becoming Christians today. We rejoice in all such light as can be thrown on the early spread of Christianity in Central Asia, as having a direct bearing on the attitude of the descendants of those same Turks today.

While one cannot point to any wide-open door among the Turks for the preaching of the Gospel,

it is certainly true that there is a more open-minded attitude among them toward the claims of Christ, especially if this can be dissociated from any political connections with so-called Christian nations. Nationalism is still rampant in Turkey and whatever presentation can be made of the Gospel, it must be free from any attempt to interfere with this. Thus we may hope for an increasingly favorable reception of truth as revealed in Christ.



THE DUTCH EAST INDIES—SHOWING MR. JAFFRAY'S RECENT JOURNEY TO DUTCH NEW GUINEA

A Visit To Dutch New Guinea

A Letter from R. A. JAFFRAY, Makassar, Celebes
Missionary of the Christian and Missionary Alliance

WITH the exception of Greenland, New Guinea is the largest island in the world. I have recently returned from a visit to this almost wholly unevangelized territory. Every new tribe we reach with the Gospel adds a link in the chain that will bind Satan for a thousand years, and hastens his eternal doom. No wonder he tries to hinder.

The trip to New Guinea and back to Makassar took me twenty-four days, stopping en route at fifteen different places, three of which are in New Guinea. A map will show the location of the three new fields that we have definite hope to enter with the glad Message of the Gospel. Also in my possession I have a number of good pictures of native Papuans, most of which

are not presentable as originally photographed.

Our Bible School at Makassar is producing able native Christian workers for the field, and we want to find new unreached fields in which they can do pioneer work. We believe that the Lord will provide the right men and women, mission-



A NEW GUINEA HOUSE OF BAMBOO, IN THE JUNGLES

These houses are built from twenty to thirty feet above the ground, for protection from their enemies.

aries from home and Chinese missionaries, to go as His pioneers to these uttermost parts.

Our first stop, after leaving Makassar, was Ambon, a Christian island, the result of some three or four hundred years' labor by Dutch missionaries. We had several important interviews, gathering valuable information regarding New Guinea, which is under the control of the Government of Ambon. Brigadier Woodward and his wife, of the Salvation Army, were very kind and helpful. A number of earnest Chinese Christian friends knew us, as they are readers of *The Kalam Hidoep* (The Living Word), our monthly Malay magazine.

Our course was eastward to New Guinea, and the first port was Babo, an oil town, though the oil has not yet reached the surface. Some twenty

million American dollars have already been expended at Babo. They evidently have faith for oil! Have we faith for souls from the interior of this great unknown, unworked field? At Babo it was a pleasure to meet Americans—geologists and aviators, who are working for the joint oil concern. They had flown over much of the interior of this part of New Guinea and gave me much information about these recently discovered areas, where we want to go with the Gospel message. Again I felt that, if men for oil and for gold will leave all and go to the uttermost parts of the earth, why do not missionaries go with the Gospel? If they spend huge sums for that which will perish, why cannot we carry the imperishable Gospel to those Papuans of the interior who have never-dying souls to save? One hundred and twenty more Americans are expected to arrive at Babo during the year. When shall *we* begin to work for the precious souls of men who still sit in darkness and in the shadow of death?

We then sailed around to another port, the largest port of this part of New Guinea, Fak-fak. One Chinese merchant said that he had heard me preach in Makassar ten years ago, during my first visit to Makassar.

Mr. Cator, the Assistant Resident, has done a deal of rough work for the Government in the interior of Borneo, and is now doing much the same kind of work in New Guinea. Modestly he told me of his experiences, by sea, by land, afoot through the jungle, and by air. He has discovered lakes in the interior, and many new tribes of Papuans hitherto unknown to the world, people who have never been to the coast, for there was no road from their villages to the coast until the Government made a trail. These people had considered themselves the sole residents of this world.

I had asked the Lord to lead me to the right people, in order to get what information was necessary to start Gospel work among these hitherto unknown tribes. He surely answered prayer and led me to Mr. Cator and others who knew the facts, and were willing to help. Mr. Cator promised to do all in his power to recommend us to the Government for permission to work in the newly discovered lake regions. When one comes in the name of the Lord, even to the borders of these lands where Satan has indisputable control, the enemy tries hard to cast an indescribable gloom over one's soul, and to destroy faith for the onward triumph of the Gospel to every place where Christ is not named. At this stage it all seems such an utter impossibility.

The Papuan of the interior of New Guinea is perhaps the most degraded of all the races of mankind. He has sunk lower far than the Dyak, "the wild man of Borneo." He is not only a head-



WHERE WEST MEETS EAST—AN AIRPLANE LANDS AT BABO, DUTCH NEW GUINEA

hunter, but a cannibal. He kills and eats his human victim. Can the message of our Gospel save him? Can he too be transformed? We have seen the wild man of Borneo tamed, and become a humble, devoted follower of the meek and lowly Jesus—yes, thousands of them. But, can He save and change the Papuan also? It is the supreme test of the power of our Gospel. He has done it; He can do it; He will do it.

The man of the world, who does not know the transforming power of the Gospel, says that it will take generations to raise these people out of the deep mire of sin and superstition into which they have sunk. But, as never before, I believe that the Gospel which we preach is "the power of God unto salvation to *every* one who believeth." By the Holy Spirit, this message of the Life, the Death and the Resurrection of the Lord Jesus will instantly transform and cleanse the vilest heart and life, even though a man be a pagan cannibal of New Guinea. By believing in the Saviour, he becomes "a new creature" in Christ Jesus. As one has said, "The blackest, vilest, most debased, most debauched, polluted, filthy, unclean, hard-hearted, evil-tempered, lying, covetous, thieving, murderous, gray-headed sinner that ever tottered on this side of the grave, is reached and broken, and wonderfully saved and transformed by Him Who hung between two thieves

for sin." The Christ of the Cross transforms men.

In New Guinea we also met Dyaks. We could never mistake them. They had been brought over to New Guinea by the oil concerns to work as coolies. As I looked at them, and then at the Papuans—like a flash of light it came to me—Dyak evangelists from our Bible School will come over here, and teach these Papuans to love and trust, and to serve the wonderful Saviour that they have found! The Dyaks I met were not Christians, but there are many of our Christian Dyaks here in New Guinea, and we will yet find them. Yes, "the wild man of Borneo" will yet be the bearer of the Message of Salvation to the still wilder man, the Papuan of the interior of New Guinea. A leading Dutch official, whom I met, was impressed with the idea, and heartily approved of the missionary working with Christian Dyak evangelists among the cannibals of New Guinea.

A clear distinction must be made between Dutch New Guinea and British New Guinea. Also, it must be remembered that much noble work has already been done by the Dutch Missions, especially on the northeast coast of the island. One has said, using a rather unfortunate figure, that the Gospel has spread in some parts of this northeast coast of New Guinea like an epidemic! All credit to the brave men and women

who are working in these parts. Most of them, however, are far distant from the part of the fields of which we are speaking. Some work on the southwest coast has been done, but it is mostly in the port towns, and among the mixture of races who have settled there. Where we plan to go, no one else has gone with the Gospel. We have made it quite plain to all with whom we have spoken that we will not tread on the toes of any other missionary, for there is plenty of room. The Roman Catholics are attempting a good deal of work in Dutch New Guinea.

1. The Amaroe Lake District

This lake lies in the midst of the northernmost part of New Guinea, known by the Dutch as Vogel-kop, or Bird's Head. The lake forms, as it were, the eye of the bird. Lake Amaroe is reached from the southern coast up the Kaiboës river. The port town is Temin-aboeah. From this town, a Government trail has been recently completed to Lake Amaroe. It is not by any means an automobile road—only a trail, a walk of two or three days. "Rest Houses" have been provided on the way. A garrison of 100 native soldiers and three Dutch officers with their wives are now stationed there. One of the three Dutch officers is a doctor. I was assured that a lady could be carried over this road without trouble, as even a frigidaire and a billiard table had been transported to the lake!

The immediate population of Papuans around the lake is estimated at about 5,000, and there is in the whole district a population composed of various tribes of about 15,000 or 20,000, no one knows exactly how many. The chief tribe is called the Mention tribe. There seems to be no reason why missionaries may not go there as soon as the proper Government permission is obtained. All along this southwest coast line of this north section of New Guinea there are rivers, along which there are peoples who know not that there is a Saviour.

2. The Island of Misool

This island lies off the south coast of northern New Guinea in a southwestern direction. It has an estimated population of 3,000, of whom two-thirds are pagan tribes of the interior. The remainder are nominal Moslems, living in the coast towns. No missionary work is being done at all in Misool. It seems to us to be the devil's island. We have been recommended by the Missions' Consul at Batavia to take up work in Misool. The island can most easily be reached from the south coast of Vogel-kop (Bird's Head). Here is another challenge. Dare we ignore it? If we let these people sink and perish in their sins and superstitions, under the awful spell of Satan's power, are we to be held guiltless? They are sink-

ing. Shall we let them sink, and not even give them a warning call, or offer them the helping hand of full and free salvation that is to be found only in our Saviour, the Lord Jesus Christ?

3. The Wissel Lakes District

These newly discovered lakes lie down the southwest coast of New Guinea, and may now be reached from the little port called Oeta. With no little hardship, a way has been made from the coast to these lakes. The trail is not yet complete, but will be in better shape a little later his year. Mr. Cator lost his way once when attempting to cut the trail through the jungle to the lakes. He was deserted by his men and had to return to the coast, but finally made the perilous journey, and found a wonderland of three lakes, some 4,500 feet above the sea, and a population of some 20,000 friendly Papuans. His last trip took him three months and a half. Mr. Cator has since made the trip by air, and has made further investigations, his hydroplane alighting on the lake. He tells us that the people were not greatly excited by the sudden arrival of a hydroplane. The climate around these lakes is very fine and he is anxious that missionary work be opened among these people. They are of course primitive, still living in the stone age, and know nothing yet of the use of iron. Like other such unknown races, they are uneducated and uncivilized, but they are by no means stupid. They are called the *Kapauku* tribe which means the "Mountain Man." Other tribes may be reached by motor boat up the rivers which, at times, can be traveled for 100 kilometers. Let us pray till they are reached for Him.

Here is another world to conquer for the Lord Jesus. Who will hear the call, for not only are these people calling, but the Voice of the Lord is calling, saying, "Whom shall I send, and who will go for us?" Too many at home say, "Here am I, and here I stay!" Who will say, "Here am I, Lord, send me, even to New Guinea!"

Over one hundred American men and women are coming to Babo, New Guinea, this year for oil. How many are coming to Misool, to the Amaroe Lake region, and to the Wissel Lakes plateau, to seek lost souls for the Lord Jesus? We will never rest till the missionary places his feet on this unreached soil, and claims it for the Lord Jesus. The missionary promise is, "Every place that the sole of your foot shall tread upon, that have I given unto you." Let us ask, and ask largely, for the Lord Jesus has already asked for "the uttermost parts of the earth" for His possession. He has also said, "All power is given unto me in heaven and in earth—Go ye therefore . . . and Lo, I am with you all the days, even unto the end of the Age."

The Church of Christ Challenges the City

By the REV. DWIGHT J. BRADLEY
Pastor of the Union Church in Boston, Mass.

I AM not sure that the word *challenge* is the best word to use in this connection. I should prefer the word *invite*, for, while the Church of Christ certainly does challenge the city in important ways, it invites the city in a way that is far more important. This is the conviction developed and matured through a good many years of experience.

The word *challenge* suggests a tension, and a kind of almost belligerent attack to resolve that tension. The word *invite* suggests a kind of persuasion which, if persuasive enough and if heeded, could render belligerency unnecessary. While it would be cowardly to ignore tensions that actually exist between the Church and the city, the Church may well exercise persuasive power to the utmost in an effort to meet the challenge of the city, rather than to meet the challenge with a counter-challenge which might make persuasion far less effective in the future.

Putting this in another way the chief undertaking of a city church ought to be that of active friendliness in all its relations, both with its parish neighborhood and with the city as a whole. One of my colleagues recently said that in his opinion the Church, especially the city church, should be a "nurturing fellowship." The implications of this apt description are many.

City life tends to be terribly impersonal. In this regard it differs greatly from life in the country and the small town. There are certain advantages to be found in the city's impersonality; there is likely to be less gossip and less of that barbarous cruelty which the too personal existence in some village communities seems to encourage between individuals and groups when these are not under the rule of Christ. But even so, there come times when the city dweller, especially if he arrived originally from a small town, could almost wish to hear some gossip, and would be almost willing to take the risks of heartless misunderstanding, if only he or she might really know someone well enough to be gossiped about, or even to be subject to the torture of a sadistic tongue. The pastor of a city church becomes used to hearing people complain wistfully that no one notices them, or seems to care anything about them; no

one seems interested enough in them to speak to them even though they live in the same building or lodging house.

Such a condition of human relations constitutes a very definite challenge by the city to the Church. But instead of talking back to the city, as it were, and telling the city how impersonal it is, and how sullenly it ignores the people who live in its area—instead of answering the challenge with a challenge—I think that the Church must set about the task of creating within the city's area a kind of friendly oasis, so to speak: that is, a "nurturing fellowship."

Cities are strange creatures, and have been such from the time of Thebes and Babylon, Rome and ancient Jerusalem. Cities bring out the best there is in human beings, and also the worst. Cities provide unsurpassed opportunities for intellectual, æsthetic and social creativity and enjoyment. On the other hand, cities tempt men to superficiality, vulgarity and social deterioration, such as the countryside or the village or the small town could never know. Thus, the city represents civilization at its highest and at its lowest—and in about equal measure. The city is like a great divinity and a great beast at the same time. But whether divinity or beast, one thing the city of itself can never be; it cannot be a neighborhood, a fellowship, a community where men and women as a whole may feel truly at home. If there are to be within the city, neighborhoods, a fellowship, a community, then some other agency than the city must be responsible. I contend that of all the things a city church can do and must feel under obligation to do, this is the most important.

There may be other agencies besides the Church that can do this, but we are interested in the function of the Church in doing its part in helping human beings find their way into a simple, friendly, sustaining, nourishing fellowship. Our Christian conviction is that of all forms of fellowship, the Church has the best to offer, since it is a fellowship based essentially on the fellowship between God and men and women, made most pure and most wholesome by the presence of Jesus Christ. Here is something that cannot be found in any club, in any social settlement or in any other association.

The Church, therefore, *invites* the city people into the fellowship of God through Christ, and into the fellowship of the body of Christ. It promises an experience of real communion through worship, through prayer, through constructive and helpful work, through happy self-expression, and perhaps most significant of all through that sheer sense of being *at home* which is what we all crave.

In seeking to provide this, the Church comes up sharply against forces in city life, and these plainly throw down a challenge. These are sometimes so openly sinister that we realize that they constitute a menace to the very existence of the fellowship we are seeking to maintain. The church in Boston to which I minister is surrounded on every side by such forces: liquor shops, gambling dives, cheap pool rooms, as well as little pockets or nests of viciousness and hidden crime. One can literally *feel* the presence of evil; and yet, in the midst of all this, there live people and families of pure Christian quality; on the streets are playing hundreds of children who are as yet unsoiled by the filth of the environment. What can we do? We can invite these people and families into the church fellowship; we can gather at least some of these children into the Christian community; but by doing no more than this we have only begun to touch the problem that our neighborhood presents.

Here is where Christian social action comes in. The housing in our part of Boston is inexcusably wretched. It is inexcusable that gambling, liquor selling and hidden vice should flourish in seeming security. It is inexcusable that children should be obliged to play in the streets where traffic is a constant menace. It is inexcusable that any city should tolerate such outward squalor and such insidious evil. It becomes the duty of the Church, therefore, to do whatever it can in cooperation with social agencies, with the police and the city government, and with individuals and groups, to fight back the encroachments of evil, and to make a positive attack upon the network of problems raised by modern social decay and by a decadent economic system and political corruption. To do this requires the wisdom of serpents as well as the harmlessness of doves. It requires courage and patience, backed up by common sense and Christian devotion, and implemented by the best available knowledge of sociological and psychological, as well as practical political techniques.

In different sections of the city, the problems vary somewhat, at least in degree, from those we face in Boston's South End. In each case, in each parish, it is necessary to know what the problems are in order to be able to attack them with any effectiveness. While the underlying problem is common to all sections of any modern city—the

problem of contemporary secularism made more complicated by all sorts of fugitive paganisms—still each section or stratum of the city's life presents its own peculiar challenges. The Church must know its own neighborhood well enough to be able to "spot" the situations definitely as they arise. Having "spotted" them, the Church must know with whom to cooperate and how to render effectual aid.

All this having been said, it ought to be repeated that the chief business of the city church is to create and maintain the nurturing fellowship, by inviting the city people to enter, and by providing that feeling of homely and friendly security which human beings crave. If the Church develops any illusions about being able to "save" the modern city merely by engaging in schemes and movements for this or that reform, the time of disillusionment will not be long postponed. Salvation by outward reform is found to fail; while the constant, quiet persuasive effort to *redeem* the city—not by some great stirring crusade nor even by some spectacular evangelistic campaign, but by invitation and nurture and pastoral care—will do more to promote the Kingdom of God in the city than any "activism" could ever do.

Reform is necessary, of course, and a certain amount of the Church's energy must be spent in such undertakings. And no city church can properly do its work as a nurturing fellowship unless it is constantly on the look-out for opportunities to develop an interesting program of boys' and girls' club organization, games, plays and pageants, creative handiwork, week-day kindergartens, mothers' clubs, motion pictures, and all such wholesome activities. These, however, should be derivative aspects of the greater enterprise, which is the nurture of the fellowship through the Christian community of worship, prayer and ever-intensifying faith in God's love as expressed through Jesus Christ.

When I first entered my present field of work, it was thought that we might institute a kind of religious experiment station in Boston's South End. I have long since abandoned that notion. A church must not be used as an experiment station, for it cannot become such without becoming a species of monstrosity. The people of a church are not "guinea pigs," upon whom an aspiring parson may try out certain social and ethical theories. Far from this, a church is a church whether it be set down in a city or set up in a suburb or set out in a country town. And a church is a bit of *the Church*—a cell in the Body of Christ. The task of the Church is fundamentally the same in all places: namely, the establishment on earth of a community as nearly as possible like the community of Heaven.

The city throws down a challenge to the Church to settle such a community in its midst, despite the hindrances which city life inevitably puts in the way. The Church best answers this challenge by repeating in deed as well as word the invitation of Jesus to the whole world: "Come unto me, all ye that labor and are heavy laden and I will give you rest." This does not preclude the possibility

that the Church may find itself under moral obligation also to make effective use of the knotted cords as Jesus did. Nor does it preclude the possibility that the Church may let itself be led, by the city in its sin, to that Calvary of sacrifice and suffering which, in the final term, always proves to be the spot from which the redemption of all earthly cities invariably comes!

"A Charge Rather Than a Retreat"

By the REV. RICHARD E. SCULLY, Ph.D., D.D.

Executive Secretary, Good Will Industries, Cincinnati, Ohio

IT IS notoriously true that the Church has tended to run away from areas that become a moral and spiritual wilderness, to fields where the pastures were greener. In downtown Cincinnati a marked trend in the last thirty-five years has been the merging or moving out of churches. Especially has this been true in the west downtown area. In this section sixteen Protestant churches have closed their doors. The chief factors that have contributed to this retreat are the shift of population and the economic inability of the present people to support churches. Such a situation calls for "a charge rather than a retreat."

In his volume, "The Economic Sources of Denominationalism," Richard Niehbuhr has shown that from the beginning of Christianity the established religious bodies have tended to neglect the people called "disinherited." He gives many illustrations of this process of passing by these wounded people, "on the other side."

Large tenement house sections are considered unproductive from the standpoint of the Church, and a spirited debate has gone on whether to spend missionary money in such areas, or in more promising fields. The other day a minister of a fine hill-top church remarked that the City Missionary Society should stop sinking its money in hopeless areas, but should put it in newly developed suburbs where people are building homes, and can afford to support the church.

Without question new suburbs of the middle class people should be churched. Denominational Boards will see to that. But, from the missionary standpoint, whether we should take missionary funds from blighted areas to put in more promising fields is a serious question. The head of a city missionary society in a large city at one time was convinced that this was the best policy. Then

he had a change of heart. This is what he says:

"Let us look now at another problem of city church work which cuts across the strategy, message, and program. It has to do with desire on the part of the churches to seek the greener pastures which lie over the fence. For ten years we have been seeing a scramble on the part of all the denominations to pre-empt the locations in growing suburban communities where a future for Protestantism was bound to exist. The writer of this paper was probably the most guilty of all men at this very point. He went up and down his bailiwick preaching over and over to people that the huge investments of denominational money should be taken out of unproductive downtown centers and should be located in productive suburban home areas. Nor was this wholly untrue. On this basis the Society for which I work spent many hundreds of dollars in producing a survey of the church work in the three counties served by our Society. The opening chapter of that book, which had my entire sympathy and approval at the time, was a discussion of a map which showed the areas in these three counties which probably would be the least productive places in which to establish churches. By varied degrees of shading these maps also pointed out the best of the happy hunting grounds and those in-between places where there was a fair chance of livelihood. But, somehow, I am not so greatly impressed with that map. There is growing on me, instead, a feeling that churches should be erected and programs carried on, not from the standpoint of whether a successful church can be developed, but from the standpoint of the need-condition of a community."

In our more blighted areas, in Cincinnati, where the little ones have been called "The Children of the Shadows," we have not altogether made the mistake of deserting these areas where the need

was great. In fact, we have strengthened rather than weakened our ministry in the basin of the city.

At five different points, weak churches were combined into one charge, and a stronger personnel made possible by the uniting of funds, in addition, a deaconess assigned to each one of these combined charges, and a more able pastor appointed. Very good results have been obtained.

Another wise allocation of funds strengthened the hands of a struggling little mission in the poorer section of the city. The church superintendent of missions, instead of spreading thin the funds that were available, concentrated them in this one point where the need was outstanding. The result has been that there has grown up a strong church and missionary institution that has commanded the respect of the city. From a little struggling mission, with an annual budget of \$2,200, it has grown to an institutional church with a budget running from ninety to one hundred thousand dollars. This has happened in a field where eight other churches of that denomination have moved out, and eight other Protestant churches also.

A survey of this great tenement house section revealed the fact that 95% of the people were renters. The density of the population had so increased that in comparison with a growing suburb to the west, it was found that there were fifty-two times as many people per acre in the tenement house section as in the suburb of middle-class people.

The Public Health Survey reported twice as much disease among the tenement house dwellers in this section as among those living in the suburbs and in separate homes.

The State Department of Charities and Correction reported that 70% of the inmates of hospitals, jails and workhouses came from this congested area, and the census tracts show a majority of delinquency of the city is in this basin area.

"In making a charge" on this blighted field, one of the first things which was done was to establish a playground for children who have no other place but the city streets and the near-by railroad yards, always involving danger to life and limb.

While the little mission continued to preach the Gospel, supposedly to "the poor who heard it gladly," yet not very much progress was made. The people had physical, social and economic needs to which the mission had paid little or no attention.

Discovering that many women were breadwinners in their families, and were forced to leave their children with neighbors who gave them inadequate attention, a Day Nursery was established.

Visits also revealed the fact that there were many handicapped people, physically, mentally, as well as economically, and that these people wanted "not charity but a chance." Out of this need grew the Good Will Industries, with its workshops, offering work opportunities instead of alms. (*See Frontispiece.*)

In eighteen years almost three quarters of a million dollars were paid in wages to handicapped people.

The little mission church has continued to preach the Gospel through its Sunday services and, in due time, was able to build a beautiful little Gothic structure which has portrayed the beauty and dignity of religion.

Delinquency was recognized as being one of the great problems of this field, so the facilities ministering to boys and girls were greatly enlarged in the way of play rooms, gymnasium, library, industrial clubs, art, music and character building activities. Now the Children's Settlement Department registers about one thousand persons.

Through proper support and enterprise, other activities were made possible. The institution, seeing the plight of children in summer, on hot city streets and in uncomfortable homes, with tuberculosis taking a large toll, purchased a one-hundred-acre farm and established a fresh air camp for the children of the tenements. This was a boon, for the "children of the shadows" now had glorious sunshine and beautiful country to take the place of their dark homes. When Spring arrives the children can scarcely wait until they can make the trip to their "country club," as Jane Addams called her fresh-air farm for tenement house children.

Still another need was apparent, and that was proper housing of elderly people. One day an opportunity presented itself when a former college building was abandoned and the building was offered to the Good Will Institution for its use as a Home for Elderly People who could not purchase their way into an expensive home for the aged. Here they may live together in good fellowship, the only requirement being good character and ability to pay room rent at a minimum cost.

In this "Wesley House," as it is called, town meetings, entertainments and religious meetings are held. The building was fortunate in having parlors which afford a delightful place for fellowship meetings and entertainments.

In all the activities of this work, established in the West End of Cincinnati in 1918, religion has always been the motivating force. Contrary to the view of some social workers that you cannot carry on a religious enterprise with social work, this institution has always maintained religious services in all of its varied departments.

It is very difficult to judge the results. Without question many hear the Gospel gladly, and are happy to have a well-ordered church with good appointments for their own kind, not feeling at home in churches where fashion and culture count more.

Without question, too, rough-and-ready boys receive something when they apply their hands in building aeroplane models, doing linoleum block work, building radios, and working in their Junior Achievement workshops. The boys also come in off the streets to play in game room and gymnasium under efficient supervisors.

Without question there must be value in the settlement social rooms, where young people meet under right auspices to sing and play together in good fellowship. Such a social room is a com-

petitor to the pool room, gambling joint, and questionable dance hall.

Here handicapped men and women find not only a physical and therapeutic value but also a moral and spiritual value in earning their own way in the industrial department rather than being pauperized and morally broken by accepting relief.

When some of the younger people marry and move off to the better suburbs, and still retain their interest in the church, one feels that the money invested and the seed sown in the tenement house wilderness has not been sown in vain.

This enterprise has come into being because a City Missionary Society, instead of calling on a mission church to beat a retreat, gave it support to make a charge.

The Power of a Woman's Faith*

By the REV. GEORGE W. HINMAN, Foochow, China

FAITH in the power of God has been the motive power of every social revolution which has brought nearer the realization of the vision of better things. And it has been frequently the faith of women which has helped the world in the midst of danger and discouragement, still to endure and to struggle against pride and power and greed, against the aggressors, the tyrants and the exploiters.

There is no reason to doubt that the faith in the heart of Madam Soong, a humble Chinese woman, living in restricted circumstances with her husband in western America, inspired and stimulated the faith of her three daughters, who became Madame Sun Yat Sen, Madame H. H. Kung, and Madame Chiang Kai-Shek. They have, in their turn, brought a new and unquenchable faith to so many men and women of the new China. How much the Chinese owe to that humble woman, who first learned the source of all faith in a little Christian school in America, where the overseas Chinese were welcomed and taught the spirit of Jesus Christ!

History has not yet recorded the great share taken by the oldest daughter, Madame Sun Yat Sen, in upholding the faith of her husband, the founder of the Chinese Republic. Everyone ad-

mits that Madame Kung, by her faith in the future of China and her executive ability, has greatly helped her distinguished husband in the remarkable reorganization of China's finances. The third daughter, Madame Chiang Kai-Shek, has borne witness to her Christian faith. The story of her rescue of her husband, supported by faith and love, has become like the message of the stars: "There is no speech nor language where their voice is not heard. Their sound is gone out through all the earth, and their words to the end of the world." It is literally true that the testimony of Madame Chiang, and her brave and resourceful work in rescuing her husband from his captors in Sian, has gone out through all the earth. One American paper paid more than fifteen thousand dollars for the publication rights of the story. That may be regarded as an indication of how profoundly it interested all the rest of the world.

Students of Chinese history know that this is not the first or the only time when a woman's faith and courage have profoundly affected the future of the nation; but probably never before have such faith and courage been motivated by such trust in Him "who hath showed strength with His arm," the Almighty God and Father of all men, who is the defense of the weak, and the champion of the poor and the humble. All men of every land should be glad that General Chiang was great

* Part of a baccalaureate sermon preached to the graduating class at Hwa Nan College, January 2, 1938, by Dr. G. W. Hinman of the American Board Mission, Foochow, China.

enough to recognize and acknowledge the Christian faith and resourcefulness of his wife, and to record that obscure verse in Jeremiah (31: 22), found in his daily Bible reading: "The Lord hath created a new thing; a woman shall protect a man."

But it was *not altogether a new thing*. Ever since the days when Deborah "arose as a mother in Israel" and sang the song which is recorded for us in Judges 5: 1-23, down to the days when Joan of Arc, that peasant girl of seventeen, rallied the crushed and demoralized French armies, and led them to victory and to the crowning of King Charles VII—throughout all the history of civilized men, nations have again and again been saved through a woman's faith and leadership.

Nor do we need to go back to remote history to find instances of the power of a woman's faith. One of the Shanghai papers has just issued a special supplement reporting the faith and courage of the Chinese women in this critical period of China's history. The paper begins with a glowing editorial saying: "The glory of the Chinese woman, as exemplified by her heroic deeds and unselfish devotion to duty while her beloved country fights for its very existence, will live forever in the history of the Chinese nation." In a textbook which every middle school student in Foochow reads, written by a woman teacher in your neighbor school, we are told of the faith of Katherine Wright, who helped her brothers to carry through one of the greatest inventions of all times, the aeroplane. There is also given the story of Edith Cavell, who nursed the soldiers in the World War and gave her life because she helped the wounded prisoners to escape from the German army. Her faith in the cause of the allies, and her witness that we must have not only patriotism but love for our enemies, was one of the greatest lessons to the world that came out of the Great War.

The reason why the faith of a woman has so often been the decisive factor in the success of a man or a nation, is that women more often than men feel in their hearts: "The Spirit of the Lord is upon me." They may not often express the message in words. There are not many like Jane Addams, Maude Royden and Muriel Lester, who can publicly proclaim their faith in peace and righteousness and social justice; but, even though voiceless in public assemblies, many women yet know that they are "anointed to bring good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, to comfort all that mourn." How many women, in their hearts, rejoice to sing, in the words of that old Negro hymn, "I know the Lord has laid His hands on

me!" Mary's joy at the message of the angel is paralleled in the lives of myriads of women who feel just as truly that the Lord has called them to definite service.

The reason why women have a special power to save their country and society by their faith is that their faith is not uncertain and wavering. Origen, one of the successors of the apostles in the early Christian church, said: "Christians hold the world together." It is even more true that *women* hold the world together, by their unquenchable faith in ideals. Women are *conservative* in the best sense. They "hold fast that which is good" in human relations. One philosopher has taught that the development of the sense of moral obligation in the human race began with the increasing dependence of children upon their mother, and her increasing response of protection and care. Though the males of animals forget and desert their young, the mothers show, with each advancing step in evolution, an increasing faith in the future of their offspring and an increasing responsibility for their preservation and care.

Another reason why we are so often saved through a woman's faith is that women are not only more *sensitive* to the "voices," as was Joan of Arc, and more *steadfast* in following their direction, but also more *daring* in what they attempt in carrying out the call of duty. Nowadays we have become accustomed to the march of soldiers following the drum beat. But not only in these critical times—always in fact, there have been many women as well as men who "dared to walk to the beat of the drum that they alone heard, and who kept step with that drum regardless of circumstances." The faith in God that "endures to the end" is found perhaps more frequently among women. The courage that dares and endures is the central pillar of the home and the nation.

Women are the champions of faith, because their lives are always an expectation of "the joy set before them" (Hebrews 12: 2), in the birth of children and the successful growth of those children in the world. Even if they do not receive the promises, "they have seen them afar off, and were persuaded of them, and embraced them" (Hebrews 11: 13). Beyond their own families women are thus led to be the guardians of faith in a better world, the preservers of all that is good, and the *prophets of that which is better just ahead*.

The failure of the Church after nineteen centuries to occupy the world more completely is due, in large part, to the failure to fulfill Christ's prayer that they might all be one.—*Daniel A. Poling*.

A Christian Martyr From Tibet

The Story of a Tibetan Who Died for Christ

By ALFRED D. ZAHIR, an Indian Christian

JESUS CHRIST has the power to draw out of men the best there is in them. Out of Simon, the hot-headed, impulsive fisherman, He drew the steady man of rock. Out of fiery John, the son of thunder, He drew the man of tender, strong love. Ever since that clouds received Him out of men's sight, He has been drawing men of all ages and of all climes. Men of every rank, high and low, in every nation savage and civilized, in every generation of all these centuries have felt the thrill of His power, and followed Him at the cost of all that men hold most dear. How wonderfully real this power of the Saviour is, and how wonderful and complete the transformation that takes place is well illustrated in the case of Shunar, an orthodox Buddhist who became a Christian, and followed his Master to death.

The story of Shunar comes to us through a well-known evangelist working in a dark corner of India. He was the native of a village on the borderland of Tibet. His father being a rich man, owning extensive property in land and cattle, Shunar lived in luxury and, like most aristocrats of his country, considered work below his dignity. The little education he had received did not equip him for any profession, nor elevate his character above the level of that of the average uncultured Tibetan. His unprincipled life was very largely the result of the careless and easy way in which he had been brought up, and also of the undesirable society in which he moved.

Despite the fact that he possessed a strong religious instinct, he had from his very boyhood shown a distinct tendency to be apathetic towards the religion of his own people. A growing disregard for the religion of his own country, and total ignorance of any other, cut him loose from all spiritual moorings, and tossed him on to the sea of irreligion and impiety. The life of dissipation led during these years made him a profligate and an out-and-out infidel. Shunar, one day, heard a Christian preaching the Gospel in a nearby village. That was the first time he had ever heard of any religion other than his own.

"Come unto me all ye that labor and are heavy-laden, and I will give you rest" was the text on

which the Christian preached. The words entered the heart of Shunar, and made him think of religion as he had never thought before.

"What can this saying mean," he thought as the Christian delivered his message? "My religion teaches that we may not look for any peace in this world, nor seek for any comfort of soul until we have attained nirvana (the complete extinction of desire). Who is this teacher who says: 'Come unto me and I will give you rest.'"

With such thoughts troubling his mind, and arousing his curiosity Shunar forced his way to the Christian preacher, and conversed with him on the subject of sin and salvation. He obtained a copy of the Tibetan New Testament and a few tracts to carry with him.

A few days study of the Word of God, and hours of thought on the question of religion, soon convinced him of the reality of sin and its deadliness. It was a source of joy to think that the power of Jesus Christ could free him from its bondage. He decided that he would give up everything and be His disciple. He realized that such a step would involve him and the whole family in great difficulties, and in all probability spell his ruin, so he decided to say nothing to his parents until his changed life prompted their curiosity, and might gradually lead them to the knowledge of his new faith.

As he became more and more convinced of the truth of the Gospel, Shunar became a totally different man. From the licentious libertine and godless infidel that he used to be, he now became a dutiful and obedient son, a faithful and devoted husband, and a thoughtful and conscientious worker, dealing justly with his clients and subordinates.

Christ produces not merely a superficial change, but a revolution in character. He not only alters a man's life but creates an entirely new personality. The phrase "new birth" is not theoretical hyperbole, but a fact. Men irretrievably bad, cold and indifferent become good, warm-hearted and ardent seekers after the "lost."

Shunar's new life attracted everybody's attention, and became a subject of popular comment

amongst members of the community. Some said it was a touch of lunacy, some that he was possessed of a ghoul or devil; others that some enemy had cast a spell of magic on him, and had thus contracted his ruin. Day after day they watched him, and offered sacrifices on his behalf, praying that he might return to his normal condition. When many days passed and no change seemed to come over Shunar's new manner of life, his father accosted him one day as he was returning from the fields, and said:

"Tell me, my son, does all go well with thee, or art thou overburdened with secret care, or troubled by some fell disease? Unlock thy heart to thy father and let the lips speak nothing but the truth."

These touching words almost brought tears to the young man's eyes. Drawing close to his parent's side Shunar placed his hands on his shoulders and answered:

"No father, I have no trouble nor sorrow of any kind; in fact I am happy as I never was before in all my life. And do you know why? Because I have discovered the true source of happiness."

"What is that?" inquired the father eagerly.

"It is faith in the Lord Jesus," answered Shunar with a ring of joy in his voice. "As long as I believed in our old form of faith I was so uneasy that I often felt desperately sick of life. I realized that I was going from bad to worse every day, and yet there was nothing that could keep me from going wrong. I am not going mad; the change you notice in me is the result of the new hope that has entered my heart, and the new hope is the outcome of the new faith I have adopted."

These words were calmly spoken, but they kindled a fire within the angry parent's heart.

"So you have proved that after all you are mad; I shall see that this madness of yours does not go too far."

So saying he walked away and left Shunar debating the wisdom of the words he had just spoken. He was sad all that day, thinking that he had hurt his father by telling the truth so bluntly. But his sadness was overcome by a feeling of joy that entered his heart.

With the confession of his faith in Christ he felt that the curtain of doubt and uncertainty had been lifted off his people's minds, and that they now knew the secret of the change in his life. With this feeling also came the joy of having made the first public confession of his faith in Jesus. The conviction grew stronger and stronger that if he was to grow in grace, and would enjoy the blessings of his knowledge of the Great Saviour he must share that knowledge with others. Accordingly he went to pay a visit to his

Christian friends across the frontier; there he expressed his whole-hearted devotion to the Lord Jesus, and was admitted as a member of the Christian Church.

On his return home, the retiring young man became so bold and energetic that he went about, openly declaring that he was a Christian, and wished that everybody else would be the same. Whenever there was an opportunity he told men of Christ, and urged them to accept Him as their Guru, or Lord.

Shunar's evangelistic zeal now disturbed the peace of the family, and they attempted to draw him away from the "strange deity" he had decided to follow. Once when his mother tried to reason with him on the subject, Shunar explained his position in the following characteristic way:

"Mother, supposing we all went on a journey of a dark night, and I was appointed to carry the light. Do you think I would so hide the light behind my cloak as to darken the path for the rest of you? Would I not hold it high above my head so as to lead you in safety? You and I have all been travelling in the darkness of a dead religion. But in His great mercy God has revealed to my eyes the Face of the Sun of Righteousness. He can shine upon your lives just as He does on mine today to fill them with true happiness. Can you expect me then to hide the secret of this joy in my own heart, and not wish that your minds might also be enlightened and your souls saved? A great peace has entered my heart since the day I gave myself to Jesus. I desire now that you may have this rich treasure too, and may know the joy of possessing Him."

But to his kinsmen, Shunar's religious zeal seemed something to be feared and hated. After they had tried various ways to win him over, and found them unsuccessful, they resorted to stricter measures, and persecuted him by burning his religious books; forbidding his friends to visit him; cursing and scolding him whenever he mentioned Christ, and treating him more as a menial than a member of the family. When these methods also produced no effect they adopted harsher measures, making him an outcaste and putting him out of the *baradari*, or brotherhood. They dispossessed him of his property, and finally beat him and drove him from home.

When Shunar had been rendered homeless and penniless, some of his friends counselled him to leave the district and to go elsewhere where he would be immune from further persecution, and could live in comparative safety.

To such friends Shunar's answer was:

"I have been called that I might bring the rest of my countrymen to Christ, and might lead them to the knowledge of His saving grace. Do you

then advise me to turn traitor to my Lord, and forego the wonderful privilege of serving Him? That can never be, even if I must die for His sake."

Driven from home, Shunar went about from village to village, proclaiming the Name of his Saviour, and enduring all manner of trials and temptations. Wherever he went troubles pursued and his faith was tried in the fire of suffering. Often as he stood preaching round street corners and other public places, men would angrily abuse him and his religion. Others would pelt him with dirt or stones, or even buffet him and push him from his place. The humble Christian scarcely ever said a word, but blessed them in return for the treatment they gave him.

As Shunar grew richer in Christian experience his all-absorbing passion was to win men to Christ and save their souls. His love for the Master filled him with great enthusiasm to proclaim His Name with greater courage, and to endure the loss of all things for His sake. But his countrymen noticed no change in his attitude, the opposition to him gathered great volume, and his haters planned to kill him, and thus rid the country of his "baneful" influence.

One day, as Shunar was returning from a certain village, a gang of men waylaid him, bound his hands behind his back, and drove him to a lonely place. Here they had digged a deep narrow pit in which they made him stand upright; they filled the pit with earth, thus burying him to the waist.

"Now," said one man harshly, "take your choice. Promise now that you will solemnly renounce your accursed religion, and never speak of the new *dewta* (god) you worship; or be prepared for death."

The suffering Christian remained perfectly calm as the men railed at their victim and made fun of his religion. When several minutes had passed, and the sufferer made no answer, his silence incensed his persecutors, and spurred them to greater brutality. One of them gave him a violent kick and ordered him to speak; others

started throwing more earth into the hole, and buried him to the neck. Then they inquired again if he was still willing to renounce Christ, and so secure his release. A heavenly smile pervaded his gentle face as Shunar opened his lips and replied:

"Please yourselves my friends, and do to me whatever you will. After all it is only my body you can torture, for you cannot touch my soul which is my real self. The same is eternal and everlasting."

At this they kicked his head, and marred it so that his face could be hardly recognized. Realizing that his end was near and the strength of his body fast declining, the faithful Christian opened his mouth for the last time and said:

"I see the gates of heaven open before my eyes, and I am soon to enter therein. Do you, my friends, think that you are killing me? You cannot kill me for I am soon to enter another life which is a thousand times more glorious than the one you are now taking from me. You are torturing me to death because I sought to lead men to Christ. Mark my word, more souls will find Him through my death, than my life has ever won for Him; and so my joy is great."

No murmur of pain or hatred came from his lips. Those that stood by saw no shadow of anguish on his face; only the earnest eyes raised to heaven, and the angelic tenderness and strength covering the whole countenance. So Shunar went to be with his Lord in Paradise.

A great silence crept over the gathered group. Men who had been railing at the Christian, and kicking at his head, were awed and filled with a touch of remorse. For a few minutes not one moved, and the silence grew more intense. Then as though waking from a dream, one of the crowd heaved a deep sigh and walked away. Others did likewise. Hard hearts had been touched and the patient suffering of the innocent Christian had spoken to their souls. Later the martyr's prophecy was fulfilled and we are told that twenty-five men became Christians at heart, and openly confessed their faith in Christ.

A Church which is not at heart a missionary Church, which is concerned chiefly with its own selfish interests and has little desire to extend its messages to others, is not the Church of the Gospel or the Master. Christians should be the first to recognize that yet today we have the spectacle of secular states on fire with missionary enthusiasm and rejoicing in every expansion, no matter what the cost, setting an example to a self-centered and lukewarm Church. Moreover, such states are also paying great attention to the training of the young, thus insuring a rising generation to carry forward the cause. In the Church we hear on every hand the complaint that there are few to take the places of the devoted Churchmen of the older generation who are now too rapidly passing from the scene; and, if that be true, the Church is facing a dubious future.

BISHOP OLDHAM.



OPEN-AIR MEETING—LISTENING TO THE "GOOD NEWS" NEAR THE PENNSYLVANIA RAILROAD STATION, NEW YORK

Outdoor Evangelism for the City

By J. ARTHUR SPRINGER, New York
Director of Evangelism, National Bible Institute

PROBABLY the very first preacher of the Word of God in history was an outdoor speaker. It may have been Enoch, or Noah, but in any case the preaching was probably done out of doors. Some of the greatest preachers of all time have been outdoor speakers. Think of Elijah, of John the Baptist, of the Apostle Paul, and of our Lord Jesus Christ himself, preaching to large crowds under the open sky — and with telling effect. Nearer our own day, John Wesley and George Whitefield addressed great throngs of people in the open air.

Think of the great centers of population, particularly in North America. There were in the United States, according to the latest census (1930), thirteen cities having a population in excess of 500,000 persons, containing seventeen percent of the population of the country, or a total in excess of 20,000,000 persons. Cities of over 100,000 population, ninety-three in number, contained more than 36,000,000 persons, over twenty-nine percent of the entire population. The vast majority in these great concentrations of people are undoubtedly without Christ and therefore without life. What a challenge this is to all who

have been saved by God's grace and commissioned to take the Gospel to the whole world! What are we doing about it?

In the city of New York there are over 7,000,000 souls in the small area of approximately 310 square miles. This includes over one million persons of Italian descent, almost a million more of Russian descent, and over 450,000 of Polish extraction. Altogether, some five million New Yorkers are of foreign white stock. In addition, there are more than 300,000 Negroes, and over 2,000,000 Jews, most of them without Christ. Less than 2,500,000 New Yorkers profess any Christian affiliation and not over 600,000 are members of evangelical churches.

Here is a great mission field and one of the most open fields in the world. It is a strategic field, as New York not only has the largest concentration of population, but is also the gateway to the country, and wields a great influence over the whole land.

Only a small fraction of the population attend any place where the Gospel of Christ is preached in its fulness for salvation. There are nearly 5,000,000 in the city who make no public profes-



INDOOR GOSPEL MEETING—LOOKING INTO THE JERRY McAULEY CREMORNE MISSION, NEW YORK

sion of Christ; few of the others ever attend a Christian service. These “unchurched” will not come to church services to hear the Gospel. If they are to be reached we must go to them! This means preaching the Gospel on the streets, supplemented to some extent by evangelistic advertising on billboards, subway cards, and even by skywriting from airplanes, and by house-to-house visitations. Such methods are expensive, either in time or money. Large numbers of people who are without Christ but without a clear understanding of the Gospel can be reached through outdoor evangelistic meetings such as are conducted in New York under the auspices of many different groups of Christian workers.

Columbus Circle, where Broadway and Eighth Avenue cross at Fifty-ninth Street, was formerly one of the choice locations for Gospel preaching. Immense crowds would gather to listen to the story of the Cross. In recent years, however, Columbus Circle has become the meeting place for groups of all sorts including Communists and others who are unfriendly to Christ. Police and traffic regulations have restricted the use of the Circle, and for the greater part of the week all meetings must be held within a small area. The

result is that perhaps half a dozen are going on simultaneously, each within earshot of the rest. A similar situation, although perhaps less aggravated, exists now in other parts of the city.

Borough Hall, Brooklyn, still is a favorite spot for the preaching of the Gospel. Mr. Scott Aspinall, who has been preaching the Gospel on the streets of New York approximately forty-four years, has used this location to great advantage.

Wall and Nassau Streets, in the heart of Manhattan's great financial district, was for many, many years the site of at least one daily outdoor preaching service. Every business day the “Bishop of Wall Street” and other men who have succeeded him spoke here during the lunch period at noon to the assembled crowd of messengers, bank clerks, and dignified financial men. Great interest was shown in these meetings which were almost regularly attended, at least for a considerable period, by crowds running up into the hundreds. This best of all noonday locations was closed for outdoor preaching early in 1937.

One of the agencies that has been most prominently active in outdoor evangelistic work in New York City so far in the twentieth century is The National Bible Institute. For thirty-one

years this agency for Christian education and evangelization has maintained a persistent witness for Christ on the streets of the metropolis, from a Gospel car, or more often from a small portable platform. Hundreds of locations have been occupied in the five boroughs of the city by students and other representatives of the Institute. During 1937, over one thousand outdoor meetings were held.

Last July a Christian young man was talked with after a meeting, who had received his Christian training in a Christian school in Tientsin, China. The young man's father was a captain in the army and the young man, himself, was taking examinations for West Point. Another man dealt with at the same meeting was a young Jew, a graduate of Cornell University, who was interested in sociology and criminology. He ad-

service man, who was also intoxicated, took exception to the manner in which the American flag was displayed in the meeting. He took it upon himself to move the flag and place it in front of the speaker. As it would have been very disadvantageous for him to attempt to speak with the flag between himself and the audience, the speaker moved the flag to another spot. This angered the ex-service man and he made considerable trouble. Some young "roughs" came into the meeting and one of them snatched the flag from the hand of the worker who was holding it. It was recovered by the speaker, but shortly one of these young men came up behind him and struck him on the head with a piece of glass fastened in a metal frame, breaking the glass over his head. This incident was the means of bringing four men in the audience to accept Christ.



REACHING A LARGE AUDIENCE WITH THE GOSPEL
at Madison Square, New York City, in overcoat weather. Daily noon meetings
are still held here by the National Bible Institute

Outdoor evangelistic work cannot be done by every one. Often there are efforts made to break up the meeting. It is a very difficult field of evangelistic activity and those who engage in it should have careful training, and experience with other qualified leaders. The leader of an outdoor meeting should know how to handle a crowd of people composed mostly of men. He should know what things to say and what things to leave unsaid. He should know how to deal with hecklers and intoxicated persons. He should know the Gospel thoroughly and should also know how to present it to others in the midst of difficulties and distractions. He should know how to illustrate his talks with anecdotes. He should know when to

mitted that he was confused. He said he believed in God but could not see his way clear to accepting Jesus as his Saviour. This young man's case shows clearly the need for the preaching of the Gospel and the opportunity that lies before the Christian people of America and especially of New York City to give the Gospel out of doors to those who are in darkness and confusion, their minds blinded by Satan.

Perhaps one of the most dramatic outdoor meetings conducted during the 1937 season was held the evening of June 28th at 65th Street and Broadway. A previous meeting had just been concluded at 73rd Street and Broadway and two of our workers had just commenced a second service at nine forty-five p. m. This second meeting was one long to be remembered. It was interrupted successively by two women, both of whom were under the influence of liquor. Then an ex-

pray in public. He should know how to reply when asked embarrassing or irrelevant questions. He should have an abundance of God-given wisdom, tact, and love.*

If the people of New York and other cities are to hear the Gospel, it must be taken to them by those who have experienced its blessings in their own lives. The need is great because our cities abound with sinners who do not know the Lord Jesus Christ and the Gospel of His saving grace. The privilege we have to be ambassadors for Christ is great, but our responsibility to the Lord who has redeemed us and commissioned us to carry His Gospel to the world about us is even greater.

* The National Bible Institute recognizes the need for special training along these lines, and offers courses in its day and evening schools in both General Evangelism and Personal Evangelism so that those who wish instruction may be prepared for the ministry of evangelism. Special attention is paid in the course in General Evangelism to the problems which are constantly met in outdoor preaching in the city.

An "Unofficial" Missionary to Bulgaria

By KROUM STOYANOFF, Sofia, Bulgaria

LEAVING America to work as a Christian minister in my home land, many ideas whirled in my mind as in a kaleidoscope—ideas and pictures which different teachers had impressed on me in the Seminary. I kept seeing chapels, pipe organs, beautiful and simple church services full of religious depth; statistical graphs and questionnaires; ideas for organizations within the church; ways of working with people outside the church; personal and social work. I was full of hope concerning the religious fervor of the people with whom I was to work, but I wondered how one could succeed in a land which, as I well knew, had long been antagonistic to the Protestant Church.

In the name of Christ, what course should I follow in Bulgaria? Should I work with this Protestant Church or should I leave it and work at large, living apostle-like, traveling and preaching? Should I work with the dominant Orthodox Church, if it would permit me? These questions turned over in my mind as I traveled homeward. The political unrest in Europe reflected itself in dark colors over Bulgaria. The situation in the Balkans was growing worse every day. How was I to obey the command of Christ?

As soon as I entered the country most of these questions cleared themselves up. I could not work with the Orthodox Church. Most of its leaders had so much prejudice toward everything that differed from their own thinking and practice that I could not convince them that I had anything to give. They said,

"It is true that the young people refuse to go to church, but with compulsion they can be forced to go."

These people, whose way of thinking had changed little since the Ecumenical Councils of the seventh century when the stronger party in a religious discussion was always considered right. The view of the Holy Synod is so involved in this ancient conflict, and this view has so much to do with the political history of this country, that the

idea of God had to shrink until He became a small tribal God. To enter the Orthodox Church meant to compromise and appear to favor things which I could not accept.

Nor could I go about and preach apostle-like from village to village. I saw that much more can be accomplished by living with people for a longer time; not only preaching to them but also giving them an example in Christian living. I believe in the Church and so decided to work through the Protestant Church. I knew about its many handicaps and that it was dragging behind a little. Yet this is the one organization through which I could try to carry out the message of Christ for today.

When I reached Sofia I received a letter from a church in a small town asking me to preach. A month later I left for Assenovgrad, a small town built in the canyon of the river Chai, one of the

main tributaries of Bulgaria's largest river, the Maritza. The church looked like an ordinary small house. Inside, it was one large room with seats for about 100 people. On the platform was an old, worn-out pulpit. At the right stood an old portable organ and at the left a shelf of torn books. Above the pulpit hung two large gold-painted frames enclosing scripture passages. On that Sunday morning about thirty people came to hear my sermon on *The Great Need of Faith*.

Mr. Stoyanoff is a native of Bulgaria and a Bulgarian citizen. He has a Bulgarian wife who has never been outside of the country, although she received her education at the American College in Sofia. After an early training in the American Mission schools, Mr. Stoyanoff went to America to complete his education and acquired a thorough training in the best American style. He "worked his way" through three years of high school, through college, and finally three years of Seminary training—no easy accomplishment even for one whose native language is English. Having been away ten years, and having visited the length and breadth of the United States, he returned to his own land (which is no larger than Ohio, with about the same population) to work among his own people. This was two years ago. The following article tells about his experiences as "a Bulgarian missionary to Bulgaria," in an unofficial capacity.

The next day I climbed a near-by mountain and looked at that small town with its crooked streets, its river and bridges, its many Orthodox churches, its forty-two shrines built on the cliffs around the town. I loved it and wanted to work there. It seemed to me it would be glorious to try to understand the problems of these people and to help them, to love them, and constantly, little by little, show them the light of Christ which made me restless till I should share it with all people. I was asked to be their minister, and entered upon this new work with all the zeal and enthusiasm of one who for ten years had been preparing for just this task.

Discovery—The First Year

My first year was full of illuminating trials and errors and discoveries. It began with sermons that took me a whole week to prepare. Later on I advertized throughout the town and gave a series of sermons for "outside" people.

Very early I discovered a situation which gave me my first project. I found that there was another small Protestant group in that town, calling itself the Church of God, and having nothing to do with our church. Such a division seemed strange in a town which was already unfriendly to Protestantism. As I made inquiries, hoping to unite these two insignificant groups, I discovered that the fault was not all on one side. In both there were some old people who held personal grievances against members of the other group, and they were determined not to allow any reunion. Hence I stopped pressing the matter for the time being, hoping that the future would see the situation cleared up.

The more I worked with these people, the more I became sure that for many of them the Old Testament was the center of the Bible. They seemed hardly to have understood the meaning of Christ's life and of his death. They had made of God a very strict, narrow-minded, doctrinal and revengeful being. It reminded me of the "righteous Bostonians and citizens of Salem" who wanted to purge their country of sorcerers. Here also there seemed to be many who were sniffing the air for heretical teachings and who were ready to throw heretics into the fire.

But these people had called me to work with them. I had to become a patient teacher, as one who would teach the beginnings of mathematics to little children, hoping that by and by they would understand the higher mathematics. I talked about the love of God, love which we need so much, love which will heal bruised souls, love which will clear the poisonous atmosphere which suffocates Europe today. I told them that we shall see God not in the clouds, not in the smoke in the church, but when they search for Him and min-

ister, in his name, to the needy, hungry, and destitute. These ideas did not enter their hearts very readily. Their life outside of church continued to be the same as the life of the people who never listened to these things.

The interests of these people were very narrow. They seldom read anything but the local daily paper—a one-page affair. They spent their time criticizing their neighbors. This constant gossip is the most cruel torture of small town life; it makes life petty. With this in view, and because I received many papers from abroad, I arranged hours when news of the world could be discussed. But I discovered they were not interested. Nothing interested them except their own way of living, the welfare of their homes, the enlarging of their business, the buying of another field. Anything which interfered here they were ready to crush and destroy. How could I work with such people? They wanted the church to give them only peace and contentment when Christ was beckoning them to a new way of life.

Some of the people understood what I was trying to do, and at the same time I was learning many new things. I began to understand how deeply *the Church* was a part of the life of these people. I understood also how the special Church terminology, which may be useful for the transmission of theological doctrine, neither excited their imaginations nor influenced their lives. Most of the church-going people of Bulgaria felt that they had already "heard" the Word of God, and that God had no new word for them in this day. They would not be convinced that Christianity today has to compete with communism and nationalism; they did not think Christ had any word to say about these things. For them Christianity spoke only of the life to come and had little to say about life today.

While I was learning much, the people of Assenovgrad heard Christian teachings in terminology strange to their ears, and teachings that were strange to them about this life. They were making up their minds whether they wanted to continue hearing this type of Christian truth which tended to disturb their slumber. They may have learned a little, but I was the chief learner. I realized the great need of sacrifice by us who teach the life of Christ, and I saw also the great need of his Gospel in the world of today. The people decided to ask me to stay.

So I started the second year in Assenovgrad surer of my position and of the Gospel which must touch the lives of these people. In order to build anything on an old site, be it a house or a way of thinking, some pulling down is necessary. But this process is always painful to some. As I started "building the Kingdom of God," I had to

find the best method of clearing away the type of Christianity which seemed to affect their lives in a way which was not helpful. This Christianity, which had lost its passion for "preaching into the world," becoming only a state of mind, was futile to affect the life. It was necessary to change that way of thinking and in its place build another way, new, clear, shining, dynamic. To this I directed my efforts during this second year.

Soon I became familiar with the "secrets" of their special terminology. I realized when it was possible to use new words to impress some Christian truth on their minds, and when it was best to put the new truth in the old terminology in order not to awaken suspicion. In this way I managed to preach everything that a modern minister would preach. Many outsiders began to come to the church and the attendance was larger than the membership.

Difficulties arose later when I turned from ideology and started doing things. The first thing that I wanted to do was to break the iron circle which divided this small protestant community from the world. I wanted them to stop thinking of themselves as the favored people of God, as better than the rest of the world; I wanted them to be interested in the spiritual and material condition of people outside their own group.

In order to start in a quiet way not to arouse the suspicions of the Orthodox Church, I announced that I would give lessons in English. These were given free at first, until I found that the people had less interest because they did not pay. To attend these classes many entered our church building for the first time. Among them were the owner of a large mill and the chief of the railway station. In spite of their prejudice against the Protestants, these people spent many long hours with the minister of that church, becoming friends, and occasionally speaking with him about Christianity.

in an "Orthodox" Home

I was invited into an Orthodox home for a religious discussion with a group of more than thirty people. For the first time in its forty-seven years of existence this Protestant church had the opportunity to meet the Orthodox townspeople face to face on a friendly basis. The discussion interested young people especially. Many homes began to think of me as a friend, rather than as a dangerous "propagandist" who wished "to destroy the faith of the Bulgarian people."

When these people came to our church, as many of them did, the difference in appearance was so great that they did not think they were in a church. Their church was so ornate; ours was so plain. The people of my church had learned

long ago that inward beauty was most important. Almost no one saw the need I saw, except an architect friend who drew a plan for the interior. With the money from the English lessons, a part of the plan was carried out: the pulpit was repainted, the church yard was beautified, the young people's hall was enlarged and redecorated. Finally the church bought a beautiful little organ, the best of its kind that had ever come to Bulgaria. Fortunately there happened to be in the town a musician friend whom I had known in America. With his help our church services were modified considerably.

After the arrival of the organ we gave a concert, and for the first time in this town Handel's *Messiah* was heard. We invited local talent and the choir of the larger church in the near-by city. The little church with its places for 100 people managed to accommodate 250 by filling all the aisles and the platform. I read the scripture on which each number was based. The concert was such a success that we planned to give another and organized a choir to include the Orthodox people. In spite of the difficulties made by some of the priests we gave this concert twice.

One idea was constantly in my mind: the Church of Christ must be the representative of the Kingdom of God on earth. People must have a more abundant life because of the Church. Yet I saw misery everywhere in Assenovgrad, even in the church group with which I worked. It seemed tragic to see that even in the group who had listened to the teachings of Christ for forty-seven years the principles of Christ had apparently not begun to work. The more privileged seemed to have no real concern for those with less ability and little money. No real help was given even within our own small group.

In our group we had poor families who needed help, but the church did not help them by making them independent materially, by improving their means of support.

With the help of some friends I succeeded in organizing a small loan fund to aid honest people to better their condition. By means of this fund one family was able to build a place for raising silk worms. Another family was able to plant a small orchard. A third could buy a pig which, when fattened, would be used for winter food. One young man could buy a sewing machine to work at his trade. All were held to their promise to repay their loans in order that others might be helped. In answer to my letter, Dr. George W. Carver, of the Tuskegee Institute of Research in Alabama, sent me instructions for the manufacture of products from crops which might be raised in this region. I hoped that something might take the place of tobacco. I wanted the church to be-

come, on weekdays as well as Sundays, the place where all might find help in whatever they needed. I wished that Christ, like sunlight, might enter every home and bring health and joy.

But trouble started right here. Some old people felt that it is not the business of the church to meddle in everyday life problems, and should not even mention contemporary events in sermons. Sermons, they thought, should be strictly Biblical.

The Turning Point

About this time an event happened which proved to be the turning point. One day as my wife and I (our marriage took place after the beginning of the second year in Assenovgrad) were visiting in a poor district, we entered a home where three members of the family were sick in bed with typhus—two children and the grandmother. We thought best to take one of the children, a girl of eleven, into our home. When the doctor came and examined her he said she had tuberculosis as well as typhus, and that she ought to go to a private hospital where she would have proper care. The family had no money so I went to the church treasurer to ask for a part of my over-due salary to advance what was necessary. When he learned why I wanted the money, he advised me not to take any measures but to pray, as becomes a minister. He said I should not depend upon the word of men of science but upon God. I insisted on having the money and took the girl to the railway station. This man, and a few others, concluded that I was propagating some new theology, that I had strong faith in science but weak

faith in God. A few days later he told me that unless I preached things which he approved I would have to leave the church. I replied that there were certain things I felt so imperative that they must be spoken. After that his conduct during church services became such that worship became impossible.

Two other important events happened about this time. One was that for the first time one of the Orthodox priests asked the Protestant minister to cooperate with him on the anti-war committee of which he was chairman. The other was that money had come and my plans had developed far enough to revive in a new form the neglected paper which had formerly been published by the Young People's Society of the Evangelical Churches of Bulgaria. I intended to use the Ecumenical News Service from Geneva and to translate articles from the magazines which I receive, so as to widen the vision of some of the people.

However, for the good of the church, I thought best to leave before it was too late. Now I am back in Sofia, as busy as ever, hoping that God will use me further in His work among my people.

I know other young men who are trained and who also want to be ministers.

One man is supported from England by people and churches who believe in him and in the work he is doing. This makes me wonder if churches in America will, in addition to the work of their Mission Boards, support other "unofficial" missionaries in the places where they are needed most.

CHRISTIAN THINKING AND ACTION

People are confused; they hardly know what is Christian, or how to come to a Christian judgment on issues placed before them. Selfish interests try to exploit them; propaganda machines attempt to dominate them; programs and laws, panaceas of a thousand kinds, are placed before them.

Most people are willing to be far more Christian than they know how to be. If they could be mobilized they would constitute a tremendous force pulling toward a Christian solution of many of our issues. But their thinking is not concerted, their imagination not captured, and their loyalty not challenged. Is it not possible for the churches to say, in a voice united enough in the name of their Lord so that the world can hear and so that any proposal of society or government which asks for the backing of Christian people, but which would protect property at the expense of people, would protect the privileged at the expense of the underprivileged, would seek material profit rather than the enrichment of life, would rely upon force rather than justice, would manipulate and control the gifts of God in nature for the interests of the few as against the many, would breed the fears that destroy rather than the confidence that releases and strengthens, would exploit humanity rather than enlarge the life which humanity lives—that any such proposal is not consistent with the purpose of God and the teaching of Jesus and cannot have our support?

Such thinking, if it were honest, might be disturbing. It might disturb our prejudices and present customs. But they are going to be disturbed anyway, and I would rather have them disturbed by those who are thinking toward the purpose of Christ than by those who think toward selfish views.

ALBERT W. BEAVEN.

What a Downtown Church Can Do

By FREDERICK B. FISHER *

Late Minister, Central Methodist Church, Detroit

THE first step in making the downtown church a successful representative of the Gospel of Christ is to analyze the life of the church. No program should be attempted without first making a careful scientific survey of the conditions, resources, potentialities and purpose of the organization. Each church is a problem in itself. It is difficult to generalize but for the purposes of discussion it might be said that there are three types of downtown churches:

1. A mission to dispossessed residents of slum districts;
2. A social center and preaching point for lodging-house people and transient hotel guests;
3. A cosmopolitan center of worship for kindred spirits from every part of the city.

It is impossible for one church to attempt to cover all three of these phases of life and work. The geographical location, the social traditions and constituency, as well as the financial resources and ministerial leadership, must all be taken into account. These factors will very largely determine the type of service the church can render.

Central Church, Detroit, about which I have been requested to write, is not, strictly speaking, a downtown church. In spite of the fact that it is located at the very heart of the city and surrounded by hotels, department stores, banks, theaters and office buildings, it has remained a dynamic family church. Not more than one fourth of our congregations could be said to belong to the transient hotel group. Three fourths of all the personalities to whom we minister are definitely related to the church and its activities. Only a few of these members live within a half mile of the church. The vast majority of our worshipers and workers travel a distance of anywhere from one mile to twenty miles. One of our careful analysts estimates that the average is eight miles. They come in whole families. There is no subway or elevated system of transportation in Detroit, consequently the vast majority of our people come to church in their own automobiles and the whole family comes together. Once there,

provision is made for every member of the family: Nurses, in sanitary rooms, care for the babies and very young children. A hundred of the older children are in the boys' choir and the girls' choir. A half-hundred youth are in the young people's choir. A full-time choir director, with an assistant, gives expert attention to the training of these children in music, as well as in those phases of religious education that have to do with public worship. The school of religious education, under the leadership of a full-time director, continues its departmental sessions throughout the worship period, as well as one hour following. Trained teachers are in charge of the various departments, even though in some cases it means an honorarium for the service rendered. We believe that the church budget must of necessity provide expert training for children and youth, because of the danger of leaving such training to haphazard methods and desultory instruction. The church is so located that all the street car lines and bus routes of the city pass the door.

Our constituency is divided into fourteen territorial units, with a leader in charge of each suburban section. This leader has a group of four lieutenants, who by telephone and personal visitation keep in touch with the constituency of that area with reference to sickness, church attendance, financial support and spiritual guidance. One of the slogans of Central Church has come to be, "We are fourteen community churches." We have discovered that this plan does not compete with, nor proselyte from, the regular community churches. The reason for this is that we have a specialized emphasis. We major on pageantry and color in public worship; upon personal religious psychiatry; upon social adjustment and reconstruction in the pulpit messages; upon a selective school of religion; and upon popular Wednesday night lectures on public topics by outstanding national voices. My experience in Greater Detroit, and in visitation among scores of churches in other modern cities, leads me to believe that a great deal of unwholesome competition could be eliminated in our city churches if we recognized that the mind of modern humanity is divided by several definite spiritual interests. There is need for great centralized fundamentalist

* This article was prepared for the *Review* by the late Dr. Frederick B. Fisher just before his death, and was sent us by his secretary.—*Editor*.

churches, where people who interpret religion in these terms can come together for mutual support and spiritual stimulus. Churches with a different theological outlook may serve personalities that see life in "liberal" terms. The evangelistic tabernacle and temple has its place. The plain, unembellished service of the Quakers has a real contribution to make. There is also a wide and a growing field for churches that specialize in forms of ritualistic worship. Central Church, though Methodist, is altar centered, with a high altar and heavily carved symbolic reredos. We have a processional and recessional in vestments of purple and white and red. There are approximately two hundred people in the choir organization, and on certain occasions the full choirs march in the procession. A "crucifer" carries the cross, a "book-bearer" carries the open Bible, and a "flag-bearer" carries the flag. The ministers are in vestments, and wear stoles which vary in color with the seasons of the church year. It is interesting to find what a strong appeal this makes to modern youth. In the midst of this colorful service of worship, the pulpit message deals with Gospel as it relates to social justice, problems of personality adjustment, and the vital issues of modern life.

There are two distinct Sunday congregations, morning and evening. Few of those who fill the church on Sunday morning come again at night. The services differ in emphasis, with the result that there is a solid Sunday morning congregation and an equally solid evening congregation.

Wednesday night is a gathering of all the clans. It is a "church night." School children begin to arrive at three or half-past three on Wednesday afternoon, before the real activities begin. They bring their home work from school, and rooms are made available, under proper direction, for home study. If they come from families which cannot afford to pay the price of the church supper, a room is provided where they may open their own lunch baskets and have a good time together. Many of the other children are served in these same rooms, so that there is not the consciousness of prosperity or poverty and there is an utter lack of self-consciousness. By five o'clock a variety of activities is under way: Bible study groups of youth and adults; youth forum; Boy Scouts and Camp Fire Girls; dramatic clubs and orchestras; handicraft classes; choir mothers' club; boys' choirs and girls' choirs in practice; committees on social justice, parish visitation, financial budgets, religious education and other subjects. At six o'clock there are several simultaneous suppers. The efficient women's committee employs a full-time housekeeper and other helpers, so as not to make this feature an unbear-

able burden. It is a heavy task to have a church supper every Wednesday night. In the course of the last year more than twenty-six thousand meals have been served on the fourth floor of Central Church House. This is an absolutely self-supporting feature, but none of the money goes into the current expenses of the church. The women are constantly interested in furniture, equipment, choir vestments, Red Cross work, family relief and kindred interests. During this last winter, careful record has been kept of attendance at the various activities, with the result that our chart shows a monthly attendance, on the average, of approximately eighteen thousand people.

Special attention is given to children, youth and young married couples. Boys are trained, and consecrated by the laying on of hands, as Junior Deacons for assistants at the altar. Crucifers, book-bearers and flag-bearers are all similarly trained and consecrated. Special confirmation classes are held for the training of young people as to the meaning of church membership, and white capes with purple cross embroidered on the collar are used in the confirmation ceremony.

The newest feature to be added to the life of the church is a specialist in psychiatry and personality adjustment. He is a medical doctor with his degree in philosophy from Vienna, Austria, where he has been a student and a lecturer on the faculty with Freud, Adler, Jung and others. Lectures are given in personality adjustment, and the problems of psychology and nervous diseases, to selected groups, and hours for personal consultation are provided. Modest fees are charged for these personal consultations. No hospitalization or actual treatment of patients is provided through the church, but all pathological cases are referred to their own doctors and to the regular hospital staff of the city.

Central Church cannot claim entire success. The problems are great. The complexities of modern urban and industrial life make experiment essential, with its attendant failures and inadequacies. The staff is composed of thirteen full-time people. The mere statement of this fact will reveal to ministers and laymen the problem of supporting an organization of this size. However, the church has no debt, and a group of splendid laymen manages the finances with great devotion. Our small endowment helps to make possible a program like this at the heart of an industrial city. One interesting feature is that all three ministers have had experience on the foreign mission field. These three men and their wives all feel that they are performing the most essential missionary task of their lives. The director of religious education is likewise a former missionary of the foreign field.

Looking to the City of Tomorrow

By the REV. CHARLES HATCH SEARS, D.D.

Author of "The City Man"

ONE is bold indeed who attempts to describe the future formation of a molten mass. Scientists may do this on the basis of well established natural laws. Social laws affecting environment are not nearly so well established. Spiritual laws may be clearly marked out in terms of individual conduct but are less defined in their social application.

It seems clear, however, that the church is justified in looking to the world of tomorrow in terms of facts which are clearly discernible today.

The Fact of Urban Life

In looking to the city of tomorrow the church must accept the fact of urban life. This fact is accepted on the basis of a general trend of a century and a half of American life. This trend has been accelerated during the last two or three decades. True it is that the early years of the depression (1929 to 1932) witnessed a migration from the cities, but already this has proven to be only a temporary check in a generally rapid increase of urban population which during the preceding census decade was at the rate of almost 27%, with a record of sixty-nine millions by 1930.

That this was an American migration movement is the more significant. It is difficult to comprehend that forty out of every one hundred boys and girls between the ages of ten and twenty who were on farms in 1920 had located in some city by 1930. This is the more surprising in that urban growth during the most of the present generation has been so largely augmented by immigration which is no longer a major factor in the growth of cities.

It is safe to say that the church of the future must accept the fact of urban life both because we are gregarious and like to flock together, and on the other hand because it requires a decreasing percentage of the working population to produce the raw materials of foods and fabrics which in turn are subject to almost infinite refinement. This *processing* takes place largely in cities.

The fact of urban life would not be of so much significance for the church of the future if cities, particularly the great cities, did not so profoundly change people. City men are influenced by what we may call collective behavior—the tendency to

follow the crowd, to lose a sense of individual responsibility. Collective behavior tends to level down character, as erosion wears away high mountains. Individual character has been developed in America, at any rate within a family and within a neighborhood setting. In a city, particularly in a great city, the individual has quite generally been separated from his family and from the neighborhood in which he was reared. He has too frequently been forced to live in isolation. The city man touches elbows with thousands, but touches hearts with few. The city man lives in isolation within a multitude of contacts. A city is where men die of loneliness in a crowd. He has to do with people whom he does not know and forces that he does not understand. He is compelled to make inferences and to draw conclusions. He does not deal with the concrete but is compelled to deal with the abstract.

The city man has developed certain fairly defined attitudes. Self-assertion is a characteristic sin of the city man. Compelled to yield to his superiors in shop, factory, store or office, he loves to enter a little world of his own where his opinions have weight; hence the gang, the club and the social set. The city mind is preoccupied, in this sense absent-minded. It tends to lose its sense of relationship to humanity, to lose the joy of the common touch, and to cease to find pleasure in homely things. The insistent stimulation of city life tends to produce indifference and inability to make a normal response.

The creation of these attitudes is a matter of concern to the church. It is one of its tasks to provide correctives. Its problem is to establish relationships with the detached individual and particularly to follow him into his group relationships from which all but members of the group are generally debarred.

The Fact of Metropolitan Community Life

The second fact which the forward-looking city church must take into account is the fact of metropolitan life in contrast with mere urban life. City men in the main have shown their preference for the great metropolitan centers rather than for cities of average size. In fact, many of the smaller cities have lost population in recent years.

All cities have not fared alike. Urban growth in America in recent years, particularly during the last census decade, has been strikingly selective. The average American is quite surprised to learn how spotted the growth of cities has become. Accustomed to reports of loss of population in rural areas, he is not greatly surprised that nearly one-half (46.5 per cent) of all villages in the United States under 2,500 lost population from 1920 to 1930—6,285 villages out of a total of 13,530.

In view of the enormous increase of urban population from 54,305,000 in 1920 to 68,955,000 in 1930 (or an increase of 26.9 per cent during the decade) and particularly in view of the American assumption that all cities grow, he is quite unprepared to learn that many cities fared very badly during the last census decade. Five hundred and twelve places ranging in population from 2,500 to 100,000 lost population from 1920 to 1930.

A very much larger number of cities has failed to keep pace with the rate of population growth of the nation. As Dr. R. D. McKenzie points out, of the 746 cities of 10,000 population and over in 1920, almost one-half of them (354) showed a rate of increase below the national rate of increase.

It is obvious that the great metropolitan communities have grown in recent years at the expense of all other political unity—towns, villages and smaller cities. These communities have tapped the sources of population—in Europe, Asia, Africa and South America, on American farms and villages, and in the smaller cities of America. Foreign-born whites, children of immigrants, Negroes and especially native Americans gravitate thither like iron filings to a magnet.

It is not so much the fact of metropolitan growth in terms of increased population to which the church of the future must adapt itself, as to the tremendous changes in which these communities have been and will be involved. The attraction of specialists to these centers and their voluntary association into groups is at the heart of it. This ever-growing process of specialization creates groups. As a result, special interest communities or special activity groups, ever in process of formation, take the place of neighborhoods.

Finding association within the group, to an increasing degree the members become subject to the ethics and social attitudes of the group and are not amenable to the ethics and social attitudes of the community as a whole. Devoted to their peculiar functions within their own chosen group, they are disposed to carry on largely in accord with their own cultural pattern and often with little accommodation to the larger community. This creates serious ethical and social problems

with which the church of the future will be confronted to an increasing degree.

The churches everywhere in America have been built from neighborhoods. City neighborhoods have been broken down by the incoming of new peoples and by the exodus of the more favored to suburban areas. The flood of newcomers, men and women and young people, attracted by their specialty interests has created quite a new situation. They have no interest in a particular neighborhood. Their only concern is to live where they can be comfortable and within reach of their own chosen group.

It is true, old neighborhoods still persist. There are still parish churches in metropolitan New York of which we might speak; many of them are in the suburbs though conditioned by the metropolitan structure; some of them are in survival neighborhoods illustrated by the recent coming together of the old Church of the Sea and Land and the old Mariners' Temple into the new Henry Street United Church, Presbyterians and Baptists settling down together to a continuing parish work, but how changed the parish from the old days of the "Kirk on Rutgers Street"!

While still prepared to serve so far as may be along parish lines, the church frequently, generally, finds itself compelled to minister either on a metropolitan-wide basis or to people on the basis of a selective interest or both. The Community Church of New York City served by Johns Haynes Holmes and the Riverside Church with its dual ministry to the neighborhood in its educational and social program and to the greater metropolitan community in its preaching ministry are cases in point.

The Calvary Episcopal Church apparently has chosen for itself, on the basis of its rector's interest, to minister to a particular group with a distinctive religious interest. The church of the future almost inevitably will be selective in its ministry, however much it undertakes to remain the Church of the Open Door to All Who Will Enter.

The Fact of Cosmopolitan Life

It is evident that the church of the future must adapt itself increasingly to meet the needs of a cosmopolitan community. The executives of denominational Church City Societies, who have followed neighborhood changes in great metropolitan communities, may be more conscious than the average pastor of the tremendous changes which have grown out of immigration and that are now emerging through the influence of the wide dispersion of second generation immigrants.

The presence of great numbers of immigrants, who until less than twenty years ago were confined largely to "colonies," did not greatly upset

the cultural situation, or disturb the church outlook of older Americans, but when the well trained second generation young people began to emerge it became evident that great changes were taking place. The older Americans were not deeply concerned that customs and codes, wrought through long centuries in the homeland of these immigrants, no longer had controlling force in the lives of the second generation that was emerging from these homes. They were more alarmed, however, when they discovered that the old New England culture and ideals were being broken down by this infusion of second generation immigrant life into the best residence areas of the great cities.

It became evident that old incentives and restraints, old sanctions and social controls which obtained in these cities until a score of years ago, whether in Anglo-Saxon communities with their New England background or in foreign-language communities with their varied European backgrounds had been largely repudiated. The result is a cultural phenomenon, moral phenomenon if you please, practically without precedent—a great body of people living without a generally recognized moral pattern and without sanctions honored by generations. It is evident that the church of the future must address itself to building up new spiritual foundations to take the place of the old spiritual foundations upon which America was established.

While the immigrants of pre-war decades and second generation immigrants of today have quite completely transformed old American cities dominantly Teutonic and Protestant into cities dominantly Latin, Slavic and Semitic in race and Roman Catholic and Jewish in religion, there are other factors which have had a part in the cosmopolitan process.

Changes in the function and structure of these great metropolitan communities sketched in a preceding section have come in no small degree from the national orientation of industry, of commerce, and of professional life in America. A myriad of interests in each of the classifications has selected a major metropolitan community, most likely New York, as headquarters with branch centers in other metropolitan communities.

The church that looks to the city of tomorrow cannot afford to be provincial. It can not remain parochial. It, too, must cultivate world-wide attitudes and relations. If Christianity is to survive in America it must become in fact a world religion. The Christian movement in its world outreach can not afford to think in terms of separate hemispheres of foreign missions and home missions but of a church universal in space as well as in concept.

The church that looks to the city of the future must orient itself to a cosmopolitan community and adjust its outlook to world vistas.

Man, the Abiding Fact

The church that looks to the city of tomorrow will seek to adapt itself to urban life, to metropolitan life, to cosmopolitan life, but it will lose itself in the process unless it has a sense of its own universality which was so strongly emphasized at the Edinburgh Conference.

To put the matter in other form, the church must adapt itself on the one hand to its environment but recognize that while man too is a variable, he changes far less rapidly than does his environment. As compared with the shifting social scene he is a constant. While he changes in outward appearance and in his customs and while his attitudes reflect the conditions under which he lives, his essential needs are the same from generation unto generation and among all peoples. We affirm, therefore, that the church must find its universality in its consciousness of God and in its realization of the needs of men.

Staggered by a social burden which he finds unbearable without the assistance of religion, impelled by a moral imperative, the ethical contents of which he does not understand, the city man in his more confident moods looks to religion for support and to Christianity for moral guidance. Christianity, in the past at periods of crisis, has met the challenge of destiny. The city man, therefore, calls upon the church to mediate to him a religion adequate to his personal needs and interpretive of his confused social relation.

Under normal conditions nature enters into the creative religious process. Trees, streams, the sky and the stars are all sources of life valuable in the cultivation of the soul. It is apparent that nature plays a large part in the cultivation of religion when man and nature are living in normal reciprocity. But is it possible to pursue the mystical approach within city walls where the stars are rarely seen and where frequently in winter the dust-laden atmosphere hangs like a pall over the city, shutting out even the sky?

The city, particularly the metropolitan community, with its specialization in art, in music, in literature, is peculiarly rich in the materials for the cultivation of the mystical qualities of the spirit. "A certain type of mind has always discerned three straight and narrow ways going out towards the absolute—in religion, in pain, in beauty," says Miss Evelyn Underhill.

The expansive qualities of the individual may be cultivated generally by finding essences, something akin to universal experiences, in other human lives—by finding those qualities that life lives by.

The city is peculiarly rich in opportunity to relate spirit to spirit through a common understanding of ideals and through association in noble undertakings, even as we have found the city peculiarly rich in its interpretation of life in its mystical aspects through literature and art and poetry.

For the sake of the individual, his self-realization, his peace and joy on the one hand, and for the creation of moral energy directed to social ends on the other, it is highly important to cultivate the mystical aspect of the personality through an appreciation of nature, through awareness of the essential qualities of the human spirit and through communion with God in Christ as the only source of religion and of moral energy.

As important as these things are the church must accept as its primary responsibility the cultivation of worship in the individual and a sense of his vital personal relationship to God in Christ.

As the church looks to the city of the future it is convinced that it must address itself to the

continuing fact of urban life and adjust its program to conditions which have grown out of the transformation of the small city into the great metropolitan community. Facing the breakdown of the old Anglo-Saxon, Puritan, and to a large degree Protestant standards, the Christian church must address itself to the recreation of Christ's standards of faith, character and conduct.

In this process the church finds itself at home because it is still dealing with man forever changing but forever presenting the same basic needs. The fortunes of the church have never been inextricably bound with any secular order. It has ever had standards to which it could repair.

The abiding task of the church in the city, as elsewhere, will ever be to regenerate and to revitalize the individual and by this process to cultivate new social attitudes and to release a new ethical vigor equal to the task of social reconstruction.*

* By permission of the Publisher, Harper & Brothers, the author has made liberal excerpts from his recent book, "City Man," adapted to the purposes of this article.

The Gospel in Mexico To-Day

By WALTER MONTANO *

FOLLOWING my decision to visit Mexico I received a cordial welcome from President Cardenas on behalf of the Mexican Government, and from the Minister of Public Health. The National Council of the Evangelical Churches, through their Executive Secretary, Professor Gonzalez Baez Camargo, had prepared a full program of evangelistic meetings, not only in Mexico City, but in other States. As a result, I traveled a distance of six thousand miles in about one month.

At the frontier, I saw that various persons were being refused permission to enter. The officials carefully examined my passport, and enquired as to the object of my visit. However, my letters from the President of the Republic and the Minister of Public Health were sufficient, although my passport described me as an "evangelical minister." I was shown every courtesy, and even my suitcases were passed through the Customs without examination. The five hundred Mexican dollars, which most who enter the country are supposed to deposit, were not required of me.

Near Mexico City I was surprised to see newspaper notices and accounts of the activities of the Roman Catholic Church, just as in the most liberal country in the world. This was surprising, as I had seen and heard much about the oppression of the priesthood.

My first week in Mexico City was filled with meetings, held in the largest Protestant church in the republic, which used to be a Franciscan monastery. We began with some thousand people, and by the end of the week, there were more than fifteen hundred present. There were high army officers, government servants, representatives of the intellectual circles, even Roman Catholic priests, in fact all classes of society, political and religious, were represented. For an hour each night there was attention, silence and interest.

The way God worked in these meetings was truly marvelous. At the last two gatherings, the local brethren urged me to make an appeal to those who wished to come forward and accept Christ. On the first of these occasions forty people, their eyes streaming with tears, came forward and knelt, confessing their sins and accepting Christ. The following night, when I told the story of my

* Sr. Walter Montano has been a missionary of the Evangelical Union of South America since 1929. His article appeared in the *World Dominion*.

own conversion, more than a hundred came forward, crying to God for the pardon of their sins. The Gospel was new to these people, Roman Catholics who, in all sincerity, were seeking peace for their souls. Nor was it only the common people who came forward, but society folk and well-known persons. Professor Camargo stated that he saw many people come to the meetings full of pride and even hatred toward us; at the close of the service not a few of them were crying like children, among them an army general, who, moved to the depths of his soul, gave way to tears. After the meeting many Catholics came to me saying, "I am a Catholic, but I know nothing about the life eternal, and now I accept Christ as my only personal Saviour."

A Visit to Pueblo

It was not my intention to remain in Mexico for more than two weeks, but Professor Osuna, an outstanding Christian, and a prominent figure in the Mexican Government in the time of Presidents Carranza and Calles, came from Monterey to Mexico City and exacted a promise that I would visit Monterey. After prayer, I decided to remain longer and visit Pueblo, Vera Cruz, Orizaba, Guadalajara, Aguas Calientes, San Luiz Potosi, Saltillo, Torreón, El Paso (Texas) and Nogales. These last two places are on the frontier of the United States. Professor Camargo accompanied me to Pueblo, and there we had united meetings for two nights and a large number of people were led to Christ. During our visit to Pueblo, the first National Anti-Alcoholic Congress took place at the invitation of President Cardenas, with delegates from all the Mexican states and from other countries, chiefly Latin America. Dr. Siurob, Minister of Public Health, presided over the Congress and represented the government. He invited me to preside over the third full session, in my capacity as delegate of the National League of Social Hygiene of Peru, and extended to me the privilege of being a guest of honor of the Government of Pueblo.

In Vera Cruz the church was full, and at the close of the meeting the platform would not hold the crowd of people who came pleading for our prayers. The brethren asked if we could not remain another day, but the itinerary was already fixed and it was quite impossible, so I said, jokingly, "If you would like a meeting at four-thirty in the morning . . . !" Thinking no more about it, I went to bed, tired out, but exactly at four-thirty in the morning I was awakened; the pastor and other brethren had called for me, and when I went to the church there were two-hundred and fifty people gathered for a meeting. God worked that morning in the hearts of those people!

In Orizaba the hall, big though it was, would not hold the people. The street was full and men and women were sitting on the paths. There were more than fourteen hundred people present. They begged me for another day and I invited them for a meeting at five in the morning. At this hour, in the bitter cold, there were six hundred people waiting. . . . The power and presence of God were evident and we felt the fire of the Holy Spirit kindling our hearts.

From this last place we returned to Mexico City for other meetings in the Y. M. C. A. There was a magnificent gathering of people who did not belong to any of the churches. Some Communists in the audience tried to make trouble, but there were no serious difficulties. On another evening two thousand united youth of the Federal District met me; it was a most touching occasion, when crowds of young people of all denominations dedicated themselves to the service of God. They agreed to issue an appeal to the evangelical youth of all Latin America to work on behalf of the forthcoming Congress of Latin American Evangelical Youth, in which they proposed to study the best methods of a vigorous campaign for the evangelization of unconverted youth.

In Mexico City there is a center for preparing young men for the ministry. The president and the other professors are men of real consecration to God, and the seminary is a center of training for all denominations. As part of my program in Mexico, the brethren arranged that I should give devotional messages to faculty and students every day. God blessed these meetings and foreign missionaries, pastors of churches, professors from the seminary, as well as the students, and also workers from Sunday schools, came unfaithfully. The theme was that of consecration and service.

Other States

From Mexico City I set out for Guadalajara, accompanied by two outstanding Mexican Christian leaders, and again had most encouraging services. Our journey was continued to the places already mentioned, and in every town we saw the hand of God. The fact that most of the meetings were united gatherings tended to more cooperation between the different churches. There has come a greater spirit of unity among the workers; in fact, in many churches there are now united meetings for prayer among the workers of the different denominations.

Mexico is passing through a unique phase of its history. The clouds of confusion have not yet passed from its sky, nor will they do so quickly. Everything is in a state of uncertainty and it is impossible to foretell what tomorrow will bring. The properties of churches and religious colleges

are in continual danger, for at any moment the Government can take possession of them. As a matter of fact, many of the Protestant schools are closed and cannot exist if they teach religion. Some evangelical schools have had to be turned into purely commercial colleges or institutes for social instruction. It is difficult to understand the situation, for some of the actions of the Government seem quite contradictory in nature to others. Shortly after I left Mexico, I was told that the Government had restored valuable property to the Presbyterians.

As Mexico is a Federal country, it is left to the Governor of each state to interpret the program of education as he may choose. Consequently there is a great variety according to the local attitude. There are a few schools where the teaching is not only anti-religious but immoral; there are some teachers who pervert the children by extreme programs of sexual education. . . . This does not occur everywhere, nor is it officially recognized. Nevertheless, because of the liberty of interpretation and the fact that there is no uniformity or standard of teaching, the enemies of religion take the opportunity to inject their poison into the hearts and minds of the children.

The preaching of the Gospel by foreigners is severely limited by law, but foreign missionaries in Mexico still carry on their work, perhaps with even better results than before. The central department of the Government made it clear that I was free to speak in any part of Mexico with perfect liberty.

New Methods of Evangelism in Mexico†

The restrictive laws of Mexico in the matter of religion have turned out favorably in many senses:

1. The Evangelicals have felt compelled to unite for one common object, to preach Christ crucified.
2. They have adopted new methods of evangelization, which in other circumstances probably they would not have adopted for many years. Dr. Wallace, a missionary of the Presbyterian Board, and Sr. Baez Camargo took me to what they call "Wednesday Breakfasts" in one of the best restaurants in the capital. To this are invited people

of the intellectual classes; we stayed from seven until ten in the morning, while I spoke to them of my personal experience of Christ.

3. Now that the foreign missionaries cannot conduct definitely religious services, they are discovering other methods. Mr. Norman Taylor, a Presbyterian, is working with fine results among the soldiers. He has a small wireless set installed in his car, and Mr. Huegel gives them a Bible talk, urging upon them the need for repentance and turning to Christ. All the soldiers held up their hands asking for our prayers, and many bought New Testaments.

4. Other missionaries, such as Mr. Reifsnnyder, have sought some method of reaching the students of the college and university, gathering them weekly for "lay sermons." The night I was there, twenty-two students, among them Roman Catholics, were deeply interested.

5. In the midst of the difficulties presented by the law, the workers have had to fall back on propaganda by the press. It is difficult to calculate the great results attained by the Latin American bookstore, under the direction of Sr. Baez Camargo. The method which he uses attracts Communists, revolutionaries, students, professors, publicists and others, and all receive the Gospel message.

6. The youth, indifferent hitherto to the necessity of testifying before others, are not only uniting among themselves but are working openly; groups of young people go out to different suburbs and carry on regular services, also visiting homes. One such group has dedicated itself to carrying the Gospel to outcast women, a truly apostolic labor.

7. The difficulties which the evangelical bodies face have made the Christian workers feel the imperative necessity of more prayer, and a turning to God for the solution of the religious and spiritual problems of Mexico. They have issued a circular, addressed to "our brethren in the common faith of Christ scattered throughout the entire Mexican Republic," calling them to a deeper consecration of life and to the practice of daily prayer.

† See *Religion in the Republic of Mexico*, by C. Baez Camargo and Kenneth G. Grubb, published by the World Dominion Press.

The Christian laymen in one Mexican church have organized a "Salvation Patrol" which works in the tenement districts at night. A missionary has developed a group of university students who meet for the discussion of spiritual and social questions—probably the first work done by Evangelicals for university students in Mexico City. In Tabasco, where preaching is prohibited, a group of laymen organized themselves as peddlers. With packs on their backs, they go from home to home selling merchandise and talking about Christ. A former city pastor has dedicated himself to country work. He tells of a poverty-stricken village, with an ugly, near-deformed, poorly educated Indian boy who went there to shepherd the little flock of Christians. The town is gradually becoming transformed and this simple Indian boy is its hero.—*S. G. Inman.*

Should the Church Discontinue Institutional Missionary Work?

By G. BAEZ CAMARGO, Mexico City, Mexico
*Executive Secretary of the National Evangelical
Council of Mexico*

EVANGELICAL Christianity throughout the world is looking forward to the international missionary conference called to meet in Madras, India, in December. Christians from many lands will come together to appraise the status of the work, and to plan for united advance in the evangelization of the world. Four hundred delegates will wrestle with the most crucial problems of the Church and will seek to understand our Lord's mind and will for His people in these trying times. Among these problems, and not the least of them, stands the whole question of the "institutional work" of the church, especially in the missionary enterprise.

Pioneer missionary earnestness has been poured into several types of auxiliary institutions—educational centers, ranging from parochial schools to universities; medical institutions, from modest dispensaries to large and well-equipped hospitals; social centers and even agricultural and industrial projects; other philanthropic agencies also have been established and sacrificially maintained the church at the home base and by native Christian organizations in the lands where they are established. These institutions have absorbed most of the missionary budgets in many cases and often have been used as the decisive argument for missions. Many have found in their work one of the main sources of satisfaction, as reported in missionary reports and surveys.

All seemed to be going well with these institutions until three new elements entered into the situation. There was, first, *a serious setback in mission income*. In readjusting the budgets, it was necessary to cut down expenditures. But the problem was: What appropriations should be reduced? It is not easy to cut down on upkeep of plants, equipment, personnel and current expenses of large institutions, without risking their very existence. On the other hand, should the cuts be made on the distinctly evangelistic work and on the support of churches? It was easier to cut here, but perhaps not the best way out of the financial difficulty. All this led to a review of the

whole missionary program and to an examination of the comparative and real values of evangelistic and institutional mission work. The question began to press itself upon the minds of both the missionary and the national Christian leaders: Should mission boards give less attention to elaborate specialized institutional work and more to pioneer evangelism and the training of Christian workers?

Another element in the situation was the growing sense of responsibility in the National churches and their increasing desire to attain the ideal of a self-governing and self-supporting indigenous church. This would naturally lead to the taking over of the administration and support of the institutional work. New questions arose. In view of the nationalization of the churches, was it the proper course for them to take over the institutions founded and supported by the missions? Could the national churches support themselves and also afford to conduct the rather expensive institutional work as established with foreign funds? Would it be wise for the missions to withdraw their help from the support of the churches and pioneer evangelism and to devote foreign funds exclusively to the support of institutions? Or would it be better to give up the institutions and concentrate on new purely evangelistic projects, in cooperation with the national churches?

In some countries there was a third and very important problem involved. *The national governments* were committing themselves to political doctrines of different types, all of which coincided at least in one particular—the gradual or violent assumption of control by the State of all the departments of human life, educational, social, and even individual. The situation was the more complicated in countries where *totalitarianism* was strongly impregnated by hostility to Christianity or to all forms of religion. This trend, often incorporated in a very definite form in legislation, has been making it increasingly difficult for churches in Mexico, Turkey, Iran, Korea, and some other

countries to maintain their educational and medical institutions. Some governments have been very active of late years developing a comprehensive program of national welfare, opening schools, dispensaries, social centers and hospitals. Thus the institutional work of the churches does not seem to be so necessary as in former times, when the missions were the only agencies conducting it. Except for their evangelistic purpose, most of the institutions are now becoming a duplication of government enterprises. In several countries evangelistic work in Christian schools and hospitals is looked upon with suspicion by the governments and in some cases is even prohibited by law — as in Turkey. When this is the case, would it be advisable to give up such church institutions and turn this work over to the government?

This missionary agencies and the national Christian churches have come to face the problem: Should mission boards and churches of the missionary-sending countries withdraw from educational and philanthropic work on the field and throw the responsibility for these forms of service on the churches and governments on the various fields?

Obviously, this question cannot be answered categorically Yes, or No. The answer depends upon several factors, and no wise decision can be reached that ignores one or more of these factors. The best answer will result from the careful consideration of combination of facts and experiences. The main factors are:

- (a) Conditions prevailing on the particular field;
- (b) The degree to which evangelization has progressed;
- (c) Financial ability of the mission boards;
- (d) The real purpose of the missionary enterprise;
- (e) Type of work that the institutions are actually doing.

There are some countries where educational, hygienic and social conditions are primitive and where the people are still in a desperate need of help along these lines. The governments are either unable to take care of the people's intellectual, physical and social needs or they lack a sense of responsibility. The result is the abandonment of the people to illiteracy and misery. No Christian mission or church would wish to confine itself to purely preaching the Gospel while the people are the prey of ignorance, disease and poverty. Where these conditions prevail, as in parts of Africa, India and elsewhere, some form of work to relieve these conditions is imperative and has no substitutes. We must not hesitate to make great sacrifices to minister to the needs of the

people, teaching, healing and nursing the people to an abundant Christian life.

In other fields, where there is a degree of culture and social welfare and where, as in Japan, the government is fulfilling its medical and educational responsibility, the need for philanthropic and cultural work by the missionary agencies is not so pressing. It is here not impossible for the churches to consider giving up their institutions or their turning over to governmental or other national agencies. The churches should be ready, within the measure of their possibilities, to cooperate with public and private philanthropic and educational agencies, where such cooperation is possible.

The stage of progress in evangelization, particularly with reference to the strength of the national churches, is also to be considered. There are at least three main stages in evangelizing a people in any country:

First, there is the approach, penetration, and planting of the first organized groups of converts, entirely under the wings of the mother churches and under the almost exclusive leadership of the foreign missionaries. Forms of organization, methods of work, supporting funds and leaders, all have come from abroad.

The second stage is one of *national growth*, the upbuilding of Christian churches, the development of a trained native leadership, the progress in self-support and the progressive transfer of responsibilities to them. Important steps towards self-government culminate in the organization of national churches.

The third stage, one that perhaps has not been fully achieved on any mission field, is when the national churches assume *complete responsibility*, both financial and administrative, of the work and they become in turn missionary churches, send out to evangelize other fields.

Clearly it is not possible for the mission boards of the sending churches to think of throwing on the national churches the responsibility for the institutions which they are unable to support, if the evangelization of the field is in its first stage or entering its second. The national churches must first assume responsibility for their own maintenance and their evangelistic work proper; if they succeed in this, then they may begin to accept full responsibility for the institutions. Where this process of nationalization is under way, the institutions are the last points from which the mission funds are expected to be withdrawn. Naturally the national churches cannot be expected to assume the support of the institutional work while the churches themselves are being supported by the mission. The national churches will not be able fully to take over the institutions until

the third stage is reached — if these institutions are to be continued in any effective way under church auspices.

The financial status of the mission boards is an essential factor to be considered. If the mission receipts are down to that point where drastic reductions in the budget must be made and the institutional work cannot longer be supported then the mission must withdraw. If there is any possibility of turning over the institutions to other satisfactory agencies, the national churches should be given the first option, next the work may be offered to some other responsible organizations or to the government. In any case, there must be the assurance that the plants and equipment will really be used for the good of the country and for the benefit of the more needy people.

Perhaps it is too much, in many cases, to insist that their Christian character will be maintained.

But, in the whole problem, the essential and central purpose of Christian missions must be kept in view. This is the ultimate guiding principle and the supreme criterium for any change in missionary service. Fortunately, this matter has received prayerful and earnest consideration lately, although perhaps the outcome has not been always true to the New Testament standards. But the fact that it is a real concern to re-define, for our times, the supreme purpose of Christian missions, is in itself gratifying. The writer of this article does not pretend to pronounce dogmatically on a question that is still keeping busy the best Christian minds of today, but it is necessary to give his own views if this discussion is to be clear and conclusive.

The central purpose of Christian missions may be briefly stated as follows: The purpose of Christian missions is threefold in its active expression:

- (a) To preach the Gospel of God's redemptive grace in Jesus Christ;
- (b) To cooperate in the upbuilding of an indigenous educated Christian church;
- (c) To serve this church and the people of the land where it is established.

The whole problem of institutional work should be kept under the spotlight of this one and threefold purpose. To what extent are Christian institutions faithful to it? What is the actual type of work being carried on by the institutions and how do they rate when measured with the yardstick of the supreme purpose of Christ when He founded missionary enterprise?

Many believe that Christian institutions need to be Christian only in their inspiration and motive, but that they may refrain from becoming agencies to win others to Christ as Lord and Saviour. In order to avoid the charge of "proselyting" they are expected to keep themselves sep-

arated from the churches, leading their own life and doing their own more or less secular work. But many others insist upon the supreme importance of evangelistic task of Christian institutions and cannot conceive of a missionary project that does not seek to bring to the churches a harvest of "saved souls" or souls to be instructed and saved. The situation varies widely according to place and personnel. Many institutions, like the hospital at Miragi, India, and the Union College in Pyenyang, Chosen, actively engage in evangelistic work. Others are more secular in character and outlook. Not a few have practically made their Christian character so abstract as to be hardly distinguishable from wholly secular institutions.

This is a sore point in the whole discussion of missionary work. A fair distinction should be made, at the very start, between proselytizing and evangelizing. To proselytize is to be primarily interested in winning members from one particular religion, denomination or church to another, without regard to any vital change in faith and life. To evangelize is so to preach Christ in word and deed as to bring people to accept Christ as Saviour and Lord, and His way of life as a daily path of conduct. As to the best means by which to achieve this supreme goal there is no uniformity of rule or opinion. It depends much upon the local situation and the individuals with whom one comes in contact. Steadfastness of purpose is essential but uniformity of method is as fatal to true evangelistic work as is the lack of aim and ideals. It is certain that no Christian institution should lower the central purpose or depart from the plan of all missionary work in the name and power of Christ; otherwise it will lose its vision and dependence on the Spirit of God.

Non-cooperation with the national churches is another strong temptation of socially successful mission institutions. Some seem afraid that by disclosing their connection with the churches the institutions will risk their prestige. It is not necessary, and may be even harmful, for these institutions to be wholly subordinated to the churches. In most cases they should have their separate administration. But to part from the churches, refusing to have anything to do with them, on the pretext that success may be attained only in this way, is to pay a very high price for such success. It has not been found necessary in America. Experience shows that institutions committing themselves to this policy find it increasingly difficult to maintain their true Christian character; they are finally dragged down by the spirit of humanistic secularism. This at least can be strongly stated: no mission institution should allow itself to come to this self-defeating point of refusing to recognize its Christian character and purpose.

Every missionary institution should actively serve the churches and people in the country where it is established. Duplication of governmental or private institutions should be avoided as far as possible. Instead of this, mission institutions should always be reaching out to unserved areas. In this work elaborate and costly plants may become a hindrance. Expensive plants then become an end in themselves, and in order to keep them up, other important elements of the missionary program are sadly neglected. We should never forget that institutional plants are made for the missionary work and not the missionary work for institutional plants. After all, to accomplish the primary task of serving Christ by helping the people of any country, it is not indispensable, and not always desirable, to set up costly plants that in a time of crisis and readjustment become veritable "white elephants."

As an illustration of what has been said above, the complaint is heard from several fields that not a few of the "Christian" colleges have estranged themselves from the churches and the Christians and have become schools for the rich and socially elite, where it is practically impossible for a poor

Christian boy or girl to get an education. The writer once visited a mission high school, finely equipped and with excellent social prestige. When inquiring about the curriculum, the principal, in all candor, informed him that their program was adjusted to similar schools in the United States, as there were so many pupils from the British and American colonies who wanted to secure credit for their studies when going abroad to college. The principal appeared to have given scarcely any thought to the question as to whether this curriculum was the best suited for the needs of the nationals of that country.

Now we come back to the starting point in this discussion. Should mission boards, and the churches in the mission fields, plan to withdraw from their institutional work? An absolute answer is not possible. We have tried to point out the factors which should be combined to make up the criteria under which the answer in each particular case is to be sought. In dealing with our problem, we often come closer to the solution by reminding ourselves again and again of facts and principles we know but which we are apt to forget or ignore.

The Challenge of the Philippines

By the REV. NORMAN S. McPHERSON

*Vice-President of the Association of Baptists for Evangelism
in the Orient*

A FILIPINO high school senior who was working his way through school in Manila by laboring in a laundry was one day handed a tract in jest by a fellow workman. The tract was entitled, "Are You Born Again?" by Bishop J. C. Ryle. The message fell on good soil. At his first opportunity the young man sat down and wrote a letter, addressing it to the Manila Evangelistic Institute, publishers of the tract. He confessed: "I am exactly the man concerned in your article." After mentioning some of his temptations and seeking advice he asked: "Am I eligible to be born again?"

As director of the Institute I replied to his letter, arranging for him to come and see me. The interview closed with both of us on our knees while prayer and surrender forged the link binding another soul to the Christ who once again looked upon the travail of His soul and was satisfied. The young man began attending Sunday services in the First Baptist Church, and before

many months had passed yielded his life for full-time service and enrolled as a student in the Institute.

This is but one of hundreds who have found Christ through the varied ministries of the Association of Baptists for Evangelism in the Orient. It is not too much to say that the Philippines constitutes one of the most responsive harvest fields in the world today.

The Association of Baptists is an evangelical agency formed eleven years ago for the propagation of fundamental Christianity—there is no other kind—in the Orient. Its activities thus far have been confined to the Philippines, where it maintains two training institutes for Christian workers in addition to a growing provincial work extending from the northernmost Batanes Islands down to the Palawan group in the extreme south. Millions of pages of gospel literature are printed on the mission press in Manila in both dialects and English every year. Through the evangelis-

tic efforts of itinerant gospel teams new churches are established and manned with graduates of the training institutes.

An indispensable means of evangelizing the Palawan group of some forty islands is the Gospel Ship, Fukuin Maru, formerly used by Northern Baptists in the Inland Sea of Japan. Captain Skolfield cruises from island to island with a group of Filipino evangelists preaching the Gospel and rendering simple medical aid. Twelve churches have been established with over a thousand members. One day a Moro asked the captain what to do for an aching tooth, to which the captain replied that it would be best to extract it. Whereupon the Moro said: "All right, and as soon as you have stopped the ache be sure to put it back again!"

The keynote of the Association of Baptists for Evangelism in the Orient is, as its name suggests, *evangelism*. All of its activities—whether preaching, teaching, housing students in dormitories, printing, broadcasting, street corner ministry, visitation in hospitals and on ships, student center activity—find their focus and impetus in that supreme objective. Every form of evangelism is used to good advantage. At least two hundred decisions for Christ a month are made on one street corner where student teams proclaim the Gospel six nights a week. During the eucharistic congress that was held last year in Manila the Association of Baptists rented the Manila Grand Opera House for two weeks and brought Leland Wang of Hong Kong as special speaker. The

angels in heaven found fresh cause for rejoicing in the 672 who found Christ in the opera house and on the street corner during those two weeks.

While the Philippines constitute a striking opportunity by reason of the cordiality of the response, the Association believes the time has come to expand beyond the confines of these islands, and thus fulfil the purpose for which the Association was originally chartered. A new field on the island of Ceylon has recently been acquired, and plans are now being made to release the Gospel Ship for a year's survey of New Guinea and other fields in the Dutch East Indies, many of which represent virgin soil. New Guinea is the second largest island in the world. Never has the interior been explored by white men except from the air. We must not, however, overlook the partial penetration in the region of the Fly River. Now that mining companies and scientific parties are planning to exploit the island's natural resources, it is believed the Church of Christ cannot afford to neglect the souls of the tribesmen in the interior, many of whom are said to be head-hunters and totally ignorant of the Gospel.

Nothing short of prevailing prayer will release the resources in men and money needed for such a gigantic undertaking. The newspapers recently announced that scientists of the Metropolitan Museum of Natural History of New York City expect to explore New Guinea this year with a \$250,000 airplane. What will the Church of Christ do in the face of those thousands who have never so much as heard of Christ?

The Need of Students in Brazil

By HAROLD A. COOK, Rio de Janeiro

WE HAVE missions to the Indians, and efforts to reach the poor and teach the ignorant in Brazil. Evangelical colleges reach a very limited proportion of students; but the Teacher Training Schools, the medical, dental and law schools, and the academic class, as a whole, present an untouched field, without any special effort to evangelize them. They are comparatively untouched.

The students are brought up in a Roman Catholic atmosphere; and a large number of them become formalists or wander into the desert of agnosticism and scepticism.

A few months ago I met a college graduate who did not know whether Moses was before Christ

or after. Remember that he had lived his twenty-two years in another world, quite untouched by the Gospel, even though in a modern civilized city. On receiving a Testament, he said that he was holding the Word of God in his hand for the first time in his life. If you do not know who is the leading American jockey of today or the present heavyweight boxing champion a member of the sporting fraternity would say: "What astounding ignorance! Where have you been brought up?" The pages of the newspaper to which sportsmen turn first, you do not even look at. The case is the same with the majority of our academic students in Brazil. They have not come within a thousand miles of the Gospel, even though there

may be an evangelical church round the corner.

The spirit of Christ requires of us, not that we shall wait for them to come to us, but that we shall go to them. The Good Shepherd *went after* the lost sheep.

Brazil is nominally a Roman Catholic country, and for them the world is divided into Catholics and non-Catholics. Hence many think of Protestants as in the same class with all the freak religions that have found their way into South America. Our task is to bring these people to the living Saviour whom they have not so far discovered.

How can this be done for the academic classes? Not through invitations to our church services; for the large majority would not come. I suggest three methods, each one dependent on the other; efficiency requires all three, but a measure of success could be obtained with any one alone.

1. Well-bound Testaments and other suitable literature (well printed) sent through the post, addressed to persons whose names could be obtained. The literature should not be sent out in large numbers at one time. A safe number would be five.
2. Personal work by church members who are themselves academics. Andrews should be on the lookout for Peters.
3. A college graduate or university man could give his whole time as a missionary to academic students.

The first method requires money and inside co-operation. The second requires men—and there are few church members among the academics; some who are there have not caught the vision of the harvest so near to hand. The third method requires a specialist. He must have not only grace, but gifts also. If there were only one such specialist, his work would have to be extensive; if there were more than one, their work could be proportionately intensive.

What would be the work of such a missionary? I suggest the following main lines. Experience would probably indicate others:

1. He would mix with academics as far as time and circumstances permitted, in order to make personal contacts. (These contacts would enable him to combine methods 1 and 2.) He would be careful not to disclose his own denominational connection, because he is not out to win men for his church, but for Christ.
2. He would embrace every opportunity to give addresses—not sermons—to audiences of academics only; these addresses would contain the hook of the Gospel, skilfully baited. At such gatherings he would invite questions.

3. He would endeavor to keep himself informed concerning books suitable for his constituency and in keeping with the purpose of his mission, so that he could advise and guide inquirers into profitable avenues of Christian literature. (A suitable magazine we already have—viz., *Sacra Lux*.) A book talk might be the theme of one of his lectures.

4. He would make a speciality of personal interview by appointment; at these interviews he could deal with intimate problems which could not be handled at question time after a lecture. While not evading the intellectual side of such problems, he would stress the fact of Christ as the infallible solution to every problem, whether intellectual or moral.

Doubtless there are many American and English graduates who could ably occupy this position, but other things being equal, a Brazilian would be far more preferable. We have such a man. He is still on the youthful side of life, eloquent in speech, attractive in personality, and well educated, he everywhere gathers large audiences of the intellectual class. The evening audience at his own church invariably includes a number of the professional men of the city, as well as students from the colleges. His book on "Christ as the Man of Sorrows" has gone into a second edition. His pastoral duties prevent him from making frequent trips away from home, but those he has made have been crowned with success. The local churches will hire the cinema for a night, and he will be advertised, not as a visiting pastor, but as an orator and an author. A subject such as "The Defects of the Human Will" provides ample opportunity to include the Gospel. Scores will attend such a lecture though they would not go to a church service. After the lecture it is explained that owing to the expense of the cinema theater, one of the churches had been offered, and there the speaker of the evening could again be heard. By this means many have been led to visit an evangelical church for the first time, and have heard the full Gospel there. They discover that the Protestants are not as the priests have represented them. After the first visit, the second is much easier, and they are on the way to find the light.

The academic class contains the future leaders of this progressive country. Here is a worthwhile work, which offers a fine opening for investment, with guaranteed returns.

Not only have we the man for the task, but we also have an organization under whose auspices he could work and travel—viz., the Brazilian branch of the Committee of Cooperation in Latin America, with offices at 254 Fourth Avenue, New York City.

Looking Back on Our Furlough*

By REV. RAY E. PHILLIPS, Johannesburg,
South Africa

*Missionary of the American Board; author of
"The Bantu Are Coming"*

WE HAVE come back to South Africa laden with riches. Not in coin of the realm—American or otherwise—but in friends, fresh associations, and a better understanding of our task.

Nine months of study have been immensely rewarding. We have become acquainted with the work of students of primitive cultures, as well as with that of research workers in modern industrial areas, and we have been assisted in looking at our task from new angles.

Mrs. Phillips and I have been privileged to meet with many young people at summer conferences. What memories we have of companionship with high school and college boys and girls on college campuses and at rallies and week-end conferences.

We have been given ample proof that some of the finest people in the world are to be found in the churches. We have been brought into close contact with people whose names leap to mind with a quickening of the heart-beat. We met many devoted, intelligent, women scattered throughout the churches who are quietly, patiently, year after year, creating interest among the indifferent, raising their quota for benevolences in spite of obstacles of all kinds, leavening the lump of more or less nominal church membership.

We are back in South Africa with a new understanding of the difficulties of the home pastor in America, and a deeper appreciation of the men we have met in individual churches and at Conferences. Out in the Dust Bowl are men and women who would have been canonized had they lived a few centuries back. And they are not all in the Dust Bowl, or in the smaller, rural churches.

In larger churches in the cities and towns, we have sensed the steady, sacrificial giving of themselves on the part of pastors and their wives and the loyal church folk who stand by, all without the glamour surrounding missionary activity nor the rewards and satisfactions that often come to the worker in foreign lands.

It takes heroic leadership these days to compel attention to spiritual truth when the movies, the modern novel, the motor car, and the very air itself, are agencies of such distracting, conflicting, and competing appeals. It has been a frequent, and thrilling experience to discover in various parts of the country churches which have evidently found the message and the methods for enlisting the joyous cooperation of young and old.

There are people in our churches who are critical of missions and say so quite frankly.

"I have no time for missions," said a church member just before a church supper. "I have always questioned sending missionaries to people who were perfectly happy in their own way, to teach them to wear clothes, to eat our food, and, in short, to bring all of the troubles and problems of civilization to them. Wouldn't they really be better off without all these things?"

Statements of this sort are not only a confession of ignorance as to the actual, fear-ridden, soul-destroying life of primitive peoples, but also a curious admission that one's religion means little more than food and clothing and the troubles of civilization!

Which introduces the question whether religious faith can be called "Christian" until it is so vital and radiant that it overflows the bounds of one's own family, church and nation to embrace all men everywhere?

As we look back on experiences in various centers, those which seem to have been the most rewarding were those where we had time really to get acquainted.

Conditions to Be Improved

Is there anything we have seen that we would like to see improved? We would prefer to dodge this question were it not that one or two things have forced themselves quite definitely on our attention and are grateful for a chance to "off-load themselves," as we say in South Africa.

First, my personal impression is that, in dealing with young people, our church leaders are not concrete and personal enough when it comes to religious experience. In spite of the ubiquitous

* Condensed from *The Missionary Herald*.

insistence upon being *realistic* it seemed to me that it is almost entirely second-hand testimony that is given out to the future members of the church. "Kagawa says—," "Stanley Jones says—," is about as far as many speakers get in commending the practice of Christianity.

But I cannot escape the definite impression that speakers to young people and conference leaders would rather do anything else than explain just what Christ means to *them*.

Is prayer a reality to *them*? Just what response do *they* receive from the Unseen God that deepens their conviction that they are on the right track? Can *they* look back in their lives to any certain time when they were certain that they were being guided by The Heavenly Father?

In short, is their faith something that they themselves have *experienced*, or is it a good philosophy of life to be assented to intellectually as ethically sound.

On the occasions when I have suggested to speakers at summer conferences that they conclude their talks with a *personal* testimony, nothing has happened.

In my seminar groups I have found that young people are hungry for an exchange of real, vital experience, and are grateful for personal confidence on the part of the leader.

To my mind the main appeal of the Oxford Groups can be found right here. There is the ring of reality about their doing. One after another "Grouper" will say: "I have experienced—," "I have been guided to—."

Again, some churches and Christians seem to be groping in a fog when it comes to a Christian basis for missions or for Christian life at all these days.

Our fathers had a long-time objective, a heaven of rest for the weary and of bliss for the suffering, which put in proper perspective the inequalities and disabilities of earth and gave a sense of urgency to spreading the Good News.

The whole idea of Immortality seems to have become vague and indistinct, certainly it has ceased to have richness of content to many Christians, many clergymen. Some of the younger church leaders are frank in admitting that Eternal Life has no meaning for them. They say:

"Why worry about it when there is so much to be done in cleaning up this old world? Let us work for the coming of the Kingdom of God on earth."

While agreeing as a social worker, that stupendous tasks remain to be undertaken to make society Christian, I cannot but feel, and with equal intensity, that without a long-range view of life as Eternal we are emasculating our Gospel

and are making Christian activity ultimately meaningless.

Christ's insistence upon individual perfection—"Be ye perfect as your Heavenly Father is perfect"—requires an eternity for its achievement. Belief in an eternity of existence in the realm of an active, working God, one who is working against difficulties and who rejoices in the growth of his children to share with him in his vast, cosmic enterprise—this gives glorious meaning to life now.

It validates and justifies the presence of problems of increasing complexity in human life and regards sacrifice and suffering as stepping stones to that finer type of manhood pre-requisite to emergence on a loftier plane of deity.

We must re-discover belief in Eternal Life on a new basis, not as "dope" but as "dynamite," attaching permanent value to present-day spiritual attainment, in order to inject fresh interest and more powerful incentive into Christian life and activity. Stripped of faith in the immortality of the individual soul, how are we Christians any better off in the matter of objectives than the Communists who are working for a righteous order here on earth and who have exceeded the humanists in cleverness by making its attainment lie just ahead—a few more five-year plans?

With the background of belief in a Father God who operates in a universe so vast that he can utilize through the eternities that lie ahead, the potentialities latent in every individual on this small earth, this Christian task takes on added radiance and significance.

Even my black friends in Africa are seen to be of stupendous value; their future growth is of vital concern to all of us. We go gladly back to our work in that great land to bring the Good News to Bantu folk of their magnificent destiny as sons of a Living God, and to help mold environing conditions which will help to develop that type of character which is essential to those who would become "joint-heirs" of Christ.

In the last ten years the American Bible Society Colporteurs have sold eighty-five million copies of Scripture, small and great. The Eastern Agency of the United States showed last year an eighty per cent increase in the purchase of whole Bibles. The Society put 35,000 Testaments into the Civilian Conservation Camps in 1933. One agent and his colporteurs is working the little State of San Salvador on a house to house program, and expects to cover the entire state in five years. Already they have gone through 27 towns and 272 rural districts with a population of 219,128. Gideons have placed Bibles in three of the largest hotels of the City of San Salvador; also in those of Santa Ana and San Miguel. This is their first placement by Gideons in Central America.

ERNEST GORDON.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

PATTERNS TO FIT ANY PROGRAM

Whether your organization is planning to use the study topics or an independent outline as a basis for the year's programs, plans to brighten up the topics and also to mark certain outstanding days and occasions in the course of the year are desirable, unless the work is to become dull and unalluring save to those already interested in missions. Look through the following suggestions, gathered from here and there, and see whether you may not find some usable program patterns.

For Special Days and Occasions

Installation Services: With new officers coming in at the beginning of the fiscal year, many societies will welcome ways of placing the mantle of responsibility on the shoulders of the leaders and rallying the membership to get behind the work. An impressive service used for the Young People's Department of the M. E. Women's Foreign Missionary Society first sets its stage with 12 chairs in a semi-circle back of a table on which a circle 18 inches in diameter has been marked, 12 numbers being marked thereon at regular intervals so the officers may see just where to place their candles. Instead of, or with, the candles, a cape of white with a cross of blue may be worn on the left shoulder of each retiring officer, and taken off and put on the officer succeeding her at the moment when she is installed. Headbands of white with blue cross in front may be worn by all.

A hymn, "Lead on O King Eternal," or "The Light of the World Is Jesus" may be used as an opening. While the pianist plays suitable music softly, a young woman in white, carrying a large candle, enters and is immediately followed by the six retiring and six incoming officers, all bearing candles but with only those of the former lighted. When the leader moves to the right side of the table, the officers take their places in front of the chairs, the two presidents standing in the center, etc., in corresponding pairs.

When all are in place, the leader sets her large candle in the center of the circle and recites impressively selected Scripture passages regarding light, its function in the City of the New Jerusalem, and our obligation to extend this light to the non-Christian world, this being the occasion for the present re-consecration service.

Next, the retiring president places her candle on No. 1 in the circle and recites, "The Lord is my light and my salvation," addressing the incoming president as to her duties and responsibilities. The latter lights her candle at the large central taper and placing it in the circle on No. 7, recites, "They that wait upon the Lord," etc.

The retiring president steps back a pace while the leader calls the first vice-presidents, the procedure for the two presidents being duplicated, with new verses. In similar fashion each set of officers takes part, until all are in position. The leader faces the (inner) circle of officers and calls on them to repeat the pledge for faithful discharge of duties, as she lines it out.

She then calls on the entire membership to rise and take a pledge for cooperation and support in every way, in order that the kingdoms of this world may become the Kingdom of our Lord and Saviour, Jesus Christ. Leader declares the officers are duly installed and a closing prayer is offered before the participants march out to the tune of "Fling Out the Banner."

Another effective installation exercise is based on the plan of a wheel. Called to the front, the new president stands at the center with the other officers around her to form the hub, the circle chairman a few feet farther out constituting the rim. These chairmen hold ribbons extending to the president, to form the spokes. Then the installing officer reads a choice statement as to God's mighty plan for His work on earth necessitating human activation, the Church being the chief instrument through which this cooperation is accomplished. Each machine has many wheels, each one has its place with its specific work to be faithfully and steadily done. The society (whatever organization is giving the program) is one very important wheel in the local church unit, the officers before the audience being a most responsible portion. "This wheel before us has 10 spokes, a framework as you see, each one the chairman of a group which includes you and me. There must be an ever-widening-out in hearty cooperation, the whole circumscribed by the rim of united cooperation. The wheel must be oiled, kept clean and free from rust, have perfect balance, do its work in harmony with other wheels, avoid fric-

tion, and be repaired from time to time by the One who regulates the whole (Jesus Christ)." A consecration hymn and prayer follow.

The Annual Meeting: Much tact and endeavor are usually necessary to lighten the heavy details and make the service attractive. *Church Business* reports this one, as used in a church at Medina, Ohio: The program sheet was headed:

"ON BOARD THE GOOD SHIP 'FIRST CHURCH,' IN PORT AT MEDINA FOR ITS 115TH ANNUAL MEETING ON (DATE AND HOUR)."

Order of the Day—

- (a) Hear the reading of the Ship's log for 1938 (nominating committee's report).
- (b) Transact business and make necessary repairs while Ship is in dry dock.
- (c) Set it afloat for 1938-39 with all good wishes.
- (d) Election of new officers for the Ship (clerk and tellers).
- (e) Assembling of Officers and Sailors on Upper Deck—special music on ship-board. (Gathering for church dinner.)
- (f) "All Aboard!"

The Ship's Mess—the Stewardess and Helpers (dinner at 6:30 p.m.).

Calling of Crew together for the Annual Session.

- (a) Devotions and prayer for safe return....the Chaplain.
- (b) Reading of the Ship's Log....the Captain.
- (c) Recognition of the Crew (pastoral committee, trustees—who keep Ship afloat; missionary committee—who direct its course to faraway parts; the men—"who lie down below, below"; the choir—who keep us joyful; the S. S.—that makes good sailors; the young people—who will be officers some day; the scouts—who are at your service).

The Purser's Report (treasurer).

Report of Keeper of Records (clerk).
Three Cheers for the Old Crew—the Stokers and All.

Launching of the Ship for Another Voyage (announcement of new officers).

Ports Ahead ("What I'd like to see the Ship do this year," and "Where the Ship might go").

"Blest Be the Tie that Binds."

Benediction.

* * *

Another plan used by Mrs. A. H. C. Morse, of Jersey City,

N. J., tells of the meeting place arranged as the waiting room of a railway station, "Division of our Great Baptist National and International Railways." There were reports from the secretary, the treasurer and the corresponding secretary—who arrives on a late train preceded by "red caps" carrying her luggage, etc. Around the room was a magazine stand displaying the denominational magazine and reading contest books; travelers' aid (White Cross work for mission hospitals); tickets (the new gift boxes); information booth (new literature), etc. Girls of a junior organization served as red caps or helpers. Certain reports are received as telegrams by girl in messenger's cap. The Prayer Committee reports on the Source of Power. The Scriptures were used as "running orders." Posters told of house parties to be held in summer (missionary conferences). There was a lunch room glee club, and after the meeting the membership followed the sign to the lunch counter where sandwiches, doughnuts and coffee were served. Finally the train announcer called the trains on tracks '35 and '36, with stations such as "Harmony," "Amityville," "Friendship," "Opportunity" and "Service," and the newly elected officers (installed by the pastor) left by the door marked "To the Trains."

* * *

Thanksgiving and also the *annual Thank Offering Meeting* are high lights deserving special features. A poster suggestion for advertising a young woman's meeting (in *The Window of Y. W. A.*) showed two young women standing at opposite sides of the page, the one on the left carrying a basket of goodies labelled as petitions for things selfishly desired, with a very few labelled "Thank you." The girl on the right held a basket of delectables labelled for things for which she was grateful. Both baskets were extended as if being offered up to God. Blessings poured in a shower on the girl at the right, the words underneath being, "O that men would

praise the Lord," and "Come to the Y. W. A. meeting of Praise and Thanksgiving, at" (date and place).

A very charming plan, as given in the Baptist mimeographed sheet, *Program Pointers*, describes a pot of gold (brass bowl filled with orange flowers) on a table decorated with rainbow colors, seven gold paper streamers leading into it. Seven participants, each with a crêpe paper sash representing a rainbow color, stand together with a silver box in one hand and the end of one of the gold streamers in the other, singing "There's a Rainbow Shining Somewhere," the audience joining in the chorus. (This can be obtained in sheet music from the Rodeheaver Co., Philadelphia.) One by one these seven persons take part, each holding up her box as she speaks.

(1) Violet stands for Faith, without which we cannot fill our silver offering boxes.

(2) Indigo stands for Hope, and without hope for the future we shall not have the inspiration needed to fill the boxes.

Similarly there are represented Blue for Joy, Green for Brotherliness, Yellow for Patience, Orange for Loyalty, Red for Sacrifice. "We put these boxes in the Rainbow Pot of silver; but if given with our Faith, Hope, Joy, Brotherliness, etc., they will surely come from the Pot of Gold transformed into golden gifts ready to lift the burden of our denomination and worthy of the 'Well done' of our Master." Then followed a song specially composed for the occasion.

A good devotional for a Thanksgiving meeting uses a Scriptural acrostic. After opening remarks on the special occasion, say, "Let us think for awhile of the letters in the word T-h-a-n-k-s-g-i-v-i-n-g that are also the first letters of the words that cause our hearts to be thankful":

T-ruth, Psalm 117:2; H-ope, Psa. 39:7; A-bide, John 15:10; N-ame, Luke 8:30a; K-now, Luke 19:43; S-ee, Psa. 65:5a; G-race, Acts 11:23a; I-ncline,

Josh. 24: 23; V-oice, 1 Cor. 14: 10; I-ncrease, Prov. 9: 9b; N-ew, Rev. 21: 5a; G-o Forward, Ex. 14: 15. We can "Go Forward" on deeds of mercy and love, after this service, and so find happiness in things to be thankful for. Sing, "Count Your Many Blessings." A brief talk follows each letter in this acrostic. — Adapted from *World Comrades*.

Outstanding Features for Any Meeting

A *Diurnal Cycle of Prayer*, as used at a Presbyterian group meeting, may be incorporated into any program as its devotional, or used on the Day of Prayer. Another name for it is "A Prayer Quest":

Out on the wide Pacific where East meets West, this day's petitions are borne. Faraway Japan hears the call to prayer and Christians, both white and yellow, gather and bow the knee to the same Father. Our own hearts but echo the terror and appeal in theirs, as they see that fair land following the god of War.

Swiftly the hours move westward and soon the call to prayer resounds across the far East, in Korea and Siam, in Cambodia and Anam, and in war-torn China. Thousands lift up their voices to Almighty God in a nation-wide cry for peace and safety.

Christians all over India join with us and with each other to plead with the God of nations to lead them to the right solution of their internal difficulties.

The sun moves on over the Near East and bathes the ancient land of Iran and the Holy Land of sacred Writ. (add a suitable complete statement).

Day dawns in Russia, but we do not find Christians gathering in churches to pray together. . . so in humble homes behind locked doors. . .

As the hours fly swiftly by, we see the blacks in Africa by the thousands, and Christians in every country in Europe, meeting around a common Mercy

Seat. Once more we are reminded that out of one blood God hath made all nations of men, and that all may come to Him with their burdens and cares.

And now as the day lengthens toward the setting sun, the Western Hemispheres take up the strain—from pole to pole, in many tongues—Spanish or Portuguese, Alaskan or French, English or Indian, we lift our hearts and voices to the God of Nations, who is the God of the individual too, and pray for personal and civic righteousness—"Thy Kingdom come, Thy will be done."

"Prayer in the land of the fir tree and pine;
Prayer in the land of the fig tree and vine;
Prayer where the waves dash loudly and cold;
Prayer where the lion stalks fearless and bold;
Prayer in cathedrals whose spires tower high;
Prayer in kirks and cabins close by;
Prayer where two are gathered to pray;
Everywhere, everywhere, prayer today."

Mrs. Aitchison Retires

After editing this department on "Effective Ways of Working" for nearly seven years, Mrs. Estella S. Aitchison feels it necessary to retire. Health needs to be conserved, and other responsibilities call for attention. We join with the readers of this Department in deep gratitude to Mrs. Aitchison for the faithful way in which she has presented the methods that have been of help to many in the churches.

Mrs. Aitchison was born in Iowa, and from an early age has been identified with church missionary organizations. She was married to Dr. John Y. Aitchison, a Baptist minister, who subsequently became joint secretary for Baptist Home and Foreign Mission Societies, later Home Secretary for the Baptist Foreign Mission Society, and finally General Director of the Baptist Board of Missions Corporation. Mrs. Aitchison shared his rich missionary experience in the pastorate and served as

member of the several women's boards, thus acquiring a knowledge of missionaries under world-wide conditions. For 25 years she was Methods Editor of *Missions* and wrote missionary leaflet literature, pamphlets and pageants. In 1932 she began to edit this Department in the *REVIEW*. Mrs. Aitchison hopes, after a period of rest, to take up writing and speaking again.

Miss Grace McGavran Takes Hold

As we bid farewell to Mrs. Aitchison, we welcome to our editorial staff Miss Grace W. McGavran of Indianapolis, Indiana, who will become the Editor of this Department. She is a member of the "Disciples" Church and has had wide and valuable experience in writing and in promoting better and more effective methods of presenting missions to groups of Christians at home.

She was brought up in India and later was a secretary of Missionary Education in the United Christian Missionary Society. Her first contribution will appear in our September number, dealing with "Tested Methods for Increasing Interest at Home"—through books, enlisting new members, improving missionary meetings, drama and other practical plans. She will keep in mind the interests and needs of pastors, teachers and parents, as well as those of officers of local societies and laymen. We bespeak for Miss McGavran your hearty cooperation. If you have any problems or questions along these lines, or any experience or ideas that have proved effective in promoting missionary interest and cooperation, send them to Miss Grace McGavran, 5718 Oak Ave., Indianapolis, Indiana. EDITOR.

Yesterday evangelism was vocational; today it is avocational. Yesterday it was perennial; today it is only seasonal. Yesterday it was victorious; today it is simply visitational. — W. G. Colman.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

THE CHURCH IN THE CITY

Where do the greatest number of Americans live? How much do they know about their environment? How do they earn their living? What do they really get out of life? What part has the Church in influencing this life in all its varied aspects? What part ought the Church to have?

These and many other questions await answer or stimulating discussion and enlightenment in the study of the Home Mission Theme for 1938-39 on "The Church in the City." Following the study of last year on the "Church in Rural America" it is appropriate to give equally studious attention to the exceedingly challenging city situation. Those who fail to take advantage of this opportunity will be losing a valuable and helpful personal experience, and will be failing to measure up in their obligations to the Church in its major Home Mission task today.

The city is a part of a great change in trend in American life. "In a little more than a century, our country has profoundly altered its mode of life, and has been transformed from a frontier settlement into a full-fledged *urban, industrial society*."

"City Man" has not been prepared for the growth of his city in all of its marked variations. He finds it difficult to adjust himself to the changed and changing environment. Who really is his neighbor becomes a question that he himself is baffled in answering. And of ever-increasing importance to him, if he is a church member—not merely on the membership list, but in active service—is the way

in which his Church is to face the city, or the extent to which his Church is to allow the city to influence it. Not only is this theme for study exceedingly timely, but it is essential for the sincere Christian in his present participation in American life.

All groups, whether urban or rural, will find the study stimulating. Those who live in large cities are the subject under consideration. Those in smaller cities or towns have some similar problems or may face them later. Those in rural areas depend upon cities for the pattern of modern living. All who belong to the Church face the Christianizing of the city as a common task.

Resources Available

The Missionary Education Movement of the United States and Canada presents again this year a number of books and leaders' guides which will make it possible for every type of age or interest group to outline a course for study or to build programs which will bring keen interest and value. Although most of the women's groups or mixed adult groups will give major emphasis to the adult book by Dr. Kincheloe, leaders will find much valuable reference material in all of the books published. In the June REVIEW Book Department will be found a list of books recommended by Dr. Charles H. Sears of interest to those studying the Church in the City. In addition we note here a few additional source materials that have seemed to us valuable for reference:

THE CITY'S CHURCH. H. Paul Douglass. Friendship Press, New York. Cloth, only 35 cents.

CITY MAN. Charles H. Sears. Friendship Press, New York. Cloth, \$1.50; paper, 75 cents.

THE CROWDED WAYS. Charles H. Sears. Friendship Press, New York. Board, 35 cents; paper, 25 cents.

CITY AND CHURCH IN TRANSITION. Murray H. Leiffer. Willett, Clark & Co., 1938. \$2.50.

OUR CITIES: THEIR ROLE IN THE NATIONAL ECONOMY. Helpful statistics, graphs, charts, etc. For sale by the Superintendent of Documents, Washington, D. C. 70 cents.

CITY CHURCH INVENTORY. A brief manual to help an average church appraise its life and service. Procure from Home Missions Council, 297 Fourth Avenue, New York. 10 cents.

COLLIERS MAGAZINE. Issue of May 21, 1938. Article on "Shot-Gun Houses."

What You Can Do with These Materials

As an *individual* in a number of ways you can help to inform yourself, your Church and your friends outside the Church, so as to profit by these materials. Few city people know their own city, and few realize how important a knowledge of the city is in promoting the City Church. If you can first increase your own knowledge and then arouse an interest in others by the added facts you have acquired you will be taking an important first step in advancing this program.

Some significant facts put upon striking posters; some graphs or some important statistics; a map showing different population areas in your city; the housing situation; the delinquency record; the welfare program; any of these linked up wherever possible with the Church of your city in its cooperation, or its lack of cooperation, may attract the attention of some one and lead to an inquiry concerning the source of

your information. If all that you can do is to read and have someone else read these thought-provoking books, you have achieved a first goal.

But this first step might well lead to the organization of a group for more intensive study. It ought to. If so, the group will be glad not only to work for their own advancement, but they will assist you in bringing to the entire congregation the results of your work together. For group study, refer to the leaders' guides noted above. You will find in them many helpful suggestions. If you have a group to assist you, there might be produced a more informing map of your city. It might be started in one session and grow from session to session. Beginning with the central area in your city which will be first geographically and historically, you can work out until you have put into the map all of the features of special concern to your group. It will be found that the general pattern of city life is similar for different cities in different parts of the country.

Many subjects will present themselves for discussion or debate. Interesting assignments can be made to individuals within the group from the wealth of books and pamphlets available. In a discussion of the city Church itself and its present purpose and function a good method will be found in the leaders' guide to Dr. Kincheloe's book by Kenneth D. Miller. It will be agreed that the pattern of the average city Church should no longer provide chiefly for a Sunday morning service. Neither should the Neighborhood House, built up chiefly around group activities, be allowed to take the place of the Church. Mr. Miller presents in the last two sessions of his outline a constructive plan for discussing the place and function of the Church in the modern city. The Church should not duplicate other city service activities, but it must become civic-minded. It must not only elaborate its policy but rethink its philosophy.

For *program building* for women's or young people's groups there is also adequate material on the city theme for many uses. Denominational headquarters will give you suggestions and will have series of programs outlined for your use. If you cannot find already outlined just what seems to meet the need of your group, we refer you again to the above list of references. From the leaders' guides you may select what will appeal to your group. Dr. Searle's book "City Shadows" will be sure to find among all a sympathetic response. Any one of these chapters will give background for a most stimulating discussion which will make an excellent program.

The City Church in America should be awakened not only to thought but to action by the home mission study for this year. Those who have prepared the materials have done a noteworthy service. It remains for those who have the privilege of using them and of urging others to use them to make the best of their opportunities. May the "Church" and the "City" profit in large measure and may the Kingdom be advanced by this program!

NONA M. DIEHL,
*Member of the Annual Meeting
Committee of the Council of
Women for Home Missions.*

OBJECTIVES OF A SUMMER CONFERENCE

"Did not our hearts burn within us as He talked with us." Thus spoke two weary, disillusioned, discouraged men who had found a dynamic faith that sent them out to help change a world. The summer missionary conferences plan to bring to women today, who also live in a weary, disillusioned world, a faith that will dare the impossible.

First it seeks to clarify the place of the ongoing Christian Mission of the Church amid the movements that threaten the democratic ideals of Christianity. It presents the urgent need of a united Christian front and the attempt made in recent

conferences that should lead to a World Federation of Churches.

Secondly, it seeks to renew the passion that has fired the Christian Church through the ages to send forth laborers into all areas of need. Personal contacts and messages from our own missionaries and from those of other races reveal again the need of a redeeming Saviour.

A balanced program not only stretches the mind and gives world vision, but attacks the concrete problem of how to project this vision into the local church. This year the challenge of India and the miracle of what is happening to one-sixth of the people on the opposite side of the globe, will be paralleled by a course on how the Church may make the Kingdom of God effective in a modern American city. Instruction on how to promote these courses and how to arouse the Church to an urgent need for action, is essential.

The third objective of a summer conference is the social fellowship. In the renewing and forming of new friendships with those of like interest and passion we find a stimulus to greater service.

In the Bible and devotional hours, prophets of today will present the Living Christ who, as in the days when He walked and talked with men, remains today the only hope of a tangled world. Only as *our hearts burn within us* will women attending summer conferences find a creative faith equal to the missionary task of the Church.

B. LOUISE WOODFORD,
*Chairman of the Chautauqua
Committee for the Council of
Women for Home Missions
and the Foreign Missions Conference.*

CONFERENCE LEADERS!

Having studied Rural America, leaders will find knowledge of migrant work an indispensable springboard connecting Rural America with the American City and its Church. *Conference Packets* have been assembled for the use of leaders, including the booklet *They Starve that We May Eat*; a *Leader's Guide* to be used in connection with *They Starve that We May Eat*; an *Illustrated map*; *A Volume of Service*; *Around the Calendar with the Crops*; and other valuable material all for the price of 60 cents. Write to the Council of Women for Home Missions, 297 Fourth Avenue, New York, N. Y., or your denominational headquarters for the packet.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

ISLANDS OF THE PACIFIC

Ways of Working in the Philippines

Filipino Christian workers emphasize the personal touch, and recognize the value of Christ-like living. One of them writes:

"We have tried to meet individuals at the most opportune time here and there, in our homes or theirs, on the street, in the market, in the stores, in their places of work in the town or country. We have met people on all sorts of occasions, at weddings, funerals, receptions, parties, birthday celebrations, fiestas, social functions, recreation times—wherever a word could be said to turn attention to Christ and the Church.

"Many of our best members have been won by following up the faithful work of teaching the Gospel in the Sunday Schools. Much good has been accomplished through the use of tracts. Also, the traveling clinics have proved powerful evangelizing agencies. A doctor, a nurse, two deaconesses and two helpers comprise such a team. Two weeks as a rule are spent in a town. The days are given to the healing of men's bodies, while the evenings are devoted to health talks and messages which point them to the Great Physician who is able to heal their souls.

Portable Church

A church, to be shipped in sections to Nauru Island, in the Central Pacific, has been built in Melbourne, Australia. Wood, cement and fibrous plaster are the main materials. They were paid for with £3,000 subscribed by the Nauruans, who will erect the church and complete the ce-

ment and plaster work. The building will accommodate 1,000 people. It will be cruciform in shape, with a bell tower and cross, a concrete base, raised altar and choir stalls, over which there will be a Gothic arch. Spotlights will be used to illuminate the choir, altar and electric organ chamber. All furnishings will be of redwood to resist white ants, which destroyed the old church.

—*Pacific Islands Monthly.*

Australian Youth Calling

Ninety thousand Australian Christian Endeavorers have invited other Endeavorers from all nations and tongues to meet in Melbourne on August 2, 1938, for the Tenth World's Christian Endeavor Convention. Here is one of the youngest nations calling Christian youth of all nations to meet for an advance. Australia is a great, largely undeveloped continent about as large as China or as the United States of America—but it now contains only about 4,000,000 people—mostly white.

NORTH AMERICA

An Anti-God Show

An unusual exhibition was recently held in New York City, sponsored by the Roman Catholic Church. It featured more than 2,500 books, pamphlets, magazines, handbills, posters and other anti-God propaganda material. Three years were required to assemble this array, including a number of bitterly anti-religious posters from Russia.

One poster showed a Russian peasant with a gigantic broom sweeping away Bibles, ikons, incense burners, etc. Another showed a group of cannibals

about to devour Jesus. Numerous caricatures of God, the Pope, priests, ministers and rabbis were included. The crusade against the Roman Catholic Church in Mexico was portrayed with numerous pages from school books. Communism, fascism and totalitarianism were also featured as enemies of Christianity. In the German section, newspapers and pamphlets set forth the German Neo-Pagan Movement. One pamphlet, which emphasized anti-Semitism, was entitled, "Jesus—Only a Jew."

An hour in this exhibition was a sobering experience. It is now on a tour of schools, colleges and patriotic societies throughout the country as an evidence of the extent to which anti-religious propaganda will go when given license.

—*Missions.*

Juvenile Delinquency

The New Jersey Juvenile Delinquency Commission has just submitted a report to the Governor, in which it is shown that failure to attend church and a lack of religious training has a direct bearing upon the problem of juvenile delinquency and crime. In their search for causes and cures, the Commission interviewed 1,500 offenders serving terms in four penal institutions, inquiring into their home relationships, school experiences, church attendance and other factors. In the findings of the Commission we read:

"Though the great majority of the mothers and fathers of these offenders attended some church, according to the testimony of their sons, regular attendance was far less common among the sons themselves.

"Of the mothers, 80 per cent were declared to be regular in

attendance, and 65 per cent of the fathers. No fewer than 43 per cent of the offenders gave a blunt 'no' with respect to their own attendance, and enough more returned equivocal answers to bring the number of irregular attendants up to 53 per cent. Thus, only 47 per cent claimed any regularity of attendance."

Is New York Pagan?

The City of New York, with its 7,500,000 inhabitants, has 1,074 Protestant churches, with 554,000 members. Thus only seven per cent of the population is reported as having membership in Protestant churches of the American metropolis. Of these members less than forty per cent indicate that they attend church and only two per cent, on an average, will be found in Christian churches on any one Sunday. There are 194,000 on the rolls of the Sabbath schools, or about two per cent of the population. This shows New York to be one of the great non-Christian centers of the world and one of the places greatly in need of evangelization.

—*Revelation.*

Christian Evangelism in Colleges

Twenty universities in the United States are planning "Christian Missions" during the next college year. The report of a "Mission to the University at Oxford, England," meeting last February, will help to clarify the thought of those who plan these missions in America. We quote from this report:

"It was decided that what was needed was a clear and unequivocal declaration of the one eternal Gospel. The essential thing for a Christian university, now so largely oblivious of its Christian origin, is to be clear about what Christianity is. . . .

"The preparation began publicly at the beginning of last October, and since then weekly services of prayer have been held. In all the twenty-eight colleges there were meetings of small groups of Christian leaders, for prayer and study. The

object was to examine personal lives in the light of God's truth and God's commands, so that we should heed Him when He speaks.

"As soon as the term began the program was sent to every resident member of the University—both senior and junior—some 6,000 people. Together with it was an open letter from the three missionaries stating the case for such a mission and emphasizing their own unity of conviction."

—*Intercollegian and Far Horizons.*

Preaching Mission Continues

In spite of the fact that the National Preaching Mission ended last December, the impulse continues, of which the latest indication is the decision of the North Dakota Association of Denominational Superintendents to conduct a state-wide mission in the autumn of 1938. The plan has been endorsed by the state organizations of the Methodist, Baptist, Congregational and Presbyterian bodies. Six missions will be held in six different centers of the State—Grand Forks, Devil's Lake, Minot, Fargo, Jamestown and Bismarck.

Nine missions have been held at different centers in Maine, four days being spent in each place by the group of cooperating leaders; 141 local churches of 10 denominations cooperated and the total attendance in the nine missions was approximately 18,000. One of the practical outcomes of the Maine Mission was the decision to hold a state convention of the pastors of all denominations next fall for worship, to plan the year's program and to promote interdenominational comity and understanding.

—*Federal Council.*

Fresh Dynamic Needed

Mrs. Austin Kimball, national president of the Y. W. C. A., in her opening address to the 2,000 delegates to the organization's 15th biennial convention, in Columbus, Ohio, last April, said that Christian ideals put into ef-

fect would check the spread of false political systems. Said she:

"The Christian world has paid tribute to the witnessing of the German church and its pastors against Hitler. We know what Christianity means to those people now. I would like to know what it meant to them at an earlier date. What were they doing when Hitler was rising to power? What was the Church doing? What was the Y. W. C. A. doing? Was there a time when the united action of Christian forces could have averted Naziism? Is not that where we are today? . . .

"This is not an easy time to be a Christian. We are faced with the problem of putting Christianity into practice in an age characterized by a meaninglessness that is terrifying, by an insecurity that breeds fear and drives us to unreasoning action when the securities we set up for ourselves prove vulnerable."

—*Religious News Service.*

Presbyterian Centennial Fund

A year ago the Presbyterian Board of Foreign Missions, celebrating one hundred years of service, set a goal of \$1,000,000 to be raised for foreign missions. The Fund has now passed the half million mark. In view of the sudden and unexpected financial "recession," the Board considers it a matter for thankfulness that this much has been accomplished. It has been voted to approve the following percentage allocation of this Fund:

I. New Missionaries	60%
II. Restoration of Salary Cuts	20%
III. Evangelistic Expansion	11%
IV. Educational and Medical Expansion	8%
V. Other Urgent Needs	1%

Pioneer Among the Pimas

This year marks the hundredth anniversary of Dr. Charles H. Cook, who for thirteen years worked among the Pima Indians of Arizona without a single convert, but lived to see 2,000 of them accept Christ. Not far from where he first taught stands the First Presbyterian Church of Tucson,

a memorial to this "apostle to the Pimas." From this center have sprung up seven other churches which serve a population of 6,000 Indians. They are strategically located over an area about the size of Connecticut.

Through Dr. Cook's influence a training school for Indians was founded in 1911. All the native evangelists now at work on the Pima, Papago, Maricopa and Apache fields are former pupils of the Charles H. Cook Bible School. There are also many others who are Sunday School teachers, choir directors and exemplary citizens in their home communities. Pimas have sent forth their missionaries to the Papagos, the Apaches (their ancient enemies) and to others until the establishment of Christian citizenship among the 18 tribes of Arizona is one great enterprise.

—Monday Morning.

China Relief Organizations

The following agencies in America have been at work helping China's distress: The American Bureau for Medical Aid to China; the American Red Cross; American Student Union; Associated Boards for Christian Colleges; China Emergency Civilian Relief; China Famine Relief, U. S. A., Inc.; China War Relief Association; Chinese Women's Relief Association; Federal Council of Churches; International Student Service; National Intercollegiate Christian Council, the National Student Federation of America and the various Church boards having work in China. Send your gift to any of these.

Other groups whose only activity is raising funds for relief include the International Missionary Council, China Child Welfare and China Medical Boards.

Damage Claims Against Japanese

Of Southern Methodist property in China, 24 buildings are said to be in ashes and 98 per cent of the remainder have been

damaged. Last April the Church filed claims against the Japanese government for this damage, and for the use of its property for war purposes. The lowest estimate of the damage sustained is \$500,000.

This appeal to Secretary of State Hull is the first to be made officially by a Church board. Other denominations have considered such action, but so far none have been made.

LATIN AMERICA

Training Porto Rican Youth

A Training School for Sunday School teachers and officers in the three Presbyterian churches of Mayaguez, P. R., was held recently, with an attendance of 65. The courses included: Survey of the New Testament, Teaching Primary Children, Story Telling, History of the Bible and Methods of Teaching. Almost all who took the courses were young people. Specific problems of the field were discussed, and a spirit of enthusiasm was manifest.

In Porto Rico, where there are more children in Sunday School than in any Spanish-speaking country, there are thirty Presbyterian Young People's Societies, with nearly 1,200 members. Three district Unions hold quarterly Conventions; once a year all assemble in one general Convention. At the last such meeting, those in attendance were divided into three groups for discussion of the "Youth and Spiritual Emphasis Program of the Board of Christian Education." This proved to be more stimulating than the usual program of speeches.

Religion in Central America

The World Dominion Press has added to its numerous surveys of mission fields one on Central America. One finds from this survey that "there is less educational activity in Central America in proportion to evangelistic enterprise than is general in the larger Latin American republics."

Of the Central American Mission founded in 1890 by Dr. C. I.

Scofield, the report says: "Only recently has it taken the whole question of church development seriously: in the past it has been content simply to preach and to pass on."

That is to say, more importance is being given to the maintenance of a settled ministry.

The book's statistics show that the total number of evangelical Christians in the one republic of Guatemala is almost equal to the total number of the other four republics combined.

—*Watchman-Examiner*.

Indians' Search for God

The South American Missionary Society has been engaged for nearly a century in the difficult task of taking the Gospel to the Indians of that continent. One piece of pioneer work in the Argentine Chaco has been remarkably successful. About seven years ago, Toba Indians sent a deputation to the Mission, asking for a teacher and saying that they were in search of "Our Father." Mr. Leake accepted the challenge, prepared to grapple with the difficult language, and in November, 1930, launched the new undertaking. During the intervening years, there has been a steady stream of converts, corporate church life has been established, and the singing of hymns has now superseded the incantations of the witch-doctor. Before the advent of the missionary, the Tobas were a dying race, but medical service has effectively arrested a mounting death-rate. Furthermore, total illiteracy, which originally prevailed, has largely been overcome.

A striking feature of the work is the self-appointment of twelve Indian evangelists who, on their own initiative, determined to go out each Sunday afternoon into the villages and preach the Gospel. Before setting out, it is their practice to meet in a small prayer-hut, where they seek guidance and plan their itinerary. Results everywhere follow their preaching, and their example has led to the erection of other prayer-huts.

—*The Christian*.

North Brazil Evangelical Seminary

Two years ago a group of workers in North Brazil unanimously agreed that the solution to their problem was an inter-denominational Bible School for the training of Brazilian workers. As the months passed, one difficulty after another was removed, and the Union Bible School became an established fact. A spacious house was placed at the School's disposal and fifteen students appeared at the opening. The two Bible Schools which had previously existed and whose amalgamation formed the "Seminario Evangelico de Norte," taken together, had not approached this number. There had been no effort to induce students to come and no publicity whatever. They just arrived.

They come from the various states in North Brazil, from Pernambuco, Sergipe, Parahyba, Ceara, Maranhao and Para. They represent all classes. There are those from the hoe, and the more cultured city men. They are drawn from the various denominations at work in North Brazil. They vary in capacity. Some are taking only the two years of intensive training for evangelists offered by the Seminary, while others avail themselves of the full theological course.

—*The Neglected Continent.*

EUROPE

British Mission Deficits

With an estimated 30% of church members supporting the missionary movement in England, three British missionary societies report deficits, one managed to hold its own and another reduced its debt.

The Church Missionary Society, with an income of 415,000 pounds sterling, reports 5% deficit of 20,000 pounds for the year. The Methodist Society has been able to make ends meet, while the Bible Society received 378,000 pounds and spent 385,000 pounds. The London Missionary Society (Congrega-

tional) received an additional income of over 17,000 pounds, and came within some 8,000 pounds of wiping out its accumulated deficiency of 76,000 pounds. The Baptist Society finished with a heavy deficit of 13,000 pounds. Through bequests the C. M. S. received 98,000 pounds, the Bible Society 68,000 pounds, and the London Missionary Society 33,000 pounds.

Protestantism in Portugal

The Evangelical Alliance of Portugal has recently issued a compilation of those laws which affect the standing of the Protestant Churches in Portugal. The fact that these occupy forty pages of small print show the attention which is given to regulating the position of the local religious bodies. The effect of recent cases of discrimination against evangelicals by local authorities is reflected in these pages, which contain the text of recent instructions sent to all such authorities, laying down that "it is not to be tolerated that evangelical Christians should be the victims of violence."

—*World Dominion Press.*

"Gloomy Dean" Sees Gleam

The former Dean of St. Paul's in London, Dr. W. R. Inge, has no gloomy view of the future of religion. In an article in the *Christian World* on "The Revolt Against Christianity," he says:

... It is true that real persecution exists in several parts of the world quite as violent as the early church suffered at the hands of the Roman Emperor. In Russia thirty bishops and more than eight thousand priests have been murdered. In Spain four thousand priests have, they say, suffered death. The property of the Church has been confiscated, and churches have been destroyed; the public performance of divine worship prohibited and religious education entirely stopped. Blasphemous posters from Russia and other countries have been exhibited, intended to bring religion into contempt. The same things have been enacted in Germany. . . .

I have no wish to minimize the danger of these revolts against all that we hold true and holy; but I think that the pessimism which is now

so prevalent among Christians is faithless and unreasonable. . . .

Religion is a natural instinct. Degenerate people will have a degenerate religion. If Christianity becomes extinct for want of teachers, the Holy Spirit will take care of the Church. Church history has shown us again and again that the blood of the martyrs is the seed of the Church. I think the Church was probably at its purest during the persecutions which weeded out the insincere and the half-hearted; and I believe that in all these countries which I have mentioned the ultimate result of the anti-God campaign will be the revival of Christianity in a purer form than before the troubles.

Religion really is not *taught*: it is caught from someone who has it already. And your duty and mine, if we want to make Christianity a more vital force . . . is to show forth the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, temperance.

Unified Church in France

A unified Protestant Church in France was achieved as a result of a meeting at Lyon of the Constituent Assembly of Protestant Churches on April 28. The Assembly brought together over 600 congregations of four denominations to heal a breach in French Protestantism that goes back to 1872, when liberals among the Evangelical Reformed Church declined to subscribe to a new Declaration of Faith and established the Reformed Church.

The two other groups now joining in the unification are the fifty odd congregations of the Free Evangelical Church and about 25 Methodist congregations in France. The union is based upon a new Declaration of Faith which is a moderate restatement of the historic Calvinism of the Reformed Churches.

This is the fourth major move toward unification of Western Protestant Churches. Previously there was the creation of the Church of Scotland from the many Presbyterian sects in that country, the formation of the United Church of Canada which has developed a very close working agreement with the Church of England in Canada, and the almost completed move towards Methodist unification in the United States.

—*Religious News Service.*

Persecuted Waldensians

R. M. Stephens, of the Waldensian Church Missions of London, tells of his recent visit in South Italy and Sicily. Speaking of an interview he had with the Waldensian pastor in charge of the work of the Bible Society in Rome, he says: "The difficulties of Bible circulation increase. Last year the authorities informed him that 'it was inconvenient' that Bibles should be sold without any indication as to which Church published them. On being informed that the Bible Society was not a Church it was ordered that no Bibles should be sold. . . . At Foggia I met Pastor Castiglione and went with him by car to Orsara in the mountains, where there has been a church for forty years. A few hours before our arrival the leading elder and founder of the Church passed away. While I was there a message came to the pastor from the police to say that while a service would be permitted in Church, no speaking would be allowed at the grave or in the cemetery. The local priest is a bitter enemy, and through his influence the authorities refused to renew the pastor's permit last year. No meetings are allowed in private houses without the permission of the police, which is seldom forthcoming."

—*Evangelical Christian.*

Revival in Hungary

The political situation in Hungary is difficult for both government and people, yet word comes of a great revival movement there, not only in Budapest but in other centers. Evangelistic meetings are being held many times a day, and at some of them from four to seven thousand people are present, many of whom have never heard the Gospel before. Special editions of the Gospel of John and the Epistle to the Romans have been placed in the hands of inquirers; while Christians are urged to take five copies and, after prayer for guidance, to seek out five relatives or acquaintances to whom they may give them, at the same

time witnessing to what the Lord has done for them.

—*Scripture Gift Mission.*

Poland's Bible School

The eyes of the world have been focussed on Poland in connection with the Lithuanian problem, but with the peaceful settlement of this question Poland has strengthened her position as a bulwark against the hordes of communism and atheism pressing upon her eastern border. While the State is the fence to keep out communism, it is left for the Church to stem the tide of atheism. The Evangelical Churches are in the forefront in this undertaking, and are cemented by the World's Evangelical Alliance. Recently, the Alliance sent a deputation to Poland to survey conditions and needs. The visitors were assured by the Prime Minister, a Protestant, that the Government will favor the constructive work of the Alliance.

The first interdenominational Bible School in Poland was established last December, through the initiative of the W. E. A. Beginning with eight students, there were soon more applications than could be accepted. The churches in Poland, poor though they are, are doing their best to promote this School.

—*The Christian.*

Nazi's National Church

A "National Church of the German Reich" with "no scribes, no pastors, no chaplains and no clergy," and which would prohibit the printing and publishing of all Christian literature, is now the plan of the National Socialist Party. It would put Hitler's "My Struggle" in place of the Bible, and the swastika in place of the Cross. Its thirty-point program requires acceptance of the State race ideology. Some other points are:

"On the altars of the National Church our most holy book, 'My Struggle,' shall be consecrated to the German people and thus to God, and at its left the sword shall be sanctified. The speakers of the National Church have to

explain this book to the best of their knowledge during the church service.

"The National Church is determined to exterminate unalterably and by all necessary means the Christian faith which was imported into Germany in the fatal year of 800, and pressed upon the German people though it was of an entirely foreign nature and substance.

"In the National Church of the German Reich there is no remission of sins. It asserts, and will stress this again and again, that sins which have been committed once in life will be unrelentingly met with punishment by the brazen and irrevocable laws of nature, and certainly in this world."

Rome's Influence in Yugoslavia

According to a new law in Yugoslavia, all religions are placed on a nominally equal official basis, with no group enjoying special privilege. However, the Roman Catholic Church in strength and initiative is far ahead of the Orthodox Church. Numbering something over 5,000,000, it is endeavoring to obtain advantages through agreement with the State — advantages that are denied the Orthodox Church, which numbers about 6,500,000.

Among other things it would seek to enforce the Roman Catholic rule that all children of mixed marriages must be brought up Roman; if a parish should go over to orthodoxy it is stipulated that all its possessions remain with the Roman Church.

Under such circumstances, it is encouraging to read incidents like the following:

"In the elementary school in Novi Sad, the New Testament is used as the text for religious teaching. One day a lad about nine years of age came into the shop and asked if he could get an Evangelical Bible. Looking at the child, I said, 'How much money have you?' 'Eight *dinars*,' he answered, so I knew he wanted the New Testament. To make sure, I asked, 'Who is your teacher?' 'Mr. Dietrich,' the lad

replied. 'What is he teaching you?' 'Just now we have the good Samaritan.' And without my enquiring any more the schoolboy said, 'I believe on the Lord Jesus Christ, my father does not, and today I am going to read that story to my father—he promised me that he would listen.' "

New Era in Greece

The spirit of persecution, so long a feature of religious life in Greece, has, to a large extent, been overcome, and unrest has given place to a spirit of peace. Twenty-five years have passed since the death of the founder of the Greek Evangelical Church, and there are now twelve organized churches, six of them self-supporting; while scattered throughout the country are more than twenty preaching places.

One of the more recent converts was a Doctor of Mathematics, and his influence among the students is being much felt at Athens. In his student days he was an atheist, but his life was changed. After his conversion he started meetings in his own home and, as a preacher in the Evangelical Church and in halls, his compelling message is winning many for the Kingdom. All Evangelical Churches in Greece have a special collection annually toward the work of distributing Bibles.

—*The Unchained Word.*

AFRICA

"Religious Politics"

Egypt has about fourteen million Moslems as against a million and a half Christian Copts, the original Egyptians. In an exclusive interview, Sheikh Maraghi, who as head of the oldest university, Moslem or otherwise, in the world, the Al Azhar, wields almost as much power as the Caliphs of bygone days, made it clear that Egypt is a Moslem nation.

The Sheikh declares he does not engage in party politics, but that he does engage in "religious politics."

"I will even go a step farther and say that I personally wish

to see Islam rule over the social life of Egypt because the great majority of the inhabitants of this country are Moslems, and because the official religion of the country is Moslem, and nothing else. Other religions differentiate between religion and politics; Islam does not."

This statement was made following widespread rumors that the Sheikh had incited the students of Al Azhar to rioting in the recent political crisis in Egypt. This was a virtual admission of his activity in the attempt to dislodge the government of Nahas Pasha.

Nile Mission Press

On March 10, Mr. Arthur T. Upson laid the foundation stone for a new building for the Nile Mission Press. Dr. Charles R. Watson, President of the American University in Cairo, said in his address: "I found in looking at the government statistics for literacy that every ten years the literacy of Egypt increases by more than 50%. According to that, the Press, merely to keep pace, ought to increase over 50% in the outreach of its publications. But since it has never from the beginning overtaken the need, it would seem that every ten years it should more than double the scope of its activities and the output of its literature merely to meet the challenge of the increasing literacy in this country.

"To this literacy challenge may be added the challenge of a changing mental outlook. This is calling not merely for a larger volume of literature, but for a fresh presentation of the old truth to which we hold. Science is invading every sphere of life even here in Egypt and the reconciliation of science and religion is more and more urgent. There is also a growing sense of need for moral power. The population is coming into touch with European life and European temptation. The old moral motives no longer hold against the engulfing tide of temptation and immorality. To this I would add the challenge of an awakened womanhood in Egypt. One-half

the population of Egypt has for too many decades been unable to share in the great movements of Egypt's development. But now that half, the half of the population which is made up of women, is awakening and is being set free to cooperate in the activities of the nation."

—*Blessed Be Egypt.*

Religion as a Therapeutic

Leper work that failed under government administration is somehow succeeding under the direction of Christian missionaries in Northern Nigeria. Late in 1936, the government in this Mohammedan territory gave over to the Sudan Interior Mission and the Mission to Lepers the responsibility for directing the leper work; and since then four colonies have been established.

Some one visiting the colony at Kano, after a long absence, commented: "What has happened to the Colony? It seems like a new place; the spirit of the people is so much happier." It seems unquestioned that a new hope instilled in the hearts of the patients, a knowledge of a force outside themselves working to implant this hope, has a definite part in bringing about improved physical condition. It was the government's recognizing this fact that moved them to turn over the leper work to missionaries.

—*Without the Camp.*

Women Advance in the Sudan

The women of the Moru tribe, southern Sudan, are more backward than the men. Even the wives of teachers have not made much progress, in spite of regular attendance at school. It is only in the last two or three years that girls have shown any desire to learn; but after a few had begun to attend the women's school, their numbers and interest grew until there are now 70 on the roll. Eight of the girls have made their stand as Christians; they have shown amazing responsiveness, and application of Christian principles to every day life.

—*Life of Faith.*

Darkness Still Reigns

Human sacrifices and twin murders still take place in the small, isolated villages of Nsukka, West Africa. The missionary in charge of this district recently visited a village where a woman and child had been sacrificed a few days before. Out of a population of a million and a half, about 8,000 are Christians, or more accurately, church attendants. There are sixty churches in the area, staffed by African teachers, most of whom are doing good work. The people are beginning to realize the value of education for their children, and approximately 3,000 are attending the schools. A large central school, which will accommodate sixty to eighty boarders, is being built.

The dispensary attracts an average of more than 100 patients daily, and the maternity block, with beds for about fifteen women, is nearly always full. Three girls and two boys are in training as medical workers.

—C. M. S. Outlook.

Moravian Missions

The Moravian Church may well claim to be a missionary Church. Its missionaries labor in 300 stations in all parts of the world, and there are no fewer than 130,000 Moravian converts in foreign fields. The youngest of all their fields is that in East Central Africa, where a witness has been maintained for about fifty years. Here are some remarkable figures concerning the extension of the work in recent years: In 1922 there were 300 baptized Christians; in 1930, nearly 6,000. Medical work began in 1923, and it was six months before they could persuade any native to come for treatment; but in 1930 there were 250 in-patients, and last year there were 350, while out-patients numbered nearly 5,000. Two years ago a new hospital was built.

Comparatively new is the leper work. A home was established about eight years ago in an unused compound. There are now 37 lepers in residence;

twenty of them are Christians. They have their own church, their own elders. Though physical healing is denied to many of them, they laugh and sing and praise God. —*Life of Faith*.

WESTERN ASIA

Modernizing Jericho

A modernization of Jericho, that ancient Biblical town, is now being undertaken by a local Commission. It is not intended to change the character of the small city, especially the residential character of the community which is thought to be its greatest asset. New Jericho was built by the Crusaders. It is below sea level, and has a population of 1,700, including 170 Christians and four Jews. It enjoys popularity as a winter resort.

In the Russian Garden of Jericho are to be seen the remains of an old fourth century church, with a mosaic floor. In one corner of the town is a tower on the site where, according to tradition, stood the house of Zaccheus.

Boys' School in Iraq

Rev. John Van Ess, Reformed Church missionary in Basrah, Iraq, lists the encouraging features of educational work for boys at Ashar:

1. The overwhelming proportion of Moslem pupils. In a typical month the figures were: Moslems, 207; Christians, 13; Jews, 11. Of the Moslems the great majority are village boys.

2. During this, the first year in which the conscription law has been applied, pupils who conformed to the regulations were exempted from military service. There has been no evidence of discrimination against the School.

3. In government examinations the pupils compared favorably with those from other schools.

4. One of last year's pupils, now employed in Baghdad, has asked for, and is to receive baptism.

5. There has been a marked response to the Bible lessons,

and especially the discussion periods. —*Neglected Arabia*.

Iran Has a C. C. C.

The Christian Courtesy Circle of the Evangelical Church of Hamadan was organized in October, 1933. The young women of the church were divided into four groups, each group having a missionary leader. The groups meet in the homes of its members every other week and the young women take turns in leading the meetings. A school for the children of church members who attend public schools on Sundays has also become a project of the C. C. C. It is conducted as a Sunday School.

Last year in order not to be hearers of the Word only but doers also, one group started a Friday school for children who were working as weavers of carpets, and a few children of the neighborhood. They were taught Gospel stories, reading and singing. It proved so worth while it was continued this year. There is also a baby clinic, conducted by a missionary doctor. Even the children of well-to-do families are undernourished. The problem is to impress the mothers with the value of care in feeding.

—*Iranews*.

Building Solidly

Alborz College, of Teheran, Iran, limits the number of its students to 700, admitting only such students as can be assimilated into the existing student body without lowering the standard of the School. This policy results in building up a reputation for excellence which is reflected in the confidence shown the School by government officials and hundreds of families throughout the country.

Primary work was dropped in 1932, but preparatory grades are included. Many students are turned away for want of room.

—*Monday Morning*.

Literature for Moslems

To set the men of Moslem lands reading Christian literature would be an achievement of the highest order. It might come

about if we could discover a new way of presenting the world's most interesting story to these master story-tellers of the world. Moslems have the firm conviction that they know far more about true religion than Christians, whom they regard as hopelessly astray in polytheism and other dangerous heresies. The younger generation however, who are leading the Nationalist renaissance of intellectual and religious freedom, and are escaping western domination by adopting western civilization, are obviously thinking differently. These modern-minded men in Turkey, Iran, Iraq, Egypt and, in lesser degree in North Africa, are appreciating Christian literature productions.

The day of controversial literature of the old type for Moslems appears to be passing. The Christian story, to command wide attention, must be cast in attractive form by the pens of Eastern Christians, instead of in the form of theological debate.

—*World Dominion*.

INDIA AND SIAM

Missionary Opportunities in 1938

In spite of modern trends in India, temple goldsmiths have as much to do as their predecessors had in the day of Paul. If you are inclined to forget the hold of Hinduism on present-day life in India, note that last year at Tirupathi, the most sacred shrine in South India of the god Vishnu, goldsmiths were asked to send in designs for a new crown for the image of the god. The image is large, perhaps three times as large as an ordinary man. The crown is to be 43 inches in circumference, where it is set on the head of the image; and will be about 30 inches high, all of solid gold. In this crown 2,400 diamonds, 2,400 emeralds, 3,900 rubies and many hundreds of other gems from the treasury of the temple are being set. All these are gifts from faithful Hindus who have come as pilgrims to this temple.

Keep in mind also that every devout Mohammedan expects

once in his life to journey to Mecca. One very holy man of India is taking ten years to it. He is a saint called Shah Subhan, often known as the "King of the Strivers after Happiness." Shah Subhan started from Allahabad some time in 1933. He is journeying on foot, and every five paces he stops and recites prayers, which take two minutes to repeat, thanking God for having permitted him to undertake this pilgrimage. If he is still alive he must be near Baghdad. Thence by way of Damascus and Jerusalem he will journey on to Mecca, some 5,000 miles in all, saying those prayers every five paces.

Shall we say that missions are no longer needed in India?

—*Dnyanodaya*.

India's Tanners and Conversion

Twenty-three per cent of the world's buffaloes are supplied by the Bombay Presidency, and the export from India to England of chrome leather rose from 30,000 square feet in 1931 to nearly 9,500,000 square feet in 1936. Similarly the export of dressed leather increased from 2,000 square feet in 1930 to almost 4,000,000 square feet in 1936. In the Bombay Presidency alone nearly two million people are engaged in the leather industry and almost all of them belong to the Depressed Classes. Conditions in their villages are appalling.

On the same day that an industrial conference made these revelations, the village tanners had a conference, and their president observed: "I do not believe in Dr. Ambedkar's conversion move, knowing as I do that this will not remedy the evil of untouchability nor raise the social status of Harijans irrespective of what new faith they embrace. On this question, we ourselves earnestly hope that every Christian worker in India will make very clear that any so-called 'conversion move' that aims mainly at 'social status' is no 'conversion' at all in the truly Christian sense; and, indeed, we

believe Dr. Ambedkar has himself made this very plain. *Heart conversion* most certainly will remedy the evil of untouchability; it is the only thing that will."

—*Dnyanodaya*.

Indian Young Women's Secretary

The United Presbyterian India Mission presents its first native young women's secretary, and here is her first report:

"In our Punjab church we have five presbyterials and in four of these there are young women's societies. In each presbyterial there are other societies such as the Junior and Senior organizations. The missionary societies help in the evangelistic work in every way, some by going out and telling the Word, some by prayer and some by giving money.

"But my wish at this time is to tell something about our young women's societies. There are 214 members in the six societies. These members not only try to do evangelistic work but also temperance work. They give out temperance literature, and by dramas and meetings, place the temperance message before the people. In all these things, by the grace of God, we are making progress. We do our work wholeheartedly and do it all with God's help and for Him.

"Finally, I would ask you to please remember our societies in your prayers that we might grow daily in numbers and make progress in our work."

Students' Prayer Service

The *Intercollegian and Far Horizons* tells how the annual Day of Prayer was observed by students at Lucknow: "Early in the morning the students proceeded to a grove beside the river. After a period of devotions the students divided into groups to discuss the findings of the Rangoon Quadrennial Conference; then a morning service and a picnic lunch. They went to their colleges for the afternoon siesta, and in the eve-

ning together again for a united service in a local church.

At other centers of India the Day of Prayer was used as an opportunity of celebrating also the Jubilee of the Indian S. C. M. and the service was modeled on the jubilee service at Rangoon. After a procession, 25 earthen lamps and candles representing the years 1912-1937 were lighted; then they were re-lighted as a sign of consecration of the next twenty-five years. Prayers and responsive readings of Biblical passages followed, then intercessions for the work of the S. C. M. in India. The service closed with a hymn that symbolized the evangelistic task of the Student Christian Movement.

Village Improvement

The young Maharajah of Gwalior, whose state is 28,000 square miles in extent, with a human population of 3,500,000 and a cattle population of 4,000,000, decided to do some rural uplift work, and set aside \$3,500,000 for the purpose. He invited Col. Brayne, British official who has done much to improve village life in the Punjab, and others including Sam Higginbottom to advise him. There are now thousands of villages where there is nothing to offend eye or nose, and where the health of the villagers is thereby improved. Garbage and wastes are collected and carried to the fields, where it is demonstrated that cleanliness is profitable financially, since the crops are from 50 to 100% better. The whole state is working with enthusiasm to carry out the program as drawn up.

—Sam Higginbottom.

Proving His Gratitude

Velugu Kotiah is a Sudra preacher of South India, and is one of the staunchest Christian converts of recent years. He is a fearless and eloquent evangelist, though illiterate. Two years ago, he encountered a severe testing, since his harvest failed and three of his cattle died. About this time, two Brahmins offered him an assured sal-

ary of \$8 a month if he would renounce Christianity and preach Hinduism instead. This Kotiah refused to do. Then a gift came to him from a friend in America, and to show his gratitude, he resolved to win one person to Christ at once. Shortly after that a shepherd from his village was baptized.

—Watchman-Examiner.

Children Help China

"Criminal Tribes" children at the Sholapur Settlement have sent 25 rupees to the Red Cross to help China's suffering children in the war with Japan. This contribution is the result of gifts of grain in the Sunday Schools from both Christian and non-Christian children, and was presented on "White Gift Sunday."

The remaining Sunday collections were set apart to help 150 of the poorest children in the Settlement, and provided needed clothing for them.

—Dnyanodaya.

Bengal's Boarding Schools

According to the last census, the total number of Indian Christians in Bengal is approximately 132,000. Of these about 26,000 live in towns and 106,000 in the country. There are 43 towns of various sizes in Bengal. About 14,000 Indian Christians are permanent residents of Calcutta and Howrah, while the rest of the Indian Christian urban population, numbering approximately 12,000, live in 41 towns. These 106,000 rural Indian Christians are scattered in 27 districts of Bengal. They live either in single families, or in very small groups in predominantly non-Christian communities. It follows that Christian children must either be educated in non-Christian schools, or go without education. This explains the low percentage of literacy in Assam, Madras, United Provinces and Behar.

Missionary schools of primary grade have not proved successful in certain districts of Bengal, because pupils from the poorer homes are not permitted to study continuously, as they

must contribute toward the maintenance of the family, with the result that what is learned is soon forgotten. However, those who are able to continue in school soon earn more than they could have done without an education.

—Baptist Missionary Review.

Christian Wanted

Miraj Hospital is one of the best in Bombay Presidency for the treatment of cancer, if not the best. The Charles Edward Vail Cancer Clinic, named in memory of the physician who served there for so many years, has treated more than 100 cancer patients, and there is always a waiting list.

The service and influence of this, the only Christian medical school for men in India, reach out far beyond its own region. The chief of a native state in Gujarat wrote and asked for a Miraj man to run a dispensary for him. "I want a Christian," he stipulated, "for only a Christian has the true spirit of service." Former students of Miraj are at work in Arabia and Iran, as well as in India.

—Presbyterian Board News.

For Chinese in Bangkok

There are about 125 members in the Cantonese Church of Christ in Siam in Bangkok; 91 active members and an average attendance of 85 at Sunday services. Last year four adults were baptized, two members were received by letter and four by reaffirmation of faith. Two infants were baptized. The Sunday School has an average attendance of 60. A Young People's Society was organized a few years ago, and every Saturday they play games in the church compound. The same evening they have a Bible study class, followed by a religious service and then training in public speaking.

This year, this Cantonese group started family prayer meetings, dividing the city into districts. This kind of work is of great value, as families invite their

neighbors to the service; also, it strengthens the interest in families where only one member is a Christian.

The Church conducts a school for the children of the neighborhood—most of them very poor. There are now 180 enrolled, with four Chinese and four Siamese teachers. Bible classes are held each afternoon at the close of school. A textbook is used which will take each child through the whole Bible in six years. Another piece of work connected with the church is a clinic on three afternoons a week, conducted by a Christian doctor, a member of the church. Patients treated last year numbered 1,160. Most of this work is for the very poor, but they are expected to pay a little, if possible. The church hopes eventually to have a hospital.

—*Siam Outlook.*

Self-Governing Lepers

Partly because of limited funds, leper homes in all mission fields have had to grapple with the problem of inadequate staffs. The one at Chiangmai has found the solution in self-government, patterned after Siamese village government. This Home is divided into three distinct groups. Over each group is placed a headman and his assistant, who are responsible for the behavior of those under their direct charge. A chief headman or mayor elected by them is directly responsible to the management and must answer for the efficient handling of all internal affairs.

A department of morals and behavior functions under the oversight of the Christian elders. A sanitary squad of eight men and four women, cares for the sick, gives the semi-weekly injections of chaulmoogra oil and is responsible for the cleanliness of the institution. Homeguards, composed of twenty-seven uniformed men keep order among the more than four hundred inmates and insure protection from outsiders. A court made up of the chief headman, the minor headmen and the elders, tries all minor offences, settles

disputes and imposes penalties.

A labor bureau has charge of all the work, each activity under the supervision of a skilled workman, trained in the institution. Each patient is assigned work according to his strength and ability.

This plan has revealed the fact that many of the patients are thoroughly dependable. Contentment and a feeling of responsibility is fostered, because the status is changed from outcast to citizen.

—*Siam Outlook.*

CHINA

War's By-Product

One of the most important sequences of the Japanese invasion of China is the westward trek of China's social, educational and political leaders, the significance of which is just beginning to be realized. This is indeed history in the making. Cultural and educational influences that have for centuries been confined to coast cities, or eastern areas, are suddenly planted in virgin soil; isolated provinces are being brought into the stream of modern life; trade routes over deserts or mountains are supplanted by air routes or new railroads. Thus, China's back door suddenly becomes a front door; or shall we say that in future China will have no back door? Her isolation and seclusion seems to be gone forever.

The Province of Szechwan is twice as large as the areas of England, Germany, France and Italy combined. It now has a population of 48,000,000, but, with improvements in methods of agriculture and irrigation and with the development of other untapped resources, it could sustain a much larger population. Then there are the other half-dozen provinces — Yunnan, Kwangsi, Kweichow, Kansu and Sinkiang—which the Chinese believe they can hold even if all the rest of the provinces should be subjugated. China's progressive leaders and her cultural institutions are to a large extent being concentrated in these interior provinces.

In Seventeen Air Raids

Rev. R. W. Porteous, of the C. I. M., Nanchang, writes that the Coleman Bible Institute was able to open on schedule time in the new memorial buildings, although seventeen air raids have passed over them. He writes: "I think it would be quite safe to say that hundreds have been brought to a definite decision for Christ at the daily services in the Gospel Hall, the larger proportion being among wounded soldiers. Recently, Mr. Wang and I had the joy of baptizing seven of them. They were leaving shortly to rejoin their divisions. One of them remarked, 'I have lots of pocket money now that I have given up gambling. If I am spared to return I will surely come to visit you—if not, we will meet in heaven!' We are now working in five of the military hospitals, which we visit regularly each week."

From Kiang comes news of exceptional opportunities for presenting the Gospel among students and soldiers, which abound everywhere during these war times. After the preaching service there has been inaugurated an "appointment hour" at four each afternoon. Every day, groups of soldiers come to this enquirers' class. They are a special lot, all being officers, sent to enlist and train new men and take them back to the front; therefore, they are in a position to influence many others.

Mutual Aid Groups

The Foreign Missions Conference of North America reports the way family loyalty is seen in Chinese efforts to meet their relief problem. One method that has helped greatly to steady and maintain the usual life of the suffering villagers, and prevent them from "taking to the road" has been that of organizing mutual aid groups and providing them with small loans. This enables many farmers to sow their wheat fields. It will employ carriers from market to market, and barrowmen who push coal from mine to consumer. It will help keep farm

carts and burden animals busy, to revive the household industries of spinning and weaving and to continue the many other activities of ordinary village life that usually help to feed, clothe and shelter the peasant in his home surroundings, and prevent his becoming a wanderer or a pauper.

One Bandit Less

The *Outlook of Missions* tells the following story: "A Chinese bandit was brought into the hospital at Wuhu after a raid. No one who saw his cruel face had any doubt as to which side of the fray he had been on. While we cleansed his frightful wound, we discussed the man. 'He won't live, so there will be one bandit less in the Yangtze valley, and a good thing, too.' Yet it was our duty to save life, and after weeks we saw with amazement that the man was going to recover. No flicker of pleasure responded to our congratulations, so we said: 'Aren't you glad you are going to get well?' The reply was an unqualified 'No.'

"Thinking he must have misunderstood, we had one of the Chinese nurses ask him again, 'Wouldn't you rather be well than die?' But again he gave us an emphatic 'No!' Puzzled, we pushed the inquiry further. 'Why would you rather die?' And he answered very simply, 'Because I have sinned.'

"It was quite obvious that he had sinned, and grievously. Had we any help for such as he? We had! 'You have heard while you have been here in the ward,' we reminded him, 'about the heavenly Father who loves us earth-people and sent His Son to us. Don't you know, because He loves us earth-people so much, He has thought out a method about sin? His Son came to give us that method, and so you don't have to carry the burden of your sins with you all your life. You are sorry for your sins, and God is willing to forgive them. Don't you know that?' No, he had never heard of it.

"We sent for our wise Chinese pastor, who sat beside this unhappy man and patiently ex-

plained all this until slowly the truth dawned on him; and then, a light came into his face until the hard, bitter look was gone, and we knew that there was one less bandit in the Yangtze Valley."

Agricultural Experiments

Long-range agricultural experiments are under way at the Oberlin-in-Shansi Memorial School at Taiku, North China. These are important in the prevention of famine and the improvement of the food supply. These experiments, begun six or seven years ago, have been handicapped by war conditions, but it is hoped to complete the experiments this year in spite of a limited personnel.

Oberlin-in-Shansi is a sister school of Oberlin College, Ohio, and is conducted in cooperation with the American Board of Commissioners for Foreign Missions of the Congregational and Christian Churches. Its principal was formerly Dr. H. H. Kung, now Premier of China and brother-in-law of Madame Chiang Kai-shek. —*Bulletin*.

Missionary Tomatoes

Mr. Frank Dickinson, Canadian missionary in West China, in talking with a prominent producer of tomato seed in Ontario, mentioned the contribution that tomatoes would make to the diet of the people in West China, who number more than 100,000,000. The seed-growing expert accepted this as a challenge to his skill, and offered to share seed for experimental purposes.

Father and son, both specialists in the production of a number of varieties of tomato seeds, have agreed to supply annually the best products of their technique for trial and experimentation at the West China Union University, Chengtu, Szechuan.

Mr. Dickinson feels sure that this kind of sharing will not only give gradually to millions of Chinese in the heart of Szechuan a splendid supplementary addition to their meagre diet, but soul satisfaction to the givers.

—*United Church Record*.

JAPAN-CHOSEN

Satan Released, Says Kagawa

Again, we hear from this Japanese Christian:

"In the Orient it is very dark. We feel like we were back at the beginning of the fourth century of the Christian Era. Satan has been released again, and the world is swayed by his power rather than by the Spirit of the Lord. But somehow we have great hope in Jesus Christ. Today young men are willing to listen to the gospel, as are also farmers and the laboring classes. Japan feels her isolation and is very lonesome. But the Spirit of Christ can remedy this, so we must preach the gospel without fear. Missionaries are welcomed; and if they preach the gospel of the Love of God, no hindrance will be put in their way."

—*World Call*.

Drugs as a Weapon

Muriel Lester, writing for the *Christian Century*, says that when the new Peace Preservation Council was set up in the Japanese-occupied territory last August, it was announced that the Nanking law no longer applied. The drug habit reassumed its tyranny. Anti-narcotic hospital work was stopped. In Peiping, the trade is in charge of Koreans, under Japanese protection. Death is the penalty for any Chinese trafficker that is discovered, and the difference between the furtive expression of Chinese traders, and the self-assurance of all Korean dealers is very marked.

Miss Lester also reports that the Japanese in Peiping are opening small clinics, with well illumined street signs to guide passers-by from the main roads to their doors on side streets. They advertise in the papers the various diseases which they cure. The procedure in many of them seems to be that each person on entering is given a cursory examination by an unqualified doctor or dispenser who registers him as suffering from some specific diseases; then he is allowed to buy as much heroin or morphine as he likes.

MISCELLANEOUS

Why Not Attend Church?

Eight reasons for the failure of people to attend Church have been authenticated by the Advertising Club of the Lutheran Church in the Mansion at Flushing, N. Y. The group made an extensive survey of the North Shore of the Queens area which might well reflect attitudes of the unchurched throughout the nation.

Here is a tabulation of the replies:

(1) Twenty-three per cent wanted Sunday for themselves and their families.

(2) Twenty-one per cent did not go to Church because of the unfriendly or insincere people they found.

(3) Nineteen per cent stayed away because the Church was always asking for money.

(4) Fifteen per cent stayed away because the sermons were uninteresting.

(5) Nine per cent had individual reasons, no two of which were alike.

(6) Five per cent did not go because they never experienced any spiritual help.

(7) Four per cent stayed away because no one had ever invited them.

(8) Four per cent remained away because the minister was always telling people to be good.

"Building a Christian World"

The International Council of Religious Education has had a special committee at work developing programs for radio broadcasts. The whole matter has been very carefully studied, the members of the committee have interviewed many people connected with broadcasting, and the script which they have prepared has been examined by a number of competent critics. The result is a series of six programs on the theme "Building Together a Christian World." These are available for use over local stations by responsible religious organizations. Such organizations are free to make necessary adaptations to local situations, but no major change

in content or point of view without consulting the Director of Radio Education of the International Council. A set of these programs will be supplied without cost to any organization which definitely plans to broadcast them. They may be secured through the office of the Division of Christian Education of the Board of Home Missions, 14 Beacon Street, Boston.

—*Advance.*

Causes of Religious Decline

A Council of 24 members, representing the principal Protestant churches of England, expects to look into such questions as: "Why does the church fail to attract the younger generation?" "What is the cause of the almost incredible disappearance of knowledge of the Bible?" and "What can be done by the churches to relate the Church to every day life?"

This Council will then seek for a formula to revive an interest in religion.

The same problem claimed the attention of the "All-New England Conference on the Rural Church," meeting in Keene, N. H., in May, when Carl C. Zimmerman, Harvard Professor of Sociology, stated that the masses of the people are in the quandary of Cæsar vs. Jehovah, and blamed present tax policies for declining church allegiance. He said, in part:

"The central problem of the relation of the Church to the family is whether it can keep the rôle of the moral guardian, while the state increasingly adds to its rôle as economic guardian. . . .

"If the governments are going to be responsible for the family economy they are going to claim most of the allegiance of the people. An overtaxed or a relief citizenry neither have the funds nor the inner motivating gratitude to build up or preserve strong churches. State relief means state religion. When Cæsar becomes the source of maintenance he also wants the praise formerly accorded Jehovah."

—*Religious News Service.*

For Every Man

It is interesting to know that seventeen new languages were added to the list of Bible translations during 1937, making a total of 1,000 languages in which the Bible can now be read. Forty years of work by Presbyterian missionaries, working among the 600,000 people in the French Cameroun, culminated in the completed manuscript for the Bulu Old Testament. Rev. E. B. Stilz, of the Southern Methodist Mission in the Belgian Congo, completed a translation of the New Testament in the Otetela language, the first complete New Testament for these people.

A revision of St. Luke for Quechua Indians in Ecuador has been completed; while the Samareno Bible, in a Philippine dialect, was published last year and met with a hearty reception. Translation of a revised Turkish Bible is ready for the printer.

Mohammedan View of Christianity

The *Moslem World* quotes a Mohammedan's tribute to Christianity:

"I can definitely say that Christianity is stronger than it has ever been in history. I am surprised at the number of people, both pagan and otherwise, who feel that Christian ethics constitute the only answer to the present world-chaos.

"We Moslems have a secret feeling that the collapse of the present world order is the greatest verdict in favor of Christianity, for world civilization is still largely pagan. It is the pagan elements in your civilization that are working havoc. Where real Christianity has penetrated there has been steady progress. We are honest enough to recognize that. Never believe this nonsense that fills one of our papers, condemning your religion. It is only a means to strengthen our group-consciousness by assuming a superiority complex. In a great many cases we are continually borrowing from you — your thoughts, your method, your outlook."

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Christian Message in a Non-Christian World. By H. Kraemer. Foreword by the Archbishop of York. 8vo. 455 pp. \$3.00. Published for the International Missionary Council by Harper & Brothers, New York. 1938.

Dr. Kraemer is a member of the Dutch Church, a former missionary in Netherlands East Indies, a missionary statesman, and now a professor of the History of Religions in the University of Leiden. He has given us here an unusual treatise on one of the most important subjects that is to be discussed at the coming Madras Conference of the International Missionary Council. Without a true Christian message to non-Christians, the missionary work of the Church must be fruitless; and yet too many who go out as missionaries seem to have no clear knowledge of the vital Christian message of salvation that Jesus Christ authorized His Church to proclaim. Many emphasize only the importance of the fruits of Christian life, but neglect the essential elements of faith and full surrender.

Dr. Kraemer goes back to Apostolic conceptions as he deals with the evangelistic message, the method of approach and its application to non-Christians. The message is essentially the same for all classes and conditions of men, at home and abroad—a message of God's love and His offer of eternal life through acceptance of Jesus Christ as the Son of God and only Saviour, through His sacrifice on the Cross. The method of approach may be different in New York and in Central Africa, to Moslems and to spirit worshippers; but the evidence of the power of the Gospel in life

must always be the same—a new relation to God and a new attitude toward men. Unfortunately, too often an old church becomes a corrupt church and a weak church.

In dealing with this great theme, Dr. Kraemer first looks at the present world situation—the widespread secularism and the new political, social and spiritual revolutions; he notes the effect of the meeting of East and West. Not only is there a crisis in the world because of revolutions, but there is a crisis in the Church because of obscured vision, weakened faith and attention diverted from the main issues and Source of power. These conditions have brought about a new crisis in the missionary work of the Church. The early pioneer stage has passed, and young churches have been founded; today, these churches must be strengthened and kept true to the original purpose and plan of the Founder. They must be loyal to Christ, must show evidence of His life and power and must be sacrificially and aggressively missionary, or they will die.

Dr. Kraemer bases his statement of the Christian faith on the Bible as the revelation from God, and on Jesus Christ as the incarnation of God. He sees Christianity, not as *one* of the world's religions, but as the one clear revelation sent from God, in contrast to human attempts to understand and approach God. In this connection the author states the positions of Barth and Brunner, and looks into various non-Christian religions. He describes, too, the changes that have taken place in non-Christian lands and their response to

the influence of Christ and western culture.

As to the missionary approach to non-Christians of different lands, Dr. Kraemer recognizes the importance of the personality of the missionary, a clear understanding of non-Christian character and thought, as well as a vital relation to Christ and a knowledge of the Gospel He came to proclaim.

In conclusion, the author gives his conception of the true nature of the Church as a living organism based on intelligent faith in Christ, rather than an organization based on western theological concepts. He re-emphasizes the need for a clear Gospel message and for active, continued evangelism. He considers the present missionary outlook cloudy but hopeful. The Christian mission in the non-Christian world must be accomplished in the present complicated conditions with all the means that human intelligence, ingenuity and devotion put at our disposal. The underlying fire, however, without which all our endeavors are nothing and all our missionary enthusiasm is powerless, is only kindled by faith and prayer born of Divine Love that burns in the Heart of the universe, and which became incarnated in Jesus Christ, our Lord.

Paul, a Christian Financier. By Herbert E. Blair. Christian Literature Society, Seoul, Korea. 63 pp. \$50. United Stewardship Council, 156 Fifth Ave., New York City. 1937.

Out of many years of practical experience on the foreign field, promoting systematic giving and putting Church finances on a Scriptural as well as a business basis, has come this little study of the Apostle

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Paul as a pioneer in Church and missionary finance.

Mr. Blair has been a missionary of the Presbyterian Church in the U. S. A. in Korea for thirty-four years. His leadership in the work of promoting Christian finance has been recognized by the Korean Church and year after year he has been continued in the official position of developing a Scriptural system of Church and personal finance and stewardship. This booklet develops the proposition that the Apostle Paul was God's chosen instrument to inaugurate a system of Christian finance and stewardship to supersede and to be an advance upon the Levitical tithing system of Judaism and that the basis of Paul's system is both implied and explicitly stated in the inspired instructions of 1 Corinthians 16: 2.

The Apostle Paul met conditions in his foreign mission enterprise that required the development of a system of self-support for local churches as well as for the support of evangelistic itineration and contributions for the relief of the poor. He brings in a new note in his elaboration of the thesis that in raising funds for "the saints" Paul was not merely helping the poor in Jerusalem who were suffering, presumably from a famine already nine years past, but was in reality conducting a carefully audited and supervised international financial campaign for the furtherance of the Gospel work.

Among other practical suggestions the author points out the possible Scriptural basis for the use of a "three years average" income in making up an estimate of the individual's responsibility in systematic stewardship giving, and its value in circumstances where there is wide fluctuation of incomes due to local conditions.

He urges the extension of interdenominational, international promotion of the stewardship idea by the various Stewardship Councils and the World Stewardship Union, and suggests that

Mission Boards join definitely in the promotion of stewardship plans on the various fields in which they have work. Individuals are already doing this in several countries but there is need of coordinated effort and cooperation. He suggests also that the International Missionary Council might well take the lead in developing a stewardship and systematic benevolence program for the benefit of the younger national church groups. Instruction in these inspired, authoritative, Pauline principles of individual giving and church finance would benefit the churches in every land and promote self-support in fields where the national churches are still weak and in financial difficulties.

This book, arising as it does from intimate experience with problems of stewardship and church finance in a young church on the foreign field, should be read by all who are interested in stewardship, church support and missionary administration.

WALTER C. ERDMAN.

The Missionary Education of Adults.
By John Leslie Lobingier. 182 pp.
\$1.00. Missionary Education Movement, New York. 1938.

In every church there are those who have a genuine concern for humanity, whether in China, Chicago or Chile. The interest of another group is "in inverse ratio to the square of the distance"; their religion is looked upon as a personal possession — something to enjoy rather than to spread. Thus the author, one of the Board of Managers of the Missionary Education Movement, states the divergent viewpoints.

In the ten chapters of this book he not only shows the importance of impressing the latter class of church members with a "sense of missions", and points out how missions are bound up with world affairs, but he outlines methods for stirring Christians to greater interest. Every leader of a mission study class will find this book of practical value.

H. H. F.

City and Church in Transition. By Murray H. Leiffer. 8vo. 301 pages. \$2.50. Willett, Clark and Company, Chicago. 1938.

Professor Leiffer's book is based upon certain case studies of medium sized cities (called a mediopolis) ranging in population from 50,000 to 150,000. The author's most notable service is in describing the pattern of the mediopolis and its variants. He properly places emphasis on the commercial city as the typical American city.

Prof. Leiffer's treatment of the industrial city and the industrial suburb is admirable. He points out that both have been influenced in their economic and cultural life by the near-by metropolis. Moreover "the industrial suburbs of the nation will be found chiefly in the vicinity of such cities as Boston, New York, Philadelphia, Pittsburgh, Cleveland, Detroit, Chicago and Los Angeles."

We feel that the analysis of the residential suburbs is not as comprehensive in its scope as his study of other variants of the mediopolis. His statement that "relatively few come direct to the suburb from the hinterland" is not true of New York city's many suburbs nor is his statement that "a residential suburb never springs suddenly into being," true of Long Island. His generalization regarding the child population of the suburbs and the relative size of Sunday schools in the old city and in the suburbs has many exceptions.

Professor Leiffer's analysis of "resort cities" and the dilemma of the church is especially penetrating. He says: "It is not surprising that in such a setting the Church is confronted by almost insuperable obstacles in its effort to develop a Christian community. The institutions of religion, always influenced by the way in which people earn their living, are more affected by the economic life of the resort city than by that of any other urban center."

The author makes abundantly clear that "Every factor shaping the life of man also influences his church. The dominance of

manufacturing in the suburbs ties the church closely to the whole industrial process. Where wages are low, social institutions, the church included, suffer. When unemployment stalks the streets additional problems are laid on the church's doorstep, while its ability to meet these increased demands is restricted by shortage of funds. . . . The intensity and strain resulting from high-speed industrial production, the feeling of economic insecurity which hovers over nearly every wage earner, the omnipresent, smoke-belching factory, produce in people social and psychic reactions of which the church must be cognizant."

In his prophecy regarding the future significance of the metropolis, Professor Leiffer appears to lose sight of the intimate relation between industrial suburbs and residential suburbs that constitute a considerable proportion of these cities and of great metropolitan communities. The growth in the population of cities from 50,000 to 100,000 for the last census decade was 20.5%, if located within metropolitan districts, while only 11% if located outside these districts.

CITY AND CHURCH IN TRANSITION should be read by adult students of the background of American history, by specialists in church administration, Home Mission executives who are endeavoring to equalize religious privilege in America, and by pastors and students of the world mission of the Church. Part Two will be of particular interest to ministers who are in search of new techniques.

CHARLES HATCH SEARS.

The Chaos of Cults. By J. K. Van Baalen. 8 vo. 227 pages. \$2.00. Wm. B. Erdmans Pub. Co. Grand Rapids, Mich. 1938.

Many Christians are confused today because of the various cults that have arisen to interpret or apply Christian teaching, or to dispute the claims of Christ and the teachings of the Bible. There is some good, some truth, in all of these cults—often some truth that Christians have

neglected to see, emphasize or apply. But most, if not all, of them are false philosophies and mislead their devotees in some important respects. Mr. Van Baalen has performed a real service in his careful review of ten different modern cults, more or less related to Christian teachings. These cults include Spiritism, theosophy, Christian Science, Unity, Baha'ism, Mormonism, Seventh Day Adventism, Russellism, "Buchmanism," and Unitarianism with Modernism. These are not by any means all in the same class, except that they differ in some more or less important respects from what is generally accepted as "orthodox" Christianity.

The author bases his own estimate of each cult on its harmony with the teachings and spirit of Christ as revealed in the New Testament. He has evidently read widely and gives an excellent selected bibliography, including books on both sides of each subject. He endeavors to be intelligent and fair in his presentations, giving the history of each movement, and describing its strong points and its errors in teaching and the results. Here is a book that ministers and teachers should read in order to guide and guard those who are in danger of being led astray.

"Unity," for example, appeals to many because of its emphasis on health, happiness, peace and love. Mr. Van Baalen shows its relation to mesmerism, Christian Science and "New Thought." Unity emphasizes certain phases of truth—such as avoidance of anxiety and fear. But Unity seeks to spiritualize everything and fails to face facts. Jesus is called "the Supreme Ego" that rises in the subconscious mind as a Star in the East (or occult realism) and grows in our consciousness—as the Wise Men came nearer their goal—until the soul receives this "Supreme Ego." Galilee is said to "represent the life activity or soul energy of man acting in conjunction with substance." God is pantheistically conceived and Jesus, the man, is separated from Christ,

the spirit. Unity denies sin, sickness and death and teaches that "in his true estate man is the Christ, the Head of the body."

Most of the cults either are naturalistic and deny the superhuman (supernatural)—as in Mormonism—; or they hold that everything is spiritual—as in Christian Science. Mr. Van Baalen emphasizes the need of a world-wide revival in evangelical Christianity as the best antidote to error in faith and life. He calls for clear-cut, sound, expository teaching of Biblical truth, producing a sense of sin and acceptance of Jesus Christ as Lord and Saviour. This is a day when many are turning aside to fables and will not endure sound doctrine. Many false teachers and philosophies are abroad and deceive, if possible, the very elect. This book should help many to avoid the pitfalls that lie in the path of those who depart from the clear teaching of Christ and the Bible.

Educational Missions at Work. Edited by H. P. Thompson. 128 pp. Illus. 186d. S. P. G. London. 1938.

This brief sketch of the educational work of the Society for the Propagation of the Gospel in India, Burma and Malaya, South Africa and the Far East shows conditions under which Christian education is being given and the problems and difficulties that must be faced, illustrated by descriptions of a few typical schools. The nine chapters make it clear that it has been the educational work of the Christian Church that has kept civilization alive; and that in these turbulent times it is the privilege of Christian schools to make this civilization a blessing to the world.

H. H. F.

The House on the Island. By Grace Pettman. 181 pp. 1s. 6d. Pickering & Inglis, London. 1937.

A wholesome story for girls of 'teen age, recounting the experiences in an English boarding school of a girl unfamiliar with school routine, but who knew the Great Teacher, and made her influence felt. A touch of mystery holds the reader's attention.

New Books

The Church Takes Root in India. Basil Matthews. 197 pp. \$1.00. Friendship Press. New York. 1938.

Who Is the Holy Spirit? Henry W. Frost. 124 pp. \$1.25. Fleming H. Revell. New York. 1938.

Seeing Prophecy Fulfilled in Palestine. George T. B. Davis. 127 pp. 1s. Pickering & Inglis. London. 1938.

Business Men of the Bible. James C. Muir. 110 pp. National Publishing Co. Philadelphia. 1938.

S. J. W. Clark. Roland Allen. 170 pp. 2s. 6d. World Dominion Press. London. 1938.

Impending Great Events. John Ritchie. 192 pp. 2s. 6d. Pickering & Inglis. London. 1938.

Outline History of the Christian Church. Dorothea J. Stephen. 92 pp. Madras. S. P. C. K.

The American Christian Missionary Society and the Disciples of Christ. Grant K. Lewis. 216 pp. \$1.50. Christian Board of Publication. St. Louis. 1937.

The Sixth Decade of the Woman's Board of Foreign Missions. S. T. Winkel. 111 pp. 40 cents. Woman's Board, 1937. Reformed Church in America. New York City. 1938.

Japan Over Asia. W. H. Chamberlain. 395 pp. \$3.50. Little, Brown. Boston. 1938.

Japan Defies the World. J. A. N. Scherer. 311 pp. \$2.50. Bobbs Merrill. Indianapolis. 1937.

Chinese Women. Florence Ayscough. 324 pp. 12s. 6d. Cape. London. 1938.

Thirty Years in China. Story of the Augustana Synod as Told by Missionaries. Edited by G. Carlberg. 230 pp. \$1.50. Board of Foreign Missions. Augustana Synod. St. Peter, Minn. 1937.

With Christ in Indo-China. E. F. Irwin. 164 pp. \$1.00. Christian Publications, Inc. Harrisburg, Pa. 1937.

Inside India. Halide Edib. 378 pp. 10s. 6d. Allen & Unwin. London. 1938.

Christ's Way to India's Heart. J. Wascom Pickett. 117 pp. 2s. United Society for Christian Literature. London. 1937.

Better Villages. F. L. Brayne. 304 pp. 3s. Oxford University Press. London. 1938.

Moving Millions. Introduction by Robert E. Speer. \$1.00. Central Committee on United Study of Foreign Missions. 1938.

The Challenge of the Northwest Frontier (India). C. F. Andrews. 208 pp. 3s. 6d. Allen & Unwin. London. 1937.

Tibet and Her Neighbors. E. T. Williams. 40 pp. 50 cents. University of California Press. Berkeley. 1937.

The Heart of the Levant. J. McKee Adams. 163 pp. 40 cents. Southern Baptist Foreign Mission Board. Richmond, Va.

The Process of Change in the Ottoman Empire. Wilbur W. White. 315 pp. \$3.50. Cambridge University Press. London. 1937.

Congo, Past and Present. Alfred R. Stonelake. 202 pp. \$1.25. World Dominion Press. New York. 1937.

Children of the Veld: Bantu Vignettes. Robert H. W. Shepherd. 194 pp. 6s. James Clarke. London. 1937.

Religion in Central America. Kenneth G. Grubb. 146 pp. 5s. World Dominion Press. London. 1937.

The Romantic Isles. John Levo. 88 pp. 1s. S. P. G. London. 1938.

On Both Sides of the Equator. F. Braun and C. V. Sheatsley. 284 pp. \$1.00. Lutheran Book Concern. Columbus, O. 1937.

World Chaos or World Christianity. Henry Smith Leiper. 181 pp. \$1.50. Willett, Clark. Chicago. 1937.

Missionaries' Who's Who. (Bilingual.) 578 pp. National Christian Council. Tokyo, Japan. 1938.

Adventures in the Campaign for Literacy in India and Africa. F. C. Laubach. 22 pp. World Literacy Committee, 156 Fifth Ave., New York. 1937.

Religious Education in the Methodist Church of Mexico. 100 pp. Free on application. Joint Committee of Religious Education, 740 Rush St., Chicago. 1937.

Devotees of Christ: Some Women Pioneers of the Indian Church. D. S. Batley. 147 pp. 2s. Church of England Zenana Missionary Society. London. 1938.

The Cost of Reunion. Edwin James Palmer. 22 pp. 4d. Student Christian Movement. London. 1937.

Toward a World Christian Fellowship. K. S. Latourette. 64 pp. 50 cents. Association Press. New York. 1938.

Missions and Unity. W. J. Noble. 23 pp. 4d. World's Evangelical Alliance. London. 1938.

The Secret of the African. E. W. Smith. 142 pp. 2s. 6d. United Society for Christian Literature. London. 1938.

The National Faith of Japan. D. C. Holton. 329 pp. 15s. Kegan Paul. London. 1938.

The Nestorian Documents and Relics in China. P. Y. Saeki. 645 pp. 40s. Toho Bunkwa Gakuin. Tokyo. 1937.

Revolutionary Religion: Christianity, Fascism and Communism. 192 pp. 5s. Student Christian Movement Press. London. 1938.

The Christian Understanding of Man. T. J. Jessop. 268 pp. 8s. 6d. Allen & Unwin. London. 1938.

The Kingdom of God and History. H. G. Wood. 216 pp. 7s. 6d. Allen & Unwin. London. 1938.

Church and Community. K. S. Latourette. 259 pp. 8s. 6d. Allen & Unwin. London. 1938.

The Universal Church and the World of Nations. Marquess of Lothian. 325 pp. 8s. 6d. Allen & Unwin. London. 1938.

The Industrialization of the African: Memorandum Prepared by Thirty Persons with expert knowledge of African Affairs. 22 pp. 6d. Anti-Slavery and Aborigines Protection Society. London. 1937.

The Thousand Years of Uncertainty. By K. S. Latourette. 492 pp. \$3.50. Harper Bros. 1938.

City and Church in Transition. By Murray H. Leiffer. 302 pp. \$2.50. Willett Clark & Co., Chicago. 1938.

My Community, My Church and Me. By Wilbur C. Hallenbeck. 62 pp. 35 cents. Friendship Press, New York. 1938.

City Shadows. By Robert W. Searle. 165 pp. \$1.00. Friendship Press, New York. 1938.

Devotees of Christ. By D. S. Batley. 147 pp. 2s. Church of England Zenana Missionary Society, London.

Dinabandhu. By Ruth Isabel Seabury. 182 pp. \$1.00. Friendship Press, New York. 1938.

Francisco Fulgencio Soren. By L. M. Brachter. 224 pp. \$1.25. Broadman Press, Nashville. 1938.

Following in His Train. By Ethlene B. Cox. 217 pp. 60 cents. Broadman Press, Nashville.

World Treasure Trails. Vol. II. India. By Ethel E. Ward. 127 pp. \$1.00. Women's Missionary Society, Free Methodist Church, Winona Lake, Indiana. 1938.

To Be Continued. By L. B. Thomas. 66 pp. 25 cents. Broadman Press, Nashville, Tenn. 1938.

The Living Word. The Church Missionary Society's Review for 1937-38. 56 pp. 6d. C. M. S. London.

Steps Toward the World Council. By Charles S. McFarland. 128 pp. \$1.25. Fleming H. Revell, New York. 1938.

Victory Through Youth. By Luther J. Holcomb. 83 pp. 25 cents. Broadman Press. Nashville. 1938.

Voices of Twelve Hebrew Prophets. By G. Campbell Morgan. 60 pp. 2s. 6d. Pickering & Inglis. London. 1938.

Seventy Less Known Bible Stories. By George Goodman. 331 pp. 3s. Pickering & Inglis, London. 1938.

The Approaching Advent of Christ. By Alexander Reese. 327 pp. 6s. Marshall, Morgan & Scott, London.

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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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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."

(2) "THE REVIEW gives a good account of different fields of missionary work. I vote this as the best when compared with all other missionary magazines. I like the way in which it handles each subject."

(3) "THE REVIEW is a magazine of the three-star variety. All the main articles are of timely interest. This interdenominational REVIEW gives an unbiased view of the great issues at stake."

(4) "I place THE REVIEW first among missionary magazines. The department of *Ways of Working* is an effective feature for the far-sighted pastor. The *World-Wide Outlook* is also far above all others in giving world news. The magazine is evangelical without being narrow."

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.)

[385]



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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.

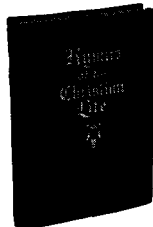
* * *

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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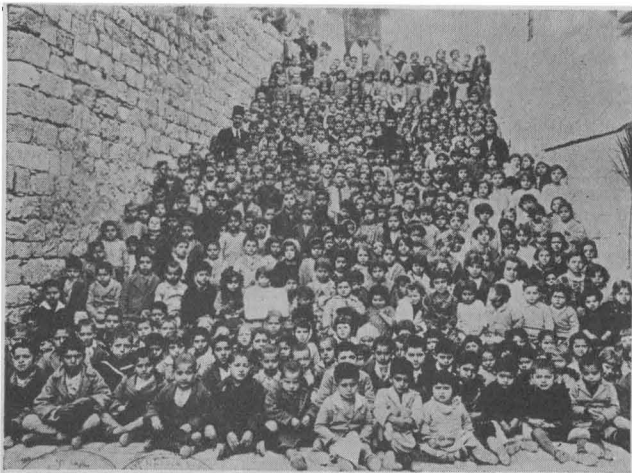
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JAPANESE CHILDREN LEARNING OF CHRIST

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

Author of "The Arab at Home"; Missionary of the Reformed Church in America

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

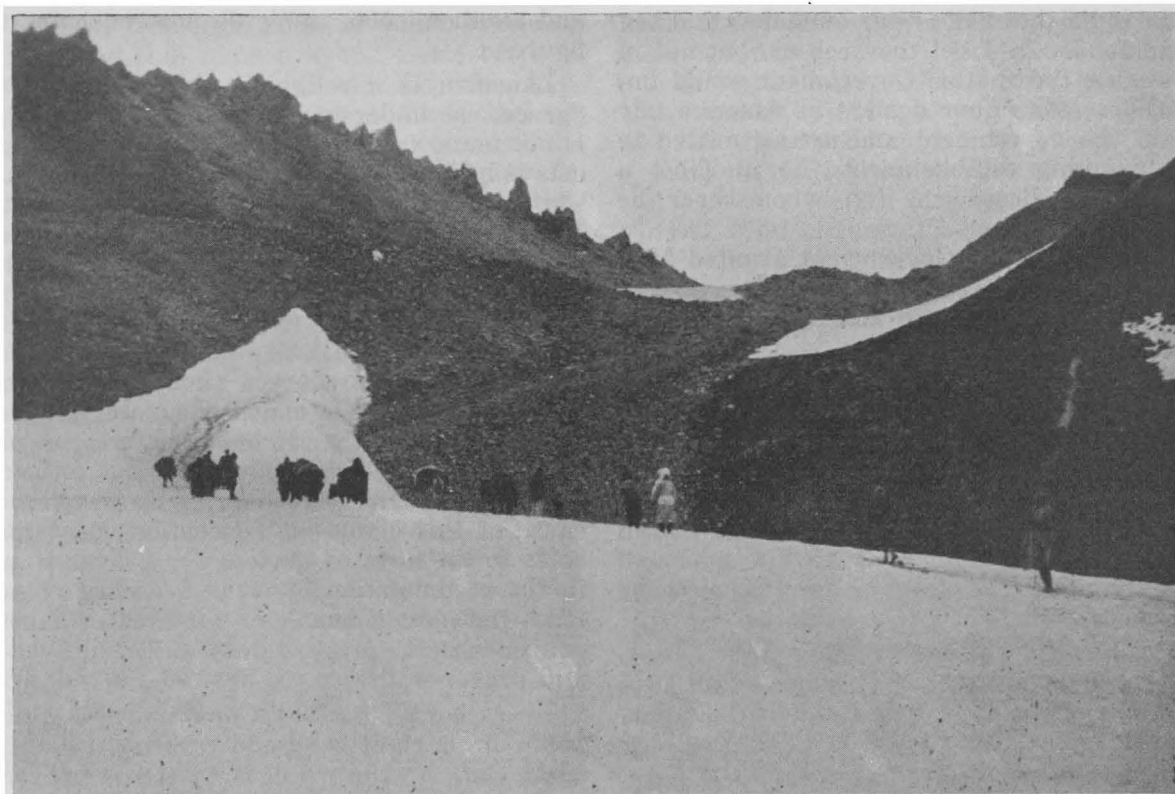
a seed which will grow in men's hearts. Indeed that seed grows up to be Christ Himself abiding in us. It is thus that God rules.

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 enrollment 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

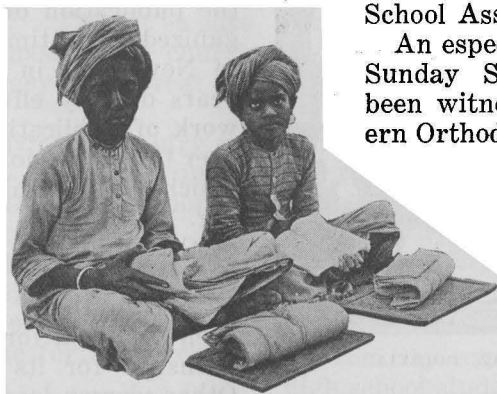
Committee on Christian Education of the Association of Evangelical Churches of Puerto Rico

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

By REV. L. MERLE RYMPH, Wichita, Kansas

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the Fairmount Community Church, Congregational*

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.

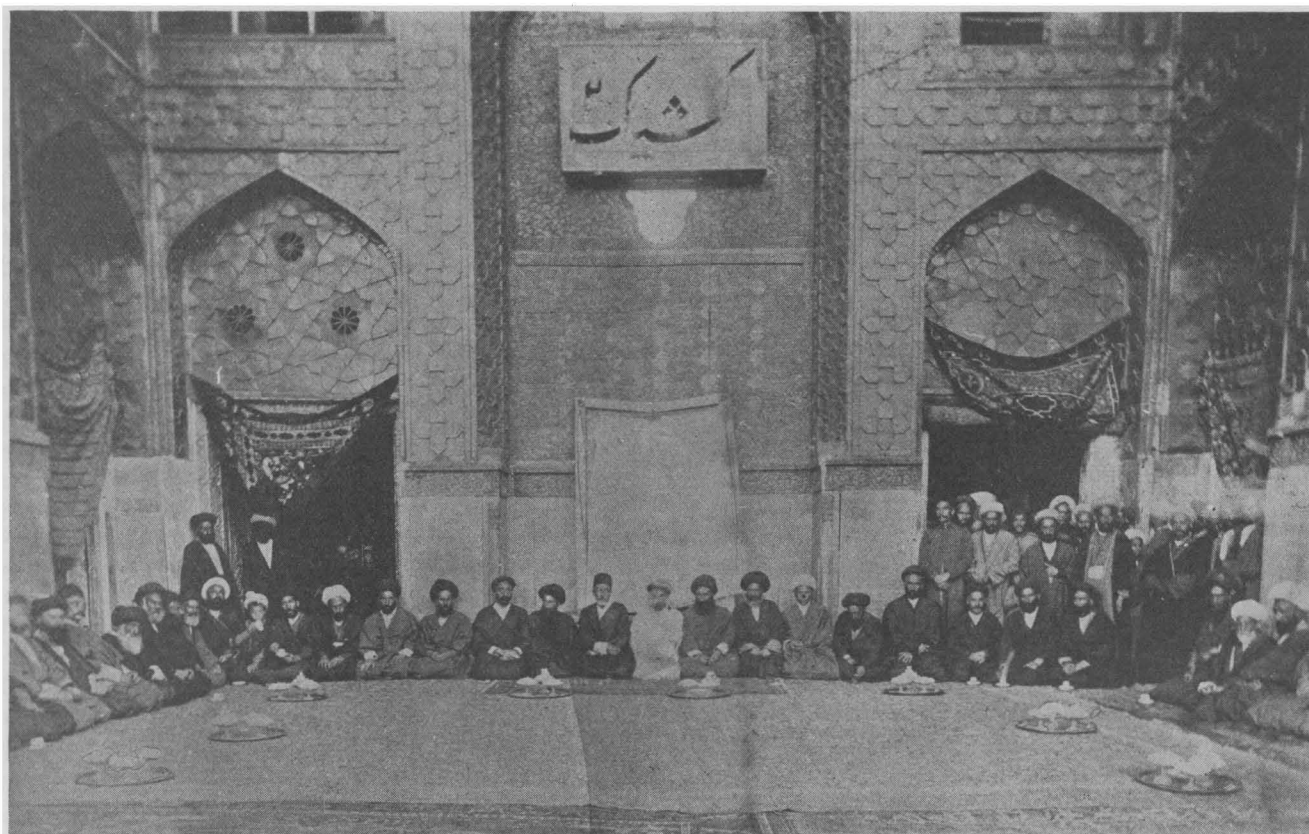
Besides the physical changes and the intellectual change of the people we notice a spiritual change as well. These Bantu people are animistic and have nothing in their faith that we may class as a religion, but there is a superstitious fear of the Great Spirit (Zambe) who made the world and peopled it. 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.

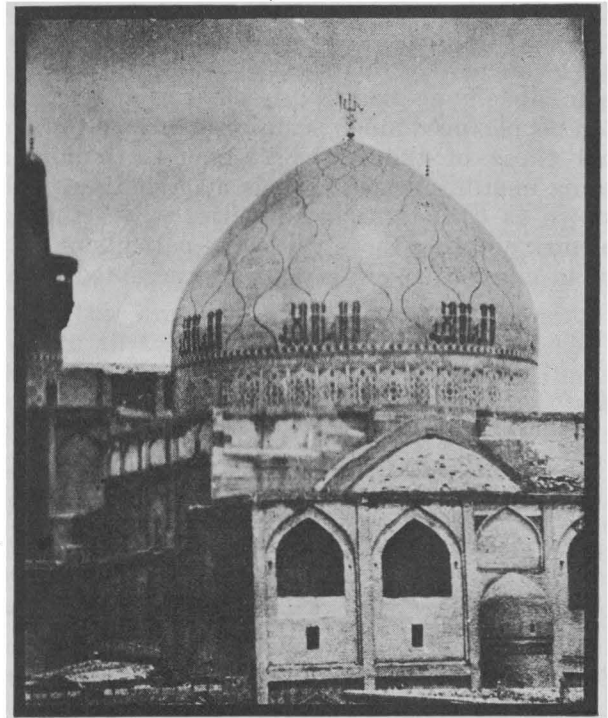
Patients include many Iranians, Turks and Afghans, as well as some Indians and Arabs, Russians and other Europeans. The great majority are Moslems, but there are also Jews, Hindus, Sikhs and Christians, as well as some who have no religious belief. It is the aim of the hospital staff that all should 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 licentiates. 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 Staunch 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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Dates to Remember

- October 4-5—Warren, Ohio, School of Missions. Mrs. George Konold, 314 Scott Street, N. E., Warren, Ohio.
- October 5-12—United Lutheran Church in America, Biennial Convention, Baltimore, Md.
- October 6—General Conference of the Evangelical Church, Johnstown, Pa.
- October 9-10—Home Missions Conference on the City Church. Buffalo, N. Y.
- October 14-20—American Lutheran Church Biennial Convention, Sandusky, Ohio.
- October 16-21—International Convention, Disciples of Christ. Denver, Colo.
- October 20—Baltimore, Md., Institute for Church Women. Mrs. Bruce H. McDonald, 515 West Fayette Street, Baltimore, Md.
- October 24-25—Home Missions Conference on the City Church. Cleveland, Ohio.
- October 25-27—Congregational-Christian Mid-West Regional Meeting, Wichita, Kansas, under auspices of the Missions Council.
- October 31 to Nov. 1—Home Missions Conference on the City Church. Kansas City, Mo.
- November 6-11—International Goodwill Congress. San Francisco, Calif.
- December 6-9—Biennial meeting of the Federal Council of Churches, Buffalo, N. Y.
- December 13-30—International Missionary Council, Madras, India.

Personal Items

Fred B. Fisher Memorial

Ten years ago Dr. Fred Fisher brought a Hindu temple from Benares, India. Just before his death he promised it to a Southern College in Lakeland, Florida, where it is now being erected under the supervision of Mrs. Fisher, as a memorial to her husband. The temple will stand near the E. Stanley Jones School of Religion; it will be surmounted by a cross, and inside, instead of an idol, there will be an altar, signifying the change that has taken place in many Hindu villages.

* * *

Rev. Robert F. Ogden, D.D., a Southern Presbyterian missionary, is going to the Louisville (Kentucky) Theological Seminary as instructor in Hebrew and Old Testament for the academic year 1938-39, a position made vacant by the death of Dr. Jesse Lee Cotton in December, 1937.

* * *

Dr. E. Stanley Jones, who left India in July for an evangelistic tour of Australia and the United States, will take part in the University Christian Mission under the auspices of the Federal Council of Churches, October 2 to December 2. Dr. Jones plans to sail December 4 for England, and from there he will fly to Madras to be in time for the International Missionary Conference, December 13-30.

* * *

Helen Keller has been appointed by President Roosevelt as chairman of a commission to promote the government purchase of goods made by blind persons.

* * *

Rev. W. T. Morris, B.A., who has succeeded Rev. Robert Griffith as Secretary of the London Missionary Society for Wales and Monmouth, has been active in social service in the distressed areas of South Wales. He was one of the secretaries that organized the missionary exhibition of 1926.

* * *

Mrs. Eunice Gabbi Weaver, Brazilian wife of an American Methodist missionary, now on a visit to America, has devoted her life to the preventive phases of leprosy treatment. She was one of Brazil's delegates to the International Congress on Leprosy in Cairo.

* * *

Dr. Oscar E. Maurer, since 1915 Recording Secretary of the American Board, is the new Moderator of the Congregation-Christian Church. He has been for thirty years pastor of the Center Congregational Church of New Haven, Conn., and has served twenty-four years on the Executive Committee of the American Missionary Association.

* * *

Dr. Hugh Elmer Brown, pastor of the First Congregational Church of Evanston, Ill., was elected President of the Congregational Board of Home Missions at the General Council at Beloit. His church in Evanston is known as the "winter capital of Congregationalism."

Obituary Notes

Mrs. John S. Allen, of New York City, died in Portsmouth, New Hampshire, on August 25. Edith May Hedden was born sixty-nine years ago, the daughter of Mr. and Mrs. Charles I. Hedden of Newark, New Jersey. She married the Rev. Dr. John S. Allen, who was assistant minister of the Dutch Reformed Marble Collegiate Church, New York, from 1906 to 1911 and who died in 1934. Mrs. Allen was active in Christian work, having been for over twenty years the Secretary of the Woman's Board of Domestic Missions of the Reformed Church in America.

* * *

Rev. Carey Bonner, formerly of Bengal, died in England last June. He was the author of a missionary cantata, "In God's Garden." Mr. Bonner also prepared the musical setting for the two Bengali hymns which appear in "Hymns For Today."

* * *

Mrs. Ervin L. Pederson, of Saharanpur, India, a missionary under the Board of Foreign Missions of the Presbyterian Church, was killed by a landslide in Landour, India, August 6. Before her marriage she taught in Isabella Thoburn College, and when, in 1923, she married Mr. Pederson, she went with her husband to Allahabad where both taught in the Institute.

* * *

William Charles Willoughby, who is remembered for his ministry in Khama's country and for founding Tigerkloof, died recently in London. After Prof. Willoughby was advised by doctors to give up work he taught in the Kennedy School of Missions in Hartford, Conn., for several years, and while there wrote authoritative books on the Bantu.

* * *

Rev. Emory W. Hunt, D.D., Baptist educator, preacher and missionary leader, died May 20, at the age of 66. Dr. Hunt, for 20 years, was a member of the American Baptist Foreign Mission Society, and later was President of Denison University and then of Bucknell University.

* * *

Dr. William Goodell Frost, President of Berea College, Kentucky, from 1892 to 1920, died at his home in Berea on September 11th. Dr. Frost was 84 years of age, having been born in Leroy, N. Y., July 2, 1854. After being graduated from Oberlin College, he was a professor there until going to Berea. Dr. Frost was a fascinating speaker and writer on the Mountaineers of the South and did much to bring their needs before the attention of Americans everywhere. When he went to Berea, the college trained both Negro and White students but in 1904, Kentucky prohibited teaching Negroes and Whites in the same classes. The Negroes, therefore, were sent to other institutions. For the following 16 years Dr. Frost worked to build up the student body and to secure income and endowments. When he went to Berea the school had only 375 students; when he left there were 1,218 students.

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DELAVAN L. PIERSON, *Editor*

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Before the various communions or
denominations can agree among one
another, each must obviously agree
within itself.—*T. S. Eliot, London.*

Editorial Chat

Herewith we publish our special
INDIA number of THE REVIEW. It
will repay a careful reading, especial-
ly the articles by Indian Christians.
Other papers, not received in time for
this issue, may be expected in our No-
vember and December numbers. One
of particular interest is by W. Q.
Lash of the Christa Prema Seva
Sangha of Poona. He deals with the
Indian Sadhu and Ashram as an ef-
fective means of spreading Christian-
ity in India.

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* * *

Dr. S. M. Tenney, curator of the
Historical Foundation Library of the
Presbyterian and Reformed Churches,
desires to complete the files of THE
MISSIONARY REVIEW OF THE WORLD,
especially copies of the first ten years
of THE REVIEW, 1878-1887.

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Church work in existence. Dr. Ten-
ney has spent many years in his ef-
forts to build up this remarkable col-
lection.

* * *

Among the recent comments on
THE REVIEW, received from various
friendly readers, are the following:
"I take this opportunity to tell you

how much I enjoy your splendid
magazine. Since I went out to the
Peruvian field four years ago, with
my family, we have received the RE-
VIEW as the thoughtful gift of a
friend. It has been one of our most
fertile sources of inspiration, and has
provided a fund of useful missionary
information.

IRA N. TAYLOR, *Missionary of the
Nazarene Church in Peru.*

* * *

"We find THE REVIEW especially
helpful in our loan packages and we
recommend it at every available op-
portunity."

ALMERE L. SCOTT, *Director,
Dept. of Debating and Public
Discussion, University of
Wisconsin.*

* * *

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the MISSIONARY REVIEW. We depend
upon it to keep up on general mission
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world, and appreciate particularly
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to the interdenominational study
themes. Of these issues we distribute
great numbers to our general church
constituency, particularly for use in
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Very truly yours,

GENEVIEVE BROWN,
*Executive Secretary, Mission-
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United Christian Missionary
Society.*



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Photos by H. R. Fenger

FOUR METHODS OF MISSIONARY WORK IN INDIA

1. Education—Students in Rang Mahal School, Lahore.
2. Medical—Taking Blood Tests in Leper Asylum, Allahabad.
3. Industrial—A Carpentry Class at Moga, Panjab.
4. Evangelistic—A Bible Woman Telling the Gospel Story.

THE MISSIONARY REVIEW OF WORLD



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

OCTOBER, 1938

NUMBER 10

Topics of the Times

AS CHRIST LOOKS AT INDIA

India's view of Christ has vastly changed in the past fifty years. Then, so far as she saw Christ at all, India looked upon Him as some strange foreign God, an enemy of the Hindu deities. She looked upon Him and His representatives as the opponents of caste and the suttee, of the Hindu temple rites and of Hindu priests; of child marriage, purdah and other long established customs. Consequently the Gospel of Christ was bitterly opposed, especially by the priests, and converts were ostracized or threatened with death. Today the name of Christ is honored by great multitudes of Indians, even by those who do not profess to accept Him as Lord and Saviour. Men like Dr. Rabindranath Tagore, Dr. Ambedkar, Mr. Natarajan, (Editor of the *Indian Social Reformer*) and Mahatma Gandhi, acknowledge the supremacy and beauty of the character and teachings of Jesus, even while they refuse to accept His claims and do not acknowledge His authority. This change of attitude has been brought about chiefly by the lives and faithful witness of missionaries who have sacrificially interpreted Christ to the people of India. Today caste, long looked upon as the great obstacle to Christianity, is gradually losing its hold on India and there are signs that great masses of the people may wish to come into the Christian Church—in fact they are coming.

The attitude of India toward Christ has indeed changed. What about the attitude of Christ toward India? He who is "the same yesterday, today and forever" does not change; His attitude toward the people of India is the same as it was toward ignorant, sinful and suffering mankind in the days when He came to earth to seek and to save the lost, nineteen centuries ago. What was His attitude then?

On the selfish hypocrites and the hard-hearted, who opposed His healing on the Sabbath and other

works of mercy, He looked with righteous indignation. Does He not look with the same displeasure today on Indian priests, *gurus* and other leaders who selfishly seek to keep the people from following the true Light?

Toward the weak and erring, as in the cases of the woman taken in adultery and Peter in his denial, Jesus looks into Indian hearts today with sorrow and rebuke, but with understanding and a deep desire to bring victory out of defeat.

The varied motives and acts of men He sees with clear discernment, as when he distinguished between the gifts of the poor widow and of the rich who cast their money into the temple treasury. Does He not see, today as then, the varied motives and values in the gifts of missionaries and Indian Christians as they offer their lives, their children, their testimonies and their material gifts to God? Like the Father, Jesus discerns the thoughts and intents of the heart.

Toward the ignorant and helpless multitudes, who are still like sheep without a shepherd, Jesus was and is moved with compassion. Then he looked on the sorrowing widow of Nain whose only son had died, on the leper who came for cleansing, on the blind who sought healing, and He gave them help. He had compassion on the hungry crowd by the sea of Galilee and fed them. How about Christ's view of the three hundred and fifty million people in India today? He can still supply the Bread of Life and asks His disciples to distribute Living Bread to the hungry.

Toward all India, and in a peculiar way toward earnest souls who have been endeavoring to live up to their light, Christ's attitude is one of yearning and appealing love. During His days on earth, when the law-abiding young man came running and kneeled before him, we are told that "Jesus beholding him, loved him." The price that Indians today are called upon to pay for following Jesus Christ is great—too great in the minds

of some—but, as of old so today, Jesus loves these groping multitudes and calls them to leave all and follow Him.

India today is filled with its multitudes of sinning, suffering, ignorant and hungry men, women and children but they are lovable—God loves them and Christ died for them. What wonderful possibilities He sees in them! What a privilege it is to help them attain larger life—Eternal Life—so that they may grow into “the measure of the stature of the fulness of Christ.” Many Indian men and women, like Dr. Chatterji, Sadhu Sundar Singh, Susie Sorabji, and Pandita Ramabai, have already shown what God can do in those and through those who yield their lives to Christ.

This coming year shall we not study India in order that we may look upon the great people of that wonderful land, through the eyes of Christ? By such a study we may see not only their shortcomings and their great need, but we may learn to appreciate their wonderful possibilities and the transformations that have already been wrought by the power of God. Here is a fascinating subject for study; it is also a challenging opportunity to bring the people of India a saving knowledge of God’s unspeakable Gift.

FROM EDINBURGH TO MADRAS*

World-wide systematic missionary cooperation began to develop at the Edinburgh Conference in 1910. There had been experiments in cooperation before but only the American and German missionary boards met together in conference before that time. Today there are twenty-six National Christian Councils and Conferences that are fully organized for cooperation in promoting the Kingdom of God throughout the world. From Edinburgh, too, there sprang great Ecumenical Church Conferences.

The Jerusalem Conference in 1928 marked a distinct advance over Edinburgh. Those eighteen years revealed real progress in the conception of the task. At Edinburgh they talked of unoccupied geographic areas. At Jerusalem there were no maps, no discussion of geography, no statistics. The discussions were in terms of Christ and human relations—the whole idea of the missionary task was enlarged. At Jerusalem the delegates were not thinking merely of occupying the face of the globe but of bringing Christ into control of the whole range of human life. Thus a natural development was the emphasis placed on the need of the great rural populations of Africa and Asia. We also learned that we must give more attention to the problem of presenting the Christian message to the Jews.

The Jerusalem Conference also gave a new impetus to the program of evangelism. The Five-Year Movement in China was one result; the Kingdom of God Movement in Japan was another; in India there was also the Forward Evangelistic Movement and a closer study of the Mass Movements. The “Jerusalem Message” was a great gift of God to His Church. It has been very widely used and has stimulated and directed missionary effort.

While the younger churches received more recognition at the Jerusalem Conference than at Edinburgh, at the Madras Conference their representatives will equal or exceed in numbers the delegates from the sending churches of the West. In the younger churches of the mission lands in 1903 there were 1,214,797 communicant members (Protestants), eight years later there were 2,301,772; in 1925 the number had grown to 3,565,443; the new Statistical Survey reports that in 1935 there were 6,045,726 members. The younger churches are growing in size and independence.

Madras will be the most representative Ecumenical Christian gathering ever known, representing particularly the Protestant world. Delegates will come from every continent and from sixty nations and races. Africa will have more native representatives than ever gathered at one place outside that continent. Latin America is to be fully represented; sixty delegates are expected from China and twenty-five from Japan. Others are coming from Moslem lands. Of all the elected delegates to Madras, more than half will come from the younger churches. These people are coming with great expectancy—with a great hope.

We are living at a time when righteousness seems to be in danger of being defeated. We have had a century of experiment in evangelical missionary work. We have still much to learn in the way of winning the individual to Christ and at the same time winning his family and his clan. From Madras we hope there will grow a remarkable forward movement in bringing the Gospel to whole groups of people. A new challenge will be brought in evangelism.

Madras will be concerned not only with evangelism but with the Church as a fellowship of believers in Christ. The organization and support of indigenous churches is one of the subjects that challenge us. Madras will be concerned particularly with the Church—its message, the sources of its inner life, the promotion of unity and cooperation.

Madras will also bring a message to youth—otherwise it will fail. If the missionary movement is going forward, the young people must carry on in the Name and Power of Christ. Much study and earnest prayer has been going up for Madras. We are trusting in God to lead us on to

* Extracts from an address by Dr. A. L. Warnshuis, given at the Farewell Dinner to the women delegates to the Madras Conference.

a mount of vision where we may learn what He would do through us, and where we may receive power for His world-wide work.

SIGNS OF MISSIONARY PROGRESS*

Foreign mission work has been carried on by the Christian Church ever since Paul and Barnabas were set apart at Antioch in Syria at the command of the Holy Spirit and were sent out to preach the Gospel of Christ in Asia Minor and beyond. They came back to report to the church at Jerusalem what God had been doing for the Gentiles through them. Ever since that time reports of the missionary progress have been made—more or less complete—and in recent years many volumes have been printed to show how God has fulfilled His promises and has continued to work through His Church unto the uttermost part of the earth.

A new statistical survey of world missions has just been published under the auspices of the International Missionary Council, with many new and valuable features. It is now thirteen years since the "World Missionary Atlas" was published, including statistics gathered from every land and from practically all the Protestant missionary agencies. Many changes that have taken place in the world—economically, politically and religiously—have affected the whole missionary situation. These changes call for a new review.

The approach of the coming International Missionary Conference at Madras in December also calls for a clear statement of the facts on which conclusions may be based. The Madras Conference may be expected to mark the beginning of a new era in Protestant missions. Statistics speak volumes when rightly interpreted by those who know the facts; world-wide statistics are required to make intelligent comparisons as to progress, effective service and the extent of the unfinished task.

This new statistical survey is unique in the fact that twenty-six missionary specialists contribute to the interpretation of the facts. These contributors include such missionary statesmen as Dr. John R. Mott; professors of missions, such as Dr. K. S. Latourette; missionaries like John L. Eakin of Siam; and Christians from mission lands, such as Dr. Paik of Chosen and Dr. Francis Wei of China. Twenty-seven interpretive articles are supplied by these authorities, dealing with various mission fields and different phases of mission work, including evangelistic, educational, medical and literary activities. A special section is devoted to Roman Catholic missions and another to Christian work among the Jews.

* A review of the newly published "Interpretative Statistical Survey of the World Mission of the Christian Church." Edited by Joseph I. Parker. 324 pp. \$5.00. International Missionary Council, New York and London. 1938.

Another feature of the Survey is the more adequate place given to the work of the rising churches in the various mission fields. The Survey shows that most of these churches are growing in size and strength, in self-support, in missionary activity and in independence. They are facing their own problems; they are looking to God and His Word for guidance; they may be counted on to carry forward the work even if foreign missionaries should be withdrawn.

One sign of progress—but perhaps the least significant—is that the total Protestant Christian community in so-called "non-Christian lands" has increased over 50% in the past decade. This is not as large a percentage of growth as marked the previous twenty-five years but the numerical increase has been much greater. In 1903 communicants numbered 1,214,797 and in 1936 there are reported in the same fields 6,045,726—a five-fold increase. At the same time it must be borne in mind that the growth of the non-Christian population in such lands as India, China and Japan has been much greater than the numerical increase of Christian believers.

It is significant to note in this Survey the very diversified activity of the 27,577 Protestant Christian missionaries. They not only preach the Gospel of Christ as evangelists but they have established 55,395 organized churches; they conduct 53,158 elementary schools and 1,923 higher schools and colleges; they minister to health in 1,092 hospitals and 2,351 dispensaries and they support 195 orphanages and rescue homes. They have also translated and printed the Bible in about 1,000 languages and dialects and each year distribute over 15 million Bibles, Testaments and Scripture portions. Other work in Christian literature, social service and industrial education is not recorded here.

This vast Protestant missionary enterprise is supported by free-will gifts from the home lands amounting to \$31,000,000 and an almost equal amount (\$28,738,790) from the Christians on the mission fields.

In the midst of the discouraging problems and difficulties of the present day, we find in this survey much to encourage. There is need to study these facts and figures so that Christian mission work may be better balanced and may be carried forward in harmony with New Testament ideals and with full dependence on the guidance and power of the Spirit of God.

CHRISTIAN ACTIVITY IN "OCCUPIED" AREAS IN CHINA

The Japanese-occupied areas of China, extending over nine provinces, are marked by much suffering and misery. But everywhere Christian

workers, foreign and Chinese, are continuing faithfully and conscientiously their Christ-like ministry. They are striving to counteract the evils brought by the conflict in the nine provinces of Kiangsu, Chekiang, Anhwei, Shantung, Shansi, Hopei, Honan, Charhar and Suiyuan. According to charts compiled by the National Christian Council of China there are 261,500 of these Christians engaged in combatting the evils of war. They have had the courage to remain in their homes to face dangers and are trusting God to protect and help them.

Kiangsu reports 98,000 such Christians sticking to their posts in the Japanese-occupied areas. Scattered in the eight other provinces there are also 65,000 in Shantung, 50,000 in Hopei, 20,000 in Chekiang, 17,000 in Shansi, 5,000 in Honan, 2,500 in Anhwei and 2,500 in Suiyuan and Charhar. These Chinese Christians have a great field of service, helping their war-afflicted fellow-men. The Christian hospitals and churches have proved to be lifeboats in the storm-tossed sea.

The National Christian Council is the national and interdenominational body whose secretaries—American, British and Chinese—are busy raising funds for war relief. The N. C. C. is cooperating with the China International Famine Relief Commission.

In Nanking, despite the Japanese occupation, foreign missionaries and Chinese Christians are earnestly trying to alleviate the suffering of 25,000 destitute, mostly women and children in the refugee camps with the help of the Red Cross.

Some of the missionaries in Nanking are seeking ways that will reform the Japanese soldiers. Mr. Forster, of the American Church Mission, says that "all sorts of evil influences surround the Japanese soldiers in Nanking—cabarets, saloons and brothels . . ." He speaks of the possibility of persuading the Japanese Church to send over Japanese to work among the troops, to hold services, keep open house, offer opportunities for reading, writing letters, and wholesome diversions. Such work would be invaluable for the men and for the cause of Christ.

In Shanghai, missionaries and Chinese Christians form one of the most active groups in refugee relief work. No. 2 camp has a capacity of 250 beds and an average daily clinic of between 150 and 160. Dr. Joseph McCracken, superintendent of St. Luke's Hospital in Shanghai, and his staff are giving part of their time to this work. Many of the refugee camps are provided by Christian groups and tens of thousands have been accommodated in single camps at different times. The Salvation Army, backed financially by the International Red Cross and by private subscriptions, has also done notable service.

At St. John's University of the Protestant Epis-

copal Church all the dormitory buildings are occupied by the Christian workers and their families who were compelled to flee from the interior—together over 400 people. In addition, 250 women and children are housed in one of the wings of Yen Hall.

Some 1,298 churches of different denominations in Japanese-occupied areas throughout the nine provinces are rendering relief service; and 89 mission hospitals are functioning within these areas. Nine universities, 22 seminaries, 67 senior middle schools and 34 junior middle schools run by Christian missions are carrying on their academic work throughout regions now occupied by the Japanese.

The Church of Christ in China, which has its supervisory organization in the General Assembly with head office now in Hankow, has 61 churches, six hospitals, three senior middle and one junior middle schools in Kiangsu Province; 45 churches, one hospital and one senior middle school in Chekiang Province; 230 churches, four hospitals, one seminary, two senior middle and two junior middle schools in Shantung Province; 38 churches, four hospitals and two senior middle schools in Hopei Province and 48 churches in Honan Province.

The Presbyterian Missions also report fifty churches, two hospitals and five senior middle schools in Kiangsu Province; 58 churches, three hospitals, three seminaries, four senior middle and two junior middle schools in Shantung Province and one university in Hopei Province.

The American Methodist Episcopal Mission reports nine churches, one hospital, one seminary, three senior middle and one junior middle schools in Kiangsu Province; one hospital and one junior middle school in Anhwei Province; eleven churches and two junior middle schools in Shantung Province; 71 churches, six hospitals, two seminaries, six senior and two junior middle schools in Hopei Province and three churches in Charhar.

Missions and denominations that maintain churches and institutions in the Japanese-occupied areas include the China Inland Mission, Independent Mission, American and English Baptist Mission, Bethel Mission, American Advent Mission, Church of England Mission, American Board Mission (Congregational), American and Canadian Presbyterian Missions, the Salvation Army, United Christian Mission, American Friends Mission, Northern and Southern Methodist Missions, and Oriental Mission.

Is it any wonder that the Chinese are coming to realize, more and more, that the Christian missionaries are their best friends, and that in Christ and His program are to be found the hope of China?

WHAT CAN RETIRED MISSIONARIES DO?

There are hundreds of missionaries who have been obliged to retire from active service in their chosen field because of temporary ill health or because they have reached a specified age limit. Many are almost discouraged. They are "honorably retired" but retired nevertheless. Some are from home mission fields and others from foreign lands where they have spent their energy in sacrificial service. When these are obliged to return to their homeland on half-salary, many find themselves in a strange land, among strangers, and out of joint with their environment. What can they do to use their time, their remaining energy and their rich spiritual experience?

The first thought to consider is that the people in the homeland owe them a great debt for having been the representatives of the Church, in behalf of Christ, in the distant and more difficult sections of the vineyard. A royal welcome should be given these servants of Christ in every community, in every church and in every Christian circle. They should be made to feel at home and that their help and comradeship are needed and desired.

But what can they do? Dr. Walter L. Lingle, President of Davidson College, North Carolina, suggests (in the *Christian Observer*) some things that "Retired Ministers" can do. Cannot Retired Missionaries do the same?

First: They can engage in a special ministry of prayer. Nothing is more important than fervent prayer that is effectual. They have more time to pray than most busy Christians think they can spend in this exercise. From long experience they know better how to pray. They have learned to know God; they know the scriptural principles of prayer; they know the needs of the field and of the human heart; and they know the blessedness of answered prayer. They can pray for other missionaries by name and need; for the children of missionaries away from home, or in unwholesome surroundings. They can pray for the officials and for the problems of the native churches; and they can pray for the office and work of the Boards at home. They can pray for the pastors, and Sunday-school teachers and for the churches of the communities where they live; they can pray for the conversion and consecration of individuals with whom they come into contact. Can any one have a richer field of service?

Second: Retired missionaries can show the power of Christ in personal life and conversation. Many ripened saints are a benediction merely because of what they *are* as Christians, rather than because of what they *do*. "What they are shouts so loud that we do not need to hear what they say." According to the Apostle Paul in his in-

spired letter, the "fruit of the Spirit" is not oratory or great deeds, or large gifts of money. The fruit of the Spirit is seen in the manifestation of true love and in the resulting characteristic of Christ. This fruit can be produced in the sick room and in missionaries who are without physical strength. "Though the outward man is decaying, yet the inward man is renewed day by day." The result is often an inspiration to young people, leading them out into lives of consecrated service.

Third: Many "Retired" missionaries can share their experiences with others by preaching and speaking on missions, without any financial appeal. Many a congregation and many individuals may be aroused to take a new interest in the work of the Kingdom by hearing what missionaries have seen with their own eyes of the needs of man, and of the work of God, at home and abroad. Any missionary who has spiritual *life* and experience can be used to inspire and enlist others in the great world-wide campaign of Christ. John, the apostle, is said to have continued his ministry until he was 100 years old—an age at which most missionaries have been "retired."

CHRISTIAN COOPERATION IN IRAN

The two principle evangelical church bodies in Iran have cordial relations with each other. The leading body in the south is an outgrowth of the work of the Church Missionary Society of England, and the one in the north of the American Presbyterian Mission. A census shows hundreds of Christian converts from Islam, other hundreds of the Armenian race, a large body from the old Nestorian church, more than a hundred Jewish converts and a few former Zoroastrians and members of other races.

A deepening of spiritual life is urged upon all Christians and a series of meetings on the meaning of Christ to the individual, led by Christian teachers and doctors, have resulted in awakened interest, especially among young people. Other series are to follow. A number of new converts from Islam are reported in the south and wherever a small group can be gathered this is used as a nucleus for a church.

At a Bible Conference at Hamadan last year there were seventy-one women and seventy-four men delegates. (Forty-nine were converts from Islam, one from Zoroastrianism, thirty-eight were Armenian, sixteen were Assyrian by race, twenty-five were Jewish.) There was one Russian, and fifteen English and American missionaries were in attendance.

Wherever Daily Vacation Bible Schools have been held, results have far exceeded expectations and there is also increased interest in literacy and adult education.

SOME FACTS ABOUT INDIA*

AREA OF TWENTY BRITISH-CONTROLLED PROVINCES 1,094,300
Over four times the size of France; over twenty times the area of Japan proper.

AREA OF 562 INDIAN STATES AND AGENCIES 711,032
These are in 18 geographical groups and the total areas are nine times the area of the British Isles.

TOTAL AREA OF INDIA (including Burma, but not Ceylon) 1,805,332
This is about two-thirds the area of Continental United States of America.

TOTAL POPULATION OF INDIA AND BURMA IN 1931 352,976,876
British Provinces 271,739,312 Indian States 81,237,564

PRINCIPAL LANGUAGES OF INDIA, AND NUMBER OF USERS (1921):

Western Hindi	96,715,000	Bengali	49,294,000
Telugu	23,601,000	Marathi	18,798,000
Tamil	18,780,000	Rajasthani	12,681,000
Punjabi	16,234,000	Oriya	10,143,000
Karanese	10,734,000	Burmese	8,423,000
Gujerati	9,552,000	Malayalam	7,498,000

Eighteen other Languages — 73,000,000.

RELIGIONS OF INDIA AND BURMA:	1921	1931	Increase
Hindu Sects	216,734,586	238,463,996	10%
Moslem	68,735,233	79,889,792	16%
Buddhists	11,571,268	12,725,329	10%
Sikhs	3,238,803	4,316,717	33%
Jains	1,178,596	1,205,245	9%
Primitive Religions	9,774,611	7,898,081	Loss 20%
Christian	4,754,064	6,290,292	Gain 32%

At the same time the population of India and Burma has increased over 11%.

CHRISTIAN POPULATION OF INDIA, BURMA AND CEYLON:

Protestants	3,002,558
(Of these 901,804 are communicants)	
Roman Catholics	2,113,659
(Counting all members of a family)	
Syrians, Armenians and Others	793,260
(About 2% of the people of India are counted as Christian adherents)	

DISTRIBUTION AND EVANGELIZED PEOPLES:

Cities and villages of India	740,832
Cities and villages where Christians reside	46,794
Cities and villages where missionaries reside	1,134
Villages without any Christians	634,038

There are 2,313 towns and cities with populations of from 5,000 to 1,175,914 each.

INDIAN STATES UNOCCUPIED BY MISSIONARIES:

Nepal	5,600,000	Bhutan	300,000	Various areas ...	958,113
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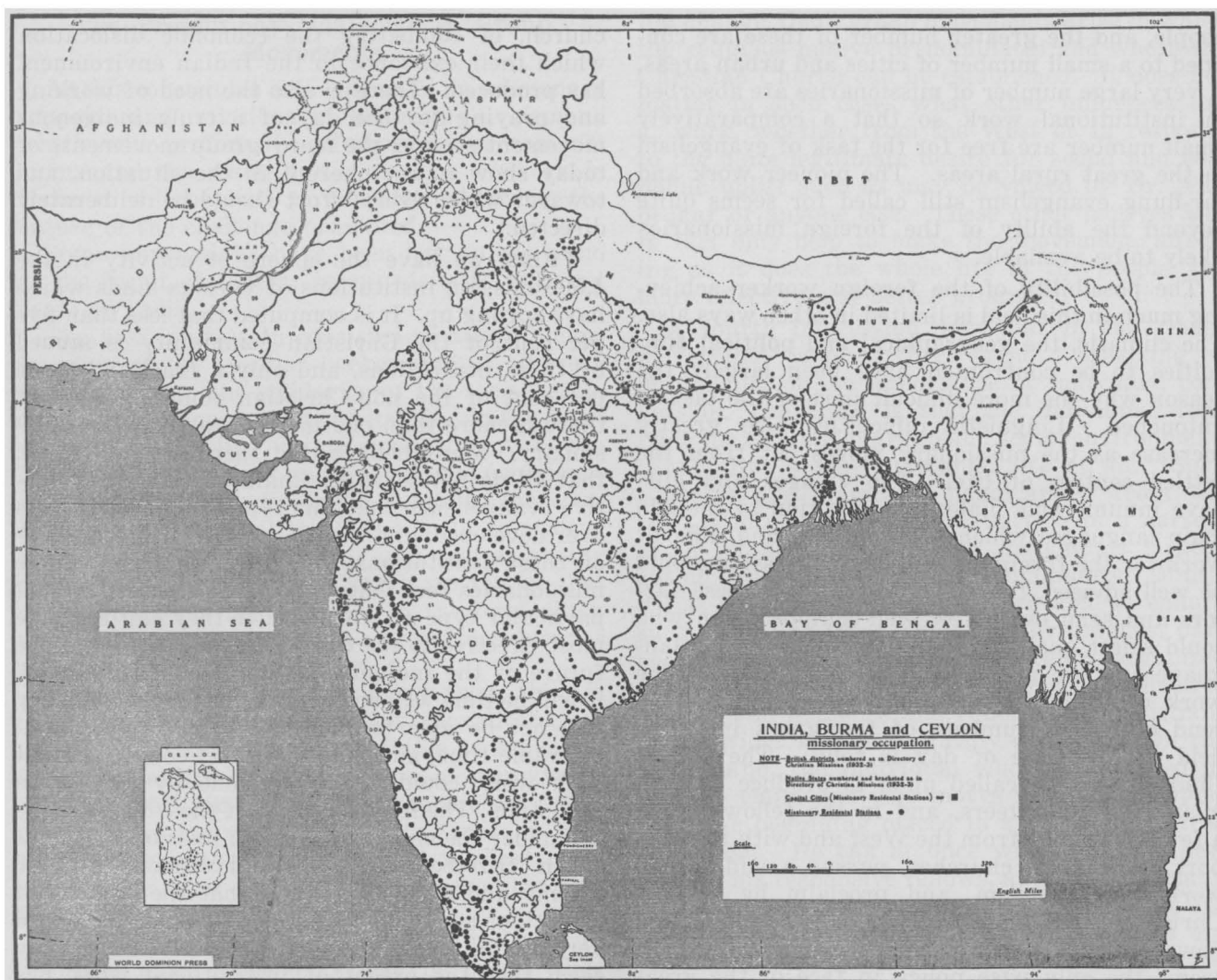
MISSIONARIES AND INDIAN CHRISTIAN WORKERS IN INDIA, BURMA AND CEYLON:

	Missionaries		Indian	
	Men	Women	Men	Women
Pastors and Evangelists	1,380	1,004	13,637	6,191
Educational Work	419	854	20,753	10,079
Medical Work	89	334	718	1,168
Miscellaneous	168	1,173	2,805	896
Total	2,056	3,456	37,913	18,334

These missionaries work in 281 societies—including 65 British, 51 American, 10 European, 10 from British Dominions and 35 Indian and Burmese societies.

THE MANY TYPES OF WORK conducted by missionaries are seen in the fact that there are 1,977 missionary institutions in India. These include 15 union schools and colleges, 50 agricultural settlements, 65 leper homes, 568 boarding schools, 242 high schools, 46 colleges, 34 printing presses, 112 industrial schools, 69 seminaries for pastors and evangelists, 283 hospitals, 525 dispensaries, 10 tuberculosis sanitariums, 12 homes for the blind, 40 homes for women, 75 orphanages and 37 social welfare institutions. Total Christian schools, 13,769.

* From the Statesman's Year Book, the India Directory of Christian Missions (1933), and the Statistical Survey of the World Mission (1938).



From the India Directory of Christian Missions

THE MISSIONARY OCCUPATION OF INDIA, BURMA AND CEYLON

Each dot represents one of the 1,134 stations where Protestant Missionaries reside. The unoccupied areas are easily distinguished. The numbers refer to British provinces and Indian states as numbered in the Directory of Missions.

India as a Mission Field Today

By ALEXANDER McLEISH, London

Formerly a missionary in Ajmer; now Survey Editor for
"The World Dominion"

THE study of India as a mission field today presents us with a problem of vast dimensions. The demand which it makes on the Christian Church might be considered from four standpoints:

FIRST, there is the great *unfinished task of missionary occupation*. When it is remembered that missionaries are resident in less than 1,000

places out of the more than 670,000 towns and villages of India, and that Christians reside in certainly not more than 70,000 of these places, of which more than half are in the Madras Presidency alone, it can be seen how great that unfinished task is. Five hundred Native State areas have still no resident missionary. There is only an average of nine missionaries to 1,000,000

people, and the greater number of these are confined to a small number of cities and urban areas. A very large number of missionaries are absorbed in institutional work so that a comparatively small number are free for the task of evangelism in the great rural areas. The pioneer work and far-flung evangelism still called for seems quite beyond the ability of the foreign missionaries likely to be available.

The possibility of the foreign worker achieving much in this field is limited in other ways also. The climatic, the geographical and political difficulties to be confronted have been largely the reason why the more difficult part of the task is untouched. Linguistic difficulties also greatly increase as the missionary moves out from the settled centres of life. The villages and hills have innumerable dialects in addition to the 225 main languages which make it slow and difficult work for the foreigner. A pioneer mission would be well advised, therefore, to study all these factors and send out a few well-equipped men who could select qualified Indians who know the language and the people, and plan to carry on the work of evangelism mainly through them. To send out large numbers of foreigners into this field at this time of day is folly. The Indian Church must be called upon to produce its own missionary volunteers, and in the fellowship of a few choice men from the West and with the support of Western churches, pursue a widespread work of evangelism, and proclaim by acts of Christian love and helpfulness the spirit and power of the Christ whom they preach. That seems the only wise policy in face of the great areas of India where the Gospel has not yet been made known.

SECOND, there is the field of continuing the evangelism of areas where the mission and the Church is already established in some measure. Here the work is still slow, being mainly individual work for individuals, resulting not in any general movement as yet, but only in slowly building up little churches unfortunately largely divorced from the life of the country and not truly indigenous. This is not only slow, but very costly work. I might instance a mission, typical of very many, where 37 missionaries have labored for over thirty years with a quite substantial budget, and where there is a Christian community of only about 300 people which is not even self-supporting. The one hope of such work, provided it is dealing effectively and intelligently with the evangelism of the rural areas, is that a group movement will arise created from the understanding of the Gospel. Until that occurs such work is largely a question of marking time, of facing the artificial problems of a small conglomerate

church, of combating the economic dislocation which their existence in the Indian environment has produced. There is also the need of working and praying for the day of a truly indigenous movement such as the many group movements of today show to be inherent in the situation, and towards which every effort should be deliberately directed.

THIRD, we have the sphere of activity in the 4,500 mission institutions of various kinds which have sprung up. It is computed that less than five per cent of the Christian community is served by these institutions, and only a fraction of one per cent of the non-Christian community. Yet there is more than one institution for every missionary. Many believe that there are too many; that all do not serve the main objective of effective evangelism; that this type of effort has been over developed, and that consequently the number of these institutions should be reduced. Some missionaries feel that they can serve best in that particular type of work and if they can truly be most effective to the cause of evangelism and the future of the indigenous Church in this service, it will be time well spent. But the new missionary will not be able to judge as to this for a considerable time, and may later feel convinced that such work could be better done by an Indian Christian. The fact that most of these institutions are under the charge of foreign missionaries (see list in "Directory of Church and Missions in India, Burma and Ceylon") shows that the process of evolution, so much talked of, has not advanced very far in them. In any case it would certainly seem that the extent of institutional work has been developed much beyond the power of the present number of missionaries to conduct it, so that these enterprises suffer from under-staffing on one hand and on the other hand tie up the missionary and destroy his mobility in face of the unfinished evangelistic task which lies at his doors. In one city known to me there are over a hundred missionaries, only one of whom is free for evangelistic work in either town or district.

FOURTH—There is a great service for the mission today in following up the great "mass movements," better called "group movements" which are rapidly spreading over India. It must be recognized that these movements, no matter how indigenous they may be, are the result of the work of missionaries in these fields extending over a considerable period of years. They are particularly the result of the widespread preaching of the Gospel in rural areas which, however spasmodically and imperfectly it has been done, gives us cause to thank God for this marvelous development which has overtaken the work in India, and for the testimony of Indian Christians.

The Present-day Challenge in Group Movements

As this constitutes a new demand on missionary support and missionary planning—a demand which will profoundly affect previous commitments and the whole future outlook of work in India it will be well to consider somewhat the nature of the challenge presented.

Some impressions have been left on my mind as the result of several recent visits to different parts of India.

The first impression consisted of a new understanding of the peculiar background of all work in India due to the solidarity of the social, economic and religious aspects of its life. In the West we have divided life up into compartments but in India a unified outlook and a communal conscience still exists. The individual belongs to the community in a way that we find difficult to realize. Hence when we find groups and castes moving bodily into the Christian Church we realize that such movements are inherent in the total situation, and that the appeal for a group movement is a valid method of evangelism.

A second impression, resulting from this, is that these movements are not inexplicable or mysterious. They are the inevitable consequence, Indian social life being what it is, of many years of spade work, in these areas where mass movements have occurred, of various kinds of missionary service—evangelistic and medical touring, famine relief—which have prepared the way for them.

A third impression was that, while the motives inspiring these movements may be mixed, they are nevertheless genuine spiritual responses. The solidarity of the social-economic-religious life makes it inevitable that social uplift and economic betterment as well as religious aspirations should be in evidence. If this were not so these movements would not be genuine. The question for the missionary is: Which motive predominates? If it is a predominantly social, economic or political motive which is at work, then the missionary is in for trouble; but if the religious motive dominates then the movement can be dealt with on that basis, while all other motives fall into their proper place.

It follows then that if groups were to express the desire to enter the Christian fold in response to political or social leaders such as Dr. Ambedkar, among whom evangelism had not prepared the way, the resulting problem would be incapable of a Christian solution as things are today. But where missions have been in touch with depressed class groups and have in various ways been seeking to serve them, and where the Christian Gospel has been proclaimed as the only basis of any last-

ing change, there group movements arise in which the religious motive predominates and where the Christian Church can be established. It does not matter in such cases what other influences are at work, whether from the West or in response to the quite legitimate desire for social and economic uplift such as may be voiced by Dr. Ambedkar or anyone else. These other motives will in fact only help to make the movement, affecting as it does the whole life of the people, the more effective and better grounded.

A fourth impression was that in the "mass movements" studied there is no overlooking or minimizing of the importance of individual conversion. The truth is that the individual, torn from his communal group and social environment, cannot live a true individual life at all. Such converts are tragically handicapped from the start, and at best can only function in a narrow group of similarly situated individuals largely cut off from the life of their community. Many, it has been found, have not been able to endure such a life, and those who do so for the most part become dependent on some foreign organized group, and their power to exercise an effective evangelistic influence and function as Christians in the wider field is tragically curtailed. On the other hand, the individual who is persuaded of Christ's claim and who moves with his group is from the beginning placed in a position of great advantage. He can at once witness of his new faith to his responsive fellows, and may win many of them from nominal response to real faith. He can likewise function as a Christian in his environment and with his fellow Christians can face all the problems of their common life. An individual convert in a group movement is, therefore, worth many times more than an isolated individual torn from all effective contact with his old group. In the one case, he is a true indigenous product rooted in the soil of his own land, while in the other, he is largely an exotic growth.

In this connection, too, it is being everywhere duly stressed that while response may be communal, entrance to the fellowship of the Church must be one by one. Sad experience makes it improbable that this should be overlooked today. Preparation for baptism is now being emphasized; while this hitherto was largely the work of the missionary and his evangelists it has now become chiefly the work of the Indian group leaders. The preparation goes on in the atmosphere and under the impetus of a living movement, the spiritual quality of which has only to be seen to be recognized.

In a land like India, in group thinking and group action there is actually more solid ground

to proceed on than in the case of most individual thinking and action.

In movements having these characteristics the missionary contribution is not an easy one to render. While vitally necessary it is largely supplementary, directing attention to better preparation for baptism, right habits of worship along indigenous lines and follow-up work generally. What is needed is wise planning for foresight rather than very extensive financial help. A numerically large movement may need the help of only a few extra trained workers and experienced missionaries. With such large numbers self-support should not be difficult if ambitions are not allowed to exceed economic possibilities.

The responsibilities of Christian missions in a group movement are of a different order from those where the task is the gathering of small groups of dissociated individuals into churches over an extended period of time. The new situation, if met with on a growingly wider scale, will require a new type of approach.

These movements are bringing into existence an indigenously minded Church, very different from the conglomerate groups of the past. It is now being recognized that the latter was an interim stage, the difficulties of which have directed mission activity into many artificially created enterprises. In the mass movement we at length face the true situation from which alone an effective indigenous Church can evolve. Present missionary activities must henceforth be judged by the searchlight of the requirements of the new situation and not vice versa as the natural tendency is: Is not this just what missions were established to bring about? It has finally happened almost unawares, largely outside our immediate program and creates a dilemma for many missions as to how to adjust demands of old work and the claims of the new opportunity.

A communal movement towards Christianity was not in our missionary plans, and the greatness of the opportunity has partially paralyzed some missions. Some are more affected than others, and for them the situation calls for drastic readjustments. All missions, however, whether yet affected or not, are called upon to adjust their outlook and policies to the possibilities of the situation. It has been abundantly demonstrated that wherever contact is being made or can be established with the depressed classes or aboriginal tribes a widespread response can be expected. It would be tragic indeed if the opportunity for which so many have labored and prayed should be lost through lack of vision and faith at this juncture.

I have dwelt at length on this sphere of opportunity which lies before missions in India today

as its full significance is not generally grasped. Moreover the adequate meeting of such response introduces a new factor which must profoundly affect the demands of the other fields of service referred to at the beginning of this article.

The Witness of Indian Christians

In the first place it profoundly affects the way in which we view the problem of unevangelized India and the character of future pioneer work. Here in the witness of these movements is an evangelistic appeal which completely overshadows all methods ever devised by missions. The witness of the new converts is not only effective in bringing in tens of thousands of the depressed classes themselves, but its influence on the castes above them is one of the most impressive features of the situation (see Dr. Pickett's "Christ's Way to India's Heart"). It would indeed seem that India is to be evangelized from below. As the "depressed classes" are scattered everywhere, this evangelizing power will be found everywhere, and our hope is that there will be enough life in the movement to carry the witness of Christ to the whole of India.

In the second place, it leads us to look with critical eye at the thousands of institutions that have been created in India. Are all designed to strengthen the present Christian movement? Are they strategically situated? Are they inside the movement or still outside it? Is it in carrying on these that we can in the present crisis give our best service to the on-going Church? These and many such questions demand an answer.

Where Group Movements Do Not Exist

In the third place it prompts us to ask very pertinent questions regarding the majority of our fields where group movements are not in evidence. Are we dealing realistically and intelligently with the actual situation confronting us? What are the possibilities of group movements in the area? Is our present evangelistic work directed to creating widespread spiritual hunger which might be expected to develop into a mass movement? Are we working inside the Indian communal life or outside? In fact, what contribution is the present work making to the latent indigenous church which may declare its presence any day if mission work is being properly directed? Remembering that mass movements have been most vital in areas where the Gospel has been faithfully and widely preached and throughout which medical and other relief work has interpreted its spirit, it is natural to ask whether this is the kind of work we are doing and have we the right objective in view?

In the fourth place, in the mass movement areas

themselves are we realistically facing the possibilities of that situation in seeking in every possible way to undergird the movement and, while jealous to preserve its indigenous character, doing all we can to help it forward?

The contribution which missions may be called upon to make is illustrated in the work of the Bishop of Dornakal where a large Indian staff under Indian direction works with a few Europeans who do the kind of work for which they are peculiarly fitted, namely—training teachers and pastors for the Church. In another new movement area the mission is called upon to plan for erection of hundreds of simple places of worship, for the developing of worship services, for training of voluntary workers, for provision of some ordained pastors, for promoting indigenous melas (conventions), for establishing a single rural missionary unit to serve the whole movement from within its borders. Meanwhile, it is important that the actual care and development of the community be left from the beginning in the hands of Indian leadership.

With the emergence of an indigenous Church

the contribution which the mission can render is continually changing, and it is vital to keep abreast of the situation.

The Madras Conference

It is situations such as these that the Madras Conference of the International Missionary Council will have to face. It will be called upon in no uncertain way to strike the right note in a distracted world and in face of an organized opposition such as has never before existed.

The leaders of the churches of many lands will be present in greater numbers than ever before; it will be the work of the conference to clarify the issues which face the Church throughout the world, and to direct it to the one place of power, namely the Cross of Christ. This incredible fact has once again to be declared to be the only means by which God's redemption can be experienced and whereby men may meet God in repentance and in humility, and thereby can experience His altogether adequate provision for dealing with sin as this is revealed in Jesus Christ, our Saviour and Lord.

IT IS HARD TO WORK FOR GOD

Oh it is hard to work for God;
To rise and take His part
Upon this battlefield of earth,
And not sometimes lose heart.

He hides Himself so wondrously
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or He deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need Him most.

Yes, there is less to try our faith
In our mysterious creed
Than in the godless work of earth,
In these our hours of need.

Ill masters good; good seems to change
To ill with greatest ease;
And worst of all, the good with good
Is at cross purposes.

It is not so, but so it looks;
And we lose courage then,
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's height, and reached
Only by childlike love.

The wondrous fashion of God's ways
Love's lifelong study are;
She can behold and guess and act,
Where reason would not dare.

Workmen of God! Oh lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

F. W. FABER.

Present Day Indian Religions

By REV. NICOL MACNICOL, D.D., Edinburgh
*Recently Secretary of the National Christian Council of
India, Burma and Ceylon; Author of "Living Religions
of the Indian People"*

ANY general account of the Indian religions would, of course, be impossible within the limits of this article. The most that can be attempted is to suggest some ways in which the circumstances of the present time in India are influencing those religions and altering their character and to indicate the direction in which they are traveling. Even that limited aim must be pursued with much hesitation and uncertainty in view of the long, slow process of growth which has brought the religions to their present form and in view of the deep roots in the spirit of man from which they spring. The religions of India are unquestionably changing, and yet, at the same time, one can say that the more they change the more they remain the same. Isaiah's description of Egypt as "Giant Sit-still" might as appropriately be given to Hinduism. Nevertheless, while that is true, neither Hinduism, nor any of the other faiths that share with it the control of the Indian spirit has been able wholly to resist the powerful influences that in recent years have invaded India and disturbed her ancient tranquillity.

Hinduism is the religion of the vast majority of the people of the land. We must remember that in the case of a religion of what we may call so many stories, it is extraordinarily difficult to make reliable generalizations. It is a closely woven web, holding together the lives of its people in every relationship, providing some kind of spiritual food for them according to the level of their intelligence and aspiration, buttressing them with custom and ritual and keeping them always "in their proper stations." It furnishes objects of worship to be dreaded or adored and the means by which their anger may be averted and their favor won. Especially in the case of the peasant does Hinduism concern itself with his economic needs, so that the rains may come, the seeds germinate and the harvest be gathered. It is no less true today than it was centuries ago that the life of the village Hindu is lived in the midst of fears and he believes it to be the business of religion to protect him against them. Some of the old objects of dread may have passed but new ones have taken their place. A villager of

the United Provinces has given a list of the enemies against whom his people need to be protected. "We fear the rent-collector," he tells us; "we fear the police watchman; we fear everyone who looks as if he might claim some authority over us; we fear our creditors; we fear our patrons; we fear too much rain; we fear locusts; we fear thieves; we fear the evil spirits that threaten our children and our animals; and we fear the strength of our neighbors."¹

Such fears as these, some of them new and some as old as the religion they have created, make the peasant's life as troubled today as it was two thousand years ago. The object that casts the shadow changes its shape but the shadow still falls and drives the Hindu to offer a victim at a shrine or to daub a wayside stone with vermilion. If smallpox and plague can sometimes be guarded against, still the dread of such hostile forces remains and the "disease-mothers" must be placated. To make up for the lessening of the danger from epidemics there is the fact that with the rapid growth in the population (in an age when there are fewer epidemics and wars and famines) there is an increase in the poverty of the village people. Centuries ago the poet Kabir represented a peasant as saying to the object of his worship:

A hungry man cannot perform thy service;
Take back this rosary of thine.

That situation still persists and it is not surprising that ancient laws are not observed in the face of such necessity. A Hindu believes that he could be guilty of no greater sin than that of killing a cow, but when hunger drives him to sell his cow to a Moslem butcher it is plain that his religion is less powerful in its control over him than once it was.

Other causes than poverty are at work, even at this religious level, loosening the ties that hold the social order together and creating that "caste confusion" which has always been reckoned a serious peril to Hinduism. A sentence from an Indian newspaper gives a startling illustration of the breaches that are being made in the ancient walls.

¹ *Behind Mud Walls*, by C. V. and W. H. Wiser, p. 160.

A married Nair young woman, whose husband was studying in England for some years, contracted an alliance with a Pulaya (Pariah) youth, professing to believe that her husband was dead.

This "marriage" of a high-caste woman to an outcaste shows, as the Hindu reporter of the incident says, that "the sentiment of repulsion" that was especially strong between this class of Hindus and the outcastes, "is losing some of its sharpness." It reveals, indeed, such a complete breakdown, both of the Hindu ideal of the sanctity of marriage and of the belief in the untouchability of the outcaste as may well create disquiet among orthodox Hindus.

These are two directions in which the old Hinduism is showing signs of strain under the pressure of modern opinion. On the one hand, the ancient inviolability of Hindu marriage is threatened and proposals are being brought before the Legislature to make the hard lot of many Hindu wives somewhat easier by the introduction of divorce. On the other hand Mahatma Gandhi is bringing all the influence of his personality to bear upon the problem of those whom he calls not outcastes or untouchables but "people of God," (Harijan).

It is no new thing that such matters as these should create division and conflict within Hinduism. What is new is that the power to deal with them is now more fully in the hands of the Hindu people themselves than was ever the case before. In the Indian Provinces, the ruling ministries are elected by the people and are responsible to them; this fact has changed the whole aspect of public life. Reforms that the Indian National Congress have long clamored for are now within their reach. It would be unfair to expect too much change at once from those who have little experience in responsible government. This much can be affirmed: in most cases these ministries, Hindu and Moslem, are proving themselves worthy of the trust that has been placed in them. They are setting up high standards and are seeking to be loyal to them.

The Indians are finding also that laws without a public opinion to support them are ineffectual. *Ram Rajya*—the ideal age—cannot be brought about by Acts of Parliament alone. For that reason it is not sufficient to establish loyal disciples of Mahatma Gandhi as the Prime Ministers of Madras and Bombay; it is necessary also to have behind them working tirelessly among the people the influence of the Mahatma and of the organizations that he has established. Total abstinence from intoxicants is a traditional demand of both Hinduism and Islam and it has not been difficult for the new legislatures at least to inaugurate a policy of prohibition.

The question of the liberation of the outcaste is not proving so simple. Here orthodoxy and modernism are in fierce conflict. One of the demands made in behalf of these oppressed people is that their rights be restored to them as worshippers within the temples of the Hindu gods. But when the Maharaja of Indore recently ordered that the State temples be opened to them, and this was followed by the murder of a leader of reform in the State, the crime was believed to be the vengeance of orthodoxy.

There can be no doubt of the zeal of those who are fighting for the emancipation of these ancient helots of Hinduism, but they, with Mr. Gandhi at their head, claim that in this struggle they are the vindicators and not the enemies of their religion. When introducing the "Bombay Harijan Temple Worship Bill" one of the Bombay ministers made the bold assertion that "if Hinduism is the selfish, arrogant creed the orthodox make of it; if Hinduism could be preserved by perpetuating untouchability; if to deny the sight of gods to men is an injunction of their scriptures, then Hinduism had not the right to exist. . . . Then the Sastras (scriptures) should be consigned to the flames."

These are brave words and might be expected to be the preface to determined action. It is somewhat disappointing to find that the bill does no more than empower the trustees of a temple to open it to Harijans if they so desire. To persuade Hinduism to give as much as a cup of cold water from the common well to these unfortunate outcastes, so long the victims of its indifference, is even today, and even with Mr. Gandhi leading the onslaught of reform, a slow and doubtful process.

Islam in India, Today

But Hinduism is not the only religion in India though by its mass weight and its pervasive influence it far surpasses in importance all the others. There is, in uneasy comradeship, its rival the Moslem faith. If Hinduism is King Log, Islam is King Stork, passionate of temper, impatient, aggressive. In former days the followers of the two religions, so diverse from each other, lived together in their villages for the most part in peace. But times have changed; a new rivalry has arisen; the poverty which Hindu and Moslem face alike has awakened jealousies between them which political ambitions have fanned. A few years ago it was not difficult for the astute policy of Mr. Gandhi to bring them together in a common hostility to the foreigner who denied them the rights they claimed. Now, however, when these rights have been in large measure achieved, enmities that were economic in origin become

transformed into the bitterness of religious strife. There is no more disquieting aspect of the religious situation in India than this, and it does not appear to improve.

It is true that there is no religion that claims more loudly than does Hinduism to be the exponent of an all-embracing tolerance. This is, in Hinduism—if a virtue at all—an intellectual virtue. Its tolerance, as we have just seen, does not extend to social and caste relationships. The monistic doctrine, which is so powerfully entrenched in the background of its thought, reduces all else than the One to unreality, and so its tolerance is the tolerance of shadows.

Islam on the other hand with (like Christianity) its conviction of the possession of a revealed truth cannot show itself to be so accommodating. The only way in which the Moslem can become tolerant in the Hindu fashion is to cease altogether to believe in Allah and the Koran. When the acids of modernity have loosened the rigidity of his conviction he may learn to agree with the Hindu that all religions are equally true, and, he might add, equally false. But meantime, in their pursuit of the rewards of political power and of the "loaves and fishes" that political leaders can distribute, hostility between these rivals grows apace and casts a grim shadow over the future of both religions.

Apart altogether, however, from the various religious ideas that might make their followers friendly or unfriendly to each other, there is abroad in India today, and has been for some decades, the spirit that ranges men in hostile camps and too often makes out of religion a flag around which to rally hostile armies. This is the spirit of nationalism. Its influence has been no worse in India than in other lands and some of its acerbity in that land has been modified since the recent advance towards self-government. Perhaps, rather, the attainment of self-government has to some extent diverted the force of Indian nationalism away from hostility to Great Britain and concentrated it upon racial and cultural rivalries within the state. It is not easy to estimate the effects upon the nationalist spirit of the new political outlook. New alignments are being formed which will affect religion as they affect other things, but what the ultimate consequences will be cannot as yet be determined. We see, for example, that Hinduism, and, no doubt, the other non-Christian religions as well, are becoming more suspicious of the designs of Christianity. Voices are being raised demanding that religious propaganda and "proselytism" should be forbidden in the new India. It is scarcely to be believed that "tolerant" India will follow in this respect in the wake of Afghanistan and Tibet.

Religion has always held so high a place in men's lives in India and holds so high a place still, that it is no surprise to find that the new Ministries are showing a wise caution in interfering with their practice.

Reference must be made to one more evidence of the dissatisfaction that has been awaking within all the religions in India. It inevitably comes about that Hindus and Moslems and Parsees are all affected profoundly in their religious traditions by the shrinkage of the world of our time and by the invasions of belief and unbelief that are continually breaking in from every quarter. It is, however, much more surprising that a sudden upsurge of revolt should have taken place among those who, beyond all others, are pariahs among their fellows. That Mr. Gandhi and other enlightened leaders should desire to lead the outcasts out of their bondage is what one might expect, but that they should themselves say, "We can no longer submit to the indignities that Hinduism has laid upon us," is a portent of unparalleled significance. None of the religions of India can remain unaffected when over forty millions of their countrymen come with the demand that they should be provided with a spiritual haven. This event cannot fail to make the leaders in every religion ask themselves what spiritual treasures they have to offer. What will be seen as the ultimate significance of this strange spectacle and where this most moving of human pilgrimages will end, no one can as yet foresee. Of this at least we can be certain, that we see here a symptom of a deep religious unrest that is affecting India in all its borders, as it is indeed affecting all the world. Humanity is on the march, not only in India but in all the restless and unhappy lands of earth. The question is—which among them all will prove to possess the chart that will make plain to these wayfarers the straight road that will lead men home to God?

DIFFICULT DAYS IN INDIA

The village Christians in North India face a difficult problem as there is likely to be an increase of persecution by Hindu leaders to prevent weakening of the voting strength of the Hindu community. Hence a severe testing time is not unlikely; it can be met by those who have real Christian convictions. The publicity given to the dissatisfaction of the Depressed Classes with the Hindu religion has aroused organized opposition which makes the existence of semi-Christian groups precarious, and increases the difficulties of the missionaries. Educated Hindu sadhus are now opening schools, medical dispensaries and centers of popular instruction and social service in remote parts of India.

An Indian View of the Task in India*

By DR. S. K. DATTA, Lahore, Panjab
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WE ARE told that the purpose of the missionary is to make India Christian. What exactly does this mean? Since the early nineteenth century various interpretations have been given. In the first place, the task was said to be the substitution of Christianity for the older and indigenous beliefs of the people. In the second place, the task was conceived as one of permeation; the change was not to be cataclysmic. It was conceived that indigenous religious ideas would change through the inductive influence of Christianity. In the third place, some have held that the product would be not Christianity, as we conceive it today, but the resultant of inter-religious activity in India; in fact, Christianity would also be transformed by this process.

In India there are examples, on a small scale, of substitution. In the old Portuguese dominion of Gao, where the non-Christian religions are now in a minority, churches and monasteries have taken the place of Hindu temples. Yet, it would be legitimate to ask whether this substitution has brought Christ nearer to India. Many would doubt it. During the nineteenth century some substantial communities have become Christian; this is true in the "mass-movement" areas. As a result of Christianity these particular communities become unified, on the whole show great religious zeal, and their local churches have become the centre for a social revolution among the outcastes. The movement is directed against the old social order of Hinduism, which looked upon the lowest as being without the pale of civilization. India is reaping the Nemesis for the neglect of the outcaste, and today is beginning to recognize that these groups are embarrassing her in her political evolution. Twenty or thirty years ago no responsible British statesman would have conceded that this class was of any political value. Very largely this revolution has taken place as the result of work carried on by the Christian Church. In South India we have also a very remarkable movement among the particular caste who by their own unaided efforts have successfully attempted a social revolution.

A fascinating study would be the consideration

of the current literature of India, especially the autobiographies of eminent Indians of the last fifty years. Such a study, I think, would result in the discovery of the immense place that Christian thought, life and even phraseology have in modern Indian expression. It is clear that the two main sources have been schools and colleges, and the circulation of literature. In a smaller degree, but probably qualitatively even more valuable, has been personal contact with Christian men and women. From the days of Raja Ram Mohun Roy to Mr. Gandhi, the "Sermon on the Mount" has been one of the outstanding sources of spiritual stimulus to many Indians. In more recent times the Christian life has made its influence felt even more impressively than Christian doctrine.

Christians have often been challenged on their failure to live up to the teachings of Christ. On the one hand, Christian propagandists have attacked the Hindu social order because of its illiberality and failure to acknowledge the equality of all men. But some modern Christian countries have erected a social and political order from which the Asiatic and other non-European races are debarred. It would appear that a Hindu social order has been transplanted from across the seas, and has taken root in alien soil, among nations whose religious representatives are dinning into the Indian ear the injustice of the caste system.

India, among other Eastern nations, has suffered a rude awakening and has attempted to organize herself. She has adopted a creed in which the main articles are as follows: (1) a system of national education. But such a system is bound, in the long run, to become an instrument of intellectual and spiritual tyranny, and, if carried to its logical conclusions, will destroy that intellectual liberty on which Indians have prided themselves. (2) India, together with other Eastern nations, has developed a profound belief in the efficacy of the modern economic and industrial order. Mr. Gandhi's life and teaching are a protest against the view that in economic and industrial power lie the means of national salvation. We have arrived at the stage where money has become a power that attempts to exploit the poor, and all this in the name of nationalism. (3) In spite of Mr. Gandhi's protest, the directing classes

* Condensed from "The Christian Task in India," Macmillan and Co., London.

in India have acquired a new faith in the efficacy of force. The governing bodies of universities, which are largely composed of Indians, have even considered schemes for compulsory military training for all students in their universities.

In these situations what part can Christianity play? If she can rid herself from her Western trappings, only then can she give effective guidance and help. The task of the Christian Church is far greater than she has ever conceived.

The right of self-government for any nation is a sacred concern, and Christians should not stand in the way of genuine and even radical reforms. But with this assent, the task of Christianity has only just begun, for upon Christians will lie some of the responsibility of constantly directing the attention of the nation builders to higher ends, and, above all, to spiritual realities. Spiritual ends are too often forgotten and the individual is subordinated to materialistic conceptions of personal profit. Can Christians so live and act in this new world of India, that men will recognize the direction of God, and the imperative rights of the spiritual world? This can only be accomplished if Christians will humble themselves even as their Master did, by emptying Himself of all privilege, by taking up the Cross of self-effacing service, by uttering the Gospel of life and helping to heal the world's strife.

The missionary enterprise is called upon to continue in many spheres its efforts of service to the people of India, possibly not so much by the amount of its work as by its quality. During the last ten years or more, constant evidence has been given by the missionary body of its desire to meet the present situation, and this probably most vitally in its educational activities. Missionaries can become the conduits through which the best in Europe and America flows into India in the form of educational ideals and technique—education in its broadest sense.

Christianity is called upon to emphasize constantly the value of the individual, the necessity to free him from oppression of all kinds—economic, social, religious. The welfare of the agricultural laborer, and of the industrial worker, claim attention. Christianity must summon men to pattern their lives according to the example of Jesus Christ. The essence of Christianity lies in the transforming qualities of a personal relationship of men to its Founder—whether within or without the Christian Church as it is constituted today. Of this, men such as Narayan Vaman Tilak have dreamed: "The Lord Jesus Christ is founding Swaraj in men's hearts, hence also in the world of men; . . . by Swaraj is meant the Kingdom of Heaven, the Rule of God." But this transformation cannot be accomplished by ma-

chinery or by a system. Christianity is a divine power and its inspiration is caught from the example and lives of its followers, carrying on the ordinary tasks of life, through their social life and spiritual experience.

The task of Christianity is to open doors to the spiritual experience and life of all around them who seek to discover God. Christianity has influenced Indian religions, but the dominant civilization has proved irresponsive to the wealth of spiritual experience and religious idealism outside its immediate boundaries. An immense field of discovery lies before Christian thinkers in India.

The task of Christianity is as varied as evolving Indian life itself. Our concern should be whether its capacity to fulfil those tasks is not limited by its alien environment. The missionary system may itself be a handicap, but here the necessity arises to state what is involved with greater precision. While it would be untrue to say that Christianity, as introduced to India through the missionary system, has exercised a dominating influence of power and authority; this, at any rate, would be the verdict of many a thoughtful Hindu. Where does the solution lie? It may be stated in these terms: the task of Christianity is to create in India a Christian Church—not a community—whose agents will be a spiritual order of men and women, without distinction of race, who will give to India through their lives and teaching the inexhaustible riches of Christ.

TRIOUBADOURS OF GOD

Who are these
That run along the highways of the world,
And seek its meanest suburbs with their feet?
They are the troubadours of God,
Blowing an airy melody along earth's aisles
As solid as the masonry of dreams.
They are the wise eccentrics
Who reason with divine hilarity.
They are the canny merchants
Who buy the hearts of nations for their Prince.
They are the vivid tailors
Who push the threads of ages through their
hands.
Who take no blood, to spill it, save their own.
They are the blessed coolies
Who lift the loads of folly on their backs
And dump them into truth's dissolving streams.
They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.
They are the grave cross-carriers
Who bear stern wooden gibbets on their backs,
And nail their loves and treasures to the beams.
They are our princely brothers,
Born of the womb which bore us,
Who speak for Christ amid the courts of life.

India's Attitude Toward Christianity

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INDIA is a world in itself, a sub-continent with a teeming population constituting one-fifth of the human race. All sections of humanity such as Aryans, Dravidians, Semitics, Mongolians, Negroids and various aboriginal tribes fill the land. It stretches out one arm to the Far East and the other to the West, and is a central meeting ground of the East and the West.

India is a land of marvelous contrasts and is a baffling, colorful panorama of darkness and light; naturally, generalizations are impossible and sweeping remarks are a doubtful commodity. Nevertheless some general facts and trends can be marshalled with confidence and conviction, and although some may be furiously disputed in certain quarters, yet they will prove to be helpful signposts.

Let it be said at once that there is not merely one *single* Indian attitude to present and to examine; all kinds of reactions are rampant and claim recognition. Even the term Christianity itself carries with it most interesting connotations which we must consider in the course of our discussion of the subject.

The question may well be raised whether the Christian message has truly found its way into the soul of India. This is a difficult question to answer. We may, however, say without fear of contradiction that a sense of Christian brotherhood, however faulty, has become firmly rooted in the soil and stands for three outstanding ideals; the Gospel must be adorned by coming to be increasingly understood by the growing fellowship of the brethren; a spirit filled Church; the proclamation of the Gospel to the world through life and the riches of God's grace.

What is the attitude (or attitudes), taken in India to these distinctly Christian convictions? Bluntly stated these attitudes are as follows: (1) opposition; (2) indifference; (3) meaningless courtesy; (4) critical sympathy and partial acceptance; and (5) whole-hearted committal.

* I am writing this article from the steamship *Conte Verde* as it goes forward ploughing the deep on its way to Europe, and so feel as if I have acquired a sort of partial detachment in dealing with this subject. Furthermore, I am privileged to be in the companionship of a number of learned Indians who represent various sections of the country and who come from different walks of life; these I have been interviewing on board and have solicited their opinions relating to the theme under discussion. Their observations have proved most illuminating.

A. R. R.

The Opposition to Christianity

No impartial observer will deny that there is some strong opposition and resistance toward the proclamation of the Christian message. The reasons for this antagonism may be stated briefly:

(1) *Christianity is still regarded in India as an alien faith.* While Christianity was introduced by way of Travancore in the early Christian century, it never penetrated the country but remained limited to that one state. Later Nestorian and other influences beat upon the Indian shores, but remained spasmodic and sectional. With the coming of the British it became a noticeable innovation, with the stigma of being the faith of the conquerors. Previous to this the Moguls and their predecessors had brought another alien faith, Islam, and while from the point of view of population India is the largest Moslem country in the world, nevertheless Islam failed to reach India's heart. After six or seven centuries of Islamic occupation, Europeans came as conquerors and Christianity, their professed faith, became and has remained an alien faith. While we might call a long rôle of British devotees of Christ, nevertheless Britain in its relations with India has tragically failed to commend Christ to the Indian people. Of course, neither Britain, nor any country in Europe, can be truly called a Christian country; therefore it is too much to expect that Britain would be interested in making India a Christian country. But let it be stated to the everlasting credit of British occupation that Great Britain has remained a stout champion of religious liberty and has not followed the example of some of its Moslem predecessors.

(2) Again it must be frankly admitted that the Christian Church has been a denationalized body. Missionaries from abroad were the unconscious cause of this and intolerance of other communities has made Christians an exclusive lot who have broken loose entirely from even the wholesome aspects of Indian culture; by identifying themselves with European life and culture, adopting even European names and habits and often eschewing all national aspirations for self-government. Today Christians are rapidly awakening to the national call and are gradually coming to

the forefront of national demand for emancipation.

(3) Christians have been guilty in the past of overemphasizing an increase in numbers, with hasty additions to the Church. Advantage has been taken of famine conditions and similar situations, to gain proselytes. Fortunately today such methods are strongly opposed and Christian missionaries are exercising great care in avoiding any careless influx of numbers. Nevertheless everywhere we are told that Christianity is out to add to its ranks at all costs. We must be active in removing this impression.

There is one fact, however, which is the constant marvel of the opponents of Christianity. They know that seventy-five per cent of the Christians have been recruited from among the lowest strata of Hindu society and yet these people have become quickly transformed beyond recognition. Thoughtful people are "sitting up" and taking note of this marvel.

(4) Even Christian hospitals and educational institutions are usually regarded as baits which Christian missions throw out with a view to entice victims. As a Christian I repudiate this charge, but that does not alter the fact as to the prevailing impression. The truth of the matter is that these agencies report very few actual baptisms. One day the Christian will be heard as he asserts with deep-seated conviction that he does *not* engage himself in these good works merely to swell the ranks of the Church, but that a true follower of the Master must go about doing good, healing bodies, illuminating minds, giving bread to the hungry, like his Lord.

(5) Especially at this time, when Europe has turned into a "Bull of Bashan" and seems to exult in its satisfaction over materialistic culture, when so-called Christian countries (such as Germany, Russia and Italy) are repudiating basic forces of Christianity and are in a mad race for armaments, India cannot help asking whether, after all, Christianity can accomplish what it claims to be able to do. Here again we declare, in season and out of season, that there is no such thing as Christendom in the geographical sense. While Christian people exist in all lands, there is no land that can truly be called Christian. But a blatant betrayal of Christ has been repeated in nominal Christian lands and India watches this spectacle.

(6) Opposition also comes because of the inveterate solidarity of caste affiliations and family ties. As Christianity calls for a new brotherhood, naturally resistance is offered. A Hindu professor of physics, a most attractive young man traveling with his charming wife brought up in a

Christian school, said to me: "I admire Christ and have great affection for Him, but I refuse to renounce the matchless catholicity of the Hindu Community in which all that is required of me is not to renounce the Hindu fold and yet at the same time hold any opinions I please, even to the extent of actively opposing Hindu teachings. This Hindu fold, which is replete with contradictions but gives me full liberty, is far more acceptable than being bound by Christian dogmas."

He was not impressed by my remonstrance to the effect that truth in all realms—scientific, religious or otherwise—is a most uncompromising taskmaster and that the discipline of truth leads to real liberty. I suspect that he was putting up a bulwark for the sake of keeping in the fold where he now is.

India is in the process of seeing and coming to appreciate Christ, apart from the organized Church. A great deal of criticism that is hurled at the Church is grossly unfair. But we must face the fact that while the faithful ambassadors do take Christ to the world, yet the Church, in its organized life, very often draws a veil over the face of Christ. A very distinguished gentleman traveling with me claims that it is only for census purposes that he permits himself to be enrolled as a Mohammedan. He surprised me with his intellectual grasp of Christian truth, but at the same time he holds that joining the Church has no meaning for him because of his individualistic temperament. He is a fair sample of many who are opposed to being affiliated with organized religion and profess to see no value in joining the Christian Church.

(7) Finally, India is offering resistance to Christianity because multitudes believe that all religions are various groups into which we have been placed by the fiat of God and that, while we may accept truth from all sources, the fact remains that ultimately all religions will lead to God who is our beginning and our end. Therefore they hold that the least suggestion of migrating from one community into another is wrong. Such an attitude is championed by such men as Mahatma Gandhi. He doubts whether even open preaching, with a view to conversion of others, should be permitted. He says that if one has anything worthwhile in his faith it will become known even as the fragrance of a rose can never remain hidden. This opinion is fairly prevalent, so that Christianity, which is regarded as an alien intruder, comes under the fire of criticism and opposition. While Christian principles and teachings have entered into the very texture of Mr. Gandhi's being, yet he teaches and practices these principles without attributing them to their origin; at the same time he resents

deeply any effort to advance the membership of the Christian Church in India.

Another eminent professor said to me: "I used to be a bitter opponent of Christ and I always used to resist missionaries, but it is because of Mr. Gandhi and his life and teachings that I have begun to understand something of the Christian faith."

It is incumbent on us to grapple with the attitude of opposition in India and then raise the prayer to God, "Lord what wouldst Thou have me do?" It is no use glossing over realities or to fool ourselves with superficial optimism. There are, at the same time, many hopeful factors which enter into the situation but we cannot hoodwink ourselves with shallow make-beliefs.

Indifference to Christianity

Callousness to the claims of Christ is not peculiarly Indian; it is a repercussion of the world situation. A kind of agnosticism seems to have laid hold of many, which is not just a humble way of acknowledging human limitations, but a deliberate attitude of "leaving things alone." The spiritualist East, over against the materialistic West, is an empty phraseology. Human prosperity and craving after the tinsels of modern materialism blatantly rampant in India, has brought about this attitude of "caring not."

More than this, India is passing through a period of bewildering disillusionment. A great deal that passed for religion has now ceased to appeal to the people. Countless youth have come to hold a negative attitude toward religion. They have come to believe that much in which their forefathers put their trust was "much ado about nothing" and so they have come to the naïve conclusion that all religion is whistling in the dark to keep up one's courage. While the old belief's are being rapidly abandoned, no new and positive religion has yet gripped them; materialistic philosophy of life has been adopted.

The tin-god of nationalism has made many of the Indian youth exclusive votaries in its shrine; they are so intoxicated with the wine administered in its so-called sanctuaries that they have ceased to consider any higher loyalties. Here again all that is happening in countries like Germany and Italy has found its repercussions in India.

This indifference is due to persistent Hindu-Moslem conflicts. The young people of my country often throw into my face the statement that religion should be left severely alone as a hot-bed of divisions and strifes. They have become impatient of this incessant conflict between the two major communities and believe that if "religion" be discarded, reconciliation and brotherhood

would be hastened. This is a very ill-considered attitude. In spite of their insistence that even Christianity has blackened the pages of its history by militant warfare against adherents of other faiths, their argument lacks validity. It is true that man's religious instinct has been abused, but that is no reason why faith in God should be completely abandoned. The instincts of sex and hunger have been similarly abused, but no one would say that therefore they must be rooted out of our beings. Much more could be said against this contention, but the fact remains that indifference to all religion, and therefore to Christianity, seems to be temporarily gaining ground; we must wait for the vindication of God's truth and of righteousness.

"Meaningless Courtesies" and Criticism

There is another attitude which is evident on the part of myriads of my people—that is the "exchange of courtesies." India is a country of kindness and courtesy, but sometimes this attitude becomes only an empty compilation of words. When I ask my countrymen what their attitude toward Christ is, invariably the reply is, "I was formerly a student in a mission school and I have a great respect and admiration for Christ." On closer questioning I learn that these students have never opened the New Testament since school or college days, and they know next to nothing about Christ. In some cases, from this friendly attitude, one can lead them on to deeper realities, but in many cases a false satisfaction deprives them of that spirit of enquiry which is a healthy asset to sincere seekers after the Truth.

It should be stated that teeming millions are still completely ignorant of the very existence of the Christian faith. Masses of men and women tread India's dreary roads of pilgrimage, steeped in ignorance and superstition, and are selfishly exploited by blind leaders of the blind. Poverty, illiteracy and superstitious practices have almost made many people immune to fresh truth and they continue in the tradition of their fathers from age to age. Such people cannot be regarded as indifferent or hostile; they courteously give their approval to what you may have to say and yet carry on as if they never heard. This is what appears on the surface and yet one never knows what even a casual word can mean to a seemingly ignorant soul. A visitor to India may meet these masses everywhere and it is well to know what their attitude toward Christianity is. But it is mainly from these masses that the Christian Church has risen in India.

All that has so far been said reveals one outstanding truth—Christianity is a most self-critical religion and does not spare its own adherents

when they fail to be faithful to their Master. The torch of criticism which turns to others is constantly applied to itself. This is a most wholesome attitude that should be tenaciously held.

Among the critics of Christianity both within and without, are a large number who are sympathetic and cordial and whose criticism serves as a wholesome corrective.

Many good results have come from the widespread direct and indirect influence of Christ and prepare for the time when Christianity will be accepted by many more. I am aware of a growing number of critics who maintain that Christian schools and colleges which cater to non-Christian communities and which do not produce many direct baptisms should be abandoned, and that missions and churches should concern themselves wholly with the work of direct evangelism. This attitude I believe to be shortsighted, for it gives preference to the immediate over against the potential remote.

Let me cite some evidences of this quiet permeating influence of Christ due to the promotion of Christian education. Christian standards are becoming the norm of public life and conduct in India. The late Mr. C. R. Das, President of the National Congress and a Hindu, in the course of discussion in the meeting of his cabinet turned to one member and said, "What an unchristian thing to say!" The remark was probably casual and did not mean to them all that it connotes to us, but it is a true indicative of the way in which opinions and life are being molded by Christian ideals. The whole movement led by Mr. Gandhi toward the uplift of the untouchables has been inspired by Christian teachings. A paper like *The Indian Social Reformer*, an ally and opponent of Christianity, is playing a very vital part in permeating public life with Christian standards of conduct. This norm and criterion is steadily gaining ground.

Many people are becoming "Christianized" in thought and spirit without identifying themselves with the Christian community. They might even take a public stand for Christ and give free help in conducting evangelistic meetings.

Age-long wrongs are being righted in India and customs, hoary with age, are being challenged and abandoned because of the light that can only be traced directly or indirectly to Christian sources.

The great movement among the untouchables, which has led them to become "a people at bay" seeking for a better country, is a direct result of the preaching of the Gospel of Christ. It is widely admitted that the influence of Christianity has brought about this great coming trek when a whole people is striking its tents to throw away the age-long bondage.

There has also arisen in India a new type of educated womanhood which may be the pride of any nation. Women in the Christian Church have been the great pioneers in the public life of India and have led the way for their sisters to take their places in the national life. Of course other influences have also been at work to produce this change. An outstanding Hindu citizen of Allahabad, who not long hence will be a judge sitting on the bench of the High Court, recently volunteered a statement along similar lines.

The disillusioned young India, tired of old traditions and callous toward organized religion, yet is an open-minded India. Preachers like Dr. Stanley Jones and others are listened to attentively by thousands and their responsiveness is amazing. They are "not far from the Kingdom of God"; on the fringe and outskirts of the Christian Church a vast multitude gropes after some truth that can satisfy their souls.

Wholehearted Committal to Christ

The Church Universal, which has taken upon itself the name of the Lord Jesus, has its counterpart in India. It has gathered unto its fold men and women from various tribes, cultures and religions, who love the Lord Jesus and who are seeking fulness of heritage in Him. Note some of the characteristics of this Brotherhood of Christian Believers:

It is a growing Church.—Statistics must not be despised, although they are not an all-sufficient test of progress. For the last forty years the Church has grown in numbers at the rate of 400 persons a day, until now there are over five million Christians in India belonging to various groups.

Christianity is the greatest reconciling force in the country.—India is a land of colorful contrasts and baffling divisions racially, economically and religiously. The Church which is arising in India is taking into itself people from all these backgrounds and spheres and is welding them into a separate brotherhood, which has its affinities with the various cultures of the land. Although errors have taken place in the treatment of Indian cultures, yet it can truthfully be asserted that the Church in India is identifying itself growingly with the national aspirations of the country; it looks with favor upon converts bringing the wholesome, elevating aspects of their cultures into the Church. From the point of view of names, costumes and ways of living, the Church is becoming an all embracing brotherhood. The higher castes, and the lower castes are being welded together into this common brotherhood. Men and women are forming a family life together and are bridging over age-long cleavages and barriers.

The Church of Christ may truthfully be called a Bridge Church—a spanned arch of reconciliation between Man and God and between man and man.

It is a transforming Church.—This Church is holding out a great hope to the downtrodden depressed millions who, for over thousands of years have been crushed under the heels of the privileged classes. These depressed people in large numbers are coming into the Christian Church and are being completely transformed, liberated and uplifted. In one of the central parts of our country people belonging to a higher caste are coming into the Church in thousands and their introduction to Christ came through the transformations they had witnessed among converts from lower castes. They openly say “These people whom we had regarded and treated as good for nothing have gone ahead of us in character and culture so that we have been led to open ourselves to the preaching of this transforming Gospel.”

It is an evangelizing Church.—We are not as evangelistic as we ought to be, but the work of evangelism is widely regarded as absolutely essential. Our interdenominational National Missionary Society is a united expression of the evangelistic task of the Indian Church. Some of our churches are beginning to send their own missionaries to other lands. Their missions in university towns are also attended by large groups.

It is a pioneering Church.—Three examples may be cited. The South India United Church negotiations have set the pace for a vigorous pursuit of the ideal of unity throughout the world. The Indian Church has also emphasized the meaning of “Fellowship in the Gospel” through the *Ashram* method of worship, study and service. Of late special attention also has been given to relate India's spiritual heritage and culture to the unique message of redemption through the Lord

Jesus Christ. These illustrations suffice to show that in spite of limitations which impede its growth the Church in India is going forward.

The Church in India is a new Church and suffers from many unnecessary impositions from the West; these have come as unnecessary accretions to the Christian message. Realizing that these have not grown out of its own experience the Indian Church might impatiently embark on a career of its own, defying historic values found in the growth of Christianity throughout the world. But we are engaged in working at the material already provided and we are evolving a pattern to meet the needs and tastes of India. These are some of the characteristics of this new Church—an infant Church.

This is an inadequate survey of the Indian panorama from the point of view of the growth of Christianity. That vast sub-continent which is replete with colorful diversities, is today teeming with new life and is experiencing a veritable springtime. All lovers of Christ in India and abroad are called upon to help build that beloved community which is the Family of God.

The question may well be asked whether the Congress or any other body, with political developments, will exert an influence and power to impede the growth of the Christian Church. While some of the features of organized Christian work may be re-examined and even suppressed, yet I believe that the sentiment of the country is liberal and comprehensive enough not to interfere with the main life and task of the Church of Christ. For one thing the Moslems, who form a strong community, will never consent to any enactment to take place which would interfere with privileges which they enjoy. While discouraging features enter into the present situation, yet the Kingdom of God is going forward. “His Truth is marching on.”

LIVINGSTONE'S IDEA OF SACRIFICE

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It was emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger now and then with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never make a sacrifice. Of this we ought not to talk when we remember the great sacrifice which he made who left his Father's throne on high to give himself for us: “Who, being the brightness of that Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—*David Livingstone.*

The Place of Christian Education in India

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WE ARE not concerned here with the broad meaning of Christian education, namely the work of preaching Christianity to people through various agencies like the evangelistic, the hospitals, educational institutions and the like. We shall deal only with the limited field of Christian education, that is, through Christian institutions of learning. It is in such places that we should usually look for the birth of Christ in children, apart from what the Church can do through its Sunday school and its young people's societies. It would be profitable first of all to inquire what have been the achievements of Christian education and whether any change in policy and method is called for to meet the changing conditions in modern India.

Christian Education for Non-Christians

For over a hundred years Christian schools and colleges have been used as a means for propagating the Christian Gospel. But the results do not seem to have justified the enormous expense that has been poured into these institutions. The early expectations that non-Christians would come out in hundreds to accept Christ as their personal Saviour have been frustrated. Not only did they not come in hundreds asking for baptism, but on the other hand it is generally believed that the fact of their having been in a Christian school or college has made it harder for a person to change over to Christianity. And knowing the situation as we do today, we could not expect anything different. The non-Christian parents who send their children to Christian schools and colleges do not send them because they have lost faith in their own religion but because of other benefits which a well disciplined and efficient school bestows upon the pupils. They prepare their children beforehand against accepting the Christian doctrine by ridiculing the Christian religion, by various suggestions, by direct instructions and by social influence. Being thus inoculated against the message of Christ as preached in the school, and also helped by a feeling of their superior numbers, since they form the vast majority in such schools, there is no wonder that every day that the child or youth listens to the Christian teaching, its heart becomes more and more hardened against

it and all the teaching falls upon deaf ears. A pupil who has not already been prepared may spend some time in hesitation, but in the end he will come out against the Christian teaching of his school.

This does not mean that teaching in a Christian institution makes no difference in the life of the child who attends that school. He does get more liberalized in his ideas and broadened in his outlook. The deeply religious Christian staff of a school has a beneficial effect upon a child, but such teachers do not necessarily lead the pupils to the acceptance of Christ as their personal Saviour. The atmosphere merely helps the children to realize the value of higher ideals in life and in that sense they are benefited. But a similar result can be obtained by institutions like those of the Deccan Education Society, the Seva Sadan, the Anath Vidyarthi Griha and others—Hindu schools and colleges which are carried on by devoted men and women at great personal sacrifices. Today the Christian schools do not even boast of a 100% Christian staff. And even if they did the results they would obtain would never be commensurate with the enormous amounts of money wasted on such schools. To continue this education in the face of these facts is purposely blinding our eyes to the situation. It is also unjust to the Christian Church which needs our attention more than ever before.

It might be interesting to mention in this connection the findings of Dr. D. A. McGavran published in 1935 * in which he gives us a study of the Secondary School boys in the Central Provinces, and tells us what effect Christian teaching has had on them in regard to popular Hindu beliefs. His conclusion is,

The high school is not achieving for either Hindu or Christian students that degree of Christianization of outlook which appears reasonable . . . the evidence in this study indicates that high school education makes very little difference in Christian outlook as measured in regard to the dominant ideas of popular Hinduism (p. 112).

Among other figures he gives this as an example: "forty to fifty per cent of Hindu and Christian boys look on women as servers of the

* Education and the Beliefs of Popular Hinduism; Mission Press, Jubbulpore, C. P., India.

husband, as less intelligent and more sinful than men." (p. 100) A better showing in these respects might be made by the Christian schools if certain conditions were realtered; yet as stated above, in so far as Hinduism is concerned McGavran also concludes that "Christian education is making changes which public education would in any case make" (p. 103). There still remains the question of the highest goal of Christian education, namely, revealing Christ as the central dynamic force of a personality. The conversion figures from high schools and colleges which are conducted for non-Christians speak for themselves.

One more thought in this connection is the new political authority which is making its existence felt more and more as regards its attitude towards Christian institutions in India. It seems quite evident that the congress governments which hold sway over seven out of eleven provinces in British India will require by law the withdrawal of compulsory teaching of Christianity to non-Christian pupils in their schools. In the face of such a future outlook would it be worth while to keep on running these institutions to achieve results which a non-Christian school can achieve anyway?

Through the Life of the Church

Christian education is the task of the Church but if the Church is not strong there will not be much Christian education, and whatever there is will not be worth much. It is for this reason that our first concern must be the strengthening and vitalizing of the Church itself, which is the great power plant of Christianity. Christ works through the Church hence the Church must be set on its feet before we can expect any results. We must concentrate upon building the strength of the Church which will, by its activities and ideals set up a Christian standard of life in India. The inculcation among Christians of self-sacrifice, nobility, devotion to tasks, faith in God will do more to attract people to Christ than teaching unwilling people in Christian institutions.

The strengthening of the Church must include the building of loyalty to the Church. With a few exceptions loyalty to Church is sadly lacking in India. The reason is not only the comparatively short time the Church has been in existence in India but also and mainly the life and work of the Church. If the members feel that the Church is not meeting their deepest needs, if their lives are not intricately bound up with the Church through uplifting and self-sacrificing activities, if the Church does not help them to grow in spiritual strength, it cannot expect any loyalty from them. A dead Church cannot stir the hearts of its members for sacrifices and cooperation.

The Church's strength will also depend upon the extent to which it is sensitive to the problems of the day. It must encourage or discourage, approve or disapprove, according to the merits or demerits of issues that are at stake. It must think with vigor and guide with courage in the moral and spiritual questions of the day which agitate the mind of the nation. Friendly and truly national in spirit, it must yet stand fearlessly for what is right in the sight of God. Not only must it be known that it holds up the highest standard of life and conduct, it must become the conscience of the people. The nation must constantly think of asking: Now what has the Christian Church to say about these things?

The Church makes its influence felt in various ways. One way is through the everyday life of its members who live among their non-Christian brethren. It is through them that the Church broadcasts her message in all walks of national life. More and more Christian men and women will be called to take part in nation-building activities of tomorrow. Christianity will rise or fall in the estimation of the non-Christians by the integrity which the followers of Jesus exhibit in their daily contact with their neighbors.

Through the Christian Community

The life of the Christian community as a whole also will contribute to the strength or weakness of the Church. The Christians have come from communities whose restraints are not binding on them any more. Until the Church is strong, and inner as well as outer sanctions are created, the last state of the community may be worse than the first. Furthermore, for the non-Christians to join the Christian communion means joining the existing Christian community. It must be attractive in its life and ways for others to join it. A great deal of effort is necessary to raise it to a high level of education and expression in self-sacrificing service. The great number of mass movement converts as well as the growing number of the Christian population is rapidly decreasing their former percentage of literacy, education and an economic standard of living. If a community is poverty-stricken and uneducated, it does not have much chance to live on a high spiritual plane and consequently it has no attraction whatsoever for the non-Christians which it seeks to take within its fold. People should join the Church for Christ, it is true, but the human factor must not be forgotten. The human mind does look to the society of which it will become a part, and the condition of this society has a lot to do with the turning of men to Christ. Unless the whole community is raised to a high level it will not be respected and it will lose what influence it has.

Christian Education for Christians

With the vast additions to the Christian population that are being made by the mass movements these days, as mentioned above, it is more important that all efforts should be concentrated upon the Christian education of these new converts, especially the young ones among them. The problem is acute just now specially because more and more Christian primary schools are being closed and children of Christian parents are being compelled to attend Hindu schools, where the vast majority of children and staff are Hindu. Now it is true that Christian parents can inoculate their children against any Hindu ideas that are likely to be absorbed by them in the school. But here the position of Christian pupils attending Hindu schools is different from that of Hindu pupils attending Christian schools. Hindu pupils, because of their vast majority in Christian schools, are not as amenable to Christian influence as Christian students attending Hindu schools are amenable to Hindu influence. Here everything is against them, the great number of Hindu pupils, the staff, the management and the general tone of the school. Under these circumstances it will not be surprising if our children unconsciously absorb certain ideas that are not in keeping with Christianity. Neither can we expect them to have a very strong faith in Christianity if no special effort is made by the Church to educate them in the faith and doctrines of the Church. By neglecting this phase of Christian work we are laying the foundation of the future Church on very uncertain ground. Thus the Sunday school or church school during the week for Christian children is the greatest need of the hour. All thought, energy and resources must be applied to this important obligation of the Church, not only for the sake of the individual lives, but also for the Church's own future existence.

If fortunately there are any Christian schools at all—and every church should make an attempt especially in the primary stage of education to provide schools for its children—they should be run only for Christians. If non-Christians are admitted in that school, they must be in a very small minority and only of such a type that they are in full sympathy with Christian teaching. Such schools, be they primary schools or secondary schools, are the only means by which we can keep alive the torch of Christianity burning in India.

An objection might be raised at this point that if we segregate our Christian children from other communities in this way, they would be cut off from the national current of life and would find it hard to adjust themselves later to life with others. This objection will hold ground only if

we run such schools along communal lines. But the school is to be like a Christian family whose members are protected from undesirable influences in their formative years and still have a living contact with children of other communities for physical and cultural contests and social activities. In that way they will be able to combine the benefits to be derived from good Christian atmosphere inside and healthy contacts outside.

A Strong Ministry for Voluntary Education

If it is not possible to have a Christian school for Christian children and if they must needs go to Hindu schools, then the question of voluntary Christian education must be faced. Such children must be provided with religious educational facilities by the Church through voluntary aid from its members.

The leadership for such work must naturally come from the ministry if it realizes the deep implications and seriousness of this task. That is, we must work towards the creation of such a ministry through our theological seminaries. For the future Church we need a well educated, enthusiastic, intelligent and devoted army of trained pastors. For all depends upon the pastor. He is the key to the whole situation. An enthusiastic and intelligent leader can arouse his lay friends and can make the Sunday school a vital part of the life of his church. But not only that, for the Sunday school alone will not meet the whole situation where Christian children have to attend non-Christian schools. Provision must be made for their daily instruction in the Christian faith. A pastor can enlist the cooperation of the Christian teachers in the village for voluntary instruction during week days before or after school. Even if this instruction is given three times a week instead of every day of the week, preferably by the Christian teachers of the Hindu school itself, it will go far towards strengthening the children in their Christian faith.

The Content of Religious Education

As regards the content of religious education for our children, which will be given through the Sunday schools or through special instruction during the week, we might say that a fairly good knowledge of the Bible by means of a uniform course covering several years is a minimum necessity. Of course we cannot be satisfied merely with the possession of the knowledge of biblical facts. The study ought to result in the student himself acquiring such interest in the Book that he will proceed to dig for himself the treasures in which the Bible so richly abounds. This knowledge should also lead to a conversion experience. An acquaintance with the doctrines of the Church

will also be a help to the student. And lastly we must not forget to study Christ's principles in their relation to the problems of everyday life. Religion is not merely knowledge; it is for life and every effort must be made for its expression in life.

Some Conclusions

Our conclusion is that the place of Christian education today, in so far as it is carried on in educational institutions, is with the Christian community itself. It is the Christian children who need Christian education first and foremost. All resources must be applied to this great task which is increasing in magnitude day by day. The money and efforts spent on trying to win non-

Christian students to Christ is wasted because the fruit bears no proportion whatsoever to the vast sums spent for it, while the same funds could go far towards constructing the lives of Christian children through religious training—the children who will be the future pillars of the Church. Again and again the conviction is borne in upon us that the Indian Church is the place from which Christian education must take its inspiration. The Church must be strengthened continually by all the means in our power. But there is no hope for such a consummation until the future members of the Church are first taken care of. The longer this problem is neglected the worse it will be for the Church and for Christianity in India.

Work for the Outcastes of India*

By BISHOP J. WASKOM PICKETT

Methodist Episcopal Church; Author of "Christian Mass Movements in India"

NO OTHER area presents a situation so encouraging from the point of view of the eventual rule of Christ in India as does the work among Depressed Classes in Andhra Desa. Nowhere else in contemporary life do we find so much information on how friends of Christ can prepare his way and make his paths straight in India. And nowhere is it more important that the lessons of experience in the service of Christ in India should be understood and applied.

Since the first observation to be made in the many new movements to Christ in Andhra Desa is that they have all resulted from earlier movements among the Depressed Classes, and since this observation is fully confirmed by thorough investigation, *our first recommendation is that every possible effort be made to win all remaining groups of the Depressed Classes to Christ.* Although the case for this recommendation is clear and compelling, we consider that there is grave danger that it will not be implemented. There is a disposition to neglect the Depressed Classes whenever hope is entertained that the higher castes may be induced to respond. To do so now would be both a capital folly and a grievous wrong. There is strong reason to believe that the surest way of multiplying conversions of higher caste Hindus is to increase the scale on which the transforming, enriching and uplifting grace

of Christ is demonstrated in the Depressed Classes. And one certain way to arrest the movements of the higher castes to Christ is to turn away from the poor and the despised to those of better estate.

There are many areas where no sustained presentation of the Gospel has yet been attempted. In some of these areas groups of the Depressed Classes, having learned something from converted relatives or itinerant evangelists, have expressed a desire to learn more and to follow Christ. This fact constitutes an urgent call to the churches of adjacent areas, to missions and Mission Boards and to all Christians who are able to stand behind and aid those agencies, to provide the instruction, fellowship and leadership in worship necessary to bring these groups to an experience of Christ and to aid in education necessary to enable them to realize their heritage in him. The need is urgent.

In a week of witness in one rural area last month, October, 1937, more than five thousand of the Depressed Classes and over two thousand caste Hindus declared their desire to be enrolled as Christian believers. A missionary report calls from forty-four villages; another tells of thousands eager to be taught, baptized and organized into churches, and tens of thousands vaguely interested and in a mood to respond if the Gospel were preached to them.

* Condensed from "Christ's Way to India's Heart," Lucknow Publishing House.

Second—The new group movements of caste Hindus are limited to a few areas and are associated with certain conditions that are recognizable and definable. We therefore recommend that efforts be made to encourage similar movements in every part of the territory by reproducing throughout Andhra Desa the conditions that seem to have contributed to the growth of the present movements. What are those conditions? First, unquestionably, is the development of genuine religious experience within the Church. The quality of its spiritual life appears to determine the measure of the influence which the Church exerts upon its neighbors.

A Kamma woman who at the time of our interview had not yet made a public confession of faith said, "I'll tell you what makes us accept Christ. We see him working in the lives of people we know. The Mala women here were always sad but now some of them are always happy. My aunt went all the way to Benares to get a religious experience like that, and when she came back without it, she was so disappointed she died in a few months. I know these Mala women have really experienced God."

Influence of Cleanliness

Third—The increased cleanliness of Christians is strongly influencing public opinion in favor of Christianity. We recommend that advantage be taken of this fact and increased attention be given to the teaching of habits of cleanliness. The custom of wearing clean clothes to the house of God generally follows closely upon the establishment of orderliness and reverence in worship. In this example of the families of the pastor and the teacher is very potent. The quarters of the Depressed Classes, especially those of the Madigas, have been notoriously filthy. In some villages a generation or less of experience as Christians has effected so much improvement that those same quarters are now cleaner than the quarters of the highest castes. Such conspicuous improvement is a mighty aid to evangelism.

In this connection we recommend that efforts made by Christian agencies to improve sanitary conditions in the villages begin with the quarters of the Christians, and be extended into other quarters as a project of the local Christian community. In no way can Christians promote sanitation more effectively than in making the quarters of a people once noted for their insanitary surroundings a model for all classes.

Fourth—several castes are strongly represented among the converts in each of the chief areas of the new movements to Christ. We recommend that persistent approaches be made to those castes everywhere. The news that their people are be-

coming Christians has spread far and wide within the castes concerned and has created enough interest to insure a respectful hearing of the Gospel by most groups of members of those castes. As an example we may take the Waddaras. They are a large caste spread over most of the Andhra country. At least seven thousand have become Christians. Probably ten thousand others have already manifested interest in Christ.

We will not mention all the castes within which movements toward Christ have developed, but we recommend that churches and missions ascertain what groups to whom they have access are represented in Christward movements anywhere by relatives or caste associates and seek to put the claims of Christ before them. In some cases it will be advisable to invite converts to visit areas where their testimony and example are needed. However, two dangers have already appeared in connection with such efforts, namely that the convert called upon to travel among his former caste fellows will be confirmed in an attitude of exclusiveness and be encouraged to import into the Church too much of the spirit and practice of his former caste, and that the convert will develop a sort of professionalism in which considerations of monetary or other reward are evoked.

Fifth—The growth of the Church is dependent upon the witness of unpaid lay Christians. We, therefore, recommend that all churches and missions consider ways and means of securing a large increase in honorary evangelistic effort by laymen. Every convert is a potential evangelist and the potentialities of many converts are enormous.

We recommend that annually two special periods of evangelistic effort be arranged for in each church during which the entire membership of the church is encouraged to bear witness concerning Christ to relatives and friends.

Sixth—The growth of the Church is retarded by the aspect of foreignness and promoted by evidence of being Indian and indigenous. We, therefore, recommend that church policy, orders of worship, architecture, policies with reference to festivals, social customs, discipline and leadership be adapted as much and as speedily as possible to national and local conditions, subject, of course, to the preservation of Christian character and values.

Teachings Against Idolatry

Seventh—The Christian teachings against idolatry and for personal and group acceptance of the highest ethical standards of conduct appeal to the conscience and commend the Gospel. We recommend that more strenuous efforts be made to protect the Church against violation of these teachings. Despite the prevalence of idolatry, bribery, plural marriages, oppression and social

impurity there is a widespread recognition of the evil of these practices and a desire for their overthrow. The Church has raised the standards of judgment on all of these wrongs but needs to be on guard against the temptation to lower them and be untrue to itself on these issues. The coming into its membership of many people of the higher castes accentuates the danger of compromise. For example, it is difficult for a Church composed in the main of day laborers to enforce the demand for personal purity upon a rich landlord who lapses into immoral relations with a concubine or to discipline a village head man who accepts a bribe.

Eighth—The new movements into the Church combined with the rising cultural standards of the older Christian groups necessitate a better trained ministry. Many ministers who were quite adequate for the demands of a decade ago are not able to meet the requirements of the present situation. Happily, the educational preparation of the ministers now being recruited is quite superior. But many of the experienced men already at work require help. We recommend that short-term Refresher Courses be conducted annually for several years and that attendance be made compulsory for all ministers.

Ninth—The use of schoolteachers, partly supported by grants-in-aid by Government and partly by mission subsidies, for pastoral work under the supervision of ordained ministers, cannot be expanded to meet actual present and probable future needs. We, therefore, recommend that steps be taken to enlist and train men who are able to maintain themselves in their villages as honorary, or semi-honorary, pastoral assistants to conduct every evening worship services, to prepare candidates for baptism, to visit the sick and to do all kinds of ministerial work not necessarily reserved for the ordained ministry. Among the newer Christians are many men possessing gifts and graces which would enable them to render notable service as lay preachers. Their appointment would need to be subject to the approval both of the local congregation and of some supervising authority.

Tenth—The existing school system is disappointingly slow in producing a literate Church. We, therefore, recommend that the schools be supplemented by a non-institutional effort to promote literacy among adults and adolescents. Missions should make available as generous assistance as possible, in finance and personnel, for a sustained campaign to teach all Christians to read. Every effort and interest of the Church, including the spread of the Gospel and the social and economic life of its members would profit by the conquest of illiteracy.

Eleventh—The supply of Christian literature is

not yet adequate to the needs of the Church in Andhra Desa and that the supply is superior to the distribution. We recommend that the Andhra Christian Council undertake responsibility for promoting a literature program adequate with respect (1) to the preparation of what is needed, (2) to its publication, and (3) to its distribution. The chief difficulties relate to vocabulary, size of type and content.

Caring for Women and Girls

Twelfth—The women and girls are less adequately cared for in the program of the Church than are the men and the boys. We recommend that efforts be made to correct this situation (a) by including a larger number of women in the officiating of the Churches, (b) by promoting the organization of women's societies within the Church, (c) by using more lady workers in village service, and (d) by supplementary classes for women in training for baptism and for communicant membership in the Church. The services of Christ to women and girls are recognized and produce a most favorable attitude toward Christianity in the minds of onlookers. The extension of the Kingdom would be greatly assisted by strengthening women's work in the Church.

Thirteenth—The Church is in urgent need of clarifying its thinking and purifying its attitude toward caste. We recommend (1) that the implications of the teachings of Christ and the apostles as touching this problem be studied throughout the Church in Andhra Desa, (2) that differences between Christians based upon caste origin be recognized as a menace to the spiritual integrity of the Church, (3) that help be requisitioned from the churches in the north of India to promote the merging of converts from different castes into one inclusive community, and (4) that only such persons be enlisted in the ministry as have shown complete freedom from caste prejudice.

Fourteenth—The strength of the Christward movements in Andhra Desa is derived from the fact that God is there in Christ Jesus reconciling men and women unto himself. We recommend that while striving to improve their work as friends of Christ and servants of God all who are related to the Church in Andhra Desa place their trust not in the efficiency of human endeavor or the power of man's wisdom but in the revealed purpose and the almighty power of God. We were impressed by the frequency with which new converts when asked who had influenced them to become Christians replied that no man had influenced them but they were moved directly by the Spirit of God. There is in the present movements a strong sense of the mystery of God at work in human hearts.

Indian Christian Work for India^{*}

By P. OOMMAN PHILIP, Magpur, India

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WHILE organized Christian missions have been carrying on their operations in India for only a little over one hundred and fifty years, there are today a number of Christian activities conducted wholly by Indians in different parts of the country. Some are local and some country-wide.† Although they may have at first come into existence under the inspiration of the Western missionary movement, these activities have been made their own by Christian Indians, and depend on them for direction and support. The oldest of these ventures goes back less than fifty years, while the youngest is only a few years old. Their significance, however, is far beyond what may be indicated by the years they have been in existence.

First of all these efforts are an expression of the spirit of Christian service which is taking hold of the Church in India. Second, they stand for a real desire to render this Christian service untrammelled by the limitations involved in taking financial help from Western churches. Third, they represent a venture, much needed in India at the present day, for discovering ideals and methods of Christian work that would be suitable to the peculiar conditions of the land.

The most noteworthy Indian missionary effort is what is known as the National Missionary Society of India. This society was organized thirty-three years ago for the purpose of "evangelizing the unoccupied parts of India and adjacent countries," and of "laying upon Indian Christians the burden of the responsibility of evangelizing India."

A study of the Census Report of India for 1900, undertaken by a group of Indian Christian young men soon after its publication, revealed the fact that, in spite of the work carried on by many missionary societies from the West for the past one hundred and fifty years, more than one-third of the people of India had, humanly speaking, no chance of hearing the Gospel in their lifetime. It was realized that for this work of making the Gospel known in these regions, entirely unreached or unreachable by foreign missions, the Christian

Church in India must be turned to for help. At the same time the fact that Indian Christians were divided into many denominations was considered an obstacle in the way of their joining forces to undertake the work.

After some preliminary conferences, in which prominent missionaries took an important part, and after wide consultation with foreign missionaries at work in India, the society was formally organized on Christmas Day, 1905, at Serampore, a place hallowed by the labors of pioneer missionaries like William Carey and Henry Martyn. Though Indian Christians generally do not attach much value to the denominational differences that have come to them from the West, it was significant that the National Missionary Society was not organized on an undenominational basis but recognized the denominations that existed in India. This was perhaps due to the fact that attempts made in the past by certain ardent Indian Christians, in the direction of doing away with denominations, far from achieving their purpose, only tended to add to the number. In view of such experience, the organizers of the National Missionary Society were wise in making it an interdenominational effort, in which Indian Christians of different communions could actively participate without compromising in any way their denominational loyalties.

The Society came into existence at a time when a great awakening of the national consciousness was taking place in India. The Indian Christians, by their associations and training generally indifferent to movements which had a political complexion, were at first inclined to stand aloof when the national movement swept over it. But a movement like the National Missionary Society, aiming at the evangelization of India "with Indian men, Indian money and under Indian direction," helped the Christian community to discern the spiritual elements in the national movement, and to realize the contribution they, as Indian disciples of Christ, could make towards its enrichment. The highest service that Indian Christians could render to their country was rightly conceived as sharing with their countrymen the unique knowledge and experience of God derived from Jesus Christ. Mr. V. S. Azariah (now Bishop Azariah)

^{*} Condensed from "The Christian Task in India," MacMillan Co.

[†] Over forty missionary societies have their headquarters in India and over half of these are entirely manned, controlled and supported by Indian Christians.

and Mr. K. T. Paul were among those who first carried the appeal of the Society throughout the length and breadth of the country, and from a thousand platforms and pulpits they made Indian Christians of all churches and provinces realize the importance and privilege of the task to which they were summoned. The enthusiasm aroused and the idealism stirred up were promptly organized and directed along channels of definite Christian work in some of the neglected parts of India. In this way the Society was led within a few years' time to start work in "unoccupied" districts situated in the provinces of the Panjab, the United Provinces and Madras. The Society has now eight centres of work in different parts of the country.

While the income of the Society comes from Indian Christians of all churches into a common treasury and is administered by committees drawn from all churches, members belonging only to one denomination are sent to a particular field as workers. The ordination of workers and other ecclesiastical matters are regulated by the ecclesiastical authority of the denomination concerned nearest to the field. In this manner the work of the Society in the different fields is related ecclesiastically to the following communions: The Anglican Church, the United Church of Northern India, the Lutheran Church, the Mar Thoma Syrian Church and the South India United Church. Under this arrangement the bishops or the church councils of these bodies cooperate with the interdenominational committees of the Society. But in the appointment of workers, the supplying of the funds needed, and the general direction of the work, the National Missionary Society is solely responsible.

No Financial Help from Abroad

One of the principles of the National Missionary Society, from which it has not swerved, has been that no financial help be solicited from foreign countries. In the year 1906 the income from voluntary contributions was only a little over Rs. 2000. There has, however, been a steady rise in the income and now the average annual income from voluntary contributions is about Rs. 60,000. This is a small amount when compared with the incomes of some of the Western missionary societies, but when we consider that Indian Christians are generally on a much lower economic level than their non-Christian countrymen and that insistent demands are made on their generosity by their own churches, this is very encouraging. The bulk of these contributions is made up of small subscriptions offered with faithful regularity by the middle class and the poor. Behind these gifts of money there is also a great deal of genuine prayerful interest. In comparison

with the vast activities of foreign missions in India, the work done by the National Missionary Society in all its eight districts taken together is insignificant. In the number of workers, in the range of activities, in the institutions maintained, and in the number of those admitted into the Christian Church, the results are not great, but the uniqueness of its work consists in the fact that it is being carried on as a purely Indian effort. A sure indication that Indian Christians are really making this effort their own is that it has been slowly evolving methods of Christian work suited to the conditions of this land. If these methods are to be worth anything in God's Kingdom they are to grow out of the experience of Christ-possessed men, who, being familiar with all that is best in Indian life and thought, bring to bear on it the values and standards of Jesus Christ. This is necessarily a slow process.

In spite of the difficulties, the National Missionary Society has been tackling this problem, and the Ashram method of Christian life and service, which has been adopted with such remarkable success in Tirupattur, its South Indian field, may be cited as an illustration of the discovery and application of methods best suited to Indian conditions.

There are also several indigenous denominational missionary societies which are called "home missions." A number of the organized church bodies in India prefer to give expression to their missionary spirit through these home missions of their own rather than cooperate with an all-India organization like the National Missionary Society. At least three church bodies in South India maintain their own home missions and take also an active share through the National Missionary Society in the evangelization of some part of India far away from their own field. All of them claim to be indigenous efforts, depending for support on the contributions of Indian Christians, and with the management and direction entirely in the hands of Indians. Some of them carry on well-planned work among non-Christians, involving the employment of high-grade workers and a considerable annual budget. The Ludhiana Church Council, for instance, has been carrying on work in the Karnal District of the Panjab for the last forty years. In the South, where there are larger numbers of Christians than in any other part of India, we find a number of such efforts. The two most noteworthy of these are the Indian Missionary Society of Tinnevely, connected with the Anglican Church, and the Mar Thoma Syrian Christian Evangelistic Association. Out of the work of the Tinnevely Society has grown the well-known Dornakal Mission of which Bishop Azariah is the head. He first went to

Dornakal as a missionary to the Telugus of that area, sent by the Tamil Anglican Church of Tinnevely. The Mar Thoma Syrian Christian Evangelistic Association is the missionary society of the Mar Thoma Syrian Church, one of the branches of the old Syrian Church on the west coast of South India. This Association represents the first missionary effort organized on modern lines in the long history of this ancient community of Indian Christians. Started fifty years ago on a very small scale for the purpose of evangelizing their non-Christian neighbors, it has now grown into an efficient Christian agency carrying on extensive work among the depressed classes, and maintaining a large number of educational and other institutions both for Christians and non-Christians.

* * *

Many Indian Christians have imbibed from the religious atmosphere with which they are surrounded a belief that matter is essentially evil, and, as a result, the most spiritually minded among them have a tendency to despise all material aids in carrying on religious work. The ideal of a Christian worker is a wandering *sannyasin* who is a celibate, who owns nothing in this world,

and who throws himself on the charity of others. They cannot quite reconcile themselves to the idea that a Christian worker should be given an allowance to keep him above need and to enable him to carry on the work without any anxiety about the support of his family. Though the exigencies of church life and religious work under modern conditions are making Indian Christians accustomed to the salary system for Christian workers, there is, deep down in the minds of many good Indian Christians, a lurking fear that all this is something un-Christian and unspiritual. There is a similar attitude towards organizations. Thus the National Missionary Society and other Indian missionary societies have to find support and make progress among people who have such a mental and spiritual background. Perhaps this may be a reaction against the over-organization which so often characterizes Christianity in India. Very little attention is being given to the study of this attitude, which is fairly widespread among Indian Christians, with a view to reconciling it with the highest teachings of Jesus Christ, and of applying the results of such study to the work of evangelization which the Church in India is facing.

Indian Women Evangelizing India

By MISS E. N. WELLS, M.R.C.P., Ludhiana, Panjab
Women's Christian Medical College

WHEN the Women's Christian Medical College was founded forty-four years ago it was with this aim in view that Indian Christian girls should be trained as medical missionaries to their own people, whether as doctors, compounders, nurses, midwives or *dais*. Has this ideal been fulfilled?

Statistics are revealing, and so I give a few regarding the graduates from this college and the Memorial Hospital attached to it.

Since its inception the following have graduated:

Medical Students	352
Compounders	144
Nurses	236
*Midwives	813
Indigenous <i>Dais</i>	100 approximately

Of these medical students about 120 are definitely in mission work, about 50 Christians are in private practice, some of them doing real Chris-

tian work, and the remainder are non-Christians. Of the compounders, the greater proportion are Christians and many are in mission hospitals. All the nurses are Christians, and while several go into Government service the majority are employed by missions, several returning to the missions from which they have come for training. The midwives include women who come for midwifery only and some compounders, and the nurses.

We have in training now:

130 Medical students of whom 85 are Christians.
16 Compounders of whom 14 are Christians.
64 Nurses, all Christians.
67 Midwives. Christians and non-Christians.

Our students in these classes come from, or are working with, about 26 different missions in India.

The opportunities offered the graduates for spreading the Gospel are tremendous, especially when it is realized that 90% of India's 340 mil-

* These midwives include some nurses and compounders.

lions live in the villages, and that each mission station is situated in a district surrounded by numerous villages. (Ludhiana for instance has 500 villages within a five-mile radius.)

The founder and principal, Dame Edith Brown, is in England for a short furlough and in preparation for deputation meetings, she has written to several mission hospitals where our graduates are employed, asking for a report of their influence and work. The replies have been most encouraging in the majority of cases, and extracts from some of the letters which we quote prove that the quickest way of winning India for Christ is by sending out Indians trained for service, and with a real missionary zeal and vision. They can touch the hearts of their people as no foreigner ever can, and by their lives and witness show the power of Christ. The following extracts are typical of many others received:

Writing of one of our more recent graduates, the doctor in charge of the mission hospital says, "Dr. J. is a fine Christian woman and has shown her influence in a number of ways. . . . Dr. J. is happy to go out on calls regardless of what the patients can pay. What is even better, she is happy also to go out on tour with the Biblewomen. If every Indian village could be within reach of a Christian woman doctor like Dr. J. the lot of the Indian women and children would soon be improved. . . . I wish we had funds to employ a half dozen doctors like Dr. J. and send them out into the villages. It would be one of the quickest ways of evangelizing this section of India."

* * *

Another doctor, writing of a senior graduate, says that Dr. C. was awarded the Coronation Medal last year, and this year was appointed as medical superintendent of the hospital, not an acting post but a regular appointment. It was reported in the papers that she was the first to be given such an appointment in the institutions of the South. We now have about six graduates who have been made full members of the missionary societies, under which they are working:

* * *

Two interesting reports come from a hospital on the North-West Frontier employing a doctor and compounder. The former belongs to the district and knows the language. The latter is learning it and doing good work. A special hill tribe came down to where the hospital is to trade, and were not allowed to return by the Government. The senior doctor was not allowed to visit them, but Dr. W. is allowed to do so and has been going regularly to teach them. Writing of the compounder they say "Her true Christian character is what we value most and we hope she will stay with us many years." She does village and hos-

pital evangelistic work, and it is said that she is always willing to "go the extra mile" no matter what comes in she is ready to help, and is loved by the people.

* * *

Dr. M. in Bengal, who is in charge during the absence of the senior doctor on furlough, is doing a real work among the people. She goes out to the villages with a band of people, who have been formed into a Witness Band, and they give their time and help voluntarily, witnessing to the people of what Christ has done for them. This is in addition to the evangelistic work in the hospital.

* * *

One of our Panjabi graduates, who married another doctor, went with him to work in a very backward district. She had a picture of the Crucifixion in her small dispensary, and the people visiting her for medical aid were told the story of the Cross. The message was spread through the village, and enquirers came forward, one woman and her daughter were baptized, and are witnessing their faith in Christ far and wide. Dr. P. has come back to us to work in a village dispensary nearby, and is already winning the hearts of the people by her life and work. She is a zealous evangelist and has a real gift for giving the Message in a way that is understood by the simple village folk.

These graduates are all in mission service, but some who have gone into Government service are also doing a great work. One in particular comes to mind. She is in one of the Indian States, and in her spare time visits the people in their homes, teaching them the Word, and has found many openings for witnessing for her Master.

* * *

While in training the students receive instruction in evangelistic work, and have opportunity to go out to the villages if they wish to do so. Those who have a real missionary vision are keen to do this, and in addition of course have contact with the patients. The language question is a problem. Our students collectively speak about 16 different languages, English being the common one in use for study, but many keen students cannot speak to the patients in Panjabi or Urdu, and while studying have not the time to learn the language but it is encouraging to know of several who have to work out of their language area, and have mastered the local dialect in order to do more effective evangelistic work.

These particulars show how Indian Christians are preparing and are evangelizing their own people. We feel sure that it is the experience of missions all over the country, that it is India's own people who can and will bring her to a saving knowledge of the Lord Jesus Christ.

"The Blind Receive Their Sight" in India

A Remarkable Example of Modern Medical Missionary Service in Shikarpur, Sind, India

By STUART BERGSMA, M.D., Taxila, Panjab, India

FIVE thousand patients come to Shikarpur Eye Hospital in January and February of each year. For twenty-eight years the C. M. S. Hospital of Quetta has maintained this branch hospital which is open only two months of the year. For twenty-eight years Dr. Henry T. Holland, dean of all eye surgeons in India, has carried on his amazing work of giving sight to thousands of India's almost countless blind people. Between 1,000 and 1,500 cataract operations alone are performed each year. It is no exaggeration to say that sight has been restored to 30,000 by this man and his co-workers.

It was my great privilege to be one of the guest surgeons invited to help in the eye work at Shikarpur in January and February of 1938. I found Shikarpur like most other Indian cities, dirty, congested, lacking necessary sanitary arrangements, with narrow streets and open sewers, bazaars with food stalls swarming with flies, dust filling the air—all ideal conditions for the spread of disease.

Few of our patients, however, come from the city itself. They come from villages scattered all over the Sind Desert. The fame of one man, "Holland Sahib," draws them to the Eye Hospital at Shikarpur, about three hundred miles from Karachi in Southwest India. As many as 400 patients come in one day and on the two busiest days our staff of four doctors performed 88 cataract operations and an equal number of other eye operations each day. In January and February altogether about 1,500 cataract operations were performed.

The most common eye condition for which relief is sought at the Shikarpur Eye Hospital is cataract. Indian *hakims* or untrained "doctors" have for ages treated blindness due to cataract by pushing a needle into the eye right into the pupil and pushing the lens that has become opaque away from the aperture where it blocks the channel of light and back into the rear chamber of the eye. The patient so treated has vision restored immediately in many cases and as a result the *hakim* makes a lucrative living. He does not stay in that village very long, however, nor does he return if he can help it; for his patients in most cases eventually become incurably blind.

Glaucoma is a dreaded eye disease in which the "window" of the eye becomes a greenish hazy color and the eyeball becomes hard. Patients who present themselves early for operation can be helped a great deal, but many suppose they are developing cataracts and there will be plenty of time. They arrive practically sightless, only to be told: "Too late! Nothing can be done!" Strong men break down and plead: "Just a little operation! please, give me just a little sight!" They beat their foreheads, they grope to some corner to ponder upon the magnitude of the calamity that has befallen them. They sneak back into line two or three times in hopes the opinion may be changed; maybe the doctor who has such great power in his hands does not want to help them after all; they offer the extra 40c they have knotted away in their shawl to spend for the food for the journey home; all to no avail, the eye is "burned out." Finally it sinks into their dulled brain that they are really doomed to blindness for the rest of their life. Again they take the hand of their friend and hopelessly they plod the journey homeward.

The Hospital Is the Patient with a Roof Over Him

The patients are carried on primitive stretchers from the hospital to the "sheds," erected by stretching poles from an enclosing brick wall to brick posts set in rows with mats placed over the poles to form a roof. As the number of in-patients increases the "hospital" is enlarged by stretching more poles from brick pier to pier and adding more matting. It is a type of building which illustrates Dr. Paul Harrison's definition of a hospital: "A patient with a roof over him, and the roof isn't very important."

To this hospital comes the high strung, nervous, sleek and well fed Hindu who has perhaps attained his position of wealth and influence by lending money to less fortunate brothers at 100% interest. He calls on "Ram," his god, to bless him as we remove his cataract, and he rolls his eyes from side to side as we instruct him to remain quiet if he desires a good eye. He may be able to pay as much as \$50 to \$100 for his operation—(but try and get it!).

Yonder is the calm and placid Mohammedan peasant from a barren village far away. He lies immovable on the table except for a few muttered "Allah-Allah's" and because he is unspeakably poor will perhaps have his cataract removed for 40c. Mohammedans form two-thirds of our patients in this hospital.

Our next patient is a restless Brahui, outwardly calm and trying to act indifferent and fearless at the prospect of an operation, but one can never tell what he may do. Or we may next see a long-haired Sikh with long black beard and hair untouched by scissors or razor. The stocky and strong Baluchi, the fanatical and suspicious Afghani, the plodding Panjabi peasant, the Pathan with the chip on his shoulder looking for trouble—all are represented. As many as five hundred patients may be actually in residence at one time, making this the largest Eye Hospital in the world while it is in operation. With each patient must come at least one friend to care for his needs, and frequently the whole family makes it a time for vacation, bringing all the children and even the cow and the dog with pups.

Fifty fires will be burning with groups of a dozen or so about each campfire. *Chipaties* or Indian breads are baking on skillets. Queer spicy smells arise from the pots and pans over the fires in the Hindu section. A small mob is milling about the kitchen from which 200 pounds of rice, 200 pounds of flour and 200 quarts of milk are distributed free to patient and one friend each day.

Each patient brings his own bedding, but native *charpais* are furnished free. These *charpais*, or Indian beds, consist of a framework of four side-

rails and four legs with rope woven across the frame. The patient and his attendant will frequently sleep in the same narrow bed and if other members of the family have accompanied the patient they sleep under the bed on the dirt floor. There is a happy-go-lucky atmosphere about it all even though the scanty, thin bedding, the patched ragged clothing and the undernourished bodies tell of great poverty in the case of most of them.

"And the Poor Have the Gospel Preached to Them."

A team of five evangelistic workers carried on an intensive and practical evangelistic campaign. In the clinic, the sheds, the city and the neighboring district they sold 3,600 Scripture portions, chiefly single Gospels, but also several whole Bibles. When one considers that the district is largely Mohammedan these large sales are really surprising.

Daily preaching services were conducted in the hospital, and stereopticon talks on Scriptural themes in the evening. The most fruitful work was done by hours spent in personal talks with inquiring patients and friends. A greater evangelistic opportunity could scarcely be imagined anywhere. To estimate spiritual results is impossible. The physical results are clear and convincing. Hundreds of men and women, whose eyes were blind so that they could see nothing at all, went home rejoicing, having received sight. It is our earnest hope that many also had "the eyes of their understanding enlightened" and could go home rejoicing, that whereas they once were spiritually blind they now can see the wondrous Light of the World.

THE FASCINATION OF THE CITY

The City man muses on the magnitude and significance of the daily migration of two millions of people from home or sleeping place into the business area of the city to its vital organs. He wonders what, if anything, this daily oscillation of human flesh has accomplished. It has helped to turn the turbines of industry and of commerce, true, but what has it all done to the people themselves?

Surely the city is at once dynamic and stimulating. The great metropolitan communities of London, New York, Chicago, Detroit and San Francisco exert a lure and fascination on hamlet and cross-road. The city is exhilarating to the young, challenging to the prepared, albeit enervating to the weak, frightening to the old and relentlessly hard on the hindmost. If only men never felt fatigue and never grew old, is the long, single sigh of the city.

Yet, even in his weary moments, there is respite and revival for spent City man; he sees his city, despite its inhumanity, a city magnificent; its buildings towering skyward, commanding a view of the whole metropolitan area; bridges with their graceful arches concealing strength under their grace; educational institutions magnificent in their equipment; art galleries and museums; imposing luxurious hotels; apartment houses designed to give the favored a sense of security and power; a flow of traffic magnificent in its equipage, pulsating with unlimited energy; a skyline splendid in outline despite its haphazard notches and irregular curves. Yet, what a toll in human substance this magnificence has cost!

CHARLES H. SEARS.

Three Great Missionaries To India

Lessons from Their Ideals and Methods

By REV. C. E. ABRAHAM, Serampore College, Bengal

INTRODUCTION. A missionary may be judged by the historian from various points of view.

His achievements, methods of work and ideals and aspirations may each entitle a missionary to a niche in the temple of fame, and a man be well satisfied if he has something to his credit on any of these counts. Taking the long roll of missionaries from the West who have labored in India, scores have earned a secure place in the history of the Church by the brilliance of their achievements or aspirations in the cause of the Kingdom. A few may be ranked as pioneers in missionary annals and upon them posterity has bestowed a greater degree of honor than on their fellows. This is not only because of what they were in themselves, but because they typify in a more conspicuous manner, the ideals and aspirations of their fellow missionaries.

Among this select few may be reckoned the three figures that form the subject of this short sketch. Each may be called a pioneer in illustrating certain qualities or certain methods of work which are unique in mission history. At the same time all of them are in various ways like other workers of whom the world has heard little or nothing. In appreciating these pioneers we are not paying homage to a few supermen on top of the missionary roll of honor, but honoring the rank and file who have enlisted themselves in the valiant task of building up the Kingdom of God in India.

William Carey

We shall consider first the great missionary who is justly called the "Father of Modern Missions." The main facts of his life are well known:

William Carey was born August 17, 1761, at Paulers Pury in Northampton-shire, England; in 1779 he was converted while serving as an apprentice in a shoemaker's shop; he was pastor in Moulton and Leicester and in 1792 preached his deathless sermon on Isaiah 44; "Expect great things from God, Attempt great things for God"; on October 2, 1792, the Baptist Missionary Society was founded and in 1793 Carey was appointed missionary to India; from 1794 to 1800 Carey was an indigo planter and padre at Mudnabati; in 1800 he reached Serampore; in 1801 the Bengali New Testament was published; later Bible and Bible portions were translated into 34 Indian languages; in 1818 he founded Serampore College; June

9, 1834 Carey died at Serampore at the age of seventy-three.

Certain things are a source of perpetual inspiration and enlightenment to posterity in the life and work of William Carey. The secret of his wonderful achievements may be found in his love for His Saviour and in his faith in God's promises. Carey was a child of the evangelical revival initiated by the Wesleys and Whitfield in England. Since the day of his conversion, as a young man, the cross of Jesus was a theme that constantly engaged his thought and touched new chords of wonder and joy in his soul. We may recall here two incidents in Carey's life. When Marshman asked one day for a text on which he might preach during the memorial service after Carey's death, Carey at once suggested "By Grace ye are saved." (Eph. 2: 8.)

At the beginning of his career Alexander Duff came to receive Dr. Carey's blessings. At the end of the conversation in which the veteran was complimented by the young missionary on the work the former had accomplished, Carey turned to Duff and said: "When I am gone, don't speak of Dr. Carey, but of his Saviour." Even today it is only the cross of Christ that can enable men to be true missionaries and can keep them Christ-like in their life and service for the Kingdom.

Amazing too is the breadth of vision that Carey displayed in his work at a time when parochialism prevailed everywhere. While in England he awoke to the need of preaching the Gospel to the non-Christian world and tried to arouse others also to a sense of the same need. That is how the Baptist Missionary Society came to be founded in 1792. In India, too, Carey's work was characterized by the same wide sweep of vision. He was not content to work in one spot; being overwhelmed by the sense of need of the whole country, he wanted to make Serampore a centre of far-flung missionary operations throughout the East. In translation work, he took the whole of India as his field, not only Bengal. It will be remembered that he translated the Bible into all the principal languages of India except two in the extreme South (Tamil and Malayalam) for which provision had been otherwise made.

Further, Carey found no difficulty in cooperating with those of a different persuasion from himself in theological and ecclesiastical matters. Himself a Baptist by conviction, though not by birth, he moved on the most friendly terms with Anglican chaplains like Henry Martyn and David Brown. The Martyn Pagoda in Serampore is a witness today to this interdenominational amity that Carey valued so highly. The broad basis on which Serampore College is founded is another illustration of his broad outlook. It is laid down in the College statutes that "No caste, color or creed shall debar anyone from becoming a student of Serampore College." In his methods one finds the same comprehensiveness of outlook. Though he never tired of preaching by word of mouth in the streets of Calcutta and Serampore and elsewhere he did not conceive the Gospel to be merely a message to be delivered; it was for him a Power to transform society as well as individuals; that is why he adopted, along with his colleagues, various methods in fighting social evils such as infanticide and *suttee* (widow-burning).

Some Missionary Ideals

Amongst the ideals that Carey has bequeathed to posterity may be mentioned two which have a special relevance to the present time. He saw early the value of indigenous leadership in relation to the missionary program. Serampore College was founded for the training of "native youth" to preach the Gospel. He also saw the importance of giving a thorough training to Indian youth, not only in the truths of the Christian religion, but also in the thought and culture of the East. Sanskrit had an honored place in the Serampore curriculum for a long time and the vernaculars too received recognition that they had not enjoyed before. The value of the vernacular is now being recognized by every missionary society, but one wonders whether the same emphasis is given by all missions alike to the cultural heritage of India in the training of evangelists and pastors.

Another of Carey's ideals was that mission work should be carried on upon the basis of a fellowship and sharing between workers on the field. The covenant drawn up by the Serampore trio, Carey, Marshman and Ward is one that should prove a challenge to every mission field at the present time. Carey and his colleagues tried to live their lives, in spite of difficulties, in the light of this high ideal; and it is perhaps this aspect of his life which evokes the greatest admiration for them in the eyes of the Indian Church. The members of this Church want not only to receive the Gospel from the West from the missionaries, but to see its truths demonstrated in the mission compound, missionary conferences and church

council. As a rule the Indian cannot easily see in a missionary a follower of Christ of the Indian Road. Carey's covenant reads as follows:

1. To set an infinite value on men's souls.
- 2 To acquaint ourselves with the snares which hold the minds of the people.
3. To abstain from whatever deepens India's prejudice against the Gospel.
4. To watch for every chance of doing the people good.
5. To preach "Christ crucified" as the grand means of conversion.
6. To esteem and treat Indians always as our equals.
7. To guard and build up "the hosts that may be gathered."
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since Indians only can win India for Christ.
9. To labor unceasingly in Biblical translation.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the cause, "not counting even the clothes we wear our own."

Alexander Duff

Here is a representative of the second generation of Protestant missionaries. Duff was a pioneer in the field of Christian higher education.

Duff was born April 25, 1806; in 1823 to 1829 he was in St. Andrews under Dr. Chalmers; in 1829 he was appointed missionary and arrived in India; in 1830 he opened a school which later grew into the now famous *Scottish Church College*; in 1832 he published the first number of the *Calcutta Christian Observer*; from 1844 to 1849 he was editor of the *Calcutta Review*; in 1854 he gave evidence before the Government which influenced the famous Education Dispatch of 1854 (resulting in the creation of the University of Calcutta, Bombay and Madras); on February 12, 1878, he died in Edinburgh at the age of seventy-two.

The ship in which Duff came out to India with his wife in 1830 was wrecked off the coast of Africa and Duff lost all his possessions, including a library of 800 books which was a gift from the Mission Council of the Church of Scotland. Two of these books were washed ashore and eventually came into Duff's hands—a copy of Bagster's Edition of the Bible and a Scottish Psalter. These were practically the sole possessions with which he landed in India, but Duff was not disappointed for he knew that there was only one thing needful and he held in his hands the treasure that India needed most.

The problem of presenting the Gospel to the people of Bengal was by no means an easy one. Missionaries before him had preached the Word in the market place and in the highways; the Bible had been translated into the vernaculars, yet the heart of Hinduism remained apparently untouched. Intellectuals among Hindus were either orthodox or agnostic and were not kindly disposed towards Christianity. Duff believed that the Gospel would be able to uproot the evils of Hinduism only if the Bible was presented in the

context of Western culture and philosophy. Western education carried on through the medium of English might be used to work this miracle and so Duff made up his mind to try this new method.

The times were propitious. Whether English or the oriental languages should be given primacy in the administrative policy of the East India Company was a live issue, and Duff threw the weight of his support in favor of English. Eventually, thanks to the advocacy of Macaulay, the English language came to be accepted as the medium of instruction in India and thus higher education received a new dignity and status which it has retained until the present day.

Duff's greatness lies in the fact that he was the first to make higher education in English an effective handmaid in the Christian program. The Christian school and college are now accepted as a matter of course as an integral factor in missionary and church work, and we are apt to lose sight of the difficulties of the pioneer. It is true that in Duff's day, there was a widespread desire in Bengal to learn English since it afforded a key to the treasures of Western culture. But to learn it from a missionary and to learn it in a school where the Bible was given the first place was not a proposition which all enlightened Hindus were prepared to accept. The noble exertions of Raja Ram Mohan Roy in making Duff's experiment a success may be remembered with gratitude both by the Hindus and Christians of the present generation. Duff opened his school on July 13, 1830 in the presence of Ram Hohan Roy, who had specially been present, on the occasion to dispel the suspicions of his countrymen about the new missionary move. Duff's school grew into large dimensions, and by the end of his career in India Christian missions were vying with one another in promoting this new line of evangelistic work in different parts of the country.

Duff made his appeal on behalf of the Gospel, not only through the classroom as a teacher, but he appealed to the mind of non-Christian India through the press and the platform. By such a many-sided intellectual appeal he hoped to create a ferment in Hindu society through which Bengal intelligentsia might be won for Christ. He was not altogether disappointed in the result, for there were several notable conversions from among his students during his life time.

Duff's Conception of Christian Education

In pleading for a system of education in which English was of fundamental importance, Duff's main consideration was that it would be a religious system through and through. He had little use for education divorced from the teaching of

Christianity. This is clear from the following quotation from Duff's writings.

I have never ceased to pronounce the system of giving a high English education, without religion, blind suicidal policy. On the other hand, . . . I have never ceased to declare that . . . no wiser or more effective plan can be conceived than that of bestowing this higher English education in close and inseparable alliance with the illumining, quickening, beautifying influences of the Christian faith.

If we criticize the modern system of education in India we must remember that its character as visualized by its advocates like Duff, was different from what has been developed in the course of time. The Lindsay Commission which visited India in 1931 investigating the conditions under which higher education was carried on, has attempted to restore the Christian colleges to their original level of usefulness to the community and the nation at large as in the days of Carey and Duff. This in itself is a tribute to the inherent soundness of Duff's ideal for Christian higher education. Discussing the aims of Christian higher education, the Report of the Commission says:

To give the students who come to them a sound education, to open their minds to the opportunities of service which are all about them, and through contact with the Gospel of Jesus Christ to inspire them with the spirit which will enable them to render that service effectively; to furnish leaders for the Christian community, which in its growing numbers and enlarging influence is becoming a factor of increasing importance in India's national life; and through the studies of its scholars into the baffling problems—economic, social, and religious—which cry out for solution, to lay a firm basis on sound knowledge for wise action: this is to do for India what India most needs (p. 119).

If every missionary and Indian Christian teacher would bear in mind the primary purpose of Christian education as it is sketched here and would seek to go about his work in the spirit of the pioneer of this movement, Christian education in India may increasingly become the spearhead of a great evangelistic advance. We need today more men of Duff's type, men with conviction about the spiritual value of Christian education.

Amy Carmichael of Dohnavur

The jungle village of Dohnavur in Tinnevely district in the south of India, has come on the missionary map during the last two decades. Here a wonderful piece of work is being carried on by Miss Amy Carmichael and her associates, European and Indian, who are knit together into a spiritual fellowship of life and service.

Miss Carmichael first came to South India nearly forty years ago and there saw one of the horrible customs in Hindu society—that of dedicating girls and boys to the gods and goddesses in Hindu temples—still lingering in certain parts.

The fate of these children is ultimately a life of shame and misery. Since the more enlightened public opinion in Indian society does not countenance this scandalous custom, it has created an underworld of its own with its secret agents for trafficking in the souls and bodies of innocent children. Moved to sympathy with the victims of this evil custom in the Tinnevely district Miss Carmichael, an Irish woman and formerly a missionary under the Church Missionary Society, started rescue work among them. There were very heavy odds against her but God blessed her efforts and from humble beginnings it has now developed into noble proportions both in size and personnel. From being the work of a lone hand it has now become the united effort of a heroic Fellowship* at Dohnavur. In a sense, the work being carried on is not very different from that found in some other mission stations. There is preaching the Gospel, teaching the children, village uplift, medical service—all these are features in the Christian missionary program of India. Yet the spirit behind the work is unfortunately not found in every mission.

There are two things in the Dohnavur spirit which we may note specially. First, there is the spirit of faith and complete dependence on God for every need and for guidance and power that animates all the work and workers. Their mission was born of faith and is sustained by faith. It is not supported by any missionary society or church council in the West or in the East. The buildings at Dohnavur, as well as the men and women serving there, are reminders to a visitor of God who answers prayer, the prayer of believing faith. Elaborate organization in missionary work, it seems, has too generally tended to reduce the element of faith almost to the vanishing point, but one feels that what Dohnavur stands for is a corrective that is greatly needed in India at the present time.

Second, the Dohnavur spirit is the spirit of fellowship, intimate and vital and rooted in the love of Christ. Men and women belonging to different races and communions have come together in a spirit of love based on common loyalty to their Lord and Master.

The following "Confession of Love" signed by girls joining the "Sisters of the Common Life" (organized March 18, 1916) expresses wonderfully well, the spirit of the Fellowship as a whole.

My vow:

Whatsoever Thou sayest unto me, by Thy grace I will do it.

My constraint:

Thy love, O Christ, my Lord.

My confidence:

Thou art able to keep that which have I committed unto Thee.

My joy:

To do Thy will, O God.

My discipline:

That which I would not choose, but which Thy love appoints.

My prayer:

Conform my will to Thine.

My motto:

Love to Live: Live to Love.

My portion:

The Lord is the portion of mine inheritance. (*Gold Cord*, p. 162.)

In recent times Fellowships similar to that of Dohnavur have been formed in different places in India under the name of "Ashrams."

These Ashrams and Fellowships are the harbingers of a new day for the missionary movement in India. At the same time it may be said that they cannot wholly take the place of the missionary societies, Western or Eastern. What we need is a sufficient number of Fellowships throughout the country so that they may act as living cells promoting the spiritual health of the missionary organization as a whole.

Our Conclusion

We may recall the thought we gave expression to in the introduction to this article. The three figures introduced into this sketch are pioneers as well as types. They have accomplished different kinds of work which may in a sense be called unique; yet in another sense it is work in which Western Missions have been engaged from the beginning of their history. What India longs to see is that the work of missions and missionaries to India is carried on today in the spirit of the pioneers—the spirit of Christian faith, spiritual fellowship and self-sacrificing adventure.

Our Part in His Task

BY HENRY VAN DYKE

Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsmen at the oar—
Hewing wood and drawing water, splitting stones and cleaving sod—
All the dusty ranks of labor, in the regiments of God,
March together toward His triumph, do the task His hands prepare;
Honest toil is holy service: faithful work is praise and prayer.

—From *The Maritime Baptist*.

* The story of the Fellowship is recorded by Miss Carmichael in "Gold Cord" S. P. C. K., 1932.

An Indian Christian—Pandita Ramabai*

PANDITA RAMABAI was born in 1858 and was the great pioneer of the modern women's movement in India. She inherited from her father, Ananta Shastri Dongre, a learned Brahmin, the best traditions of Indian civilization. Her mother, who had been educated by her husband, taught little Ramabai in her earliest childhood to know the sounds of Sanskrit as the sacred texts were intoned around her. Her youth, 1858-78, was spent wandering with her parents from the south to the north of India. Her father taught the Hindu Puranas or Sanskrit texts wherever he went and encouraged the idea of women's education. He was an enlightened Hindu missionary.

When her parents both died suddenly, Ramabai and her brother were left alone in the world and they continued to travel on foot for two thousand miles, searching for truth at great Hindu seats of learning and expounding to the ignorant what they themselves knew. Everywhere they saw the sufferings of women and preached their emancipation. Ramabai lectured in Sanskrit and so astounded the learned Pandits that they gave her the title Pandita and called her Sarasvati (Wisdom).

In Calcutta she married a Bengali gentleman, Mr. Bipin Bipari Medhavi, M.A., and they had one little daughter and a happily married life for two years. Then her husband died and Pandita, finding herself a lonely Hindu widow, determined to devote her life to the uplift of Indian womanhood. For this purpose she went back to her own country, Western India, and arrived at Poona where she hoped to form branches of a society which had been formed to encourage the education and social reform of women. She was welcomed by the reformers and feared by the orthodox.

Near to the entrance of Poona City the Wantage community has its convent and here Pandita found a friend in one of the sisters. She became inclined towards Christianity and studied the Bible. Finally she decided to travel to the West in order to fit herself better for service to her

own people. Her book with the title *Morals for Women* had brought her in enough to provide funds for her and her child's travel.

It was about this time that she had been called before the Education Commission to give evidence. It is said that her words were reported to Queen Victoria, who was greatly impressed, and that her appeal for women doctors for India hastened the formation of the Dufferin Hospital scheme for women's hospitals. Pandita herself had hoped to be a medical woman but was prevented by deafness.

Baptized into Christ

Arrived in England Ramabai and her daughter, Manorama, went to Wantage. Here, in 1883, they were both received into the Church of Christ.

The following year found Ramabai at Cheltenham Ladies College working with and learning from Miss Dorothea Beale. The two women made a fast friendship and after Miss Beale's death a Ramabai Fund was started by some members of the College Guild. At Cheltenham, Ramabai taught Sanskrit to a chosen few and continued her own studies. She was young in Christian faith and experience and once left Miss Beale, who thought that she had lost her faith; but it was not for long and she returned

The chief characteristics of Ramabai's life were her noble, dignified and commanding personality, her exceptionally loving, sympathetic and generous nature, her immense mountain-moving faith, her strength of character, deep humility, wonderful administrative capacity and above all her great passion for winning souls. Prayer was the power which worked her great institution. The Word of God was her ever abiding strength.

more radiant than before.

Later, in America, whither she went to study Froebel, she investigated such cults as Christian Science and Spiritism. The former she called a sort of old Vedantism, and she thought it had its origin in Tibet. A lady who was a spiritist came to Pandita offering to put her into communication with her mother. Ramabai, who had loved her mother very dearly, consented to receive the message. When it was delivered the lady repeated such a garbled edition of Ramabai's own name that the latter turned away disgusted, saying, "My mother could never have called me that."

A group of American friends, who were impressed by the charm and scholarship of this Indian lady who toured their country dressed in her simple white sari and eating purely vegetarian food, formed a "Ramabai Association" to

* From the July (1938) number of *National Missionary Intelligencer*, India.

provide funds for her work for widows in India.

With this help Ramabai sailed home in 1889. On arrival in Bombay she was met by the social reformers who helped her to start a home for widows in Bombay. This was subsequently moved to Poona. Her faith in Christ grew ever greater and with it her work broadened and she desired to help not only the high caste but any woman in distress.

In the terrible period of famine in Gujarat, the district to the North of Bombay, Pandita, who had herself suffered in famines, visited the area and brought away famine children. Funds she received from America were used in starting homes at Mukti, Khedgaon, thirty miles from Poona. This now became the centre of her work and at one time the number of inmates at Mukti totalled 1,900.

Her years of wandering among the villages of India stood her in good stead in organizing such a work. To feed these numbers was in itself a large task and Pandita had a hundred cattle and many wells and a whole department for cultivating the adjoining fields, the work being largely done by the women themselves.

She desired those in her charge to learn to be good housewives and that every Indian woman should be a good cook. Many departments of industrial work, graded according to the intelligence of the worker, were organized by a devoted band of helpers, many of whom came from America, the colonies or Europe.

Later the education of the Mukti community was organized by Manorama, who had inherited her mother's gift for accepting responsibility; the schools were held in the great central building which was used on Sundays for church. Manorama, besides providing for the education of more than thirteen hundred girls, was finding time and energy to attend the Deccan College in Poona and take her degree.

The Pandita's great faith made her see visions of what might be and launch out into schemes

of which any committee would have been afraid. In later years she turned all her own powers of scholarship to a Marathi translation of the Bible. This she did because she found the existing editions too erudite for ordinary villages. She had studied Hebrew and Greek and made a system of comparison with other editions. All this printing was done at Mukti where she had her own printing presses run entirely by women.

Pandita Ramabai possessed an Indian woman's gift of spirituality, combined with common sense; she had the strength of character which belongs to the Deccan. She was first and foremost a mother. Seated on the floor at the Sunday service, the little children pressing up against her white and flowing sari, played with her keys and a fountain pen while she listened to a long Marathi sermon. She had a huge responsibility on her shoulders, but she did not appear worried or anxious. Her early wanderings in the jungle had given her a love of wide spaces in nature, no fear in loneliness, and vision and simple faith.

She was a loving mother, but also a firm disciplinarian.

Manorama, who seemed so fitted for the work, died in 1921, and in her great sorrow Pandita went bravely on alone. Pandita herself died the next year. At the memorial service Hindu and Christian joined to honor her and Mrs. Sarojini Naidu, foremost among Indian women, said that she had learned her first inspiration for service from Pandita.

No Christian leader has ever inherited such a wealth of Hindu culture; but for her it proved insufficient; and she found the fulfilment of her religious life in the simplicity of the Gospel of Christ. She accepted the guidance of God in every detail of life and her leadership was sure and quiet. The tradition of Pandita Ramabai means a great deal to the Church of Christ in India; but she was even more than a great Indian, she was also a great international in her outlook and realized that the love of Christ makes all men kin.

Note: Read also: "Devotees of Christ," by D. S. Batley, 2 shillings, Senana Missionary Society, London, 1938. This is a very stirring series of fourteen short biographies of Indian Christian women. They are for reading aloud.

D. L. P.

"CENT-A-DAY" MOVEMENT IN CHINA

Throughout China Christians are subscribing to the "Cent-a-Day" Movement inaugurated by the National Christian Council to provide relief funds for Chinese sufferers. This movement is part of an effort to mobilize all the resources of the Christian community. Everyone who wishes to cooperate is expected to give one cent a day. The National Christian Council assumes responsibility for making surveys of conditions and needs and allocates money on the basis of these surveys. The movement is also expected to strengthen the spirit of giving and of stewardship.

The Church Takes Root in India*

Reviewed by F. M. PERRILL
Condensed from "The Indian Witness," Bombay

HERE is a comprehensive presentation of India's response to Christian teaching. Basil Mathews, incessant traveler, discriminating observer, succinct writer who visited India in 1936-7, has made telling use of his ability as a gatherer and analyzer of pertinent facts.

It is not a simple matter to describe the way in which the Christian Church is taking root in India. Many do not realize that India is a country as large as the United States east of the Rockies. Christians are found in almost every section of that vast domain. Situations are not the same in all parts of India for there are marked spiritual awakenings in some places while a thousand miles away, in a different language area, there may be little evidence of such interest.

Eighty-five per cent of India's three hundred and fifty million people live in villages and most of the Christians in India live in the villages. No one lives on a farm; but farmers live in villages and go out to work in their fields. Most Christians are poor and come from groups who work for the landlords. As a class they are almost at the bottom of the economic ladder. For the Church to take root among these groups means that the pastors and teachers must work against great economic, social and educational odds.

Mr. Mathews tells us that there is a "changing tempo" to be found in rural India. He says, "We see the age-old rhythm of her life being strangely disturbed by the restless mechanism of the new age and by the ferment of ideas in action, such as nationalism, communism, feminism and Christianity. . . . Priceless wealth lies in the old system; untold benefits lie in the new." The Church throughout rural India is "taking root" in a soil that is being deeply plowed. The Gospel has much to do with this plowing and the Sermon on the Mount has plowed a deep furrow across India's age-long complaisancies. The introduction of democratic ideas, along with British rule, caused the unrest in rural India. In the olden days the villages had more than their share of famine and pestilence, of cruel oppression and poverty, and there was no effective remedy. If today there is the pride and arrogance of the high caste land-

lord who refuses to give the untouchables any sort of equality of opportunity; this is but a heritage from the past. The difference is that today the untouchable is crying out for a different treatment; in olden times he would never have thought of such a thing; he would not have dared to cry out.

The Christians in the villages, along with the others who are classed by high caste Hindus as depressed or untouchable, must bear the brunt of the social and economic oppression that is found everywhere. Christianity has not brought magical social or economic release and so there is no temptation for the untouchables to become Christians in the hope of finding immediate deliverance. As Mr. Mathews says, "What is given to the outcaste who comes into the Christian fold today is never economic betterment but power to raise himself."

The author tells of the reform movement among the Hindus, which is trying to do away with untouchability. Mr. Gandhi is rightly credited with leading this reform. Evidently the author does not believe that Hinduism will be able to bring about the social transformation that the reformers desire. "If caste, *karma* and *maya* are thrown out, what remains is not Hinduism." Certainly caste must go if untouchability is to go. Dr. Ambedkar, the untouchable leader, says that Hinduism cannot remove untouchability since the caste system has produced it. The untouchables must leave Hinduism if they are to find spiritual release.

We are shown something of the struggle that the untouchables face as they seek to raise themselves. The part which Christianity is playing is indicated by the statement that "every month at least fifteen thousand untouchables are coming out of animism to enter the Church in India because of the changed lives of their fellow men who are in the Christian fold." It is this steady movement towards Christianity which the Hindus are trying to check.

If a liberal-minded Hindu like Mr. Gandhi can attack with some warmth the work of Christians in India, it may be taken for granted that others not so liberal are showing greater "warmth." And so it happens that in many parts of India the vil-

* By Basil Mathews. 198 pp. \$1.00 cloth; 60 cents paper. Friendship Press, New York. 1938.

lage Christians are facing severe persecutions and denunciations. Mr. Mathews gives a clear picture of the struggle that is going on. There are thousands of these humble illiterate village people who have taken Christ as their Lord and Master. This statement merits attention:

"The Church in India is indeed a community desperately ignorant, marred with dark blemishes, divided within itself, stumbling at times into the slough of despond from which it is being lifted by its divine Lord. I do not understand, however, how anyone who has seen that Church at its worship, met in comradeship the rank and file of its leaders, come face to face with the harsh, loathsome forces that it has to fight, and been lifted in soul by its singing courage, can doubt that, sharing as it does with the holy Church throughout the world the grace of its living Lord, it is destined to be the saving salt of India, and

from India so to let its light shine that all men may glorify God."

The reading of this book will bring a better understanding of the problems which the Christian Church faces in India. It will also give a very vivid picture of the different ways in which these problems are being solved. It will show that the efforts to bring about extensive Church union are succeeding. Those who have learned much about India through the years will find this book a help in correlating their information, while those who are looking for help towards a better understanding of present-day India will find here the book they need. It is good literature and there are many quotable passages.

The book is particularly well suited for study or discussion groups. It has a good index and one of the most useful features of the appendix is the full and well-arranged reading list.

THANK GOD FOR YOUTH!*

Youth—heir of the sufferings, ministries, achievements of past generations; whose life blood is the very life blood of those who gave them birth; whose intellectual grasp is the product of patient tutelage at home and at school; whose spiritual ideals root in the great souls of yesterday and today—youth, heir of all the past.

Youth—come into a wanton world created by the sin and stupidity of its elders; handicapped by the mistakes of well-meaning but blind generations; burdened but not overwhelmed by the immensity of the problems of the hour—youth, creature of the past but creator of the future.

Youth—energetic and dissatisfied; sometimes moved by a reckless restlessness and again by a divine discontent; misguided and uncontrolled, at times, wasting its substance in riotous living; divinely motivated and sublimely purposed, at times, daring to attempt a perfection which seems, to cautious older minds, to be idealistic folly—youth, unwilling to accept the world as it is.

Youth—suffering deep pent-up sorrows, enduring well-nigh crushing defeats, hoping against tremendous odds, fighting cruel inner battles, winning, unheralded but glorious triumphs—youth, victim and victor.

Christian youth—captured by the dream of the young Idealist of Nazareth, impelled by the lofty concerns which led Him to Calvary; Christian youth, seeking to know and follow the Will of God, embracing all human kind within the family circle; determined to rid the world of its besetting sins and unnecessary sorrow—Christian youth, with whom the name "Christian" takes on a new, and yet its oldest, meaning.

Christian youth—newly conscious of its potential power, impatient with the trivialities which divide the Church of Christ, accepting the responsibility to build a Christlike world, counting the possible cost of allegiance to Christ and increasingly ready to pay the price—Christian youth a dedicated minority, intent upon the work for which Christ gave His life.

Christian youth—aware of the limits of their own wisdom, taking counsel of the experiences of the past, seeking the help which comes from God alone, cherishing no fantastic thought that theirs will be a quick or easy victory—Christian youth who call Jesus "Master," who enlist in His cause for the duration of life, trusting the God of all power to give them strength for every need.

Thank God for Youth!

* From the *Missionary Herald*, Boston.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

THE MADRAS CONFERENCE

The decennial meeting of the International Missionary Council, to which four hundred and fifty delegates from all parts of the world will assemble, will begin in Madras, India, on December twelfth and continue through December thirtieth. Dr. John R. Mott will preside.

Home Missions is well represented in the delegation scheduled to meet in Madras on the morning of December twelfth. Among the home mission leaders representing America at this Conference are Mrs. Hilda Ives, Executive Secretary of the Associated Commission for the Development of the Rural Church in New England, and President of the New England Town and Country Church Commission; Dr. Mary Sweeney, Rural Expert from Merrill Palmer School, Detroit, Michigan; Miss Celestine Smith, Y. W. C. A. Student Secretary working among Colored schools in the South; Mr. Martin Harvey, President of the Christian Youth Council of North America; Dr. Roy G. Ross, General Secretary of the International Council of Religious Education; and Dr. Edwin A. Odell, representing the Committee on Cooperation in Latin America, and of the Presbyterian Board of National Missions of North America. These and many others from America will take to the Conference their very great interest, concern, and information on the whole home mission field.

Following the Madras Conference there will be two teams of nationals from all parts of the world who will visit fifty cities in the United States bringing back the message of Madras to the home Church.

May the continued prayers of the American Church be with

this Conference as it considers some of the great problems which face the world Church today.

THE INTERDEPENDENCE OF HOME AND FOREIGN MISSIONS

Both Home and Foreign Missions find their origin in the same source — the Christian Church. Out of the Church flows both life streams, one going towards the Home missionary fields and the other maintaining the Foreign missionary movement.

Thousands of our American churches were founded in the Home missionary movement. During the period of their growth, these same churches were either established by a Home missionary, or a little group of Christians were able to build their church through the financial help of the Home Mission Boards.

In my own denomination some of the strongest churches, which today have the greatest sense of stewardship, and which contribute loyally and substantially to both Home and Foreign missions were founded by Home Missions.

All of our Foreign missionaries came out of the Church—many of them came from Home missionary churches. Among my Foreign missionary friends are those who caught the vision of being a Foreign missionary, because of the spirit and devotion of their parents as Home missionaries. One of the most wonderful illustrations of this is Dr. Fred Field Goodsell, Executive Vice-President of the American Board of Commissioners for Foreign Missions, whose parents were Home missionaries for for-

ty years, and who himself has been a Foreign missionary in Turkey for a quarter of a century.

Too often the great achievements of the Home missionary movement go unnoticed and unsung. Why? Foreign missions go on, ever growing, ever gaining in strength. Each new achievement adds to the total picture of the results of Foreign missions. In contrast, in the Home missionary field, the constant and commendable effort has been to get a church that was founded by Home missions up to the status of a self-supporting church, whereupon it immediately ceases to become a part of the Home missionary program and emerges as a part of the supporting constituency of both Home and Foreign missionary work. Take for example the First Congregational Church of Pittsfield, Massachusetts,—which is one of the seventy-one churches which contribute together over twenty-five per cent of all the missionary money given by over six thousand Congregational and Christian Churches. Studying the history of the First Church of Pittsfield, one finds that its first building was erected with the aid of Home missionary money. The writer is persuaded that a comprehensive study of all churches built in the last one hundred and fifty years would reveal that there would have been very little of the great Foreign missionary enterprise of the past century were it not for the vitality given to the home churches by the Home missionary movement.

One of the failures of the missionary enterprise during many years has been an inadequate handling of the marvellous opportunity of the foreign student

within our gates. Perhaps Foreign missions have been so busy going to the ends of the earth, they have overlooked or neglected the great opportunity of bringing the foreign students in America in contact with Christians, and especially failed in introducing them into Christian homes. No greater tragedy has occurred than that of a student who has spent from two to eight years in America's colleges without discovering the Christian way of life, and yet thousands of students have lived in America and gone away again without becoming Christian, and without the Christian churches in America being very much disturbed about their lost opportunity. Dr. Hu Shih of China, one of the greatest philosophers of our day, who spent four years at Cornell and four years at Columbia, is a notable illustration of this situation. He once told a group of American friends at Shanghai, "Perhaps I could become a Christian if you Christians only acted as though you believed what you say you believe." How did we miss this great opportunity that came to America during the first thirty-five years of the twentieth century? Was it because Foreign missions thought their function was outside of America? Or was it because Home missions felt that these foreign students were none of their responsibility? Believing as I do in Foreign missions, I nevertheless am confident that it is more important that every student that comes to America has an opportunity of discovering the irresistible beauty of Jesus, than it is to send a missionary back to his country to tell his people what we failed to tell their own emissary whom they sent here. Incidentally, they will be more quick to believe their own.

The next century must witness a closer coordination of our total missionary enterprise. The growing Christian community in lands where the Foreign missionaries have been working, such as China, reveals a vitality of spiritual growth that stands shoulder high with any Chris-

tian group in the world. Those of us who lived and worked with China's Christians know their stature. The reality of their experience of God and their consciousness of the central place of Jesus Christ in their lives enables them to bring to us a message of great power and insight. The growth of the Kingdom of God will be hastened by our welcoming to our American churches more of the leaders of Christian thought from these lands where the Christian religion is a new and vigorous growth.

Recently one of our Chinese pastors, Wang Hsueh Jen, whose church at Taiku, Shansi, is built on the site where the missionaries were massacred in 1900, came and spoke in many of our New England churches. His audiences were immediately impressed that here was a man for eighteen years in the pastorate in his own country—a man of rare insight, deep compassion and capable of great suffering. His most thoughtful observation of us was that it was too easy to become a church member in America. He said that we had made it so easy to join the Church that membership had lost much of its meaning for many of our members. In a reflective mood we must admit that his statement is too true in many cases, but are we willing to listen to a Christian missionary from China as we hope they will be willing to listen to our missionaries?

No longer can the lines, Home and Foreign, be so sharply drawn as in the past. It is no longer the impact of Christian nations upon non-Christian nations, because we have been humbled in the realization that our own nation is far from Christian. The future of the missionary enterprise calls for a united mobilization of Christian forces of all lands against the non-Christian world which surrounds all of us in all countries. This is the supreme reason that the friends of Home missions as well as Foreign missions look with prayerful expectancy to the World Conference of Christians which will assemble at Madras

at Christmas season this year.
CHRISTINA MARTYN OUTERBRIDGE
Former Congregational Missionary in China.

WORLD DAY OF PRAYER

February 24, 1939

As the October Bulletin goes to press the printed material for the World Day of Prayer, observed always on the first Friday in Lent, is being prepared for publication. The theme will be "Let us Put our Love into Deeds—and Make it Real." The program has been prepared by a group of young women of the Presbyterian Church in the U. S. A., who meet together monthly for the preparation of helps for the development of spiritual life and is an endeavor to direct us to face unflinchingly some of the aspects of our modern life which are definitely unchristian. It would be an enriching experience for committees planning for such an observance to meet early in the fall and regularly thereafter, using the program as a consecration service for each meeting. Those taking part in the service on the World Day of Prayer should have prayed the program through at least three times for the deeper realization of their own participation.

Two thousand five hundred and eleven letters commenting on the observances in various parts of the United States had been received in the Council office by July 31, 1938; an increase of 176 over 1937. Many of the letters comment on the spiritual response growing out of this communion, and the fine editorials in the newspapers on the significance of the world-wide day of prayer. The following excerpt was taken from some of the letters received:

"There were twenty-two present at the meeting including five men. The program was the one sent out by the committee. Mrs. ———, wife of the missionary pastor, very ably led the devotions and a number of the younger Indian women who read and understand English took part in the program. Mrs. ——— acted as interpreter for those who understand only the Cree language. . . . One of the outstanding features of the program was the singing of 'What a Friend We Have in Jesus' in three languages. . . . Through this World Day of Prayer who can tell what racial feelings of distrust are being broken down, what thoughts of love for other races are being built up, and into how many Indian American hearts will come the first spark of the great love of Jesus?"

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY GRACE W. MCGAVRAN, INDIANAPOLIS, INDIANA

Some Definite Aims

Work toward a definite aim in your meetings. What do you want to occur in the lives of members of your group through this study? Here are some aims which certain groups have worked toward.

1. The missionary supported by the Jackson Street Church was to be in town on a year's furlough from India. The church decided to take advantage of it (a) to become thoroughly acquainted with their missionary as a person, interesting her in their lives, both pleasures and problems, as well as coming to know her as a person; (b) to find out all they could about her work, experiences, friendships, interests, joys and difficulties on the mission field; (c) to do some special reading on Indian background, discussing the books with her to see what her comment on and interpretation of situations presented in them might be; (d) to have some special occasions when she would talk not only to the group specially interested but to a larger audience; (e) to arrange times when she would meet the children to help give vitality to a study of India which they would be encouraged to take while she could visit their group frequently (she was *not* asked to take charge of the study); (f) to have times when she would help the young people in their study of India; (g) to culminate the year's study with a three-evening program and exhibit on India which she would help them plan and to which every group and individual in the church could contribute.

2. A small group decided on a concentrated study of the reli-

gions of India. They wanted to do two things: to satisfy themselves that the native religions of India do not really answer India's religious need, and to see what Christianity as a religious faith can give India which the other religions cannot.

3. A third group set out to discover the facts and statistics of their denomination's work in India. They wanted to know where their mission stations were, and exactly what pieces of work were being carried on; who are the missionaries and for what type of work each is responsible; what nationals are outstanding and in what ways; what churches are established and how they are operating. Through such a study they felt they would gain a foundation for understanding reports, stories and news of their church at work in India through the coming years.

4. Another group, not particularly interested in missions, was led to a study of outstanding women of India. Through this the sponsors hoped to awaken a realization of the meaning of Christianity to the womanhood of that land.

We might cite other instances of definite aims for study in connection with India. A decision to try to attain a certain attitude, amount of knowledge, or point of view, helps you to select that which is most pertinent from among the mass of materials available for the India Study. *Know where you want to go.* Then plan the route which will take you there most effectively.

Interest Groups on India

Your program for the study of India is probably so con-

structed as to be of general interest. Often special interest groups may be formed, for from one to six meetings. No attempt is made to force general attendance.

Such things as the following are possible:

Following the general address of a medical missionary, a meeting in a home might be planned, to which the doctors, dentists, nurses, health counselors, Board of Health members, sanitary engineers, etc., are invited. Not all, of course, will be interested, but many will respond to an invitation to hear something of health problems and the missionary's task in meeting them. In such a gathering, technical questions can be asked and answered, and an angle of medical work revealed which cannot be done in a public address. Be sure that the host's little daughter is not allowed to sit in! And make it a purely professional group. Otherwise its purpose will be defeated.

The ministers of the town might gather to consider the religions of India and their relationship to problems of social reform such as are troubling all of us at the moment. If a well-informed speaker can be had to open the discussion, well and good. If not, your denominational board will recommend the most recent and best book to be used as a basis for the study.

A group of mothers might set out to discover some of the problems of mothers in India. It is through such a search that the need of Indian childhood for Christian nurture will become most apparent.

A group interested in art might consider Indian arts and

crafts and try to find out something about the growing expression of Christian art through architecture, for instance. Such a book as Daniel Fleming's "The Heritage of Beauty," gives much worth considering both for India and for other lands, while one chapter in "Craftsmen All" by Edward Shillito has the fascinating story of Bezalel, master-craftsman of Ceylon who is expressing Christian idealism in terms of ancient Singalese art.

For those to whom biography appeals there is no more interesting study than that of the emerging figures of outstanding nationals. To become acquainted with some of these leaders of India, both Christian and non-Christian, is well worth while. The study books on India this year give glimpses of them. Any woman, or man, for that matter, used to preparing a paper on any subject, will not find it hard to search out the references to a half dozen interesting leaders and give a somewhat more coherent account of one or more of them than the rest of the group will have gained by desultory reading.

There will surely be those interested in dramatics who will want to give a play on India. There are plays available, from the long pageantic presentations to the little dramatizations which hardly suggest more than a mood. There are children's plays and young people's plays. Perhaps a group of only two or three might sponsor a children's play. Perhaps a group of young people might adapt a play and produce it with marionettes.

A musically inclined trio might round up the music from India which will be found in various program materials this year. Real Indian music, accompanied by a tom-tom, would enliven many a program. Some of the deeply religious lyrics of the Indian church are given in metrical translation in some of the materials issued this year and could form part of a devotional or of a special program.

Wherever a member of the missionary society has a special interest or hobby, it can and

should be linked up with the study of India, not only for what it will do for that member, but because it will make possible a breadth and variety to your special meetings, exhibits and what not, which artificial last-minute assignment will never secure.

India is as wide in its appeal as is humanity. Behind and under and beside our study of India's need of Christ, is our understanding of India herself.

Favors for a Luncheon

Tiny doll-sized clothespins make dainty favors when dressed in Indian *saris* made of crêpe paper in pastel shades. You will find that with pins and paste it takes but a few moments to have a dainty little lady to stand at each plate. For those of you who have not better directions, a *sari* is draped from one long piece of material, whose width is the length of the figure from waist to floor. Bring it around, forming a skirt and then across the chest from under the right arm, to over the left shoulder, and thence over the head and down over the right shoulder. It is effect and not exactness which is wanted.

Another much-appreciated favor is a tied-and-dyed napkin. These make the table very colorful and are characteristic of a well-known Indian craft. To make them, take a square of cheap muslin the size of the napkin you want. Do not hem it. Wash the size out of it. Then pick it up by its center and tie a string firmly around the point thus formed. Dip into dye, such as yellow. Then tie again tightly, every two inches and dip into deep blue dye. This will give you a napkin with its center white, a field of green and rings of yellow blending into it. If you want the center blue, untie the first string before dipping into the second dye. Tying in several places at once, will produce rings around each tie. Experiment with this, for many designs can be made.

Tiny lotus-blossoms for each place and larger ones for the centerpiece make a very effective table; and the tiny ones are

delightful favors. Pink crêpe paper, and a little paraffin are all that are needed, unless you want each to rest on a green leaf. Consult a Dennison or party-favor shop for directions for making these, or take a good look at a picture of a water lily and design your own petals. Shape and baste them together with thread in the middle, and then dip the whole flower in paraffin. They will float in little bowls of water if you want to add that touch.

Atmosphere for a Visiting Missionary

If you are to have a visiting missionary from India there is a great deal you can do to provide the atmosphere in which her message will be most effective. To fail to do so is to hamper her and to lose a great deal which you cannot later regain.

Here are some ways in which atmosphere has been provided by various groups:

A returned missionary from India was invited to a dinner meeting. She was asked to bring her costume and her curios. She was met at the station and taken to the home of one of the members where she might dress in comfort and also rest for a while before meeting the group. She was then driven, in comfortable time for the meeting, to the church. Others were arriving.

At the door they were met by young ladies in the costume of India. Happy surprise for the missionary! So they had cared enough to go to all that trouble! Right then and there the missionary was able to enact the forms of polite greeting which would be exchanged between hostess and guest in India. The ice, if there was any, was broken.

Informal introductions followed in a room decorated with maps of India, a lovely picture of the Taj Mahal, palms and ferns. A few moments of conversation followed.

The tables in the dining room were another surprise. Each one was decorated in some way symbolic of India. The speaker's table was especially set up

with little scenes from that land.

The food was Indian, too. Conversation about food and cooking and about taboos regarding eating led to animated conversation about the caste system and the place of the Indian woman in the home. The only drawback was that the speaker was not at every table.

Finally, without other speeches or business, the guest was introduced. With what eagerness she was able to begin, knowing from the very atmosphere with which she was surrounded that here was a group anxious to have her message and willing to give themselves in service for the cause of missions.

There come moments in every speaker's life when she senses a fellowship between herself and those whom she is addressing. At such times she is at her best. You are responsible for the atmosphere in which a speaker finds herself. It is well worth while to consider what will best create that feeling of fellowship in which she can give you her very best and in which you will be in the most receptive mood.

But perhaps you are not planning an occasion on which such surroundings will be practical.

Another group felt that their guest speaker merited a larger audience than their own small missionary society could provide. Their interest showed itself in arranging a tea, to which many women outside their regular circle were invited. The invitations given were so personal and so warm and so interesting that before the day they were assured of an attendance almost double that of their usual meeting.

They agreed to wear their prettiest afternoon frocks and to have something a bit unusual in the form of refreshments. They were careful to plan some very necessary business so that it did not take over a few minutes. The program itself was short. Most of the time was left, and rightly so, to the speaker.

In this case, too, the guest was met, taken to a home where she could rest comfortably for a short while and then brought to

the meeting in time to meet the hostess and be in the receiving line, which was planned so that each woman might meet her before she spoke.

Here again the effort put on the occasion gave the members a glow of pride. The missionary felt inspired to do her best for had they not had enough confidence in her to make her coming a special occasion for others beside themselves? There was present that feeling of fellowship through which both speaker and members could give and receive more.

But suppose you do not want a special occasion with invited guests.

There is always the opportunity to be intelligent on the subject of India. Why act as if your guest speaker was from Timbuctoo? Or from the moon? There must be in every group several women who are used to meeting strangers and able to make them feel welcome and at home. Your missionary speaker may be a stranger, but you have much in common, if you stop for ten minutes to think it out. An atmosphere of intelligent interest can be created very easily by asking a few capable hostesses to make the informal moments after the guest's arrival pleasant ones for her. She is a friend who has been to a far country in which you are interested. She has been your long-distance messenger to its people. Make her feel at home. Make her feel your interest in her and in what she has been doing. We don't need to give instructions for that here. Every good hostess knows how. The trouble often is that when a woman comes to missionary meeting, she forgets that she did not leave her responsibilities as a hostess within her own home. Remember to exert all the charm you have in making your speaker feel welcome, for this is your church home and you are as truly her hostess here as in any other place.

Lead Your Church to Study India

Many and successful have been the all-church India studies

put on by various churches here and there over the country during the past few years. One of the most successful methods seems to be that of a study covering, rather spasmodically, a period of some six months, culminating in an exhibit and program on India which lasts from one to three days.

Let us mention some of the elements which enter into such an all-church study.

First, there is the serious study of India by age-groups. This does not mean by the missionary groups. It means by age-groups such as the men's Bible class, the Junior department, the Girl Scouts, etc. The study is often based on one of the interdenominational textbooks, and covers six or more class sessions.

Second, there is a general plan for an exhibit which will serve two purposes: (a) to let each group share with the rest some of its interesting activities; (b) to present India to those who have not followed the study in any age-group. As many individuals and classes and organizations as possible are interested in preparing sections of the exhibit. The preparation involves, of course, considerable study as well as mere mechanical preparation. In this the interests and hobbies of members of the church will naturally come to the fore, and assignments are wisely made with this in mind.

Third, there is a program prepared, often by the same groups as are preparing the exhibit. This has on it such things as demonstration of hospital clinic, map talk, dramatization or play, costume demonstration, folk song or dance, music of the Indian church, movie showing the work of the mission, lantern slides of the same, short talks on various phases of life in India, an address on the work of the church in India, etc. Since all age groups may have a share in this, a program of interest to the whole community will result.

Careful study, adequate organization, proper publicity and unbounded enthusiasm are the ingredients for success.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

INDIA AND BURMA

Voluntary Service

Missionaries find unfailing cheer in watching the growth of a spirit of service in the lives of native Christians. A recent report from the Khed-Shivapur station of the Poona and Indian Village Mission, says that one of the outstanding features of recent work has been the voluntary service rendered by the Christian community. Sunday services have been taken by the men, and prayer meetings by the women; weekly instruction classes have also been maintained by voluntary service.

"One Christian widow visits the Bible-women regularly to hear the Bible read," writes Miss Bates, "and there have been many heart-to-heart talks with her. One day, as they talked of the Lord's second coming, she said, 'Oh, I do want him to find me faithfully witnessing for him when he comes.'"

"Another old woman in one of the villages said: 'For five years now I have been trusting in the Lord Jesus: He is the only Saviour. I tell the people that it is no use worshipping any other gods.'"

—*Indian Witness.*

Persecution Not Ended

The days of persecution of Christians have not entirely passed. This year, some of the buildings of the Christian Ashram at Brindaban were destroyed, and the head of the institution was told that this was only a beginning; that he and the Ashram are to be run out of this city, which is sacred to Krishna.

It was twelve years ago that an educated young man came with the pilgrim multitudes to Brindaban, seeking in the *kumb mela* of that date the rest of

mind and peace of heart that he craved. He found it, but not in the *mela* observances, nor in his visits to the temples and to the holy places. He found what he craved in the acceptance of Jesus Christ. Since that time he has remained in Brindaban and in a modest Ashram which he constructed, he has been tirelessly and intelligently preaching the Gospel to the people who, like himself, visit the city of Krishna in search of heart satisfaction.

This Christian Ashram has a strategic location, since the route to the Hindu temple passes it. On the last annual pilgrimage in November a stream of pilgrims, 350 long and 6 feet wide passed the Ashram. There is thus an opportunity to show pictures, distribute tracts and sell Gospels. Sometimes the Hindu pilgrims snatch the Christian books and tear them in pieces, but the sale of Gospels continues to be very encouraging.

—*Baptist Missionary Review* (India).

Peace Found at Last

A time-honored custom in India is one where religiously-inclined young men attach themselves to a Hindu teacher, or *guru*, and follow him about wherever he may go. This custom proves equally effective in training Christian converts, and there are many Christian *gurus* with little groups of followers. One such *guru* has among his "disciples" John Ramayya, member of a Hindu high caste family, who became restless after he saw an injured low-caste man and could not help him because of caste, however great his sympathy. As a result he attached himself to a Hindu *guru* who, he

soon found, was far from holy. He next joined a Hindu hermit who had been doing penance for ten years. Still he lacked something, and journeyed on until he met a Christian Indian, accompanied him to his home where several teachers were praying together. Glancing at an open book he read: "This have I done for thee, what doest thou for me?" Perplexed, he asked a teacher what this meant, and the explanation showed him the book was better than all the shastras and vedas. Some days later he was baptized.

—*Life and Faith.*

Christian Women of Travancore

Dr. E. Stanley Jones has made a remarkable statement about the Syrian Christians of Travancore, following his recent visit there. "They are noted," he says, "for the purity of their women. Divorce is practically unknown and unfaithfulness the same. The women are educated and free, yet restrained. If I were to put my finger on the place where I thought the best sex relationships are found in the world, I think I would have to say among the Syrian Christians of Travancore. There is practically 100 per cent literacy of children of school-going age, and 95 per cent of the educational institutions outside of Government are in the hands of the Christians. They comprise one-third of the population of Travancore, and are the most go-ahead people of that land."

The Missionary's Message

Frances N. Ahl, writing in *The Missionary Herald*, says that during her visit to India last year she asked the same

question of all the missionaries she met: "What is your message to America?" Here are some of the answers: "Hold steady," were the words of the first missionary questioned, explaining that the people of America were so weary with the depression and church debts that they were questioning whether to continue support of foreign missions. But the people of India, she said, have never been so willing to accept Christianity as now.

Another emphasized the importance of the Anglo-Indian work, because anyone who is not a Mohammedan, a Hindu or Parsee is classed in the census as a Christian; and a third missionary said that we in America must remember that the Indian people have the same desires and shortcomings as people in the United States.

Still another missionary explained how within the last fifteen or twenty years the social religion of Christ has permeated Hinduism and Mohammedanism. Formerly the members of these faiths were selfish. They thought only of the individual, the caste or the family. They had no concern for the other person. But today they are thinking beyond self, beyond family and caste. They are beginning to realize that whether Mohammedan or Hindu they are their brothers' keepers.

Kerala Hindu Mission

Future plans of the Christian churches in Travancore must take into account the program of the Kerala Hindu Mission, managed by a Board made up chiefly of retired government officials. Among the objects of the mission are: (1) to encourage the study of different faiths with a view to promote religious toleration; (2) to establish Hindu Young Men's Associations and to encourage the study of Sanskrit, Hindi, Malayalam and Tamil; (3) to elevate the backward classes and to establish schools, prayer houses, colonies, dispensaries, etc., for the purpose; (4) to teach and practice rules of hygiene, combat epidemic diseases, and to pro-

mote physical culture; (5) to train Hindu *Pracharakas* for propaganda; (6) to provide facilities for those who wish to come into the fold of Hindu Society.

The mission has 118 centers, each with a supervisor. It is maintained by an ample government grant. No doubt its aggressive campaign is the result of the widespread movement among the Depressed Classes to break away from Hinduism.

—*Baptist Missionary Review*.

"The Upper Room"

An edition of the "Upper Room" has been printed in Roman Urdu, the devotional book published by the Methodist Church in Nashville, Tennessee. This edition is going into schools, hospitals, churches and homes of all denominations in the north, west and central portions of India where Urdu is the prevalent vernacular. Bishop B. T. Badley, of Bombay, writes:

The opportunities for Christian work are greater than ever. The number of secret believers is increasing, and we find no difficulty in selling Gospel portions and all kinds of Christian tracts. Among our Christians the need for devotional books, such as the "Upper Room," is widely acknowledged. They have so few books in their own languages that the appearance of one is hailed with delight.

The devotional quarterly has already been published in Hindustani, and plans are under way for a Korean edition.

—*World Outlook*.

Opium Reduction

Dnyanodaya reports that Indian exports of opium to countries in the Far East has entirely ceased, following the Government's ten-year plan, introduced in 1925, of progressively reducing such export. This paper adds that experts on the opium question repeatedly assert that the opium policy of India's government is a model for the world.

In explaining this policy to the 1937 Assembly of the League of Nations, Pandit Narain of India said: "In 1905 the area under poppy cultivation in India

had been about 760,000 acres, and in 1935 this area had dropped to 35,978 acres. India's own consumption had also dropped, and there was strict control in India of the cultivation, production and distribution of opium."

—*Baptist Missionary Review* (India).

A Significant Anniversary

July 13 marked the 125th anniversary of the arrival of Adoniram and Ann Judson in Rangoon, Burma. They were the first American missionaries to that land. For six years they labored without winning a single convert, but today, Northern Baptists have thirty-two mission stations among ten racial groups. Two Foreign Mission Societies have ninety American missionaries there, and 3,051 native workers. The churches number 1,590 and their total membership is 137,323. In 1937 there were 4,461 baptisms. There are 816 schools with 39,059 pupils. These young people are instructed in the Gospel of Christ. Five hospitals and fourteen dispensaries ministered to 44,278 patients last year in the name of Christ. A number of Burman Baptists occupy leading positions in their country's government.

—*Watchman-Examiner*.

CHINA

Evangelism Among Refugees

The opportunities for evangelistic work in refugee camps are unprecedented. Those who organize and visit these camps find the people hungry to hear the Gospel; they crowd around the speaker and listen with a new understanding in their faces. All other problems fade into the background, as the missionary concentrates on just the question of presenting the Christian message. It is touching to hear the heartfelt expressions of gratitude to God for deliverance, and more impressive still are their prayers for their Japanese enemies.

The English Bulletin for the National Committee for Christian Religious Education in

China says that the Religious Education Fellowship is proving very helpful to both the Chinese and the missionaries. One of the workers who lost everything, and with his wife and seven small sons walked 500 miles to a place of refuge, wrote to Dr. Miao:

Everlasting spiritual values have come to us. Our hearts are full of praise and thankfulness. Please keep the religious education materials coming to me, for while I have lost all of mine in Nanking I mean to continue the work wherever I am.

—*The Presbyterian.*

Looking Into the Future

Ten selected leaders of the various denominations have been visiting China, making a survey of conditions there, preliminary to the forming of some policy for missionary work in the future. Even now the problem of relationships between Japanese Christian bodies in Japan, Japanese Christians in China, Chinese Christians and foreign missionaries in China is a baffling one. Pressures are more and more pronounced, and Christian institutions are enveloped in questions of adjustment, with a good deal of tension and strain. Increasingly pressed upon the churches is the whole question of Shinto in relation to the Christian faith, and its companion problem of support of the shrines. A creedal statement is in preparation by a committee of the different denominations.

—*The Christian Century.*

Union Commencement Program

War is not usually considered an ally of educational progress, but because of the present conflict China took a step toward the long desired union of Christian colleges and universities when seven such institutions held a joint commencement in Shanghai last June. Some 280 men and women received their degrees from Nanking University, Ginling College, St. John's University, Hangchow College, University of Shanghai, Woman's Christian Medical College and Soochow University. This

was the greatest academic event ever witnessed in China; it was distinctly international in character, since American, British and Chinese interests are represented in these institutions.

The principal address was by Dr. W. W. Yen, who appealed for optimism, pointing out that China, long weakened by lack of unity, is now being welded into a strong nation. He urged the young graduates to make the consecration and sacrifice which their special privilege calls for.

A special fund of \$300,000 has been raised to tide thirteen American-supported colleges in China over the present crisis. Not one has completely closed down, and by continuing have fulfilled a duty not only to Chinese youth, but to the future of Christianity in China.

Madame Chiang Aids Orphanage

Mr. and Mrs. Herman N. Becker, in charge of a famine orphanage at Chihkiang, Hunan, send a copy of a letter from Madame Chiang Kai-Shek, written after she had read Mr. Becker's booklet entitled: "What God Hath Wrought." She expressed her appreciation of the work being done by missionaries, and the stand they have taken during China's trial by fire. With her letter she enclosed her personal check for \$1,000, to be used in any way that Mr. Becker thought best. She offered to send a further sum to care for additional orphans which were being gathered together, saying that she felt sure that these children would have, in this orphanage, the very best training for useful citizenship.

The Uttermost Parts of China

Off the southern coast of China visited by few tourists, and remote from the main stream of Chinese life, is the great island of Hainan. On the south shore of the island, a missionary followed a local guide through a maze of paths to a little village where a Christian woman lived. She was not expecting visitors and was absorbed in reading as they approached. There, in that

distant tropical Chinese village, the missionary found a Chinese translation of "The Principles of Jesus," by Robert E. Speer, engrossing the woman's entire attention!

The Fruits of the Spirit

An inquiring reporter in Chengtu sees evidence in the following incident that the seed of the Gospel is taking root. The government of Chengtu decided to get all the beggar children off the street, so they gathered them up, several hundred boys and not so many girls, put them in two temples on opposite sides of the city, and gave them a mere pittance on which to exist. The temple where the boys were was near a mission hospital. One of the Chinese nurses heard about them, went to see, and came away determined to do something.

She enlisted the help of other nurses, went there regularly to give medicine and treatment, begged clothes for them, taught them to clean up, persuaded friends to organize classes among them, and throughout the months has given herself sacrificially to those boys. All of this was without prompting from missionaries.

—*Christian Advocate.*

Japan and Relief Funds

Reports have been circulated to the effect that the Japanese military leaders in China have been using American relief funds for their own advantage, and that they have obstructed the work of the relief administrators. A *Bulletin* of the Church Committee for China Relief corrects this impression by giving the names of those who allocate these funds, including Dr. John E. Baker, Director of the Shanghai International Red Cross, and the American Advisory Committee, composed of businessmen and missionaries. Not much can be "put over" a group like this, men who have had long experience in dealing with both Chinese and Japanese, with both national and provincial governments, with civil and military leaders.

There have been attempts to use relief funds for political purposes. For example, in occupied territory where the officials are Japanese or Japanese sympathizers, there have been attempts to restrict the distribution of relief to those who pledge support to the new regime, but these attempts have been successfully resisted.

New Roads Mean New Opportunities

Rev. J. C. Jensen, Baptist missionary of Suifu, says that the opening of new roads into Indo-China has changed the whole missionary situation in much of that area. Fine new roads have been built and carriers are traversing them by the thousands to bring in goods that formerly came up the Yangtze River; and to take out local produce that has had no outlet since the war began. These new roads offer greater facilities for covering the work.

A remarkable phenomenon is taking place in China in that the leadership element in the occupied areas, together with millions of refugees, have gone inland as the Chinese army withdraws. Thus, a new China is being built far inland.

—*Watchman-Examiner*.

JAPAN—CHOSEN

Christian Social Work

It is unquestioned that Christian missions were the pioneers of social welfare work, for most of the early projects were launched by the Christians. Of the 4,000 welfare institutions conducted under private or religious auspices in Japan today, approximately 275 are run by Christian organizations.

Last June, the National Christian Council's Commission of Social Welfare convened in Tokyo, and centered its study around the problem of social betterment, present and future. Some of the questions that received emphasis were:

Christianity must more and more aggressively gear into every phase of the nation's life and as a spiritual dynamic fulfill its social mission.

Redemptive love incarnated in

Christian life and service alone can furnish the motive and dynamic necessary for genuine social betterment.

Rural reconstruction must wait for the coming of trained leaders. The most significant contribution the Christian Church can make toward the betterment of rural life is to train Christian leaders.

The complicated conditions of urban life increasingly call for cooperative relations between Christian Churches, and with the constructive forces in the communities to which they strive to minister.

The success of the cooperative movement also waits for men and women who will give them unselfish Christian leadership.

—*Presbyterian Tribune*.

"Pillar of Cloud Foundation"

Dr. Kagawa's numerous activities have been incorporated as "The Pillar of Cloud Foundation," the purpose of which is to provide an endowment of about \$150,000 to relieve the leader of some of his literary work and place the support of some 200 workers and their projects on a permanent basis. There are now about a dozen centers of work. It is hoped to increase the endowment of the Fund by gifts in honor of the 30th anniversary of the beginning of Kagawa's work in Kobe in 1909. Dr. Kagawa is continuing to write, preach and promote various cooperative projects, in spite of ill health.

—*Japan Christian Quarterly*.

Independent Churches

There are said to be about sixty Christian churches in Japan independent of any mission or denomination. Under the leadership of Mr. K. Takemoto and Mr. H. Shirato, 22 of them have decided to unite on the basis of loyalty to the Imperial Family, respect for the national constitution and laws, political and economic independence from foreign missions in the propagation of the Gospel, and unity in Christ with mutual respect for each other's faith and non-interference in dogma and organization.

—*Japan Christian Quarterly*.

Tokyo's Moslem Mosque

The opening of a Moslem mosque in Tokyo is interpreted

by the *Christian Advocate* as a Japanese bid for the favor of the 10,000,000 Mohammedans of China. The dignitaries who attended the opening ceremonies, personal representatives of the Premier and various other officials seemed to give the event political significance. There are said to be 1,000 Mohammedans in Japan.

In West China, the proportion of Mohammedans in the population varies from twenty-five per cent in Shensi to ninety per cent in Sinkiang and Kokonor. Furthermore the roads over which war materials and supplies have been passing from the Soviet Union to the forces of Generalissimo Chiang Kai-shek traverse these provinces. If Japan could succeed in establishing pro-Japanese administrations, tied to Tokyo by the bonds of religion, China would be cut off from Russia. The puppet government at Peiping has made a friendly gesture toward Mohammendanism by including white—symbol of Islam—among the five colors of its flag.

Farmers' Gospel School

Christian groups in rural Japan, during the slack winter period, organized "Farmers' Gospel Schools," where young men spent several days in intensive study and conference on farming methods, rural reconstruction and Bible study. A young missionary and his Japanese associates who conducted the first of such schools have received many letters of appreciation from the young men who were thus helped. One wrote: "Before the conference I thought of nothing but to get away from the deadly monotony of country life and get into a city. It is impossible to say how valuable these three days were to me. I was taught true rural reconstruction, and the principles of Jesus Christ."

—*Monday Morning*.

Japan's Opium Monopoly

Skepticism has been expressed concerning Muriel Lester's report on Japan's systematic culti-

vation of the narcotic trade in connection with their war of conquest.

According to the *Japan Chronicle*, British-owned, of Kobe, a recent Manchukuo government report put out by the foreign office at Hsinking shows that the annual sales of opium by the government monopoly have mounted in this fashion since the monopoly was established in 1932:

1933.....	5,511,033 yen
1934.....	14,372,726 "
1935.....	28,230,347 "
1936.....	38,667,556 "
1937.....	47,850,000 "

Bootleg sales, admitted in the pamphlet as going on, are not included in this report. It is stated that profits are to be devoted to the care of addicts, though medical care is not as yet provided, and plans for hospital construction are merely in the blue print stage.

ISLANDS OF THE PACIFIC

The Gospel for New Guinea

Rev. R. A. Jaffray is planning to open new work in Dutch New Guinea. The *Evangelical Christian* gives the location of these new fields:

1. The Amaroe Lake district, northern New Guinea, a region known by the Dutch as "Bird's Head," the lake forming the eye of the bird. A garrison of 100 native soldiers and three Dutch officers with their wives are now stationed there. The Papuan population around the lake is estimated at 5,000, and in the whole district are various tribes numbering from 15,000 to 20,000. Already, 1,000 coolies have been employed by joint companies to drill for oil—a parish in itself.

2. The Island of Misool, southwest of northern New Guinea. This has an estimated population of 3,000; two-thirds pagan and the rest nominal Moslems. Dr. Jaffray thinks this is the devil's own island.

3. The Wissel Lakes district, newly discovered, along the southwest coast of New Guinea, with a population of some 20,000 friendly Papuans. They are a primitive people, still living in the Stone Age, uncivilized but by no means stupid.

Dr. Jaffray, a missionary of the Christian and Missionary Alliance, is not allowed to publish his pictures of these newly discovered regions.

New Guinea Plane Service

An interesting development in missionary enterprise is seen in the establishment at Finschafen, New Guinea, headquarters of the Lutheran Mission, of an air-plane, which is to be used in maintaining communication between the different Lutheran stations. The plane, which is in charge of Pilot Garms and Mechanic Paul Rabe, has already made a number of flights between Finschafen and Lae.

—*Pacific Islands Monthly*.

The Radio Helps Missions

Wireless sending and receiving sets have saved much expense in carrying on the work in Papua and North Australia, and have given the people a sense of fellowship with the rest of the world. In time of crisis, it is a comfortable feeling to know that help can be had. Rev. J. R. Andrew writes in the *Australia Missionary Review*:

The Bi-Centenary Convention we had purposed holding in Salamo, had to be cancelled on account of an epidemic of whooping-cough there, and the danger of sending the infection out in all directions. Dysentery has also appeared at many places in other parts of the Territory, and some deaths have occurred. The Government Medical Officer at Samarai, Dr. Hopkins, broadcast a talk on treatment and prevention, which I was able to take down, and Mr. Dixon translated and printed it. Radio has been much used for advice and treatment in this epidemic, and natives are cooperating in measures against the spread of the disease.

Cannibals Become Evangelists

There could be no greater testimony to the power of the Gospel than a race of cannibals, under its transforming influence, becoming evangelists. Such has been the case in the Cook Islands. It is 100 years since John Williams, commissioned by the London Missionary Society, met death on Erromanga at the hands of cannibal savages. But a Tahitian whom he had trained

was able to change the whole situation, and in less than ten years after the death of Williams the entire Bible had been translated. During the past hundred years there has been no retrogression. Cannibalism and idolatry have long since disappeared; churches are to be found in all the villages of the Cook Islands, and practically all the evangelistic enterprise is in the hands of native pastors who are remarkable for their devotion and trustworthiness.

The high standard of Christian living of these islanders might well be an example to the rest of the world. They rise early for a devotional period. Three times a week they meet at dawn for worship. On the Sabbath there are five services, all of which are well attended. Among the male membership there is an unwritten condition that they shall be willing to conduct a service and preach whenever called upon to do so.

One of the most serious problems now is that of helping these Christians adjust themselves to changed conditions. No longer isolated, they are introduced to the vices of civilization, as well as its benefits. As one means of combating evil influences, a Boys' Brigade was formed in 1935; its membership has now reached 300. Refresher courses at the Pastors' Institute last year resulted in a campaign which brought 250 new converts. Since the population numbers about 5,000, many of them already Christian, this represents a significant advance.

—*The Christian*.

New Church in Fiji

Here is the way a new church is dedicated in the Fijis. At Lovoni, where the past sixty years have wrought almost unbelievable change among the wild, warrior cannibals, a new church was opened this year. The same old drum that called the forefathers to cannibal orgies sounded a call to prayer and thankfulness. First there was a feast—a whole bullock, several pigs, fowls, piles of bread, yams, etc., were presented, and the old

white-haired native preacher kneeling on the grass gave thanks to God for the wonders done. At the door of the church, built by boys trained in the mission school, voices were lifted in song and entrance made in the name of the Father, Son and Holy Spirit. A mighty volume of song then arose from the 300 outside; then came the collections which began at 9:30 p. m. and lasted until 4 a. m. The chief, standing in front of the pulpit held an enamel dish and called the name of a village. The people of that village then marched up one by one and deposited a penny in the dish, while the choir sang lustily. This march up the aisle is keenly enjoyed, shillings being changed into pennies beforehand in order to lengthen the ceremony. The last hymns of praise were sung just as the sun rose over the mountain.

—*Missionary Review*
(Australia).

Religious Liberty in the Philippines

Although President Quezon and Vice-President Osmena are members of the Catholic Church, both look with strong disfavor on the determined efforts of the Roman hierarchy to regain control of the government of the Philippines. A bill recently passed by the assembly providing for compulsory religious instruction in all public schools was seen as a preliminary move to restore Roman Catholic domination of the state. It was opposed by the vice-president and by a former assistant director of education, as well as by Protestant groups, all of whom attacked it as undemocratic, unconstitutional and unpatriotic; but for the veto of President Quezon the bill would have become law. He based his veto on his belief that the law would be unconstitutional.

Optional religious instruction in the Philippine public schools is now provided for by the constitution. The present law directs that public school rooms may be used for religious instruction if a sufficient number

of parents make written request, and if someone not employed by the government does the teaching.

Undoubtedly, the most important achievement American occupation of the Philippines has to its credit is the establishment of a system of free education and religious liberty. Now that American control is in process of being lifted, both these blessings are endangered. The fact that only a presidential veto prevented the placing of a priest in every Philippine school forecasts an early renewal of the struggle.

—*Christian Century*.

NORTH AMERICA

Marks of Progress

Today, when the Church of Christ is being put to one of the most crucial tests in its history, the Lutheran Council points out two notable features of the 1937 statistics which furnish cause for encouragement. They are the increase in the number of communicant members and the increase in general expenditures, including benevolences. While it is difficult to measure progress by figures alone, statistics may at least indicate the possibilities.

From 1936 to 1937, communicant members in the Lutheran Churches of America increased five per cent. The number of

	Total	Men	Women	20 to 40 Years	Over 40
Greater economic security for the people of all nations	43.1%	51.0%	35.2%	46.9%	39.3%
More religion	36.5	28.8	44.3	31.9	41.1
Combination of economic security and religion	3.5	3.0	4.1	3.4	3.7
Other*	5.3	5.9	4.6	5.3	5.3
Don't know	11.6	11.3	11.8	12.5	10.6

* "Other" includes "peace," "education," "honesty," "better government and leaders," etc.

congregations decreased slightly, but the pastors increased by 159, which may indicate less duplication and greater efficiency. The number of church schools in-

In the same year, congregational expenses increased 18 per cent; this points to more stewardship and cooperation in promoting Christian advance, since expenditures provide the facilities for such advance. Evidence of more stewardship is seen in an 11 per cent increase in benevolence contributions.

Religion and Economics

Three years ago the magazine *Fortune* announced its first quarterly Survey of public opinion, and a confirmation of its findings has given it a measure of authority. Recently, it has been sampling opinion in the United States as to what the world most needs today—more religion or greater economic security, and gives the result in the August number.

The forces of religion, both Christian and embattled Jewish, have apparently been drawn more closely together recently than they have been in many years, in defense of freedom of conscience and in presenting a spiritual front to the economic and political world crisis. It is noted also that baccalaureate addresses last June gave more than usual stress to the world's need for a more religious view of our present problems. Here is the way the answers stack up in the questionnaire:

	All Protestants	Roman Catholics	Jewish	None
More economic security	39.4%	48.3%	69.6%	51.4%
More religion	40.8	32.6	10.4	23.5
Other answers and don't know	19.8	19.1	20.0	25.1

creased seven per cent, although proportionate increase of teachers and pupils was smaller.

Church officers and women cleave to religion, as do farmers, the people of the Southeast and the Negroes. Compare the answers by religious affiliation:

It should be noted that in the great cities economic insecurity is more obvious and terrifying

than in the country; and that the Jews who are being so ruthlessly despoiled of their possessions and means of livelihood, look to religion even less than those who acknowledge no church connection.

Work Among Students

One of the recommendations made at Montreat in July by the Southern Presbyterian Educational Association was that in every Synod a Presbyterian Students' Association be organized. It would be composed of all Presbyterian students in all recognized institutions of higher learning within the bounds of the Synod. The purposes of this organization are set forth in detail as follows:

To lead students to know and follow Jesus Christ as their personal Saviour and Lord.

To keep them in vital touch with the life, worship and service of the local (college) church, and through it with the whole Church.

To train them in Christian work and cooperative service to their own generation.

To help the students make a larger contribution to the Christian atmosphere and life of the college, the church and the community.

To keep them informed as to the entire program of the Church.

To hold intercollegiate conferences within the bounds of the Synod to become better acquainted with each other and develop the bonds of Christian unity; to consider and act upon common problems, and strengthen and encourage one another in Christian faith and in work for Christ and His Church in the colleges.

A second recommendation made by the Educational Association was that each Synod appoint a Committee on Student Work. This committee would be charged with the promotion and direction of Presbyterian student work among all the institutions of higher learning in and of the Synod.

—*Christian Observer.*

Preserving the Sabbath

In the 43 state legislatures in session in 1937, proposed laws adverse to preserving the Sabbath were defeated more than twenty times. In New York State five such bills went down to defeat; in Iowa a bill to amend broadly the State Sunday

law was defeated; in Indiana a bill to open the saloons on Sunday was killed by a vote of three to one; and in several other states attempts to bring in commercialized sports and amusements and other business were frustrated. The Lord's Day Alliance has been largely instrumental in getting these results.

—*Watchman-Examiner.*

Stewardship Convention

The National Committee for Religion and Welfare Recovery announces a national Stewardship Convention to be held in Chicago, November 1-3, as a part of a national movement in the interests of all religious, educational, medical, scientific, character-building and welfare institutions.

The secretary of the National Committee gives two major objectives of the cooperative educational program: First, a call to worship, having as an ideal: "every citizen in a house of worship every week"; and second, every citizen a steward of life and money for the welfare of mankind.

—*Christian Advocate.*

Men and Missions Sunday

This year's observance of Men and Missions Sunday, November 13, promises to receive more wide-spread attention than in any year since the day was instituted in 1931. It is now sponsored by Dr. Arthur H. Compton, noted physicist; Francis B. Sayre, assistant Secretary of State; Charles P. Taft of Cincinnati and other well-known laymen. The theme for this year is "Building a Christian World Community."

"Nations are caught between two profoundly conflicting ways of life," says Mr. Sayre; "on the one hand, the primal law of tooth and fang and on the other, the way of cooperation and moral restraint and human brotherhood. It is high time that followers of Christ awake to humanity's need, and go valiantly forth to win the world for Christ."

Dr. Compton, General Chairman of the movement, is direct-

ing its activities with such efficiency that it is confidently expected that the number of cities which will observe the day this fall will exceed 1,317, the number participating last year.

Women and Religion

Speaking of surveys, here is another. The *Ladies Home Journal* has been trying to find out what women think on a variety of subjects, and in June the subject of inquiry was religion. In the matter of belief in the existence of God and immortality, 91 per cent gave an affirmative answer. As to prayer, 95 per cent of the Protestant and 96 per cent of the Catholic women affirmed their belief in it; while among non-church women the percentage was 78. As to church membership, 76 per cent were members of some church, but only 47 per cent were regular attendants at public worship. Interest in religion seemed to be at its lowest ebb on the Pacific Coast, with the Mid-West a close second. In the South, devotion to organized religion is highest.

All Black

No jail and no major crime in 13 years in a town of 8,000 is front-page news. This is the record of the self-governed all-Negro town of Mound Bayou, Miss., and a writer in the *Southern Workman* reports an interview with Ben Green, Mayor, who explains the *modus operandi*. Says Mayor Green:

We try to find out what is behind any piece of wrong-doing. We have discovered that certain families exploit their children in the cotton-picking season. If a father takes all his boy's earnings away from him, one of two things is likely to happen. Either that boy will begin to steal to get spending money, or he will run away from home. We're stopping that.

But the most important fact is that the Negro is living in complete self-respect—a normal life. Fundamental human impulses, helpfulness, cooperation, good will and the desire to live at peace with their neighbors find opportunity for expression.

Mound Bayou was founded fifty years ago by a remarkable Negro, Isaiah T. Montgomery, who had been a body servant to Jefferson Davis, who had a keen

understanding of the Negro. Today the community covers 30,000 acres, farmed to cotton and corn. A larger proportion of these people own their own land and there are fewer mortgages than in the average community of mixed whites and Negroes in the South. The town has a \$115,000 consolidated school, with 800 pupils, 15 teachers and a Tuskegee graduate as principal.

One Way of Widening the Horizon

At the Third National Rural Home Conference in Manhattan, Kansas, Mrs. Charles Schuttler said in an address:

A few weeks ago, I had occasion to stop at a cabin in our Ozark hills, in a community where living conditions were definitely primitive. I entered into conversation with an old woman in the home, and quite by chance mentioned the situation in China. There followed one of the most amazing half-hours of my life. This little old woman, miles away from a town, evidently having had only very little education, knew more about China—its geography, its government, factors influencing its economic conditions, its relationships with our own country, etc., than any other person with whom I have had occasion to discuss the subject.

How did it happen that her horizon had been widened to include a country beyond the seas, of which the average citizen knows but little? The answer is that our missionary societies last year made a special study of China missions; she became interested and through papers and books and the radio—the one modern touch in her mountain cabin—she had pursued the subject for months. We are not accustomed to thinking of missionary societies as important factors in widening horizons, but as you see, they may well be.

LATIN AMERICA

The Challenge of Mexico

Rev. Bancroft Reifsnyder, who has had opportunity to observe conditions in Mexico, says that many Americans remark: "Well, you really can't do any religious work in Mexico today, can you?" His reply is that while there are indeed restrictions, there was never greater opportunity for Christian service in Mexico than there is today, and the Church is meeting the need. There are a number of strong national churches in

Mexico; Presbyterian, Methodist, Disciples, Baptist, Congregation and so forth, entirely independent of their respective churches in the United States. They are carrying on an extensive program covering the ordinary activities of the church. But there are a great number of "extraordinary" activities engaged in by Christian forces of Mexico, supplementing the regular work of the church and meeting the needs of the present situation.

Mr. Reifsnyder lists a number of things the visitor to Mexico might see: an increasing number of religious discussion groups among students, and the distribution of Christian tracts among students; weekly revival services in the national penitentiary in Mexico City; cradle roll classes in the Sunday schools; evangelistic meetings three or four times a week; Bible Institutes and Conferences on Sunday school methods, young people's and lay workers' conferences.

Or perhaps the visitor might sit in at a meeting of a young people's club, run in connection with one of the churches, or be invited to attend a young people's Christian camp. If he is willing to go into the slums he might see the Mexican version of the Salvation Army; and almost anywhere, if he is observant and knows Spanish, he might hear a Christian explaining the Gospel to his companion—on a bus, a sidewalk, in a shop or in a school patio. Then, when he has visited a mission hospital, he might accompany a district nurse on her circuit of rural areas, or go with a Christian doctor to the mountains.

Evangelizing Mexico's Soldiers

Soldiers are usually considered callous and indifferent, but Captain Norman W. Taylor who is working among the Mexican soldiers has proof to challenge this belief. In the *Moody Monthly* he writes:

The day before yesterday I was speaking to a group of soldiers and, at the close, nine of them accepted Christ. One of these men asked if

he might ride into the city with me. I gladly assented and as we drove along he turned to me and said: "Senor, I want to tell you that for two years I have longed and longed to hear the message which you gave us today. Two years ago on the highway you gave me a Gospel portion, and I read it with deep interest and desired to know more, but you did not return. Day after day I looked for you, and then we were withdrawn from the highway and transferred to another state. Later I was changed to this regiment and we came to the district, and now at last, I have heard the message!" . . . About six weeks ago, I made a trip to Laredo, visiting all the camps on the international highway. I found the soldiers eager to have the literature. On the return trip we spoke to all the camps and had the joy of seeing 49 men accept Christ. So anxious were the men to buy New Testaments and Bibles that our supply was exhausted when we were only about two-thirds of the way home.

In five years we have seen almost forty regiments reached with the Word of God, hundreds of soldiers turned to Christ and more than 2,000 Testaments and Bibles placed in the hands of these men.

Conditions in Haiti

A British missionary stationed in Jamaica gives a brief survey of the religious situation in Haiti, the French-speaking Negro republic in the West Indies. Until recently it has largely been bound by demon-worship, but now, says this missionary, a wave of evangelism is sweeping the land, and there is a definite trend toward Protestantism. Day after day two missionaries from Jamaica held meetings as they journeyed through the country from north to south. Mornings and afternoons were devoted to talks to Christians, and in the evenings great crowds, even up to 2,000 in some places, gathered to hear the Gospel. The great need is for workers to teach the converts, and send them out to witness among the masses.

—*Life of Faith.*

Mapuche Indians in Chile

Mr. William M. Strong, of the Soldiers' Gospel Mission in South America, tells of the Gospel's influence upon the Mapuches, who once occupied all of southern Chile and part of Argentina. They have been so depleted by wars, drunkenness and

disease that they can now all live within a sixty-mile radius. Most of them live in extreme poverty in most primitive fashion, though within a stone's throw of modern farms and up-to-date cities. Alcohol is still a great cause of their troubles.

For forty years, the South American Missionary Society of England has been at work among them, with boarding schools, and out-stations regularly visited from a main center. One is tempted to wonder whether any results are possible among people in such a hopeless plight, repeated incidents show what dynamite there is in the story of Christ on the Cross. On trips about the country, more and more districts have been found hungry for the Gospel and more calls for meetings are received than the workers can fill. Once their suspicions are allayed, the Mapuches are found to be a lovable people, with many noble traits.

The Indians of Peru

In Peru, the setting up of a Bureau of Indian Affairs indicates a change of attitude on the part of the Government toward the problem of the Indians, who comprise about half the population. Missions among them have been most encouraging both in the mining regions in the center, and in the agricultural parts to the south. Bi-lingual Indians have been the principal evangelists. One missionary reports that in five years, ten churches, with a membership of over 500, came into existence in spite of opposition from the Whites.

For some years the 2,000 Mennonites, occupying a colony in the Chaco, Paraguay, have interested themselves in the spiritual welfare of their Indian neighbors, and have a deep concern for evangelizing them. The general atmosphere is favorable to the spread of the Gospel.

—*Missionary Educator.*

EUROPE

Postal Evangelism Among Farmers

The March Review contained an article about the Post Office

Christian Association. A writer in *The Christian* tells an interesting story of postal evangelism among the farmers of England. It began nearly four years ago when Rev. J. C. Williams of the Free Church, who earned his first money weeding turnips on a farm, was storm bound at a farmhouse in Kent. While waiting for the rain to cease he found that the farmer was ignorant of God's plan of redemption. Upon reaching home Mr. Williams wrote the farmer explaining the Way of Life and in reply the farmer asked that the same message be sent to a neighbor. The idea of postal evangelism among farmers was born; a list of farmers was compiled, and to each letters were sent. A printed folder, the *Plough and Sickle*, is now distributed at 13,000 farm homes as often as funds permit. A movement, to be known as the "Fellowship of Christian Farmers," is about to be formed so that the work may have a background of praying men and women.

Another Reformation in France

The Reformed Church of France has experienced another reformation. It has recently affirmed the perpetuity of the Christian faith through its successive expressions, in the Apostolic Creed and the confessions of faith of the Reformation period, notably the confession of La Rochelle. It finds its source in the central revelation of the Gospels: "God so loved the world that He gave His only begotten Son, that whosoever should believe in him should not perish, but have everlasting life." With its saints and martyrs, with all the churches born of the Reformation, it affirms the sovereign authority of Holy Scripture as the inner witness of the Holy Spirit who founded it, and recognizes in it the rule of faith and of life. It proclaims in the face of the fall of man, salvation by grace, by means of faith in Jesus Christ, the only Son of God, who was betrayed for our sins and who rose from the dead for our justification.

. . . In order to obey its divine vocation, it preaches to this sinful world the Gospel of repentance and of forgiveness, of the new birth of holiness and of the eternal life.

—*The Presbyterian.*

French Bible Mission

The French Bible Mission recently made a special effort to reach the 70,000 inhabitants of Colombes. Two hundred posters were displayed, and 13,000 handbills were distributed by members of the Mission, working in pairs. At the meetings about 25 persons decided for Christ, and 150 New Testaments, supplied by the Scripture Gift Mission, were given to persons who had never seen a copy before.

At Rue de Sevres, near Paris, where the Mission is responsible for a small church, four special meetings were held recently. Eight persons decided for Christ, and fifty New Testaments were given away. No collections were taken at any of the meetings, all the expenses being covered by gifts of the members.

Bible Reading Revived in Spain

Visitors to the Barcelona Book Fair last June saw the Bible on display and special attention drawn to it as "the first essential book for your library." During the Fair in 1937, 205 Bibles, 65 Testaments and nearly 200 separate books were sold in three days. The promise that Bible distribution would not be hindered during the civil war has been kept. Twenty thousand copies of the Gospels have been distributed in Castile and 10,000 in Catalonia, still Loyalist strongholds. The British and Foreign Bible Society gives three reasons for the increased interest shown in buying and reading the Bible in Loyalist Spain: the government's tolerance of all religious work that is not soiled by connection with politics, the fact that such liberty is practically new, and the spread of education among the masses.

—*The Christian Advocate.*

Nazi's Revised Bible

In Germany, the extreme "Leftists," led by the late General Ludendorff, would like to scrap everything Christian and substitute Teutonic paganism. Extreme "Rightists"—Evangelical Lutherans—hold to the Protestant faith of the Reformation. The center group, represented by former Reichsbishop Müller and his colleagues, have written their own version of the New Testament, and a group of Friends in Europe have issued a pamphlet with parts of the Nazi version printed in parallel columns with the King James version. All idea of sin, except as it may interfere with Nazi ideas, has been removed from the new Germans' thinking. *Grace* has been omitted entirely; *everlasting life* is changed to "real" life. There is no longer any "Heaven." The "Golden Rule" has been rewritten so that it applies only between Nazis. Galilee is claimed to have been inhabited, at the time of Christ, by Aryans who were violently anti-Jewish. It seems strange that such a perversion of the Bible should occur in Germany, the home of Luther and the Reformation, where the Scriptures were proclaimed as of supreme authority.

—*The Living Church.*

German Missions Hampered

Since the War, Germany's foreign missions have suffered restriction, both in personnel and finances, but some progress had been made. New difficulties have now arisen. In the *Sunday School Times* we read:

The German Government has strictly forbidden the export of capital. German Protestant missions require RM. 225,000 monthly for their work abroad, but have never been able to obtain permission to send the whole amount. . . . The government draws the cords ever tighter, checks solicitation for mission work, and forbids asking for contributions from new persons. This is bringing German missions into great and growing difficulty.

Prince Evangelist of Sweden

After a visit to a Swedish mission station in Massaua, Africa, where he noted the sacri-

ficial lives of the missionaries, Prince Oscar Bernadotte, younger brother of King Gustav V of Sweden, decided to devote his life to soul-winning. His wife is a consecrated Christian, and since she is not of royal family, the prince and his descendants are not in line for the throne. His children, all counts and countesses, have followed in the steps of their parents in Christian service. Forty years ago, the prince and his wife visited the Keswick Convention in England, and he has introduced in Sweden similar meetings for the deepening of spiritual life.

Sunday Schools in Finland

In Finland the centennial of the establishment of the Sunday school was observed in 1932, but since that time it has been learned from some old congregational records that the Sunday school in Finland was first started in 1700, three-quarters of a century before Robert Raikes organized the movement in England. Today there are 25,000 Sunday school teachers in Finland who attend a teachers' training school for a week or ten days each year, and in Sweden 375,000 of a possible 727,000 children regularly attend the Sunday schools. It must be remembered that in addition to this training they regularly receive religious instruction in the public schools. In Norway there are 2,789 Sunday schools, 183,022 pupils, and 11,315 teachers; and although attendance at the public schools has decreased by 15,000 during the past decade, Sunday school attendance has increased by 20,000.

Anti-Religion in Russia

Newsweek publishes two fresh indications that, for political reasons, the Russian Government is abandoning its guarantees of religious freedom. The newspaper *Godless* has been revived and the "Godless League" has begun a sustained membership drive.

The Army newspaper, *Red Star*, noting that Soviet Russia

still has 30,000 churches, called for stronger anti-religious propaganda, saying: "We must remember that religion is an instrument of opposition . . . The Cross, the Bible and the Koran are serving as a mask for spies and terrorists." Presiding at a Moscow conference of the League of Militant Godless, Emilian Yaroslavsky charged that in recent elections "enemies of the people tried to influence superstitious, religious elements with a whispering campaign. Wherever there are churches," he added, "there are Christian believers."

AFRICA

Ban on Christian Propaganda

Such is the heading of an article in an English daily published in Cairo on June 25. It is a call to prayer that a proposed bill, depriving children of a knowledge of Christ as Saviour, may not become law. The following is a translation of the bill:

Article 1. Missionary propaganda to youths of both sexes under the age of sixteen, aiming at their conversion by preaching, inducement, by making comparisons between two faiths or by allowing them to join in prayers or take part in religious ceremonies other than those of their own creed or that of their parents, or by the employment of any other means intended for their conversion, is forbidden.

Article 2. Any infringement of this law is punishable by imprisonment for one year or a fine of L.E. 100.

Article 3. In the event of a second offence, the term of imprisonment becomes 5 years, and the fine is raised to L.E. 1,000.

—*Blessed Be Egypt.*

Governor Honors Mission Schools

The Governor of Assiut Province, Egypt, addressed an audience of 2,000, assembled for the graduation exercises of the United Presbyterian Assiut College. It is the second time he has made the commencement address for this school, and again he emphasized his approval of Christian educational efforts. Among other things he said: "Wherever these missions have gone they have become angels of

mercy and examples of perfect fulfilment of duty. . . . For more than 70 years the American Mission has persevered in diligently educating our young people. Many who have rendered services to the country have been graduated from this institution. It has also prepared a great number of girls for fulfilling their natural office of motherhood and homemaking. This effort furnishes the main cause for the high standing of knowledge and character which is evident in Assiut."

—*United Presbyterian.*

The Kabyle People

Fifty years ago the Kabyle people of Algeria heard the Gospel for the first time. In the face of indifference and bitter opposition missionaries gradually extended their work. In 1936, land was secured outside the village of Eaglefen for a mission center. Early opposition has disappeared; even the sheik is friendly, and brings his children for medical attention.

Every alternate week the missionaries visit Eaglefen for three days. The people soon know when they have arrived, and before long a company of women and girls are gathered at the gate, asking for medicine. After a Gospel talk they are treated one by one. When the women have gone the men come, not primarily for medicine, but to hear the Gospel. Remembering the days when these men, as lads, would break the doors, throw stones on the roof, tear up whatever the missionaries had planted, this seems marvelous. The work has now advanced from Eaglefen to a village some miles away, where the relative of a convert offered his one-room house, free of charge, to the missionaries for preaching services. This man is not yet a professed Christian, but seems not far from the Kingdom.

—*Life of Faith.*

Congo Mission Jubilee

The seventies of the 19th century saw the beginning of sev-

eral missionary enterprises in central Africa, and since the War the number has increased until no fewer than 40 societies are engaged in evangelizing the Congo Belge. The missionary force numbers 1,200. There is a living church membership of a quarter of a million and a Christian community of a million, with tens of thousands under Christian teaching.

From the beginning, the various societies were drawn together by their hardships. They shared their experiences, and largely shaped their work on similar lines so that they became pioneers in cooperation, and when the World Missionary Conference was held in 1910 the Congo Continuation Committee was the first of its kind to be formed as an outcome of that gathering. This developed later into the Congo Protestant Council, with a representative membership.

Last June the Diamond Jubilee of missionary achievement in this area was celebrated at Leopoldville, with about 150 missionaries in attendance. The proceedings opened with a Native Christian Convention which lasted for five days. This was attended by 220 natives, who represented eighteen language areas from many parts of the colony. Between this convention and the conference a pageant was presented, almost entirely by natives, and dealt with mission history, including Stanley's journey down the river.

Forty Years in West Africa

Mrs. Emily T. Johnston, writing in the *Drum Call*, draws a vivid picture of the changes that have been wrought by the missionary in West Africa in the past forty years, especially as regards the position of women. When the Johnstons first arrived at what is now Metet station, the Gospel message went unheeded until curiosity was first satisfied concerning the white woman. Such questions as these were asked:

"How many times have you been married?"

"Have you ever run away?"

"Does your husband flog you?"

"What did your husband pay for you?"

"If he did not buy you, did you run off with him?"

"Would you be willing to marry my husband?"

One man was heard to remark that God allowed the white man only one wife. Another offered the missionary an ivory as big as his body if he would sell him his wife!

No way was then known to feed orphaned babies, so they died.

One healthy woman stood looking at a baby dying from starvation; at one breast was her baby nursing, at the other a baby monkey. She was asked to give up the monkey and take the starving baby, but refused because of her fear that a dead woman's baby would kill the child of a living woman. Today, this woman has a granddaughter who teaches a Sunday-school class and leads the women's meetings.

Girls now have a say in the choice of their husband. The number of girls in Christian schools is limited only by the number of teachers who can give their time to training them. There is today opportunity to have a four-square life of physical development, mental development, respect from the men and the grace of God in their hearts.

Training Teachers in Rhodesia

A movement is under way in Rhodesia for the more thorough training of Sunday-school teachers. The plan provides for training intensively a group of prospective teachers for six months during the Sunday-school hour. At the completion of the course these new teachers are sent out and another similar group enrolled in the training class. Some communities hold training classes in the town school one evening each week, and many new pupils are being recruited. Two new Sunday schools are reported, one being in a women's police camp, where women are gathered with their children to study the Bible.

—*The Presbyterian.*

WESTERN ASIA

Radio in Palestine

An extended Gospel service, in English and Arabic, was broadcast from St. Paul's Church in Jerusalem last Easter, and short portions of the Gospel were read by representatives of various Oriental churches. In Egypt, which has a powerful broadcasting station, the property of the Government, reaching all the East, it has been impossible thus far to secure any time for the Christian message, although the Koran is read daily.

"Y" Growth in Turkey

This year's membership campaign of the Istanbul Y. M. C. A. coincides with the 25th anniversary of the founding of that organization in Turkey. Dr. D. A. Davis started activities on a modest scale before the War. During hostilities the work was interrupted, but after the Armistice the "Y" resumed its leadership in the development of physical education, and of social and recreative life, serving both as an example and a yeast for other similar organizations. In 1929, a branch was opened in a typically Turkish quarter of the capital, and in 1933 the headquarters in the cosmopolitan section of Beyoglu were closed. To a considerable degree, the Association is self-supporting.

—*The Christian Century.*

MISCELLANEOUS

Catholics Report Large Gains

According to the *Catholic Herald*, the Roman Catholic population of Asia has increased by nearly 2,000,000 during the past ten years. In 1937 the total reached the figure of 7,911,370 as compared with 7,699,227 in 1936 and 6,029,029 in 1927.

Although Africa is smaller in size than Asia and is also less densely populated, obstacles to missionary activity are less serious, and it is expected that the number of Roman Catholics in Africa will soon exceed the num-

ber in Asia. The number of Romanists in Africa has been more than doubled in the last 10 years, it is stated. Last year it was 6,794,951 as against 3,202,993 in 1927.

The total advance made in all districts subject to propaganda during the last 10 years has been from 14,330,629 to 21,143,328.

—*The Living Church.*

Who Reads Religious Books?

Charles W. Ferguson, associate editor of the *Readers' Digest*, makes some interesting comments about religious books. He says:

Of all the new books published in America in 1936, there were more in the class of religion than in any other save fiction and juveniles. The actual number listed as religious was 684, twice as many as appeared in the field of science and greater than the number in the field of sociology and economics put together. The proportion has been relatively the same in years past. Signs notwithstanding, the demand for religious books is perennial, and increases rather than abates in an age of sophistication. Preachers buy enough books to support three publishing houses who rely on their trade entirely; and to keep going religious departments in five other large publishing houses. Preachers recommend books in church bulletins, at luncheon clubs and among their friends; thus they get into circulation among the laity. . . . It is certainly not too much to guess that the wide circulation and attentive reading of these books has gone far toward . . . preparing the way for books of more general interest.

The World's Homeless

In London the Intergovernmental Committee on Political Refugees, organized in July by 27 nations at Evian, France, convened at the Foreign Office. Myron C. Taylor, head of the American delegation at Evian, told the committee it would have to find homes for 660,900 potential "involuntary émigrés" from Greater Germany, 300,000 of these being Jews (Hitler had just announced his intention to get rid of all Jews in 30 days); 285,000 "non-Aryan" Christians; and 75,000 Roman Catholics.

At the present rate, emigration of these thousands would take sixteen years, but the com-

mittee would like to accomplish it in five. This will be the job of Permanent Director George Rublee, Washington lawyer. In addition to finding countries of settlement for the refugees, he must first persuade Germany to allow them to take out resources.

—*Newsweek.*

Do Men Need Missions?

The *Outlook of Missions* reminds us that while the missionary enterprise needs men, it is equally true that men need missions, and lists a number of reasons:

1. It keeps before Christian men the *vision and the challenge of Christ*, because the missionary enterprise is the ongoing work of Christ in the world.

2. It *widens their horizon* and scope of thought in Christianizing their world-view and making it inclusive of all nations and people.

3. It gives to their industrial spirit a *broad economic sweep* and understanding, one of the basic elements in developing world trade.

4. It makes men *recipients and champions of much that is rich and fine* in the character and life of men living in other environments and countries than those of the Christian.

5. It broadens their patriotism and citizenship to world proportions.

6. It keeps Christian men in touch with the great social problems in our own country, which can only be solved cooperatively.

Andrew Murray's Children

In the family of Andrew Murray, of South Africa, eleven children grew to adult life. Five of the six sons became ministers and four of the daughters became ministers' wives. The next generation had a still more striking record in that ten grandsons became ministers and thirteen became missionaries. The secret of this unusual contribution to the Christian ministry was the Christian home.

—*John R. Mott.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

A GUIDE FOR PROGRESSIVE READING ON INDIA

By BASIL MATHEWS, Author of "The Church Takes Root in India," etc.

In reading about India today, the essential element to hold continually in the mind is the increasing momentum of change taking place in even the remotest of her seven hundred thousand villages. The new Constitution establishing, so to speak, a "United States of India," which came into active being in 1937, sends revolutionary politicians into every nook and cranny of India in search of the votes of 50,000,000 Indians. Motorbusses by the ten thousand carry the people from those villages to the towns and back. Millions visit the cinema. India is now only sixth in the nations of the world in actual production of her own films. Even the native princes, like the Maharajah of Mysore and the Nizam of Hyderabad, have their broadcasting systems. The President of Congress in 1936-7, Pandit Jawaharlal Nehru, and the President for 1938-9, Mr. Subhas Chandra Bose, are Marxian Socialists. These are all expressions and agents of the incessant ferment that is leavening the stupendous mass of India's ancient, immemorial, traditional life.

One other thing to recall is that, while Indian political revolutionaries work for home rule, they are increasingly conscious of the fact that if the present world-wide threat from Central and Southern Europe and the Far East to the very existence of the British Empire succeeds in tearing it to pieces, India would not find freedom but inevitably would come under the rule either of Tokio or, less probably, Rome. The Indian

scene can only be truly envisaged in a world perspective. In the light of the towering might of new Japan, the attitude of Indian nationalists to Britain is becoming rather like that of Filipino nationalists to America.

Finally the Christian community in India is increasing continuously at the rate of fifteen thousand new members every month, or nearly two hundred thousand a year. By wise progressive educational processes their literacy and their apprehension of Christ and of the Christian meaning of life is steadily growing. They are making the foundation for a new life for a new India.

GENERAL AND DESCRIPTIVE

Land and Life of India, The. Margaret Read. London, Edinburgh House Press, 1934. (Available from Missionary Education Movement. 80 cents.)

A small, accurate, picturesque descriptive book that sensitively and with a true perspective achieves the promise of its title.

Renascent India: from Ram Mohan Roy to Mohandas Gandhi. H. C. H. Zacharias. New York, E. P. Dutton & Co., 1933. \$3.25.

A book from a nationalist point of view, giving from within an impression concentrating more on the political than on the economic and cultural aspects of the Renaissance.

Legacy of India, The. G. T. Garratt, ed. New York, Oxford University Press, 1937. \$4.00.

A very scholarly, often brilliant and always educative, record of the past of India from the point of view of its contribution to the present, and the future.

Oxford Student's History of India. 13th ed. Vincent A. Smith. New York, Oxford University Press, 1931. \$1.35.

A condensed, relatively short scholarly history of India which, although written and published in Britain, is objective.

Cambridge Shorter History of India. New York, the Macmillan Co. 1934, 3 parts in 1 volume. \$4.00.

A rather longer book about which the comment on the Oxford history is relevant.

India. Sir Valentine Chirol. New York, Charles Scribner's Sons, 1926. \$5.00.

Sir Valentine Chirol knew his India from within, and from a world point of view. He was for years editor of the foreign news of the *London Times*. While his book was written twelve or thirteen years ago, it is of permanent value for its sympathetic insight into the nature of the Indian peoples.

Rise and Fulfilment of British Rule in India. Edward Thompson and G. T. Garratt. New York, The Macmillan Co., 1934. \$7.50.

This is the most stimulating, vigorous and pungent record of the British rule in India from two men of unexcelled knowledge and brilliant powers of writing, combined with capacity for acid comment. Their critical faculty is exercised with equal zest against the weaknesses of both rulers and ruled, while their historical record is intimate, searching and accurate.

India's New Constitution. J. P. Eddy and F. H. Lawton. New York, The Macmillan Co., 1935. \$2.10.

This book is important for reference particularly, and for those who would get an accurate

description of the new Constitution, which is the largest adventure ever undertaken towards the application of the democratic idea to a vast Asiatic population habituated through millenia to despotism.

Mahatma Gandhi's Ideas. C. F. Andrews. New York, The Macmillan Co., 1930. \$3.00.

This book, through the eyes of an intimate friend, conveys the more permanently valid elements of Mahatma Gandhi's thought.

Mahatma Gandhi: His Life, Work, and Influence. J. R. Chitambar. Philadelphia, John C. Winston Co. 1933. \$2.00.

This gives from the point of view of an Indian sympathizer the record of Mahatma Gandhi's life up till some six years ago. No coherent record has yet been made of his more recent concentration upon the uplift of the outcaste.

Autobiography; With Musings on Recent Events in India. Jawaharlal Nehru. London, John Lane, 1936. 15/-.

This singularly beautiful book, which Edward Thompson likens to Newman's *Apologia Pro Vita*, not only gives from the angle of one of its outstanding leaders the story of the last decade of change, but reveals in poignant and in often tragic autobiography the strange crisis which comes through the working of the Western ferments in Indian life. This book, although very long, should be read with joy as sheer literature as well as with sympathy as a unique human document. It is disappointing that repeated efforts have failed to persuade any American publisher that it is worth while to produce it here in the United States. Copies of the English edition can be secured through the Friendship Press, 150 Fifth Avenue, New York.

RURAL CONDITIONS AND MOVEMENTS

Behind Mud Walls. William H. and Charlotte V. Wiser. New York. Richard R. Smith, 1930. \$1.50. (Available from Harper & Brothers.)

This is the ablest and most penetrating descriptive book yet

written on the life of the Indian village. As readable as a first-class novel, it is also as authoritative in its psychological insight as it is in its description of the outward aspects of life.

Hindu Jajmani System, The. William H. Wiser. Lucknow, Lucknow Publishing House, 1936. 2r. 8a.

This unique book describes with scientific accuracy and psychological analysis for the first time the true working of the Indian village. It is of priceless value to anyone who desires to get a scientifically true "close-up" of the Indian village. It is interesting that it has been left to an American missionary, aided by his brilliant wife, to do this valuable piece of analysis of the social pattern on which India has been built.

Indian Peasant, The. Marquis of Linlithgow. London, Faber & Faber, 1932. Paper, 1/-.

This pamphlet, written with restrained eloquence and unexcelled knowledge, is significant as the production of the present Viceroy of India who was Chairman of the Agricultural Commission that for the first time examined the whole rural life of India.

Up from Poverty in Rural India. D. Spencer Hatch. New York, Oxford University Press, 1936. \$1.50. 3rd ed.

Dr. Spencer Hatch and his wife at Travancore, South India, have created a pioneer experiment in rural reconstruction. This book should be read alongside "The Gospel and the Plow," by Sam Higginbottom which most unfortunately is out of print but can be secured from many libraries.

INDIAN RELIGIONS

Living Religions of the Indian People, The. Nicol Macnicol. London, Student Christian Movement Press, 1934. (Available from Missionary Education Movement. 150 Fifth Avenue, New York, \$3.50.)

This is the best available up-to-date volume on this subject. Its author, who has given a lifetime to India, is simultaneously a scholar of highest quality, a Christian saint, and a poet.

Indian Thought and Its Development. Albert Schweitzer. New York, Henry Holt & Co., 1936. \$2.50.

The value of this volume is in bringing clearly to light the fundamental contrast between the life-affirming philosophy and faith of Christianity and the life-negating mentality of Hinduism.

Crown of Hinduism, The. J. N. Farquhar. New York. Oxford University Press, 1917. \$2.00.

Dr. Farquhar's unique work in India of editing volumes that interpreted Indian religious thought with scholarly insight culminated in this great book, which reveals the relationship of Hinduism to Christianity.

Bhagavad Gita, The. Translated by A. W. Ryder. Chicago, University of Chicago Press, 1929. \$2.00.

This is a fine translation of the Hindu Scripture which, as Mahatma Gandhi said to the present writer, is the only book in the world that he finds beyond criticism and that is used by him every day in his devotional life.

Indian Islam. Murray T. Titus. Religious Quest of India series. New York, Oxford University Press, 1930. \$4.50.

This volume, alongside Dr. Bevan Jones' *The People of the Mosque*, describes the Mohammedanism of the greatest Islamic population of the world, the eighty million Moslems of India.

EDUCATION

Christian College in India, The. Report of the Commission on Christian Higher Education in India. New York, Oxford University Press, 1931. \$2.00.

This is the famous Lindsay report which gives still the best perspective available not only of the existing situation but of the lines of progress for the future.

Christian Education in the Villages of India. Alice B. Van Doren. New York, International Missionary Council, 1931. 80 cents.

This book, alongside the same author's new volume, *The Christian High School in India*, gives the best available picture of rural education alongside the

training of those who are between the village and the college.

Builders of the Indian Church. Stephen Neill. London, Edinburgh House Press, 1934. (Available through Missionary Education Movement, 150 Fifth Avenue, New York, 80 cents.)

This little volume gives a vivid insight into the past work together with the prospect for the future architecture of India's Christian life.

Christian Mass Movements in India. J. Waskom Pickett. New York, Abingdon Press, 1933. (Available through International Missionary Council, 156 Fifth Avenue, New York. Cloth, \$1.00.)

This is by far the most authoritative survey of what is now becoming the most challenging flow of multitudes of underprivileged people into the church that has been witnessed in any land in modern times, if not in all history.

Christianity in the Eastern Conflicts. William Paton. New York, Friendship Press, 1937. Cloth, \$1.50; paper, 75 cents. (Especially Chapter III.)

This magnificent book has two particular contributions to make. It puts the Indian Christian advance in the heart of the world scene, and it reveals with the insight of one who has given years of splendid service in India the large significance of the present growth of the Christian church.

Heritage of Beauty. Pictorial Studies of Modern Church Architecture in Asia and Africa, Illustrating the Influence of Indigenous Cultures. Daniel J. Fleming. New York, Friendship Press, 1937. \$1.50.

The pictures here show the interesting and significant adaptation going on today of church architecture to Indian patterns.

Untouchables' Quest, The. Godfrey Phillips. New York. Friendship Press, 1936. Cloth, 75 cents; paper, 40 cents.

Professor Godfrey Phillips, with the insight of one who has himself given decades to South India, gives an up-to-date picture of the Untouchables and their movement towards the light.

Other Recent Books

The Japan Christian Year Book—1938. Edited by Charles W. Iglehart. 8vo. 454 pp. Yen 2.50—Kyo Bun Kwan, Tokyo; \$1.25 from the Foreign Missions Conference, New York. 1938.

Nineteen foreigners and six Japanese, who contribute the chapters to this annual volume, give a reliable but incomplete picture of political, industrial, social and religious life in Japan today. The picture is incomplete for government censorship does not permit the publication of facts in regard to the military situation, the financial distress, the real attitude of the better informed people as to the war against China, or on the Shinto shrine situation. At the same time there is much recorded here that is of great interest and value regarding "The Year of the Ox" (1937)—supposed to be a period of "patient rumination." Politically the period was marked by a further breaking away from the plan of cooperation with America and Europe in the limitation of armaments, and a refusal to join in plans for the promotion of peace and friendly relations with the more advanced nations. The "military party" is in the saddle in Japan and is determined to carry out its own program, without regard to treaty obligations and the rights of other nations. "The Year of the Ox" might be interpreted as "the Year of Sacrifice"—but it is the sacrifice of Japan's good name and of the principles of justice, truth, peace and friendship.

Dr. A. K. Reischauer of Tokyo says that "Everywhere today religion seems to be uncertain of itself and in a state of confusion." Primitive elements of superstition and low moral standards still remain in Japan's religious, political and social system—in spite of their fine patriotic ideals and their modern education. Japanese will acknowledge no authority above that of the Emperor—as interpreted by his human advisers.

But the influence and power of Christ is growing in Japan—in spite of great difficulties. The progress of the Christian

churches, as shown in four chapters, is not very encouraging. Both the nation and the Church are passing through a crisis. The increase in evangelical Church membership has been small (only 5,111 reported by all societies), in spite of Kagawa's evangelistic campaign. The statistics are incomplete.

The Year Book includes the usual list of missions, stations and missionaries. One of the interesting chapters deals with "The Revival Movement in Formosa" and another is on "Japan's Christian Activities Over Seas."

Christian High Schools in India. By Alice B. Van Doren. 170 pp. Rs. 2-12. Calcutta, 1936.

Few publications of the excellent "Education of India Series" of the Y. M. C. A. Publishing House, present more helpful, and at the same time, more challenging material. The work of the twenty Christian Colleges in India is of great significance, both for the nation and the Church of God; the 170 odd high schools covered by Miss Van Doren's survey, which prepare many boys and girls who later go on to the colleges, are also vital centers of influence. One finds among them throbbing, colorful, unique institutions but some that are drab, dull, commonplace. This Survey dodges none of the depressing facts but it pictures fully the achievements of the best schools; covering the essential issue of curriculum, organization, and methods, the survey is at its best in the section which reviews the relation of religion to education. Thoughtful and wise but practical and suggestive, this section is of fundamental importance for the work of these church-fostered schools. Illustrated amply and supplemented by sample charts, the book makes its appeal to the reader who wants a fresh view of Indian education at its best—that is where it is self-critical. Valuable statistics make this study useful for the student of missionary education.

Miss Van Doren and her Advisory Committee, all operating

under the direction of India's National Christian Council, have given us a readable book, a digest of a great volume of data, selected with the wisdom of experience. The book is most timely and will remain for years to come both an authoritative document of fact and also a guide a program of help to those now at work in India's schools.

B. C. HARRINGTON.

Moving Millions—A Pageant of Modern India. By E. Stanley Jones, Bishop J. Wascom Pickett, C. Herbert Rice and others. Introduction by Robert E. Speer. Map. 224 pp. Paper, 50 cents. Missionary Education Movement, New York. 1938.

This is the senior textbook for the study of India. It is full of facts that are essential in such a study, and the chapter headings indicate that the picture of modern India's "moving millions" is adequately presented: The Untouchables; The Ministry of Healing; Rural Millions; The Christian Church and Higher Christian Education. Dr. Stanley Jones sums up the whole in a final chapter—"Facing the Future." He points out that conversion from one faith to another is no longer a religious question only, but a political and cultural one. There is a plea for a demonstration of the Kingdom of God; people must see its principles and power in operation. The Christian message must be the Kingdom of God on earth—no less. We cannot compromise or tone it down.

The Star in the East. By C. Darby Fulton. Illus. 12mo. 264 pp. Presbyterian Committee of Publication, Richmond, Va., 1938.

The tragic events in Eastern Asia are of tremendous importance to the world of today and tomorrow. Here is a message of Hope in the midst of dark days. Dr. Darby Fulton, formerly a missionary in Japan, and now Executive Secretary of the Foreign Missions Committee of the Presbyterian Church in the U. S., knows the situation from first-hand contacts. His parents went out fifty years ago as missionaries to Japan. Dr. Fulton writes graphically, intelligently

and sympathetically of present-day events and the modern trends—in China, Japan and Korea. He considers the expectant East, the teaching and influence of Confucianism, Buddhism, Shamanism and Shintoism; he describes briefly the work of Protestant Missions and the growth of the Christian Church, and the present status of Christianity, the many obstacles and the outlook. Each of the three countries is taken up separately. The book is full of facts, important facts, related facts, well presented. Christ is the only hope of Asia and of the world.

Radiant Youth. By Captain Reginald Wallis. 128 pp. 80 cents. American Bible Conference Association. Philadelphia.

While this book is written for young people, no adult will lay it down when once he begins to read it. Some of its thirty-three chapters have appeared in *The Christian Herald*. Each is intensely practical. The author skillfully deals with such topics as: "The Dynamic of the Cross," "Does Sin Matter?" "Is the Bible God's Book?" "Attainment or Atonement," etc., so that the youthful reader is thoroughly and unconsciously grounded in stable doctrine. Each chapter begins with a bit of humor or a gripping story, and telling illustrations fall thick and fast, holding the attention to the end. Clever reasoning and skilful use of Scripture quotations clinch the argument in each message and much helpful information is contained in this delightful book.

HOWARD A. ADAIR.

Francisco Fulgencio Soren. By L. M. Bratcher. 224 pp. \$1.25. Broadman Press. Nashville, Tenn.

A young Brazilian who was brought to the Lord by one of His missionaries later came to the United States, went through college and seminary and then was sent back to his native land by the Southern Baptist Board of Foreign Missions. The Baptist Board did not follow the example of other North American Boards in excluding native-born

Brazilians from appointment as missionaries. Francisco Fulgencio Soren became a great influence for God in his native country. So unusual was his work that his Alma Mater conferred upon him the degree of Doctor of Divinity. He developed the small church of Rio into a large congregation and a temple worthy of that metropolis. He and his wife also helped to establish a theological seminary, and a woman's college of which Mrs. Soren is the principal. Dr. Soren became the interpreter between the missionary viewpoint and the Brazilian Church and vice versa.

This biography will be a great help to every young minister and especially to the outgoing missionary.

A. H. PERPETUO.

Fun and Festival from India. By Rose Wright. 48 pp. 25 cents. Friendship Press, New York. 1938.

This little pamphlet is just what the title indicates. It contains suggestions for supplementing the study of India with music, games, costumes, menus from India, and creative recreation such as metal work, "tie-and-dye" work and other arts native to India.

Hearts Aglow. Stories of Lepers by the Inland Sea. By Honami Nagata and Lois Johnson Erickson. Illus. 127 pp. \$1.25. Printed in Japan for the American Mission to Lepers, New York. 1938.

There are over 1,800 Christian lepers in Japanese leper colonies. Mrs. Erickson, a missionary of the Presbyterian Church in the U. S., has long been interested in these sufferers of Japan and has translated many of their beautiful poems. Here she translates stories written by Honami Nagata, a Christian leper, who tells his own experiences and those of his friends. He is a leader in the Poetry Club at Oshima where there is a hospital for lepers. To the stories and poems by Mr. Nagata, the translator adds others that reveal beautiful faith and courage. They repay the reader and show the power of Christ to bring comfort and courage to stricken souls in leprous bodies.

New Books

The American City and Its Church. Samuel C. Kincheloe. 177 pp. \$1.00 and 60 cents. Friendship Press. New York.

All Around the City. Esther Freivogel. 96 pp. \$1.00 and 50 cents. Friendship Press. New York.

America's Share in Japan's War Guilt. 80 pp. 15 cents. American Committee for Non-Participation in Japanese Aggression. New York.

American Bible Society's Annual Report—1938. 300 pp. American Bible Society. New York.

Blue Skies. Louise Harrison McGraw. 262 pp. \$1.00. Zondervan Pub. House. Grand Rapids.

The Church Can Save the World. Samuel M. Shoemaker. 162 pp. \$1.50. Harper Bros. New York.

The Church and the Tribulation. C. F. Hogg and W. E. Vine. 63 pp. 6d. Pickering and Inglis. London.

Christ and the Hindu Heart. J. E. Graefe. 155 pp. Revell. New York.

The Case Against Japan. Charles R. Shepherd. \$2.50. 242 pp. Daniel Ryerson, Inc. New York.

The Christ. A. Wendell Ross. \$2.00. 222 pp. Revell. New York.

The Doctor Comes to Lui. Eileen Fraser. 71 pp. 1s. C. M. S. London.

Evangelize or Fossilize. Herbert Lockyer. 92 pp. Bible Institute Colportage Assn. Chicago.

Evergreen and Other Near East Bible Talks. Abdul-Fady (A. T. Upson). 120 pp. 2s. Marshall, Morgan & Scott. London.

Education in India—1935-36. 140 pp. 8s. 3d. Bureau of Education, Delhi, India.

The Heathen. Henry W. Frost. 106 pp. Fundamental Truth Pub. Findlay, Ohio.

The Household of Faith. Arthur Emerson Harris. 232 pp. \$2. Revell. New York.

Hearts Aglow. Honami Nagata and Lois Johnson Erickson. 127 pp. \$1.25. American Mission to Lepers. New York.

It Began in Galilee. Reginald J. Barker. 317 pp. \$2.50. Cokesbury Press. Nashville.

Johanna of Nigeria. Life and Labors of Johanna Veenstra. Henry Beets. 228 pp. Grand Rapids Printing Co. Grand Rapids.

Japan Christian Year Book—1938. \$2.00. Christian Literature Society, Tokyo, or Committee of Reference and Council, New York.

Living Word. C. M. S. Report. 56 pp. 6d. C. M. S. London.

Little Saint Barbara. M. E. Markham. 101 pp. 1s. Pickering & Inglis. London.

Lectures on Japan. Inazo Nitobe. 393 pp. \$2.00. University of Chicago Press. Chicago.

G. Campbell Morgan, Bible Teacher. Harold Murray. 141 pp. \$1.00. Marshall, Morgan & Scott, London. and Zondervan Pub. Co. Grand Rapids.

Men of Power. Fred Eastman. 186 pp. \$1.50. Cokesbury Press. Nashville.

Street Corner. Harold & Eunice Hunting. 118 pp. \$1.00, cloth, and 50 cents, paper. Friendship Press. New York.

A Study in Christian Certainties. John Wilmot Mahood. 77 pp. 35 cents. Zondervan Pub. Co. Grand Rapids.

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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.

Send \$2.50 to-day for your copy of this latest book by Dr. Speer

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In its October, November, December issue **THE UPPER ROOM*** offers the most unusual, and we believe the most thought-provoking, series of meditations ever offered in a devotional periodical. Along with the very best material from our own selection of writers, this issue contains meditations prepared by members of the **INTERNATIONAL MISSIONARY COUNCIL**, representing the **UNITED STATES AND 28 OTHER CHRISTIAN NATIONS**. (Truly a cross-section of the devotional thought of the world!) The Council has adopted this issue of **THE UPPER ROOM** as its prayer and fellowship manual in preparation for its decennial meeting in Madras, India, in December.

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Samuel M. Zwemer

Reality and Romance in Czechoslovakia

Joseph Novotny

The Universality of Christ

E. Stanley Jones

Problems of the Churches in Asia

Akira Ebisawa

Outlook for the Church in India

B. L. Rallia Ram

The Saintly Surgeon of India

Margaret McKellar

A New Children's Page

Violet Wood

Dates to Remember

- November 1-3—National Stewardship Convention, Chicago, Ill.
 November 6-11—International Goodwill Congress, San Francisco, Calif.
 November 20—Thanksgiving Sunday.
 December 6-9—Biennial meeting of the Federal Council of Churches, Buffalo, N. Y.
 December 13-30—International Missionary Council, Madras, India.
 January 8-10, 1939—Home Missions Council, Baltimore, Md.
 January 23-February 18—Iowa School for Missionaries, Iowa State College, Ames, Iowa.

Obituary Notes

The Rev. David B. Schneder, D.D., a missionary of the Reformed Church in the U. S. to Japan since 1887, died in Sendai, Japan, on October 4. Dr. Schneder was one of the outstanding missionaries and for many years was president of the College of North Japan, retiring two years ago. He was decorated by the Mikado with the Fourth Order of the Rising Sun and the Third Order of Sacred Treasure. He was born in Bowmansville, Pa., and was graduated from Franklin and Marshall College and from Lancaster Theological Seminary.

* * *

Miss Isabel K. MacDermott, executive secretary of the Board of Trustees of Santiago College in Chile, died in the Post-Graduate Hospital, New York City, August 12, following a major operation. Miss MacDermott was a teacher in Santiago College many years ago.

* * *

Mrs. R. W. Porteous, of Shanghai, whose capture by communists in 1930 will be remembered, died at Nanchang May 5. Mrs. Porteous went to China 44 years ago as Emma Forsberg, of Pennock, Minn. She married R. W. Porteous in 1908, and through their united efforts more than 50 outstations were opened in West Central Kiangsi. When news was flashed around the world in March, 1930, of the capture of Mr. and Mrs. Porteous by communists, multitudes gathered to pray for their deliverance. After being held for three months, they were released, having suffered untold hardships and indignities.

After a period of recuperation in America, they returned to China in 1932 to reopen the Burrows Memorial Bible School in Nanchang.

* * *

Rev. Charles Phillips, of Johannesburg, South Africa, died June 6 at the age of 85. He was a missionary of the London Missionary Society, and later pastor of Ebenezer Congregational Church in Johannesburg.

SPIRITUAL REVIVAL IN FULL SWAY



The war in China has added greatly to our material burdens. It has greatly deepened the spiritual life of all at the Home and also increased the number we are caring for. Your prayers and aid will now go further in winning souls for Christ than perhaps ever before. Let the appeal of hundreds who are helpless and hopeless not be in vain. A little goes a long way in China.

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Personal Items

Dr. W. Graham Scroggie, one of the Vice-Presidents of England's National Young Life Council for some years, now becomes the Free Church President of the Movement, to succeed the late Carey Bonner. He will hold the office jointly with Canon Rowland Grant.

* * *

Dr. W. A. Visser 't Hooft, of Geneva, has been elected president of the World Student Christian Federation at a meeting in Paris, attended by 120 delegates from Australia, India, Java, South Africa, Canada, United States, and nearly all the European countries.

The Russian Student Movement in Exile, having its headquarters in Paris, joined with the French Student Christian Movement as hosts of the conference.

* * *

Rev. Saburo Imai, secretary of the Board of Missions of the Japan Methodist Church, is in America as a representative of his church to the United Church of Canada.

* * *

Dr. Robert Bond, president of the Methodist Conference of Great Britain, traveled 20,000 miles last year without missing a single engagement. He attributes this in large measure to the prayers of the membership for their president.

* * *

Dr. George Washington Carver, distinguished Negro scientist of Tus-

kegee Institute, is convalescing after a serious illness. Dr. Carver's discoveries are known around the world.

* * *

Mrs. Prem Nath Das, Vice-President of Isabella Thoburn College in Lucknow, has been chosen as successor to Dr. Mary E. Shannon, Principal, who retires early in 1939. Mrs. Das is the first Indian to become head of the first college for women in Asia.

* * *

Dr. Rufus Jones and Dr. Harry Silcock, representing Quaker Missions of the United States and England, have been visiting China, studying the situation and gathering data, preparatory to sending a staff of workers to open headquarters in Shanghai for the administration of relief. The Quakers have proved their efficiency in this line.

* * *

Dr. Luther Wesley Smith, pastor of the First Baptist Church of Syracuse, N. Y., has been chosen as Executive Secretary of the American Baptist Publication Society, succeeding Dr. Owen C. Brown, retired.

* * *

Dr. James A. Graham, founder and director of the Presbyterian Mission Hospital in Tagbilaran, Philippine Islands, has been declared an adopted son of the Province of Bohol. The declaration, printed on parchment, was presented to Dr. Graham in the presence of government authorities, members of Bohol Medical Society and other prominent Boholanos.

* * *

The Rev. J. Leon Hooper, D.D., of the Board of Foreign Missions, Presbyterian Church, has been asked to extend his service as Acting Secretary for the portfolio which includes Japan, Korea, Siam and the Philippine Islands, for another period of three months.

* * *

Mrs. F. E. Shotwell has taken up the responsibilities of Western Supervisor of Migrant Work for the Council of Women for Home Missions. She comes to the Council with a training and experience that fits her peculiarly for these responsibilities, so ably carried on by Miss Adela J. Ballard during the last ten years of her lifetime. Mrs. Shotwell was a member of the Council staff in 1931-1932 in the Colo-

(Concluded on page 513.)

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THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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Editorial Chat

The four hundred or more delegates to the International Missionary Council will soon meet in Madras, India, for two weeks' conference (December 13 to 30). They face a difficult situation at home and in many mission fields. The influence and pronouncements of this conference of leaders should be far-reaching. THE REVIEW has asked a number of delegates to write impressions of the conference and to secure papers from those who make the most important contributions—especially native Christian leaders from each field. Among those who are to give our readers their views of the situation and their reactions to the conference discussions are: Dr. John R. Mott (Chairman), Dr. Paul W. Harrison of Arabia, Dr. Frank W. Price of China, Mr. Kenneth Grubb of the World Dominion Movement, Dr. H. Kerr Taylor of Nashville and Dr. H. Kraemer of Holland. These are requested to give us not only their own views, but the views of Nationals from various lands. Later we will announce the plans made to present the most vital themes discussed at Madras before the churches in America. Do not miss these reports.

* * *

Now is the time to plan for Christmas. Nothing you can send to a missionary friend (at home or abroad) or to a pastor or other intelligent Christian friend will be of greater interest and value, to keep them informed on world conditions and the progress of Christianity, than a year's subscription to THE REVIEW. (Note our special offer on the back cover of this issue.)

A missionary to West China voices the view of many missionaries who are at isolated stations and so are deprived of the rich privileges we enjoy at home. A small living income, with heavy expenses, also makes it difficult for them to buy books and magazines and they have no public libraries. The following letter suggests a field for loving service:

"We have been so delighted with THE REVIEW . . . Please enter our subscription so that we will not miss any issue. It is a source of spiritual power and an inspiration to us.

"R. H. THOMAS, Yunnan, China.

* * *

A leader in the church in America volunteers the following:

"There is no magazine which comes to my desk which I read with more intense interest than the REVIEW. You are doing a wonderful piece of work in editing this magazine, and keeping the Christian world in touch with the whole realm of missionary activity. I thought the September number especially good."

JOHN TIMOTHY STONE,
*President of the Presbyterian
Theological Seminary, Chi-
cago.*

* * *

We can never preach the Gospel with power until we get over the caste spirit. If all Christian workers are not cured of our spiritual aristocracy, God never will give us the power of the Holy Spirit in winning souls. Peter could not go down to that household in Caesarea and preach the Gospel with power until he had learned that any man, woman, or child in the wide world to whom God sends His Gospel is on equality of right and privilege with the proudest nobles of the earth.

ARTHUR T. PIERSON.

Personal Items

(Concluded from second cover.)

rado migrant camps and during the succeeding years as a teacher devoted her summers to working in migrant projects in California, Oregon, and Washington.

* * *

Dr. Mary E. Shannon, Principal of Isabella Thoburn College at Lucknow, India, has been awarded the Kaiser-i-Hind medal, for conspicuous public service. Miss Shannon has presented her resignation from the college, to take effect early in 1939.

Americans are too prone to identify the Kingdom of God with democratic liberalism: There may be a place in the Kingdom of God for the Authoritarian State; but there can be no place for the Totalitarian State.—*Rev. Howard Chandler Robbins, New York.*

The Church has denied the universality of Christianity by its divisions over doctrine, race and nationality. It has itself erected the barriers that separate Christianity from Christ.—*T. Z. Koo, Shanghai, China.*

[513]

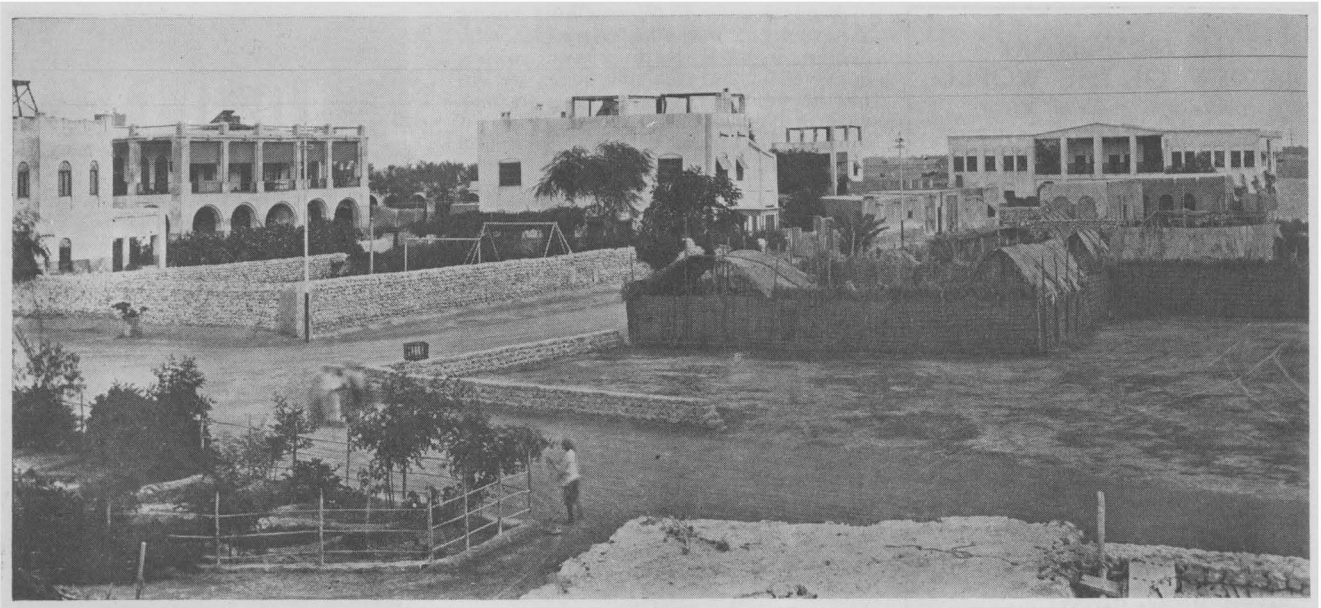
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AMERICAN-ARABIAN MISSION—MASON MEMORIAL HOSPITAL, BAHRAIN



NEGLECTED ARABIA—A STREET SCENE IN HOFUF-HASA
(see article by Dr. S. M. Zwemer—page 519)

THE MISSIONARY REVIEW OF THE WORLD

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VOLUME LXI

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NUMBER 11

Topics of the Times

THE PRESENT CRISIS IN ASIA

About fifty years ago, a book was published which greatly influenced the missionary thinking and activity of the Christian Church. It was called "The Crisis of Missions,"* and was the result of a careful study of world conditions and the opportunity before the Christian Church. At that time doors long closed were opening to the messengers of Christ in all lands. God was calling but the Church was giving only a feeble response—not more than ten thousand missionaries to the ten hundred million unevangelized. One out of every 15,000 Protestants was a missionary and the annual gifts for work abroad amounted to only about \$10,000,000. In the next ten or fifteen years the number of missionaries doubled and the gifts multiplied four fold. A spiritual awakening also came to Christians at home; prayer and missionary training increased; the progress of the Gospel in many lands was rapid and transforming. Then came the World War which resulted in a great slump in the spiritual life of the churches. Non-Christian nations became more suspicious of outside influences and were more eager for self-determination in politics, education and religion. But the seeds of Truth had been planted; Christ had been preached and His life had been exemplified so that the work has continued to grow.

Today there is a new crisis in Asia. Anyone even slightly informed can see the dangers and the opportunities, especially in Moslem lands, in India, in China and in Japan. The turning of the tide in one direction means retrogression or disaster; turned Godward it means progress and new life. The crisis in these lands is threefold—political, social and economic, educational and religious.

The political crisis in India is due to the new

program for a representative government under an Indian parliament. Mr. Gandhi, Jawaharlal Nehru and other leaders cannot agree on a plan for effective cooperation. Suspicion and jealousy stir up strife among Moslems, Hindus, Sikhs and Christians in the desire for a controlling voice in the government. Proportionate representation in parliament is a great bone of contention.

A year ago the political problem in China seemed on the way to a satisfactory solution, with Sun Yat Sen's "Principles" to guide the national program, and with strong unselfish Christian leadership in the government. Then came the Japanese absorption of Manchuria and the cruel and unwarranted invasion of China by the Japanese war machine. Meanwhile Western nations look supinely on, with disapproval but still supply Japan with war materials for the murderous campaign. In the midst of this agonizing strife China is more united than ever before.

But Japan too is passing through a political crisis. With the military dictatorship in control and the fear of communism ever present; with the common people kept in ignorance of the real situation; with the theory of a "divine Emperor" hanging in the balance, and with growing antagonism and distrust between Japan and most of the countries of Europe and America—no one can tell what a day may bring forth. Korea has already felt the evil effects of this political despotism and there everything is being Japanized by force.

The social and economic crisis in Asia is also apparent. India is continually fighting poverty, but with some success under British guidance. The caste system, which has been her bane, shows signs of breaking down under the leadership of Dr. Ambedkar and through the preaching of the Gospel of Christ. Fifty years ago what is taking place today—with the opening of schools and public wells and government positions to outcastes—would have been thought impossible.

* "The Crisis of Missions," by Arthur T. Pierson, published in 1886, went through many editions.

In China, the fear of communism has passed— if Japanese aggression can be stopped. Public improvements in roads and other means of communication; the development of natural resources and trade, and the improvement in social ideals were showing great progress—and then came Japan as an instrument of destruction. But China's power to resist and to recuperate has been proved through the centuries.

The social and economic situation in Japan and Korea is serious. The war is estimated to cost Japan \$5,000,000 a day and the people are feeling the depression more and more. They are being heavily taxed and are commanded to omit all luxuries and many things considered necessities. Hundreds of thousands of wage earners are being killed in China. Koreans also are suffering acutely from Japanese taxation and exploitation.

The Educational and Spiritual Crisis

The educational and spiritual crisis in Asia is intimately linked with the political and economic situation. Materialism and atheism are struggling against Christ and His principles of love, justice and freedom.

In Japan and Korea, Christian education is threatened with extinction, as emperor worship and attendance at the Shinto shrines is being required of Christians and non-Christians alike. Japanese and Koreans were fast becoming educated in Christian truth, enlightened customs and ideals, but now the government is fast taking all education under its control and is depriving the people of the religious liberty promised by the constitution. The alternative is being offered—Baal or Jehovah, Diana or Christ, God as revealed in the Bible or Shinto.

In China, in the midst of political and economic distress, there seems to be a spiritual awakening and greater religious freedom. Whereas Christian teaching was excluded from the schools under recent laws, the loyalty of Christians and the sacrificial service of missionaries in caring for the wounded and destitute has now brought permission to make Christian teaching a part of school and college curriculums. Spiritual revivals and a new earnestness in prayer and new power in Christian testimony are reported from all over China today.

India, too, is in a spiritual crisis. Hinduism seems to be making a desperate last stand. Evangelistic campaigns are spreading and several thousands every month are coming forward to confess Christ. The dissatisfaction of Depressed Classes with Hinduism may lead to a tremendous exodus into the Christian or possibly into the Moslem fold. Many take the position of Dr. Ambedkar

who declares that although he was born a Hindu he will not die a Hindu.

Enough has been said to call attention to the present crisis in these great nations of Asia. It is a time of danger and of opportunity—of danger lest the people retrograde into confusion, depression and opposition to Christ and His program; a time of opportunity when through vital union with Christ they may be brought through to true liberty and peace, to social and economic progress and to new spiritual life and power.

The Way to Victory

What is the way of victory? Politically it is not the way of greater armies, navies and air battalions; it is not by accepting the supremacy of communistic, fascist, or socialistic leaders; it is not even through pacifism or a peaceful struggle for political control. Christ and the apostles lived in a time of political oppression and the dependence on armed force, but they sought peace by obedience to laws that did not defy the laws of God, by love that suffers long and is kind and by preaching Christ as the Saviour and Lord of all. "When the foundations are destroyed, what can the righteous do?" They can still be righteous, trust God and stand true to Him—even unto death.

Socially and economically the way of victory is not by a new social setup or through the adoption of certain economic principles—for self-seeking men to disregard. In the time of Christ, social injustice was everywhere apparent, slavery and poverty prevailed and there was a great gulf between the rich and the poor. Christians met the crisis not by advocating a redistribution of wealth, or even the immediate liberation of slaves, but by proclaiming the law of love, by preaching and practicing justice and by showing that God is no respecter of persons. They revealed the truth that riches consist not in accumulated wealth but that character and contentment come from honest toil, brotherly dealings and an unselfish, wise stewardship of time, talents and possessions.

The educational and spiritual needs were seen in the days of the early Church. These needs were met, not by great united campaigns or by the establishment of institutions, they were met by uplifting Christ and by teaching His truth to all so that new desires and ambitions were awakened, new life and power were imparted and the call of God was heard for the establishment of a new order.

The secret of meeting every crisis effectively—be it political, social, economic, educational, spiritual, national, missionary or personal—is to take God into account; it is to bring men and women into such vital relation to God through Christ,

that new life will come to them, with new aims and energy, new intelligence and a keen desire for knowledge; a new sense of justice; new love for God and man and new power to carry out His program. Is there any other way?

THE PLIGHT OF CZECHOSLOVAKIA

Before 1918 there was no political division in Europe named Czechoslovakia. The land and people were a part of Austria-Hungary for three hundred years. Then came the Versailles Treaty and as a penalty for fighting a losing warfare Austria-Hungary was divided, part of the territory and people going to Rumania and Poland, part to the new nations of Hungary and Yugoslavia and part to Czechoslovakia. The people seemed satisfied with this allocation and Prof. T. G. Masaryk, the high-minded and wise patriot was elected the first president. All seemed to go well while the nations were struggling to recover from the economic effects of the war and while Germany was weak and unarmed. Now, twenty years after the war ended and peace treaties were signed, the provisions of the Treaty of Versailles relating to Czechoslovakia are scrapped. Germany, under the dominating leadership of Adolph Hitler, has rearmed in such a formidable way that the Reich feels strong enough to disregard other European nations. After taking over all of Austria, without a battle, he has demanded large sections of Czechoslovakia where "Sudeten Germans" are living, and has captured their territory under threat of a general European war. Already he has marched in to take possession of fortifications, cities, health resorts, natural resources, and many industrial plants on which the Czechoslovakian Government has depended for economic and military strength. The end is not yet; while the four parties to the new agreement—Germany, France, Great Britain and Italy—have supposedly guaranteed the new boundaries of the shrinking republic, Herr Hitler is not satisfied. He sees that the other nations fear modern warfare and its terrible results, as he does not, and therefore he stands ready to demand more concessions to add to his territory in Europe—and probably will demand a return of former German colonies. Poland and Hungary also are demanding slices of Czechoslovakia inhabited by some of their people. It is as though Mexico were strong enough to demand United States territory in the southwest, in which Mexicans have made their homes. The Czechoslovaks were ready to fight for their land but could not do it alone, when abandoned by their allies who had guaranteed their boundaries.

Czechoslovakia has had 54,250 square miles of

territory with over 15,000,000 inhabitants. These include Czechs of Bohemia (Moravia and Silesia) Slovaks, Germans, Poles, Jews, Russians, Hungarians and other races and nationalities. Two-thirds are Czechoslovaks. The predominant religion is Roman Catholic; they are reported to number ten million. Under President Masaryk the country enjoyed prosperity for twenty years. Multitudes have left the Roman Catholic church to become Protestants who number about 1,130,000.

What should be the attitude of Christians in such a crisis? What would be the attitude of Christ? While we have obligations to the government and the land in which we live, our true citizenship is not of this world. The basis for our peace and welfare is not a human government of our own choosing. Some of the greatest Christians have been developed under most unfavorable circumstances—in the ancient Roman Empire, in Russia, in France and Spain during days of persecution, in Turkey under the Sultan, and in every mission field where Christianity has sought to gain a foothold. Christ Himself warned His disciples that in this world they must expect hardship and persecution; He called Saul the persecutor to become His missionary, showing him, not what a comfortable successful time he would have, but "how great things he must suffer" for the sake of Christ.

Christians and the Christian Church are called to work unflinching for a better world, to preach and practice peace; to feed the hungry, heal the sick, care for the fatherless and widows; to preach and practice righteousness and brotherly love in the name of Christ and in the power of the Holy Spirit. In Czechoslovakia, as in Spain and Ethiopia, in China and Korea, Christians pray for courage as they face conflicts and ungodly human dictators; they are not discouraged in the midst of trials; true followers of Christ will witness to Him and will resolve to love even their enemies and to pray for rulers and for those who "despitefully use and persecute them." Czechoslovakia and other lands may be ravaged by war and torn by fire, sword and pestilence but the life of the Christian is "hid with Christ in God."

War is a taste of hell on earth but there is something even worse than the mental and physical horrors of warfare—namely the utter spiritual darkness of those whose lives are alienated from God. There is much that Christians can do for the suffering people of Czechoslovakia, and of other stricken lands, in this hour of their dire need. Christian love is not merely a pious sentiment, it is a divine dynamic that operates for practical and Godlike ends.

SO THIS IS INDIA TODAY*

"The earthquakes that have rattled our bungalow are as nothing compared with the movements which are changing the whole life of India," writes an experienced missionary in looking over the scene—political, social, and religious—which now confronts Christian forces. "I have never seen the foundations of society shaken as they are today."

India has a population three times that of the United States; 200 languages in use; climate ranging from tropical to subarctic; a rigid social and religious system which is now giving way before modern conditions; five widespread religions, besides innumerable minor faiths. In the midst of all this we find that Christianity is increasing much more rapidly in proportion than the population! These few facts underlie the current work in India. Behind the familiar statements are rapid changes in life and psychology such as have never before confronted India.

Christians set the standards for the education and training of women, and the women of India are responding with zeal and unselfishness. Christians set standards for the improvement of village life; for lifting the level of rural millions above the line of desperate poverty; for care of body and soul in hospitals and clinics. Education is more widespread, leadership for and by the members of the Depressed Classes is vigorous and vocal. The high percentage of illiteracy has made the goal of Christian workers "Every Christian a reader by 1941." "Never mind lunch," was the cry of a group of women. "We can get food later; we can't get a teacher when this meeting is over!"

Medical work: Missionary doctors (men and women) and nurses, work with an Indian staff of doctors and nurses in hospitals and dispensaries. They treat tuberculosis and leprosy as well as the more common ills of India.

Schools and universities: Union and denominational colleges and schools are scattered over all India.

Evangelistic work is conducted in evangelistic meetings, in churches, schools and hospitals. *Mass movements* are again in progress as they were a generation ago. Political as well as social influence is largely against these movements, owing to the fact that voters are registered by religion. If means were at hand to train them, the missions could use many more Indian evangelistic workers to help to seize so great an opportunity.

Women's work: Women are making history in India, from political leaders to village workers. Some are Christians but the Christian influence is

strong even where the leaders themselves are not Christians.

Agriculture and industry: India has resources, physical and spiritual, that are undeveloped by any of her old religions. These schools are a part of the answer which missionaries are making to the question, "How important are 700,000 villages and their inhabitants?"

It is impossible to separate the work of the Kingdom of God into given classifications. The doctor and the nurse, the industrial teacher and the rural expert, the minister and the woman evangelist, the teacher and the administrative officer, are but parts of the whole force of Christians who have put their gifts of trained and devoted lives at the service of Christ to make India a part of the Kingdom which shall not end.

THE CRISIS AMONG NEGROES

According to President Mordecai Johnson of Howard University in Washington, D. C., the Negro is in a worse state today than he was before the depression, and in the most precarious position he has been since 1880. Dr. Johnson feels that his people are likely to lose in the next ten years the greater proportion of all they have gained, unless steps are taken to avert this disaster. This is an opinion to challenge the attention of every public-minded citizen, and every friend of our Negro millions. The problem of providing work for the vast reservoir of unemployed Negro labor rising out of the maladjustments of the cotton plantation system in the South is a colossal one to attack, and one far out of the scope of any one church to solve. The Church must be aware that such a problem exists, else how can it help to create a public opinion which will demand that some national attempt at a solution be made? The problem resolves itself into a concern about educated young Negroes, willing and eager to work at anything that will pay a living wage, unable to find a niche, rebuffed and humiliated frequently in the search for honest work, and excluded from most of the opportunities to earn a decent living. Many possibilities are automatically closed to the young Negro and he starts out with a defeatist attitude, knowing that he will be lucky to work into some elevator or service job; that there are not even too many of these, and that he will automatically get less money for his work than his white neighbor.

What the Church can do is problematic; what individuals can do is just as complicated; but there is one thing all can do—we can become informed and interested. Each person can examine his own practical Christianity.

—Virginia Ray, in the *Presbyterian Tribune*.

* Extracts from *Monday Morning*, a weekly paper for Presbyterian pastors.

A New Survey of Neglected Arabia*

By the REV. SAMUEL M. ZWEMER, D.D.,
Princeton, New Jersey

*Author of "Arabia, the Cradle of Islam," etc., etc., one of the
Founders of the Arabian Mission of the Reformed
Church in America*

FIFTY years ago the tragic death of Ian Keith-Falconer at Aden called the attention of the world to Arabia. His memorable words stirred the student world of his day: "While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

The burden of the unoccupied areas of the world rested on the Edinburgh Missionary Conference nearly thirty years later. (Witness the report and the literature on the subject at that time.) The subject was practically shelved at the Jerusalem Council Meeting in 1928, and the survey by Charles H. Fahs was not even printed in the eight-volume report. Now the World Dominion Movement, in its series of Survey Volumes, has laid emphasis not only on what the Christian Church has done and is doing, but especially upon the vast unfinished task and the great unoccupied areas. Their latest volume deals with Arabia—long neglected and now the hardest battleground in the spiritual conflict with Islam.

Dr. Harold I. Storm (who is chiefly responsible for the Survey and has written all of the chapters except one, which is by Mrs. Storm) has probably traveled more widely across the Arabian peninsula than any other missionary. His recent tour took him across the peninsula from east to west and inland to Asir, Yemen, and the cities of Hadramaut. The beautiful photographic illustrations in this volume reveal something of the variety of Arabian landscape.

Arabia is not all desert. It has fertility and beauty. H. St. John Philby has recently made an extensive journey to the Land of Sheba (*Geographical Journal*, July, 1938) through the great Wady of Nejran, where Christians died martyrs before the days of Mohammed. Here is his picture of one unoccupied province of Arabia. Does it not come as a challenge?:

The backward state of the "Asir highlands, intended by nature to be a paradise, is the inevitable result of man's inability to live at peace with his neighbors." Yet here nature and man have certainly combined to create a scene of astonishing beauty, and it seemed to me that man had actually outdone nature in their friendly rivalry. Imagine a great tableland thrust up to a height of 9000-9500 feet, towering above the tumbled mountains and valleys of the Tihama on one side and the endless expanse of mountains and desert on the other. The surface of the plateau, plunging steeply down on one side in a series of splendid buttresses, slopes gently on the other in the curves of graceful valleys, forming huge theaters, for which man has provided the seats in terrace after terrace of cornfields. In the middle of June the corn was ripe, and I shall never forget that scene of golden ears souging and bowing under the gentle breeze, terrace after terrace, down the mighty flanks of those mountains, whose steeper slopes nature had reserved for her own planting—a dense forest of junipers and other trees extending down to the 7500-foot level. And in the fields and forest the birds rejoiced.

The natural boundaries of Arabia are not in degrees of latitude or longitude. The great "Island of the Arabs," as they themselves call it, has its geographical and historical area accurately expressed in the thrice repeated promise of the Old Testament "from sea to sea and from the river unto the ends of the earth." Iraq and Transjordan are of Arab speech, race and tradition; the great northern desert has been the tenting ground of the Arab since the dawn of history.

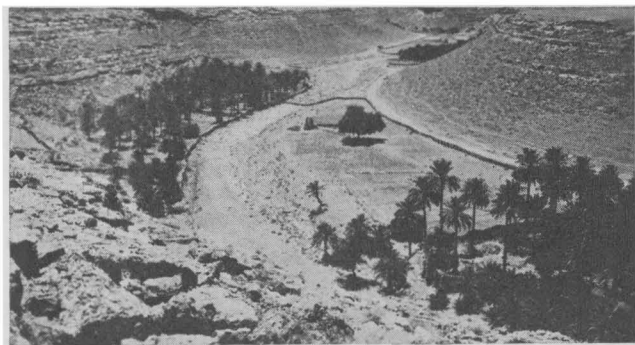
Dr. Storm's survey is the first complete survey of Arabia today as a mission field. Until the year 1889, this vast area was considered a closed land. Dr. Eugene Stock, then Secretary of the Church Missionary Society, in an address at the Ecumenical Missionary Conference held in New York in 1900, said: "The greatest of all these unentered countries, which is very rarely mentioned in missionary accounts, is Arabia. There is that great Arab race, the children of Abraham as much as are the Jews, waiting for the Gospel; but we cannot get in to preach it. The Lord will open that door when we have entered the doors already open." Why did this missionary statesman and historian consider Arabia "the great-

* "Whither Arabia?" By Harold Storm, M.D., illus. \$1.50. Published by the World Dominion Movement, New York and London.

est" of all the unoccupied fields and speak of "the great Arab race"?

Of all the lands comparable to Arabia in size, and of all the peoples who in any way approach the Arabs in historical interest and influence, no country and no nationality (as Prof. Hitti remarks) has received "so little consideration and study in modern times as have Arabia and the Arabs." Arabia is one of the great Bible lands, has an area of a million square miles and is the probable cradle of the Semitic race which has given the world its three great theistic faiths: Judaism, Christianity and Islam.

The Arabs have been world-conquerors and explorers. They traveled from the Pillars of Hercules (Gibraltar) to the coasts of China and in the period of their greatest expansion "assimilated to their creed, speech and even physical type more aliens than any stock before or since, not excepting the Hellenic, the Roman, the Anglo-Saxon or the Russian." Israel's tradition in the



A GORGE IN THE TUWAIG MOUNTAINS, ARABIA

Old Testament reveals most intimate relations with Arabia and Arab life, both on their eastern frontier and on the south, even to distant Hadramaut. The Hebrew literary genius, as Dr. Macdonald has indicated, also shows kinship with Arabia. "Their literature throughout all their history, and to this day, in its method of production and in its recorded forms is of Arab scheme and type." An index of all the Scriptural references to Arabia and Arabian Bedouin life includes twenty-five books of the Old and five of the New Testaments.

There is no land in the world and no people (with the exception of Palestine and the Jews) which bear such close relation to the Theocratic covenants and Old Testament promises as do Arabia and the Arabs. The divine promises for the final victory of the Kingdom of God in Arabia are many, definite and glorious. These promises group themselves around seven names which have from time immemorial been identified with the peninsula of Arabia: *Ishmael, Kedar, Nebaioth, Sheba, Seba, Midian and Ephah*.

Dr. Storm shows that the Arabs are a great race in origin and destiny, and are capable of great achievement. Physically they are undoubtedly one of the strongest races of the world, a survival of the fittest in an environment that kills off the weaklings. The character, influence and literature of the Arabic language witnesses to the genius of the people and of their prophet Mohammed, through his book. A certain degree of similarity in human character, and an even greater similarity of language and custom and religion, prevails over the entire area where Arab migration brought Islam in its early conquest.

Who can say whether what happened in the seventh century may not occur again in the twentieth, if Christ should capture the Arab heart and Arabs become messengers of the Gospel as they once were of the Koran?

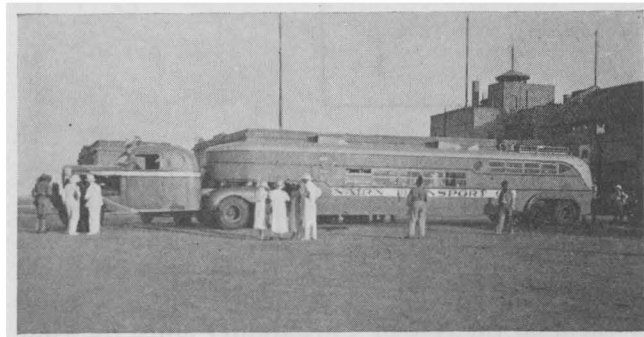
The exploration and mapping of the Arabian peninsula has made vast strides during and since the World War. When Hogarth wrote his book, "The Penetration of Arabia," there were still large areas unexplored and unmapped. Since the time of Doughty, the work of men like Lawrence, Shakespeare, Cheeseman, Rutter, Philby, Freya Stark, Vander Meulen, and last but not least, Bertram Thomas, have given us a picture of Arabia and its inhabitants with very few gaps remaining. But this latest survey by Dr. Storm is a missionary survey of the field.

The new forces that have at last stirred it may now arouse patriarchal and nomad Arabia from its stagnation. The tide of Western trade and culture came after the earliest missionary occupation fifty years ago, and has made the task of evangelization at once easier and yet more difficult. All Arabia faces a new future and this volume may well ask "whither?"

A recent British writer weighs the question: "The desert is undoubtedly the clue to the history of the Arabs. Relentless yet free, it has made the Arab what he is, essentially virile, essentially chivalrous, essentially spendthrift, essentially fatalistic. Critics have said that the Arab is so lazy that he has largely made his own deserts rather than that the deserts have made him. Such critics are unkind and superficial." He goes on to point out that today the Arab has changed. He has a broader horizon and a new sense of nationalism. The Arab is potentially a traveler and has made history outside of Arabia. The excellent maps that accompany the Survey indicate at once the tribal disunity of Arabia and its religious, social and linguistic unity.

As Dr. Storm points out, every year the motor car is penetrating further into neglected Arabia. Communications between every part of the Peninsula were never so rapid and universal. The

Arabic papers and books from Cairo, Beirut, Damascus, and Baghdad reach every part of the Peninsula. Surely all this is a challenge to hasten the work of Christian evangelization. Thirteen centuries of history prove that there is little hope for Arabia in Islam.



REPLACING THE ARABIAN CAMEL

Longest motor coach in the world—carrying passengers from Damascus to Baghdad.

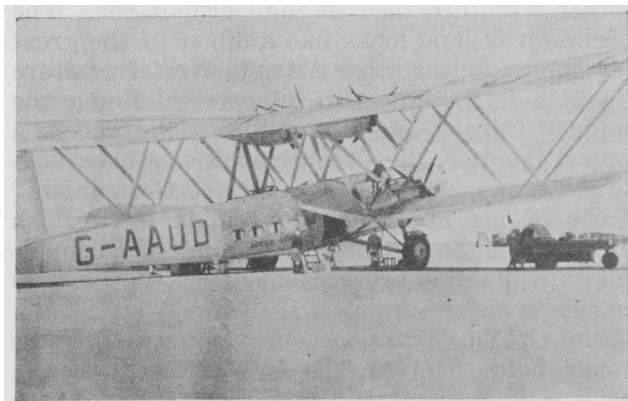
What Islam has done and has *not* done for the land of its birth can be read in the fascinating books of unprejudiced explorers who, from the days of Burckhardt and Niebuhr until those of Philby and Freya Stark, penetrated the vast peninsula and have portrayed not only the land but the people. Doughty's two volumes are an encyclopedia on the effect of Islam in molding the character of the desert Arab. There could be no stranger indictment of Islam than the fruit of that faith in the character and lives of the Arabs as Doughty portrays them.

The present Survey does not deal very largely with Islam as a religion but points out the success and the further urgent opportunity for Christian missions, especially medical missions. Dr. and Mrs. Storm are very modest in pointing out what has been achieved in the past five decades. One cannot measure success here by statistics, although we have tables and figures of schools, hospitals and dispensaries. The Arabian peninsula, seen from the back of a camel, is much larger than on the map. Here "one dot may represent 10,000 Moslems"; there, one Moslem represents ten thousand difficulties in evangelism. Some things cannot be put into tables and figures. You cannot tabulate loneliness nor plot the curve of hope deferred which makes the heart sick. Yet these are the things that make the difference between the shedding of ink and the shedding of blood. The end of the geographical and ethnological survey is only the beginning of the missionary enterprise. One man with God at a mission

station is a majority. Arithmetic fails when you deal with spiritual realities. Yet it is the imponderable forces of the Spirit of God which will determine victory or defeat in Arabia. The three principal missions in the peninsula are the American Mission on the Persian Gulf, the United Church of Scotland at Aden, and the Danish Church Mission in Yemen. The number of Christians connected with these missions is very small, but their faith and faithfulness is very great. Here is a book that truly tells of "Faith" Missions!

Because we believe that the imponderables of the Kingdom of Light are on our side, we believe that "opportunity" is not the last word in missions. The appeal of the closed door is often even greater than that of the one which is open. The open door beckons; the closed door may be a challenge to God's authority. It is the strength of these imponderable forces—that is to say the reality of the Invisible, which enables the missionary beneath the walls of an Arabian city, or in its borderlands, to look upward with confidence and to see by faith the future result of his toil in "the great multitude which no man could number"—a world where statistics are inadequate to express realities, where finance and budgets have lost all significance and gold is used for paving stones.

Success is not always measured by numbers nor victory by majorities. "Not by might nor by



MODERN AIRPLANE TRAVEL IN ARABIA

power, but by my Spirit, saith the Lord." Here is a new challenge to students in our colleges for the great adventure. After you read this "New Survey," help to pray through to a successful conclusion the task that God has set before His Church in this great and still neglected peninsula.

Reality and Romance in Czechoslovakia

By REV. JOSEPH NOVOTNY, D.D.,

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RECENTLY the little democracy of central Europe, Czechoslovakia, has become front page news. In spite of the general interest aroused, few readers seem to be acquainted with the country, its problems and the present religious situation.

According to one of the best Czechoslovakian historians, Dr. Kamil Krofta, the foreign minister of the Czechoslovakian Government, the Czechoslovaks were already in the present countries which form Czechoslovakia as early as the second, or perhaps in the first, century of the Christian era.

In the fourth century, when people were seeking new homes, and the Slavs, the most numerous white race in the world who had their cradle in the south of Russia, divided into different groups. The Czechoslovaks, although comparatively few in number, showed the greatest energy and went furthest west of all the Slavs. A few who went further were drowned in the German Sea. The Czechoslovak land looks like a finger of the great Slav hand pointing other Slavs to Western culture of which he became the interpreter. Being the center of Europe, and having high mountains as a natural frontier, the Czechoslovak was able, during the many hundreds of years of Germanizing efforts of his neighbors, to remain a Czechish peninsula in the German Sea. His chief connection with his Slav brethren has been the Poles to the north.

The Czechoslovaks accepted Christianity as preached to them by the two Greek brethren, Cyrill and Methodius. This fact is the reason why the Czechoslovaks, while for the most part Roman Catholics, have not been strong followers of Rome.

The Protestant Reformation ideas took root in Bohemia and in the other Czechoslovak territory. The greatest man that the Czechoslovak nation produced, John Hus, was not the first or only reformer. He had many forerunners. His clever colleague was Jerome of Prague, and his spiritual successor, Peter Chelčický, a man who was born too soon, an apostle of world peace and separation of State and Church. He was the spiritual father

of the "Unitas Fratrum," and introduced believer's baptism into the Bohemian Brethren Church. Count Tolstoy professed himself his admirer and disciple. The Bohemian Brethren Church of old is sometimes called today "the most beautiful blossom on the tree of Christianity since the time of the apostles." Comenius was the great religious leader of the "Unitas Fratrum," the teacher of nations, who was called to Harvard as president, is a man who is not valued enough. We are only beginning to understand what he meant, not only for the Czechoslovaks but for the culture of the world. The Moravian Church of today has its origin in the work of Chelčický and Comenius.

Czechoslovaks are the only Slavs who adopted the Reformation and followed it for two hundred years. It was an eminently religious country, "The Land of Book and Cup." There is a proverb, which has its origin in the time of Hus: "The Husitic woman knows the Bible better than the priest." The Czechoslovaks printed the first Bible in a living tongue—New Testament in 1475, the whole Bible in 1488, in Prague. For the man who daily reads and meditates in the Bible they coined a word, *písmák*, which cannot be translated into any other language. Nowhere is the Lord's Supper held in higher esteem than among the Czechoslovaks. The old independent Protestant Czech State was a land of liberty, with the king-democrat, George of Podebrad, who was a Czechoslovak citizen, chosen king because of his spiritual nobility. This Reformation movement was transplanted into Slovakia so that half of the population became Protestants and they use the Czech Bible and hymnals today.

Another fact which shows the missionary spirit of the Czechoslovaks in the dawn of the Reformation, is of spiritual interest to all Anglo-Saxons. When Scotland was still Roman Catholic, but had some friends of Reformation ideas, they sent to Prague a message in which they asked for a representation of the Reformation ideas in the cradle of Reformation. The Czechs sent a whole expedition, the leader of which, Pavel Kravar, was professor in the Prague University. In his adopted country he became known as Paul Crawler, or



THE THEATER OF TURMOIL IN EUROPE TODAY

A *Herald-Tribune* map showing the portions of Czechoslovakia acquired by Germany. These areas comprise about 11,500 square miles (nearly the size of Belgium), with 3,500,000 inhabitants, living along the Western, Northern and Southern boundaries.

Craw; he preached the Gospel in Scotland for three years, and was burned as a heretic at St. Andrews in 1433.

Peter Paine, an early English Reformer, who was banned from his native country because of his "heretic" beliefs, found a refuge in the free country of Bohemia, and died there in peace, known as "Brother English." The center and spiritual stronghold of the Reformation ideas was the Czech University of Prague, the oldest one in Central Europe, founded in 1348.

When America was discovered, and many left their homeland to seek gold, the Czechoslovaks revealed a thirst after pure religion, and sent abroad an expedition to find the best Christians in the world and to bring home their experience.

Meanwhile the religious divisions were serious. When civil war broke out in 1618, the Austrians invaded the land and the tragic battle near Prague was a precursor of the end of the independent Protestant Czechoslovak State. Emperor Ferdinand of Austria proclaimed that he would rather see Czechoslovakia a desert than a Protestant country. Few pages of history show such a dark record as those of the persecution of Protes-

tants in Bohemia by Roman Catholic Austria. The Jesuits and soldiers entered the land and tried to "convert" the people with sword and fire. They beheaded twenty-seven Czech religious leaders and passed a law that everybody who would not be Roman Catholic must leave the country or die. Many died, many left the country without their property, so that although Bohemia, before the Thirty Years' war, had over three millions of inhabitants, after the war there were left only eight hundred thousand people. The property of the Protestant Czechs (which amounted to five hundred million gold crowns, according to the historian, Bilek) was given to the Roman Catholic Church, nobility, and the Emperor. Three hundred years of persecution followed, the history of which a Czech can read only with a bleeding heart. The Roman Catholic German-Austrians largely succeeded in turning the Czech Protestant land into a Roman Catholic country.

To make the nation forget their national hero, John Hus, the Jesuits brought out a fictitious John (Nepomuk), and named him the nation's patron saint in 1729.

A dark period followed in Czech history. In

the forests and mountains remained the true *písmáks*, readers of the Bible, although the Bible was proclaimed a forbidden book which the Jesuits told the people not to read and many were taken away by force. In order that Catholic servants might not touch the "poisoned books," they carried them in chains, and the priests burned them in the churchyards. One Jesuit leader proclaimed openly that he (Konias) had burned sixty thousand Bohemian Bibles and Protestant religious books. In order to find hidden Bibles it is recorded that the Jesuits used to wear shoes with nails when they went to the fields where the people were working barefoot. Trampling on their feet, they asked where they kept their Bibles. People often went from one village where there was no Bible to a village where there still was a Bible and offered a loaf of bread to be allowed to read and learn parts by heart, in order to share its contents with their neighbors when they returned.

In these dark three hundred years the Protestant Czechoslovaks had to fight Vienna and Rome, that together tried to Germanize and to Romanize the nation. Therefore it came about that every Czechoslovak was filled with a hatred against this dualism, and as he read history the antagonism was doubled.

The Effect of the World War

The third period of the Czechoslovak nation starts at the moment with the great World War. It was natural that every Czechoslovak resolved to side with the Allies against Austria; their oppressor. The leader of the nation, Prof. T. G. Masaryk, wisely foresaw that a revolution would mean suicide. Therefore he recommended that some of the leaders go abroad to cooperate with the Allies, and others stay at home to lead the people. Regiments were organized in Russia, France, Italy, and America. As a result the Allies recognized the right of the Czechoslovaks for independence.

Austria endeavored to punish the Czechoslovaks for their thirst after freedom and the children suffered especially. As one poet said: "Who saw the sufferings of men, did not see anything, he must see the sufferings of the women; who saw the sufferings of women, did not see anything, he must see the sufferings of children." The children sought for bits of food in ashes, or begged on their knees at the door for a piece of bread. When the war was nearly at an end, the Austrian minister for Foreign Affairs, Czernin, said to the Czechoslovak leaders, "When we are forced to leave your country, we shall leave it a cemetery." After the armistice eighty-two per cent of the Czechoslovak children had consumption, and two

out of three who were born in the last year of the war died because of the weakness of their mothers. In spite of this persecution, the nation kept the motto of John Hus: "Woe to those who, for a piece of bread, sell the truth."

When the war was near at an end, the Czechoslovaks could wait no longer for the armistice. When they saw that their oppressor grew weaker and the Allies stronger, they thought that the moment had arrived for their liberation. On the twenty-eighth of October, 1918, Prague was aroused to enthusiasm. Crowds crying, "Liberty! Hurrah for the Allies!" were marching through the streets. People went about kissing and embracing each other. The Czechoslovaks are proud that their greatest day in history was not stained by a single drop of blood, even by the "enemy." The Austro-Germans feared the day of liberation would be a day of vengeance—therefore they closed the doors and windows of their houses in fear. But the new government sent messengers to the Germans to open their houses, with the message that they need not be afraid as the nation did not intend to persecute anybody in the new State.

When Czechoslovakia was liberated, it seemed only natural that the national liberation should be crowned by a religious liberation. The Czechoslovak Government prescribed for the first time in the new state a census, to record to what nationality each one belonged, and what religion he professed.

In the old Austria it was not easy to leave the Roman Catholic Church, but after the World War, there was proclaimed complete religious liberty. Many Czechoslovaks, even nominal Roman Catholics, were ashamed to say that they belonged to the Church which had "burned the greatest Czechoslovak that ever lived," John Hus; the church which "robbed our greatest men of their property," and had either killed them or sent them abroad as beggars.

They said: "We cannot read the history of our nation without feeling ashamed that we belong to those who destroyed the whole life of our nation."

Many people (perhaps one-third) left the Roman Catholic Church during this movement and the process is not at an end. While two-thirds of the population are still reported as Roman Catholics, according to the last census the capital city of Prague has only fifty-three per cent in that church. Great numbers are joining the new Czechoslovak Church which has broken all ties with Rome, recognizes the great men of our Reformation as their spiritual leaders, uses the Czechoslovak language in the church, has pictures of John Hus on the altars, and sings old Husitic

hymns; the priests marry, and the church is growing in numbers as well as in spiritual life. They are learning from the Protestant churches new methods, such as the Sunday school and Young People's Societies.

Many join the different Protestant churches which, in a short time, have admitted thousands. In the west of Bohemia, in a country town, where there was a Presbyterian church with about one thousand members, today the same church has twenty thousand members. In the same district is a country town where all the population left the Roman Catholic church and joined the Protestants, leaving only the priest, his housekeeper and the janitor in the Catholic church.

In the Protestant churches many are seeking the deepening of spiritual life. Dogmatic battles are at an end; but many feel that real godliness ought to follow the movement. The pastors from the lukewarm churches are sent to those regions where there is the greatest spiritual work, in order that they may be influenced by that movement and "bring it home." It is touching to see how eager the young Protestants are to know what they ought to do to be real "Bohemian Brethren." Many a lukewarm church has become a living force because of the new opportunity. The greatest movement was in the southwest of Bohemia, where there was formerly the greatest stronghold of the Roman Church; it is the birthplace of John Hus, John Zizka, and Peter Chelčický, and other Czechoslovak Reformers. As in the Reformation time, people in the street, in the railroad cars, in the public places, often spoke about religious topics during this movement.

America and Czechoslovakia

It is interesting to know what part America played in the development of Czechoslovakia. There are several external ties between America and Czechoslovakia: their proclamation of independence was signed in the same place at the same desk as the Declaration of Independence of America, in Philadelphia; the first lady of Czechoslovakia was an American, the Anglo-Saxon American wife of the first President, Professor Masaryk. The Czechoslovaks will never forget the American soldiers in Europe who helped to liberate the nation: the proclamation of the American conditions of peace; the distribution of the American bread, which saved multitudes from starvation; the coming of the American dollar, which saved Europe from bankruptcy. The Czechoslovaks know of these things, and are deeply thankful. In Prague they have the Wilson monument, Wilson Central Station, American Street, and Hoover Avenue. One of the American correspondents just after the armistice found in

one Czechoslovak village where there were seventy-eight houses, over ninety American flags.

The Czechoslovaks are eager interpreters of American culture, including religion. It is only stating a fact when the European nations call the Czechoslovaks "the Yankees of Europe." The newest Czechoslovak literature is full of American influence. One of the youngest Professors of Philosophy of the Prague University, the successor of President Masaryk, returned from a trip to America and spoke and wrote enthusiastically about American life. The people were never more ready to accept the greatest treasure which America possesses—the spiritual Christian religion.

As to the problem of minorities which has caused the present crisis in Czechoslovakia, there are such racial, national and religious minorities in every country of Europe. The crux of the problem is not how many individuals or what percentage of the whole population is found in a certain group, but how they are treated; how much liberty they possess.

In Czechoslovakia with more than 15 million inhabitants, the minorities reach 33.8 per cent of the total population. These minorities came to Czechoslovakia as colonists. The historical development and natural frontier of high mountains did not permit to draw the frontier any other way. These minorities are scattered all over the country. The Germans have numbered 22 per cent of the entire population; the Magyars (Hungarians) 4.7 per cent, the Ruthenes 3.7 per cent, the Jews 1.29 per cent and the Poles 0.56 per cent.

How are the minorities treated in Czechoslovakia? The Germans have had seventy representatives in the Chamber of Deputies, thirty-six in the Senate; the Magyars (Hungarians) have eleven deputies and seven senators; the Ruthenes have nine deputies and senators; the Poles have two deputies and the Jews two. There is absolute liberty with regard to the use of the minority languages in the press. With regard to schools, they can educate their children in schools provided by government money where the minority language is used and where the teachers belong to the minority and textbooks are printed in the minority language. The Germans in Czechoslovakia have had two universities, two technical institutes and are equipped with all types of elementary and secondary schools. All these schools have been supported by government money.

Germany, Italy and Hungary offer no political representation for the minorities. Poland offers only partial political representation and bilingual type of schools. Czechoslovakia is a democratic country where the minorities have equal rights with the majority.

The Universality of Christ^{*}

By E. STANLEY JONES, D.D., India

SOMETHING more is involved in Christian missions than the question of whether we will or will not send missionaries across the seas. The Christian Church is beginning to recognize the fact that if we cannot share our Christian faith with every man everywhere, in the end we will not be able to hold it. That which is not universal is not true, for Truth by its very nature is universal. Two and two make four in India, China, America, and around the world. The moment you discover the Truth, it rises above national boundaries and belongs to us as a race. If, therefore, what we have cannot be shared with all men, it is not universal, and if it is not universal it is not true.

If we cannot give Christ and His Gospel to every man everywhere, in the end we shall stand beside dead altars, we shall pray dead prayers and we shall have a faith that has let us down in our own emergencies. Therefore, this whole question is significant beyond the immediate influence of the missionary cause, and we must face it and face it with a new sense of realism.

We do not apologize for things as they are and that are of interest to missions. Rather, we want to be prophets of things as they ought to be. Christian missions are not sacrosanct save as they represent truth and reality. We do not ask that men should blindly take what we say. We ask that they submit it to the test of experience, of life, of reality. No matter what we say or unsay, the last word is with the facts.

We search with you to find reality if we can. Our platform should fit the world's needs. When Jesus stood in a little synagogue in Nazareth two thousand years ago He announced a program which seemed then of little significance save to that little group. But the world today, humbly searching after something it has not, turns again to ask whether this Man of Galilee has a definite word for us at this period in the world's history.

Jesus said: "The spirit of the Lord is upon me, for He has naught in me to preach good tidings to the poor." His program included the proclaiming of release to the captives, socially and politically disenfranchised; the opening of the eyes of the blind, the physically disenfranchised; to set

at liberty them that are bruised, those who have hurt themselves with their moral and spiritual falls. His was a message to the hurt spirits of men, and then He came to proclaim the Lord's Year of Jubilee. Every fifty years there was a fresh national beginning; all debts cancelled, all slaves freed, all land redistributed, and the nation began with a new beginning.

Jesus closed the book of the Prophet, and said, "Today this program begins. Today this Scripture hath been fulfilled in your ears."

In beginning our missionary program we can do no better than to announce what Jesus said was His program and make it our own—a Gospel for the poor, for the hungry millions of the earth. God wills a new distribution of the goods which He has provided for every man. The missionary enterprise, if it stands for anything, stands for redistribution of that which God, our Father, has willed that every man should have.

Second, we would proclaim release to the captives. There are still multitudes of people who are not liberated. There are those who are still socially and politically captive. The missionary enterprise comes with a great passion for human freedom, believing in the worthwhileness of every man. It would proclaim belief in the worthwhileness of every nation.

There are undeveloped races, but no permanently inferior people. We would also come with a message to those who are physically disenfranchised—the opening of the eyes of the blind. The missionary enterprise should go out with a passion for health, for healing, to lift the burdens of suffering which are weighing upon the hearts, and are crippling the lives of men.

The message must come also to those who are bruised—men and women who are injured or handicapped by their own falls. The man with the wounded conscience, the man who cannot look the world and himself squarely in the face. We come with the Gospel of another chance, a new beginning, a conversion, a regeneration.

Then the missionary program sets the whole thing in God's Year of Jubilee and proclaims a fresh beginning for a race in all departments of human life, a fresh awakening for a world, a new start.

^{*} Condensed from an address delivered at the United Foreign Missions Campaign, Chicago, in 1933.

These are some of the principles that underly the missionary movement, but upon the threshold of our coming to proclaim these words certain things rise up and questions which we must face. Whenever you face a question, face it in its more acute forms—answer it there, and then you have answered it all down the line. We would like to put this fresh, living, new Kingdom under the world problems today, and under the world situation today, but we are met with objections which we must face.

When we talk about being missionaries we are accused of a desire to manage other people. Men say, first of all, that it is bound up with the political imperialisms of the West. No matter how pure its motive, missionary work gets entangled and alloys within itself disturb and destroy its effect upon human life. Every movement needs constant criticism, constant readjustment, perpetual realignment, and a bringing back to original purposes. We want to bring back this movement to original purposes, to disentangle it from every entangling alliance that would cripple its spirit and hurt its motive. We want it to stand clear in its own right—compelling, and doing what God would have men do through this movement.

Not Political Imperialism

First of all, then, men say that the missionary movement is a species of political imperialism, that it is the religious side of that western expansion, and partakes of the spirit of that expansion. There is some truth in what the critics say. Again and again the movement has been corrupted by its contact with pushing imperialisms and has been used by the imperialisms of the West. It was said that when the white man went to Africa the white man had the Bible and the African had the land; later on the African had the Bible and the white man had the land. There is just enough truth in that to make it sting. Unjust treaties have been forced upon China because of China's treatment of missionaries. This movement has been fused in the purposes of imperialism. We acknowledge it with sorrow. But that period of entanglement with the political imperialisms is at an end. Never again will treaties be forced upon China because of China's treatment of missionaries. Christian missions are undoing what has been done, and the whole pressure of Christian enterprise is to give men liberties and freedom. It is the passionate belief that lies at the heart of the missionary enterprise that every man is of infinite worth.

If any people in these United States say that they do not believe in Christian missions, they should be willing to go back to where they were before Christian missions touched *them*. And if

they did, they would go back to a semi-savage, roaming across Europe. Are we coming to that?

Many of us are proud that we have English blood in our veins. The English have made amazing contributions to the collective life of our race. And yet at the time of the Roman ascendancy, a Roman said, "The stupidest and ugliest slaves on the market are those from Britain." Had you looked at those stupid and ugly slaves you would have said, "Impossible barbarians! Nothing can come out of *them*." But someone else looked at them and said, "Angles; Angles. If they could be Christianized they would be angels." We are not angels, but we are quite different from the stupid and ugly slaves. And the thing that was at the bottom of our rise was the fact of the impact of the Gospel of Jesus Christ upon us.

Those who have Scotch blood are prouder still. The Scotch have made amazing contributions to human life. Some of the noblest souls have come from the Scotch, and yet the Scotch have been called "eaters of human flesh," who had plenty of flocks but whose herdsmen would prefer a steak from the female breast as a rarity! The Scotch of the fourth century! Had you looked at them you would have said, "Impossible barbarians!" But some looked at them with the eyes of Jesus Christ, and there began the upward rise of a nation that has contributed largely to the collective life. Everywhere the missionary movement goes with a passionate belief in the development of men into likeness to God as He is revealed in Jesus Christ.

We don't believe that there is any nation good enough or wise enough to hold permanently another people against that people's will. There is in every nation a birthright of freedom, and the Christian missionary movement should stand, not as the sponsor of white prestige and white rule, but should stand for the brotherhood of men, and present a Christ who stands alongside of the liberties of men and who expresses those liberties in His Gospel and in His kingdom.

Retain All That Is Good and True

We believe that each nation has something to contribute to the collective life of our race. We go, then, to the nations of the earth, not trying to wipe out their culture, their past. Much of that culture will pass away with the impact of fuller knowledge. What is false in those religions will be dissolved in the face of truth, but nothing good, nothing true, nothing beautiful shall perish if men and women accept Jesus Christ, for He said, "I came not to destroy, but to fulfill." He would gather up unto Himself all the beautiful things, the splendid touches, the genius of each nation, gather up into Himself—not destroying,

but perfecting all that is good and true and beautiful. We can go to the nations of the earth with a new sense of friendship, and at the same time believing that we have a message to them that Jesus Christ completes everything good in any nation anywhere.

I believe the last vestige of connection of the missionary enterprise with political imperialism was severed at the Jerusalem Conference. For the first two or three days we analyzed until we were paralyzed. We were suffering from what somebody has called "paralysis of analysis." But at the end of those two weeks, as we sat at the feet of Jesus Christ and looked into His thoughts, we concluded that we had a message the world could not do without and live. No missionary movement has set its face toward the rights of all men, and the liberties of all men.

But somebody says: While the missionary movement may not be political imperialism, isn't it denominational imperialism? Isn't it marked by the desire to build up vast denominations? There is some truth in that alliance. Christian missions grew up at the time when denominations expanded greatly in the West, and they have sometimes used this movement for the purposes of statistics.

Christ Greater Than Sects

But today in the East, Christianity is beginning to recognize that there is something bigger than the question of being a Baptist or a Methodist or a Presbyterian or anything else. There is the question of being a *Christian*! What great advantage is it to you whether you are a Methodist or Episcopal or anything else, in the light of the question as to whether Jesus Christ or Karl Marx shall hold the destiny of China? As we have dropped down beneath the level of organization, down to the level of experience, we have discovered that the true Christian Church is the most united body on earth, if we only knew it. We are united in the deepest thing in life—namely, in life itself. We share in Jesus Christ a life that overleaps the barriers of race and class and congregation and denomination, and holds us to the deepest brotherhood that this world knows anything about—the brotherhood of a new life in Christ.

It is a strange anomaly that people who are most united at the center are sometimes most divided at the circumference. We, therefore, say to the Christian Church: "Brothers, we are one. Let's act and love as if we were one. Do away with all duplications, and all competitions, all overlapping, and face this whole world Christian program with the sense of the solidarity of the Christian forces of the world."

A church that has a living unity has authority in a world that is looking for unity. If we can't get together as denominations, how can we demand that the world get together as nations? We believe that the missionary enterprise comes to you with a new passionate belief in the unity of the Christian world, and we would build up a great sense of Christian solidarity that would hold together every fine thing that each denomination can contribute to the whole, but bound together with a broad Christian brotherhood that transcends all of this. There is no denomination that had any corner on the saints. God seems to work through denominations—sometimes, in spite of them. If that hurts your denominational pride it may help your Christian humility. We are deeply grateful for the denominations which have nurtured us and given us spiritual birth, but we step out and say: "It may be that the Christian missionaries will force us at the home base to come together because we believe that the world is searching for real unity."

Is not spiritual imperialism desire to manage other people's minds and souls in their supposed interests? There is a good deal of that in Christian missions at home and abroad, because of the type of teaching we give our young people. We tell our young people that they must go out and become leaders. Get a dozen people together, all of whom have been taught to be leaders, and you have the stage set for confusion and strife, and for position, and power. Jesus (according to Moffet) said, "Be ye not called leaders." The attitude of the leader is, "I lead; you follow." It is a selfish attitude, therefore cannot be Christian. Jesus said, "Be ye called servants." The attitude of the servant is that he loses himself in a cause outside of himself. Jesus said, "I can Christianize that attitude." The world is tired of leaders. Again and again they plunge us into war to satisfy their ambitions. The world is sick of the desire to be leaders. It is perishing for servants! Perishing for men and women who lose themselves in the needs of humanity, forgetting themselves as the Master did. He said, "I am among you as one who serves. I came not to be ministered unto, but to minister and to give myself a ransom for many."

The Supremacy of the Servant

Then what happens? That Servant of all becomes the greatest of all. He rises up with a new kind of leadership, out of hurt and pain, out of the Cross. On Easter morning He rises to a new leadership. The Servant of all becomes the Greatest of all. If, therefore, you are sending out self-appointed leaders, we don't want them. But if you can send out men and women who will lose themselves in the great needs of the East, in Heav-

en's name send them! The East is perishing for servants.

There is another thing working against this motive. We have discovered by actual fact that we cannot succeed in being missionaries unless we succeed in becoming marginal. No longer at the center, managing affairs, but on the margin, stimulating, spiritualizing, culturers and helpers of the situation; always trying to produce men and women who will stand upon their own feet and succeed only as we succeed in producing Christ-conscious, Spirit-directed, self-supporting churches in the East.

We need the kind of mentality at the home base that is willing to contribute, even where they can't manage. We want the kind of spirit God guided, at the home base that feels that it is true success when we succeed in producing the kind of churches in the East that stand as living, vital centers, courageous and self-supporting. In other words, the price of your support should not be that you manage the whole thing. Give liberties to men and women, give them liberties sufficient to enable God to help them develop their own characteristics and their own life; then it may be that out of that liberty shall come back to us a great contribution. I do not want merely to go to the East, I want the East to come to us.

There are multitudes of men and women in the East who have caught the passion and victory of Christ. These men and women can give the Gospel to help us complete the uncompleted work and task of evangelism of America, so that there will be no more distinction between a "giving country" and "receiving country," but we will all be giving and we will all be receiving. Out of that process will rise a fuller, finer type of Christian manhood, out of the twain shall he become a new man in Jesus Christ.

Another objection is that somebody says that it may not be spiritual imperialism, but spiritual impertinence to go to people of other lands, when our task at home is uncomplete. A man said, "You never export a thing unless you have a surplus of that thing. Do you mean to say that you have a surplus of Christianity in America, that you dare export it?" We have no surplus of Christianity in America, but unless we try to bring others to Christ our own Christianity will die upon our hands. If the individual centers upon himself to Christianize himself, he will be de-Christianized in the process.

If a group or church should center upon itself to Christianize itself, it would perish in the process. If a nation should center upon itself to Christianize itself, it would dry up in the process. Our very stretched-out hands across the seas are in the end a putting of those hands together

in prayer, that we, too, might have more of Christ in our lives. The very act of giving to others is a conscious or unconscious prayer that His Life may be more operative in our own lives. But the man who makes that objection doesn't say to science, for instance, "Science, you dare not pass your science to the rest of the world until the sum total of the findings of science are operative in America." The fact of the matter is that the findings of science are far beyond the application of science to our collective life. The science of medicine is far beyond the application of medicine to our collective life, yet we do not hesitate to give our science to the rest of the world. There is always a gap between the findings of a thing and the application of that thing. There is a gap between Jesus Christ and our collective manifestation of Jesus Christ. We do not ask the nations of the earth to become American; all we ask them to do is to become Christian, and maybe in becoming Christian they will help us to become more Christian. That is what we crave.

The question is, Has Jesus Christ a supply which is universally redemptive? Will men be redeemed if they will give Him a chance? We believe He has that abundant supply of life, and that in Jesus Christ, wherever groups and nations and individuals have exposed themselves to Him, there will come a redemptive power that will lift, change, redeem and make new.

Not Ourselves But Christ

We preach not ourselves but Jesus Christ, and then we are your servants for Jesus' sake. But somebody says it may not be spiritual impertinence. Mahatma Gandhi raises an objection. He says that there should be no change in religion. In an interview with some American newspaper men he said, "If the missionaries were to use their hospitals and schools for the purpose of proselytizing, then when we attain self-government we would ask them to withdraw." His last word modified his first and he said: "Under self-government the missionary would not be allowed to proselytize if we feel it is done in the wrong way." But we have no desire to proselytize. Proselytism, or a mere outward change of association, is unchristian. Jesus said to the religious leaders of His day, "You compass sea and land and gain a proselyte, and when you have gained him you are twofold more a child of Hell than himself."

On the other hand, Jesus definitely and specifically demanded *conversion*. He said, "Except a man be born again he cannot see the Kingdom of God." There is a distinction between conversion and proselytism. Proselytism is the coming over from one sect or group or opinion to another

group or sect or opinion without any necessary change in heart allegiance or character. It is a change of label, not of life. We repudiate proselytism but we insist upon conversion, for conversion involves a change in character—a deep, fundamental, all-embracing change in life.

One business of the Christian Church is to produce conversion, and when the Christian Church can no longer show conversions it has lost its right to live and its power to propagate. When it can no longer make a good man out of a bad man, and a weak man into a strong man, and a man without God-consciousness into a man radiant with God, it has lost its function in human society. The whole structure of human life is resting upon that subtle, intangible thing called character. And when the character breaks, the confidence breaks, and when the confidence breaks the country breaks. If the Christian Church cannot so present Jesus Christ and His Gospel so as to make men and women of Christlike character, if any religion does not make bad men good, it has lost its right to exist. We have, therefore, no apologies for trying to produce conversion. We believe that wherever men and women and individuals and nations expose themselves receptively to Jesus Christ, their conversion does take place to the degree that He is received.

"We want to do something deeper and more fundamental than proselytizing." Conversion is not only the conversion of an individual—that conversion is as far extended as human need. Just as there can be sin in the individual will, there can be sin in the collective will. Shall we rescue the wounded in war or strike at the war system, too? Shall we pick up the drunkards or strike at the liquor traffic, too? The Christian Gospel reapplied would mean a conversion, not merely of the individual, but of the sum total of human life. Conversion—the Kingdom of God coming—replacing the present world order, founded as it is on exploitations and on unbrotherliness—we could replace by an order founded on good will, the Brotherhood of Man under the Fatherhood of God. This is the conversion for which the Kingdom of God stands.

The Christian life is primarily not an attainment, but an obtainment. The gift of God came to me when I had nothing to offer except my bankruptcy. I came to Jesus Christ hurt, confused, bankrupt. I offered Him what I had, and to my utter amazement and astonishment He took me, forgave me, cleansed me, loosed me from the old bonds, set my soul singing its way down these years. By His grace was I made whole.

I dare to speak of that because I simply am laying at His feet the tribute of my gratitude and my life. I could not keep silence without denying

the very nature of the Gospel which I hold. Freely did I receive, freely must I give. There is a deep discipline in the Gospel, a discipline of the love of Christ; but primarily it is the gift of God. The Gospel is not so much a demand as it is an offer, an offer of new life to man by the grace of God. The moment this life takes hold of a man he comes under a discipline so severe that it is far deeper than self-discipline.

Gandhi has another objection. This time, he says: "If you speak about your religion, don't speak about it in words. Use the most perfect method of evangelism—let it come out of the life, as the perfume comes from the rose. As missionaries and as Christian workers draw people by your deeds. But do not speak about it."

Witness of Lips and Life

There is something valuable in this suggestion. The West has organized religion too much around words. Our places of worship are called "auditoriums." Our services are services of song, prayer, speech—words. Somebody asked a Chinese what he thought of the Christian religion. He said, "It is a very talkative religion." There is something in what he says. Gandhi said, "Let us have a moratorium on words." There is something in his objections—but not everything.

Jesus Christ did use the rose-perfume method. "He went about doing good." He did good because men needed it, and the resources of His heart were big enough to meet that need. He went about doing good, but He did more than that. He interpreted words by acts. The words of His lips and the deeds of His life were one. They came together like the words and music of a song. His deeds were words and His words were deeds, and they all came together and became the Living Word.

We would say to Mahatma Gandhi, If we are true to Christ we will invest this message with the sum total of our lives, and that includes our words. It is only when our words are rooted in facts that we dare speak them.

A man came to me in India and said, "Why do you go after people to baptize them?" I replied, "I don't. They come to ask me to baptize them. I put no label on a man that does not correspond to an inward fact." The man who has the reality has a right to outwardly proclaim it and to enjoy any group where it will be cultivated. The inward without the outward is also hypocrisy. The life, speaking one thing, has a right to live it out.

But somebody offers one final objection: "Aren't they getting along well enough without Jesus Christ?"

I can not find anyone anywhere getting along well enough without Jesus Christ in East or West.

I cannot do it. In fellowship with Him I truly live. I go to the nations of the East because they are a part of the world, not because they are not most degraded but because they are brother men. A man said to me, "How do you talk to theosophists?" I don't—I talk to people. And I don't go to speak to Hindus and Mohammedans—I go to speak to men with the same inward needs that I have. I do not go to the people of the East because they are the worst of the world, I go to them because they are men for whom Christ died. That, it seems to me, is the legitimate reason for going. There are degradations in the East just as there are degradations in the West. As I have sat in round-table conferences and heard noble men tell what religion was meaning or not meaning to them, I have come to the conclusion that not only any man at his worst needs Christ, but man at his finest and best needs Him. Christ and the human soul were made for each other just as the lungs were made for air, the eyes for light, the heart for love, and the esthetic nature for beauty. Jesus Christ and the human soul were made for each other, and when we find Him we find not only the Way of Life, but Life itself. I desperately wish every one to have that life.

The Cross and the Motive

If I were to point out the deepest places where my missionary motive is found, I would point to a Cross. For the Cross, to me, is the place where I see deepest into the universe. There the universe turns redemptive, forgiving all, bearing all, healing all, and turning the whole of life into triumph. It is at the Cross where we see the heart of the missionary passion, for there is the place of the heartbreak of God. There is where love, pure, holy love, comes into contact with words, sign and need. There we begin to see love reaching out as far as the human need, and taking all into God's own heart bearing all and forgiving all.

Someone has defined "Life" as "sensitiveness." It is a great definition. The lower down the scale of living you go the less sensitiveness you find. The stone is numb; there is no life. The plant has some sensitiveness, therefore some life. The animal has more, therefore more life. When you come to Man you find the sensitiveness ranging out beyond itself, beyond its group, its nation, and to God and the larger life reaches out to man. The more sensitiveness, the more life. The highest, greatest life that has been lived upon our planet, is Jesus Christ. There we find the supreme sensitiveness. On the last day He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world. I was hungered and ye fed me; I was

thirsty and ye gave me drink; I was sick and ye visited me; in prison, and ye came to me." "Lord," they say, "when saw we ye hungry or thirsty? Sick or in prison? We never saw Thee this way." And the Master says "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Who is it that is hungry in the hunger of the world? The Christ hungers again. Who is it that is bound with the shackles of custom and sin and evil? In them Christ is still bound? At the Cross He gathered all up into His own heart, until every man's trouble became His trouble, and every man's pain His pain, and every man's sin His sin. He bore it in His own body upon the Tree. There, it seems to me, is the meaning of the universe. There is the meaning of Life. We live in proportion as we respond with deeper and deeper sensitiveness. This is the test by which we can judge.

How much life is there in our churches? That is the great question that comes home to us. Judge by this standard. Many churches are about the spiritual level of the vegetable. Dead beets, if you will. No sensitiveness beyond themselves, and proud of that fact. The missionary movement, with all its faults (and it has many) is the reaching up of arms and saying, "We are trying to be Christian; we are trying to be sensitive on a world scale, and in trying to do so we are beginning to try to catch something of the passion that our Lord and Master held." I cannot see how we can keep that passion in our hearts and not reach out to the last man everywhere.

The moment I rose the day I was converted I felt an impulse in my heart that I had never known before. Five minutes before I had had no such impulse. The impulse was that I wanted to share with everybody, and put my arms around the world and share the Gospel with everybody. My missionary motive today is that; deepened, broadened, but still there. I do not see any place to stop witnessing this side of the last human being. This desire should be held in the heart as a great consuming power. The center of the whole thing is the heart. I believe that such a passion shows the heartbeat of Jesus Christ. In Him is enough power to heal the individual, the social, the economic, the political needs of the world. I know no other power.

Jesus Christ stands and says, "Come unto Me and enter My Kingdom." Are you willing to make inward surrender of your whole self to Him—your money, your brain, your hand, your life? If so you will follow Him and your life will never be the same. You will have new joy and freedom and power.

Problems of the Churches in Asia

By REV. AKIRA EBISAWA, Tokyo, Japan

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THE Christian churches of Japan have made striking progress in the brief time since the opening of missions here in 1859. From the very early days these churches have been characterized by a self-governing church polity, promoted under the leadership of missionary and Japanese leaders.

We realize, however, that the Christian Church in Japan is not yet fully established. It is only partially represented by the communions transplanted to Japanese soil from the Western World.

While the various denominational churches represent very important branches of the Body of Christ, with their historic characteristics, yet these divisions often seem meaningless and are a stumbling block to the Oriental mind. Japanese do not understand why the Christian churches are thus divided.

Very serious problems are confronting the churches in the Japan field at present. The environment of these churches, influenced by the cultural heritage of the nation, is necessarily influencing their inner life.

The age-long struggle of the Western churches of Europe against the Greco-Roman materialistic humanism is being repeated to some extent even in Japan.

Generally speaking, churches in the Orient are placed in an environment characterized by various forms of culture and by the presence of the other great ethnic religions. This brings new features into the struggle which the Oriental younger churches are experiencing. This presents a new problem to the churches in this field and gives hope and promise that the outcome will be the enrichment of their inner life.

These considerations suggest that some intrinsic value must be developed on the part of these churches that will adapt them to the cultural heritage and social environment in their native fields, without losing anything of their Christian character.

It must be admitted that we should re-examine and re-evaluate our church organization, its methods of activity and its relationships, in the light of the national cultural tradition and the changing environment.

It may sound strange for us to speak of such a radical change. But every living organism is destined to grow and is subject to vital changes. We believe in the God of Creation, who works even today. We cannot measure the creative work of God in terms of the *status quo* or hold the idea that there can be no development of new features in the realm of the Church. We should hope and expect that a newly emerging Christian Church will develop new forms in a new environment.

The organization, methodology, and functions of the churches in the field must be defined in the light of their environment, they should be re-organized so as to accord with the national tradition and be adapted to their indigenous cultural heritage.

Many things need to be re-examined. For instance in Japan, the custom of religious congregational public worship never existed until the Christian church service was introduced. Our forefathers were accustomed to individual worship and to occasional festivals. Thus the Roman Catholic form of worship seems better adapted to our people than the Protestant congregational services. Moreover, offerings in connection with public worship have been alien to our people. Bushido emphasized the virtue of righteousness and sacrifice and disdained utilitarianism. It looked with contempt upon the motive of personal profit and gain. Little wonder that even in this highly economic-minded age there are people who think that it is not pious nor Christian to speak of monetary matters during a religious service or right even to take the purse to the house of worship.

Although gradually the Western industrial order is affecting and destroying the old social system and is replacing it with an individualistic mode of life, the family system still has a strong hold on the life of the Japanese. This makes it customary for only the head of the family to enjoy economic independence, the other members all being dependent. As a result the system of offerings by individual members of a church is almost meaningless.

Creative imagination on the part of Western people, inspired by religious insight, has erected

such wonderful structures as St. Paul's Cathedral and Notre Dame. But why should Christian church architecture throughout the world conform to Gothic forms or wholly Western style? The New Testament conception of the church does not indicate such patterns. It rather suggests that the Church universal is composed of small units, meeting in the homes of the believers.

The Church universal, as an ideal spiritual society, must be made clear to the mind of contemporary Christians, especially of the younger churches. This is well defined by Dr. Wm. A. Brown, as follows:

It must never be suffered to obscure the fact that the Church of Christ exists today as definite body in the persons of the men and women who have been touched by His spirit, and who live for the ends which He approves. This spiritual society, creating institutions, but not itself perfectly comprehended or expressed by any, is the true Church of Christ. (Brown: "Christian Theology in Outline," Ch. V. p. 59.)

The members of the Re-Thinking Missions Commission define the Church in a way which will help to clarify the conception of the Christians in the field regarding it.

The Church is to be thought of as a spiritual fellowship and communion of those who have found a new spring of life and power by the impact of the Christian message, who are eager to join together as a living, growing body of believers through whom the ideals and the spirit of Christ can be transmitted and His principles of life promoted, then that type of Church will always have a function in the work of building the Kingdom of God whether on the mission field or at home. ("Re-Thinking Missions," Ch. V. p. 109.)

Owing to the lack of proper training in such a fundamental conception of the Church, the younger churches are facing a grave danger at present. That danger is the general trend among the Christians of growing indifference toward the organized churches.

Among the causes that have contributed to this tendency, we mention a few for which we should feel responsibility. The Japanese have a feeling of distaste for the too highly institutionalized church life which tends to give the impression that it is too conventional and has an artificiality which bears a secular flavor.

This tendency may also be due to the fact that the churches are losing their strong leaders in the ministry. This may seem partly inevitable in these days because of the greatly changed social environment as compared with the pioneer days when the missionary and indigenous leaders were conspicuous figures. It must be admitted that consciously or unconsciously contemporary Christians are influenced by the secular, materialistic, individual thought, and are losing the idealistic, self-forgetting, sacrificial motive in their daily

lives. This often makes the distinction between Christians and non-Christians obscure and insignificant.

The lack of a strong devotional motive makes many feel that it is a burden to bear the responsibility of rendering service and giving in support of the Church. Another excuse, which has some truth in it, is that the Church at present is dealing with things that are too trifling as compared with the momentous matters which are agitating humanity. This does not appeal to the imagination nor sound the depths of life for minds that are alert.

In view of these unhealthy tendencies, we are endeavoring to promote an interest on the part of church members in the training of the laity for voluntary evangelism and in Christian stewardship as features of our Nation-Wide Union Evangelistic Campaign.

Self-Support and Self-Government

Self-support and self-government on the part of the churches have usually been taken as synonymous among Christian people throughout the world. A clear distinction should be made between them. A Christian's property belongs to God and God's money may be used anywhere for His Kingdom without reference to racial or national differences.

A policy of self-government is imperative for the churches in the field if we wish them to develop as the Church of Christ. But the problem of self-support must be considered in the light of the activities and functions of the church. Some churches tend to overemphasize self-support, with the result that the local churches crystallize into small-sized organizations, with no possibility of an expanding life and influence necessary for self-propagation. It is a pity to see dwarfed or crippled local churches losing their activities and ceasing to appeal to the general public.

Forced self-support does not prove to be self-support at all. It often means that the pastor is obliged to support himself by some form of side work. It is a mistake to demand self-support without considering the real strength of the local church as related to its environment. The church, in the New Testament meaning, should be organized in every small town and village and even in the homes of the believers.

Owing to an overemphasis on self-support on the one hand, and to a lack of the conception of Christian stewardship—the training for which is quite new among the younger churches—on the other, many local churches are suffering greatly because of the economic problem. The result is that churches tend to be governed by the motive of group egoism while the individual church

members themselves are likewise influenced by personal egoism.

Many economic problems are at present confronting the younger churches. In Oriental homes, where the traditional family system prevails, the father, as the wage earner, usually holds the purse and other members of the family get money from him. Yet the Protestant Churches, in spite of this traditional Japanese custom are supported on the basis of individual contributions, in accordance with the custom in Western lands.

Another problem perplexing city churches is the fact that, owing to changes in the environment, members are moving to the suburbs and it is becoming increasingly difficult to bring the family to the mother church every Sunday because of the transportation costs and other expenses. Notwithstanding these difficulties, it is an encouraging fact that the annual giving of the churches in Japan in recent years amounts to about 2,500,000 *yen*, or 12.50 *yen* per capita. This is a good ratio when compared with the reported giving of New York church members last year.

Another problem is the question as to *what constitutes real cooperation between older and younger churches?* Of course cooperation, through fellowship or in conferences, does not begin where financial support from the church at the home base is cut off. Real fellowship and cooperation can be established without regard to financial relations. Younger churches can not be said to cooperate satisfactorily with the older churches at the home base as long as they exist on a poor economic level and with a crippled independence. Real cooperation should begin when the younger churches on the field are able to maintain the

activities necessary to meet the needs of the community at large and can fulfill their responsibility as witnessing churches. We must continually remind Christians of the fundamental unified character of the churches of the different communions in accordance with the conception of the Church defined by Dr. William Adams Brown.

As the religious society which finds its bond of union in Jesus of Nazareth, the Church is one. . . . Beneath the outward divisions and misunderstandings which separate different bodies of Christians there is a common religious experience which is shared by all whose lives are lived under the influence of the Master, and which unites in sympathy, labor, and prayer, good men in every branch of the Church. It is this common religious life, uniting in spiritual fellowship men of different ecclesiastical names and of none, which is the real foundation of the unity of the Church. (Brown: "Christian Theology in Outline," p. 59.)

There is also the problem of church union. "Divided churches cannot conquer the unified world." The way to win the world is to consolidate the Church's divided forces, under the leadership and power of the Spirit of God.

In Japan we have been carrying forward a study regarding a basis for union ever since 1925. We have been swung back and forth over the problem of a creed. Our people now seem to realize that to begin by planning for organic union will get us nowhere. There must first be spiritual unity in Christ. We are now inclined to start with a federated union as has been the case with the Church of Christ in China. Dr. Stanley Jones has suggested a similar procedure.

We see a possibility for the realization of Christian union if we proceed along this line for the coming ten-year period by uniting in work which has no direct concern with a creed.

GOD CHOOSES BUSY MEN FOR HIS WORK

When God has work to be done we notice that He almost always goes to those who are already at work. Both history and the Bible attest this truth.

Moses was tending his flocks at Horeb when God called him to deliver the people of Israel from bondage in Egypt.

Gideon was threshing wheat by the wine press when God called him to deliver Israel from the Midianites.

David was caring for his father's sheep when he was called to succeed Saul as king.

Elisha was plowing with twelve yoke of oxen when he was called to succeed Elijah as prophet of God in Israel.

Nehemiah was bearing the king's cup when he was called to go to rebuild Jerusalem.

Amos was attending the flock when he was summoned to be a prophet of God.

Peter and Andrew were casting a net into the sea when Christ called them to become fishers of men.

Matthew was collecting customs when he was called to be a disciple.

Saul was persecuting the church when he was commissioned to be a missionary of Christ.

William Carey was mending shoes when he heard the call to be a foreign missionary.

Outlook for the Church in India*

By B. L. RALLIA RAM, ESQ.

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CHRISTIAN influence has streamed into India in four different channels:

First: According to the traditions of the Syrian Church Christianity was originally preached in India, by the Apostle St. Thomas, in the states of Travancore and Cochin, early in the Christian Era. The Church thus established, however, was not alive to its missionary obligations. It was handicapped by the political situation and by lack of communications so that its influence was confined to a small section of the country. Considerably weakened by divisions and internal disputes, in some respects it followed too closely some of the painfully dark episodes in the history of the Church elsewhere.

Second: In the Sixteenth Century the Portuguese Roman Catholics inaugurated an era of rapid Christianization of India. Under their influence the work of St. Francis Xavier and the Jesuites in South India met with an apparent success. The means used to convert people were not, however, always fair and honest. The Church in India until recently was preponderatingly Roman Catholic, but the Protestant influence has been steadily increasing and the Protestant Christians now are numerically more than the Roman Catholics.

Third: Early in the Eighteenth Century a Protestant mission arrived in the South of India under the inspiration of the King of Denmark, with the financial help of an Anglican society. Its personnel was German. The large Lutheran Church of South India, the United Church of South India, the Anglican Church with its several dioceses are the direct result of this pioneering mission.

Fourth: A century later groups of Protestant missionaries were sent at short intervals by the English Baptists, the Church Missionary Society, and the London Missionary Society. They were soon reinforced by Americans and others. Thus there are now several Evangelical Christian churches deeply rooted in the soil of India.

Technically there is no one Christian CHURCH in India, but a large number of "churches." But

the word "church" in this article refers to the sum-total of all the "churches," for, with all the divergent doctrines, traditions and practices, they do owe allegiance to one Lord and Master and unitedly proclaim His name. In spite of the existence of many "churches," there is yet an entity, intangible though it may seem, which may be called "The Church of Christ in India."

The "Christian Community" consists of members of the Christian churches and those who nominally belong to the Christian community, having been born in homes known as Christian. According to the present political constitution of India, "The Christian Community" is a separate political entity with rights of special representation in the national and provincial legislatures through voting constituencies of its own. This implies that in many places it is also a separate social entity.

This system leads to unfortunate results. It is, however, gratifying to note that there are many Christian leaders who regret this political isolation imposed by the award of the government. There is an increasing number of Indian Christians who are working shoulder to shoulder with their countrymen for general social, political and moral improvement. Raj Kumari Amrit Kaur, the talented daughter of the late Sir Raja Harnam Singh (a notable Christian convert from the family of a ruling chief), is the acknowledged leader of the Women's Movement in India. Two of the trusted lieutenants of Mahatma Gandhi, in charge of two of his important social and economic departments, are Indian Christians. From this it will be seen that in common usage the term "Indian Church" is sometimes applied to the community known to the political and social life as "The Indian Christians."

Here we are mainly concerned with the organized Christian Churches, though the second conception associated with the term "Indian Church" cannot altogether be avoided.

Characteristics of the Church in India

It is impossible to deal here adequately with the Church of Christ in India. We can refer only to a few aspects of a very large and complicated subject.

* Mr. Basil Mathew gives a significant title to one of his recent books "*The Church Takes Root in India.*" This happy phrase aptly describes the present position of the Christian Church in India.

B. L. R. A.

Except for the church in Malabar, the Church of Christ in India owes its existence to the labors of missionaries sent out by the churches of the West. These "sending churches" have been mainly responsible for the nourishment and the development of the Church in India. Each church is dependant still upon their "mother" church for help. Missionaries play an important role in the life of the Church. Financial help is given to maintain its indigenous ministry and its institutions and forms of service. The different churches are in various stages of development.

In main there are two kinds of church organizations: Some churches have already become autonomous, though not fully self-supporting. In the South, a strong "South India United Church" includes the Presbyterian and Congregational. Corresponding to it there is a similar "United Church of North India." The Church of India, Burma and Ceylon, which is in fellowship with the World-wide Anglican Communion, has attained its independence by an Act of the British Parliament. These and several other churches are autonomous; they are in full communion with the corresponding churches of the West and are receiving help from them.

Other churches are exemplified by the Methodist Episcopal Church and the United Presbyterian Church. They still form a part of the American churches and their highest court is outside India. These churches are being given an increased measure of responsibility, without the final authority. We do not seek to evaluate the relative merits of these two systems.

Christianity in India reflects the character of the churches of the West, to which the churches in India owe an everlasting debt, not only for their existence, but also for support and guidance.

This dependence of the Church in India on the Western churches has also been responsible for many difficult problems. In some ways it has handicapped the Church, and it has retarded healthy growth. This was inevitable. On the one hand the Church in India could not have reached its present stage without help; on the other hand it has grown under the shadow of a large tree with an apparent loss of spontaneity. This has stunted its stature.

The danger has lain and still lies in the way this help is given. Very often an undue stress is laid on the financial relationship between the Churches of India and the Western Churches. While this relationship is of great importance, in the last analysis it is not *the* vital factor. There has been considerable progress in "self-support" of the Churches of India.

From the early stages of their work, missions have set before themselves the goal of creating "self-governing, self-supporting, and self-prop-

agating Churches." It is essential, therefore, that the help from abroad should be so used as to achieve this ideal as speedily as possible. It is universally recognized now that the ultimate success in Christianizing India must depend upon the efforts of the indigenous Church itself. It alone can be a truly effective witness to the Indians of the saving power of Christ. Its life of witness will win India for Christ. The most important aspect, therefore, of the development of the Church is its response to the challenge to evangelism.

The Church and Evangelism

When the missions were first started it was considered necessary to employ paid Indian evangelists, and to keep them under their own control. This system may have been necessary in the earlier stages, but its continued and prolonged existence is likely to mitigate against the fulfilment of the legitimate work of the Church itself.

In some places, the mission is separately organized as an evangelistic agency, with its own Indian workers, while the Church is left with the pastoral work. While missionaries can exert their influence (and sometimes unduly large influence) in the matters left to the Church, the mission policy remains the sole concern of the mission. This often creates a strain, acting adversely on the spiritual life of the Church, and consequently weakens the sense of evangelistic responsibility. But there is an increasing realization of this danger and the systems are being overhauled and adjusted so as to throw the responsibility of evangelization upon all the lay membership of the Church, where it rightfully belongs.

Next in importance to evangelization, is the responsibility of the Church for its own life and the administration of its own institutions as a "self-propagating and self-governing" Church. The responsibility for administration is sometimes related to the financial support it can provide for the maintenance of the enterprise, and it is mistakenly contended that self-government and self-support are inter-dependent. Such a mechanical system tends to make the Church dependent upon material resources rather than upon spiritual realities.

A recent conference held on "Self-Support" at Nagpur, under the auspices of the National Christian Council, provides a useful study for those who are interested in this problem.

The Churches of Christ in the world must always be interdependent and, therefore, dependence of the Church in India upon other Churches, in itself is not wrong provided care is taken that this dependence does not inflict a moral injury and stunt the growth of a healthy normal plant.

There are some dangers to which the Church of India is exposed at the present time:

There is a danger that the Church may in future be entirely in the hands of an hierarchy of the clergy and other paid workers. While it is the privilege of the ministry of the Church to teach, to guide and to serve, the spiritual driving power must come through spirit-filled laity; until the lay element are given their due share in the government of the Church, and in the formation of its ideals, the Church can never achieve its object.

Business and professional men are not exerting the degree of influence in affairs of the Church to which they are entitled. This needs to be corrected.

It is possible that the help of men and women from abroad may be used in such a way as to hamper rather than help the emergence of a truly independent Church. It is a significant fact that there have been no heresies developed in the churches of India. This probably means that there has been no independent thinking in the Church itself. The Church has produced many persons who by their ability and spiritual leadership have taken their places in the front rank; but there is an urgent call for more leaders who are able to think and act independently in accordance with the highest principles. The best way that help from abroad can be given is to train and release Christian personalities who will take the responsibility of guiding the Church in India.

The life and work of men like the Bishop of Dornakal and the late Mr. K. T. Paul have done more to establish the Christian Church in India than the work of many a foreign worker.

New Challenge

The Church in India may become exclusively national and conservative. The Church in the West is being confronted with a new challenge by the problems of the modern world. It is being forced to rethink and relive, and to rededicate. The Church in India is, to a considerable extent, outside the currents of new thoughts. Its contact with Ecumenical movements of the present age is meager. If it is to fulfill its destiny, and if it is to discharge its God-given responsibility, its growth must be harmonious and not lopsided. In true and unwaning fidelity to Christ and His teaching it must assimilate all that is best and challenging in its great heritage of the history of the Church throughout the ages, the spiritual heritage of India, and also the stirring of the spirit in modern times.

The Church of India is poor in comparison with the churches of other countries. It is poor in comparison with other religious communities in

India. Recently surveys have been made into the economic conditions of the Christian community in several parts of the country. Some of these surveys have been undertaken at the initiative of the National Missionary Society. A study of these is most instructive. Dr. E. D. Lucas and Mr. Frank Thakur Dass made an economic enquiry into the conditions of the community in Pasrur Tehsil in the Punjab and discovered that the average income of a Christian family of five is about \$40 a year, or \$3.50 a month. It is the glory of the Christian Church that it has brought the message of release from the bondage to these poor people. That the Church in India is poor is not a reproach, but is a matter for thankfulness. Problems arising out of this fact, however, must be courageously faced. Is economic poverty in accordance with the mind of Christ? Is not this problem of the extreme poverty of Christian village communities a challenge to the Church?

The Church in India Is a Growing Church

India is one of those countries where population is increasing rapidly. This creates a national problem. Every community, in a natural way, is increasing. In 10 years (1921-1931) the population of India increased by 14 per cent, but the Christian community and the membership of the Christian Church is increasing much faster. During the decade 1921-31, the increase of the Indian Christian community, according to the natural process, should have been 157,355, but it actually was 1,542,684. This has been true in every census report.

Since 1931 reports from the churches reveal the fact that a large number of people are continuing to turn to Christ through mass movements. These movements, well described by Bishop Pickett, are no longer from the lowest strata of society only, but in certain sections, particularly in the diocese of Dornakal and the Nizam's Dominion, groups from the highest castes of Hinduism are also entering in the Christian Church. This welcome enlargement of the Church in India must bring new challenges and many new problems.

Conversion to Christianity in this way of large groups is fraught with many dangers and if the Church in India does not have the resources to give adequate teaching and to provide essential opportunities for the nourishment and development of their Christian life, the Indian Church may well sink into lower depths. It might easily become another religious system. Thus while the mass movements are providing great encouragement they are potentially also the source of great danger.

At the present time the Christian community in India is only one per cent of the total population. There is still a vast field to be evangelized by the

Christian enterprise, but its greatest opportunity does not come from that side alone. As a result of the recent world forces a new nation has been born in India pulsating with life and anxiously desirous to make its contribution to world civilization and world culture. India is beginning to think in world terms and looks upon itself in the setting of a new world. In India the Christian Church is face to face with three or four virile, aggressive religious systems with their conflicting doctrines of life and action. Will the future of India be guided and moulded by these philosophies or will the life-giving principles of Christ give to her a new way of life and action? The answer to this question must depend upon the work and witness of the Churches in India. If the Church fails its motherland in the hour of her

greatest opportunity it will be a tragedy. On the other hand if the Church is faithful to its message and can serve its country with the spirit and zeal of the Master, then India will make a contribution to the world whose importance cannot be exaggerated. There are tremendous possibilities for the future.

The World Conference at Tambaram (Madras) comes at one of the critical periods of the history of mankind. It is to be hoped that this ingathering of the leaders of the Christian enterprise from all the world will release a new Spiritual force which will not only give to the Church in India a new vision and new power but we pray that its clarion call for advance in the name of Christ will penetrate effectively the harassed countries of the Western as well as the Eastern world.

A Saintly Surgeon of India

The Story of Sir William Wanless of Miraj

By MARGARET McKELLAR, M.D., LL.D.
Toronto, Ontario

Missionary to India under the United Church of Canada

SOMEONE has said: "If the Taj Mahal is a dream in marble the Wanless Hospital is a dream in the art of healing." Affection for a royal spouse was the incentive for the one; love for the Lord Jesus Christ and suffering humanity was the incentive of the other.

Multitudes of people traveled thousands of miles to reach this Mecca of healing. They came not only from India, but from Iran, Iraq, and other countries.

Wanless was a household word in many parts of India. It is said that more Indian people knew the name of the Saintly Surgeon of Miraj than knew even the name of the Viceroy. If a fellow traveler said that he was going to Miraj you could assume that he was going to "Wanless" for the names were synonymous.

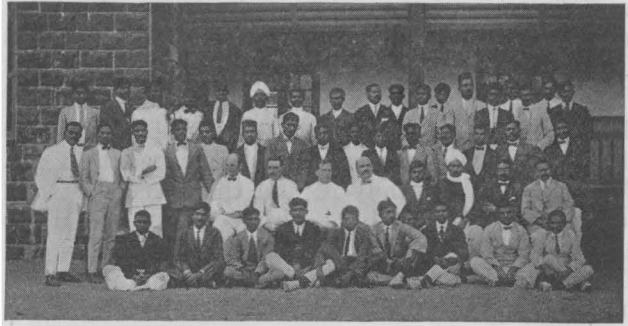
Sir William James Wanless is a name destined to live among the names of the world's great surgeons, not only in India, where he worked out his earthly life's purpose with a heavenly meaning, but in the Hall of Fame, established by the University of New York. He received his medical degree from that University in 1889, shortly before he went to India. In 1916 he became a Fellow of the American College of Surgeons. Three

times Dr. Wanless was decorated by the British Government, in 1913 receiving the silver Kaiser-i-hind medal, in 1920 the gold medal and in 1928 the late King George V conferred upon him the rank and title of Knight Bachelor of the British Empire, (K.B.E.). These honors were conferred for his distinguished services and humanitarian work for the people of India.

I landed in India shortly after Dr. Wanless first arrived. After forty years of medical service, we both left our respective stations within a few months of each other. We worked together in the All-India Christian Medical Association, of which he was the organizer and secretary, then president for seventeen years. One day I found myself in his home, with the late Dr. Arthur Neve of Kashmir and Dame Edith Brown of Ludhiana—both famous surgeons. They were discussing with Sir William the respective merits of certain operations, e.g., Colonel Smith's cataract extraction for which Sir William himself had designed an instrument for extracting the lens. Today this is on the market as the "Wanless extractor." It was apparent that Sir William had a thorough familiarity with the technique of the different varieties of operations. Other members of the medical pro-

fession, British medical service men and missionaries, all had confidence in his wisdom and skill.

In response to my question as to how he kept his surgical instruments from rusting, Sir William answered: "I use them"; and he did to splendid purpose. For his skill in surgery he was called the "Wizard of India." Even non-Christians



STAFF AND STUDENTS OF THE MEDICAL SCHOOL, MIRAJ

Foreign staff, seated. Left to Right: Dr. Vail, Dr. Inglis Frost, Rev. R. C. Richardson, Dr. W. J. Wanless.

recognized his Christlike example and called him "The Saintly Surgeon."

One Indian patient, on being asked why he had passed by Bombay where there are many good hospitals and physicians, replied: "Because I was told that Dr. Wanless prays before he operates."

Once I saw a grateful patient, a mother, whose life he had saved when there was "no hope" for her, kiss him much to his surprise. Often Hindus endeavored to kneel and kiss his feet.

Sir William was not a surgeon who specialized on one organ—the whole body was his field of operation. He was equally successful in cataract extractions, and in abdominal surgery, hence there flocked to his hospital patients from far and near; princes and paupers, high and low caste—for he did not discriminate; their need of his skill was their passport. The low-castes and untouchables received the same care as did Mahatma Gandhi or the rajahs.

Even children recognized and trusted his skill. Two mission-school children were overheard in a heated quarrel. When one could not have things as she wanted, she said: "I'll cut your head off!" To this the other answered, "I don't care if you do; I'll go to Dr. Wanless and he will put it on again!"

People had such confidence in him that they came without fear of the surgical knife. A poor village man, who could not understand that his was an inoperable case, came to the doctor's bungalow and with tears streaming down his face said, "Doctor-saheb says he won't operate on me. Please, memsaheb, tell the doctor to do operation on me."

Although Dr. Wanless and I were stationed some six hundred miles apart, I took many European patients to Miraj for operations. These were 100 per cent successful.

At Miraj operations were the order of the day, usually from noon until hours after lamplight, when all the cases were finished, with no break except for afternoon tea, served in the operating room annex.

In the operating theater, Sir William was scrupulously observant of antiseptic precautions and would brook no carelessness on the part of his medical assistants or of visiting doctors. I saw him ruffled only twice. Once when defective forceps were flung on the floor and the other time when a visiting doctor placed on the tray of sterilized instruments an instrument that had been in touch with an infected area.

There is no cemetery for surgical patients attached to Miraj Hospital!

Like D. L. Moody, our beloved Saintly Surgeon was a general. He was quick to grasp the situation. He was a man of few words—many deeds.

After one critical operation, an aggrieved nurse asked him, "Why did you shout at me when you wanted that instrument? I feel very badly about it."

"Did I shout?" he gently replied, "I am very sorry. All I thought about was to save that woman's life!"

One of the 400 missionaries, who had been his patients, said to me: "I had to take my turn on



CLINIC BUILDING AT THE MIRAJ HOSPITAL

the operating table but with the greatest assurance, knowing that I had for my surgeon one of international fame. Night after night, as I lay in the cottage which had been built as a memorial to Mary Wanless, I would hear the brisk step of the doctor and could see the flicker of light from his small lantern cross my window and my door. It was eleven o'clock, and he was returning home

after making his bedtime rounds at the hospital. There had been many patients to see, just fresh that day from the operating table. He had done his best and we knew that he prayed for them, commending them to the One who slumbers not nor sleeps. They were committed to the keeping of the Great Physician.

Sir William won the warm friendship of His Highness Shahu Maharajah of Kolhapur, who was ever ready to further the Miraj medical work by his generous gifts of land and money. Dr. Mary Stewart Marshall tells the following story



SHRI SHAHU CHHATROPATI MAHARAJA OF KOLHAPUR

of Royalty voluntarily running errands for a missionary. During the "cold season" of 1916-17 word reached Kolhapur of the serious illness of Dr. Wanless. None of us could remember his ever before having been more than slightly incapacitated. His only American colleague was a young medical man who had come out as a short-term assistant. Naturally, he felt keenly the seriousness of the situation and the heavy responsibility resting on his shoulders. A critical throat condition had developed and the younger doctor sent a messenger by train to Kolhapur asking me to send at once two tubes of diphtheria antitoxin from the Mary Wanless Hospital, given by the Maharajah because of services rendered by Sir William.

When the message reached me, the one day train had already left for Miraj and there would be no other for hours. Miraj was 30 miles distant and the road, in those days, was atrocious. The only missionary car in town was an old decrepit affair and could not be depended on to make the journey. I went in search of another car that I thought might be borrowed from the State. I went first to get the antitoxin and then drove on to the large State bungalow used by His Highness as an office.

A sepoy patrol with his gun paced in front of the State bungalow. He saluted and stepped up to the car to ask my errand. I explained that Dr. Wanless was critically ill and that a request had come for medicine. I would like to ask His Highness to send it as soon as possible by a State car. The guard left me and went to tell the Maharajah. In a few minutes he returned with His Highness, bareheaded and barefooted, wearing the thin white cotton clothing that comprised his usual costume. With the genial smile that characterized him, he asked what he might do for me. As I repeated the explanation his Highness listened, and at once exclaimed: "Dr. Wanless ill? I shall go myself!" With that I gladly handed over the packet of antitoxin.

It was office hours for the Maharajah, and the grounds surrounding his office building were swarming with State officers and their *peons* (clerks) wearing the scarlet badge of office. Many no doubt had State business to transact with His Highness. Office hours came to a sudden close that day, and many disappointed politicians no doubt returned home to ponder on the strange ways of their Maharajah. He himself wore many coveted decorations conferred by the British Government, including the Grand Commander of the Indian Empire and the Grand Commander of the Star of India, but he was never more kingly than when, with utmost spontaneity, he volunteered to go as messenger for his missionary friend and physician.

Dr. Wanless, after he had recovered, told with a smile of the Maharajah's arrival. He would entrust the packet to no servant or medical attendant, but walked into the sick room with it. The patient was more than a little surprised to see his royal visitor and to hear him say, "Doctor, I myself have brought you the medicine."

The Maharajah frequently came to witness operations. On one occasion a new nurse, who had not met him before, was on duty and in her vigilance refused him admission, unless (for antiseptic reasons), he would don a surgical cap and gown. He meekly submitted, but as he was a man six feet tall and weighing 350 pounds, the gown covered a very small area, and the cap looked like

an inverted cup on his large head! The Maharajah was known as very kind-hearted and as the patient, who was a low-caste man, was being wheeled from the room, he pulled from his pocket a ten-rupee note and told the attendant to give it to the patient. The next patient for operation was a white man, and when he in turn was being wheeled from the room, the Maharajah asked, "Is he a poor man too?" "Yes," said the doctor with a laugh, "He is just a missionary."

The Maharaja of Kolhapur acknowledged again and again, in public addresses and State papers, his indebtedness to the mission for benefits conferred upon his State. The following quotation (translated) from a Kolhapur State Public Notice, issued September, 1919, will illustrate:

Be informed that, at all public buildings, charity rest houses, state houses, public government inns, etc., and river watering places, public wells, etc., no defilement on account of any human being is to be taken account of. Just as in Christian public buildings and public wells, and as Doctor Wanless, in the American Mission, treats all with the same love, so also here, they are to be treated as not esteeming any unclean.

Thus he endeavored to raise the status of the Untouchables of his State.

William J. Wanless was born on the edge of a forest in Ontario, Canada. Twenty-four years later this hardy young son of Scotch pioneers was paving the way for medical missions in the primitive native Indian state of Miraj. Contrast the humble beginnings in his medical work—a shack used as a dispensary and an operating table of rough boards made by the doctor himself—with the present! On his retirement his great heart and skillful hands left the largest medical plant of all missions in India. It consisted of four great institutions—a hospital with six branch hospitals, a medical school, a leper asylum, and a tuberculosis sanitarium. One and a half million patients had passed through the doors of hospital and dispensary, and thousands of operations performed annually. In the Miraj Medical School scores of Christian young men have been trained to practice medicine and to preach the Gospel of Christ and are working in mission hospitals in various parts of the country. It is the only mission medical school for men in all India. Being affiliated with the College of Physicians and Surgeons of Bombay, the degrees are conferred by that institution.

The Leper Asylum cares for 250 lepers annually and 50 per cent of them have become Christians. They have their own organized church. The Sir William Wanless Tuberculosis Sanitarium was given its name by Sir Leslie Wilson, then Governor of Bombay. Funds for site and buildings were raised entirely in India by Sir William and was opened by him in 1931.

In a letter to the Presbyterian Board of Foreign Missions, written during his early years of service, Dr. Wanless bemoaned the fact that he had closed the year with a \$15.00 deficit. He added: "Although you have announced a 50 per cent cut for next year I will try not to let this happen again and am praying that friends in this country may rise up to help and not let the work suffer." The prayers were answered! The hospital soon became self-supporting and later although it was a Christian mission hospital, it was supported entirely by Indian money and three-fourths of its buildings were given by wealthy non-Christian Indians as memorial buildings. Such a large gift is unique in mission annals.

It is difficult to give an adequate idea of the scope of what Sir William accomplished. His was an heroic adventure, but the end of his endeavor justifies his faith in his own conception of what could be done. He never forgot that he was first and last and at all times a missionary of Christ. He was dedicated soul and body to serve the people of India and never allowed anything to conflict with that career. He believed the work of healing to be a demonstration of the Gospel of Christ's love. He did not talk of the institutions which he had built, but he told of the communities of Christians in the towns where there had been no Christians when he arrived in India. These towns were medical outstations where work was started by graduates of his school, trained in the art of healing both soul and body. These dispensaries, in the districts eighteen to sixty miles distant, developed into hospitals and churches with growing Christian communities. Sir William often spoke of the joy in serving communion in one of these on the last Sabbath before his retirement.

In an address, delivered at one of the many farewells, in his honor, a non-Christian said:

You have been a missionary in the truest sense of the word and have ennobled the traditions of that high calling. Your work of healing has always been subordinate to the Gospel message and you have rejoiced far more over a regenerated soul than a regenerated body. India needs saintly surgeons like you, who can lead her away from the whirlpools of political strife to the quiet waters of spiritual development and useful service in the cause of humanity.

While those skillful hands are at rest, the soul of Sir William goes marching on. "His works do follow him." "This great medical plant," writes a Board Secretary, "stands as a permanent memorial of an eminently useful service for Christ and the people of India. This is his monument."

Small wonder that Britain knighted the Saintly Surgeon, or that India mourned when he was called to his reward.

Children's Page; Tomi Ko San

By VIOLET WOOD, Missionary Education Movement

TOMI KO SAN was a Japanese girl in an American grammar school. All week she studied hard in public school. On Saturdays she went to a Japanese Christian school and on Sundays attended an American Sunday school.

When Tomi's best friends—Joseph, Mary and Julia—talked of getting tennis rackets she wanted one, too, and persuaded her father, who kept an Oriental art shop, to buy one for her.

Then Tomi and her friends studied the rules of the game, and practiced in the back yard. When the four of them thought they knew the game, they went with Joseph's father to get permits to play on the public courts.

The four children sat on the bench in the waiting room of the Town Hall while Mr. Finney (Joseph's father) spoke to the clerk. They were very much excited. It seemed too good to be true that they were about to get permits to play on real tennis courts instead of in their backyards.

Joseph's turn came first. The clerk asked him such questions as: What is your name? Where do you live? and How old are you? After Joseph had answered politely, tingling with excitement, the clerk said:

"Will you sign your name here, Joseph?"

The clerk blotted the signature and, leaning over his desk handed Joseph a pink card, and said: "That's your permit, young man, and I hope you win lots of games."

"Thank you, sir," answered Joseph, "I'm going to try hard to be a good player."

Tomi, like most Oriental boys and girls, was so polite, that she insisted that Julia and Mary get their permits before her.

When Tomi's turn came, the clerk said: "I'm sorry but foreigners can't play on these tennis courts."

"But I am an American girl," responded Tomi smiling, sure that this would make everything right. "I was born in California."

The clerk appealed to Mr. Finney, saying: "It's against the rules to give Japs and Chinks permits."

The tears started in Tomi's eyes at the word, "Japs." Many times she had been called that in the school yard and on the street, and did not like it. But Tomi was brave and did not let herself cry.

Joseph, Julia and Mary were astounded. They couldn't believe that anyone could ever think of their dear friend as a foreigner or unfit to play on the public courts.

Mr. Finney took out his wallet and handed his tennis permit to the clerk, saying: "I don't want to play on a tennis court that is closed to my little friend, Tomi. I wish to return my permit."

Joseph, Julia and Mary looked at each other. They had waited so long for permits of their own, it seemed impossible to give them up.

"What could we do about it?" they thought. Then Tomi said quietly:

"Mr. Finney, you are doing what our Sunday-school teacher talked about last Sunday, loving your neighbor as yourself."

Joseph, too, had listened to that same lesson and remembered how Jesus had always been ready to help people in trouble. Joseph began to wonder how he would feel if he were Tomi. Finally he gave his new permit back to the clerk.

When Tomi saw what he was doing, she cried out, "No! No! Please, you must not do that for me."

"Joseph, I'm proud of you," said Mr. Finney. "We shall get other permits to play on the 'Y' courts, even if they are not so near home."

"We want to give ours up, too," shouted Julia suddenly for herself and Mary.

The clerk looked in amazement at the little group. "I'm going to see that this story is reported at the next Town Meeting. If everybody felt that way, something could be done."

And something was done! It took time, but today in that town every boy and girl, whether Japanese, Chinese or Filipino, can play on the public tennis courts.

Making Use of This Story

Ask the Children:

Do you think of putting into action what you learn at Sunday school?

Is calling Japanese and Chinese boys and girls "Japs, Chinks and Chinamen" doing as you would have others do to you?

If Americans truly followed Jesus' example would there be people in our country who are looked down upon because they have different colored skin?

Activities:

An interesting contest would be to see which child can name the most articles that Tomi's father might have in his art shop. (For example: rice, kimonos, tea, jade, vases, pottery, china, prints, candied ginger, spices, dolls, lanterns, fans, lacquered objects, tableware, dish gardens, etc.)

If children are far from a museum, they might visit an Oriental art shop or a Chinese or Japanese Sunday school. Stimulate their interest by photographs, stamp collections and illustrated books of Oriental flower arrangements and miniature gardens.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

From a Treasurer's Notebook

(The following are actual notes taken from the notebook of one of the officers of a missionary organization. The record was not completed there; but a year later, without any money-raising dinner or bazaar or similar device, that group reached its giving goal—and twenty dollars over. An educational exhibit and program of real value to the community was put on in cooperation with the Women's Missionary Society. The aim was to present the best features of the year's study to a larger number than is reached by the organizations themselves; the Guild's share of the net receipts (from the 25-cent and 15-cent admission fees) was forty dollars.

Why not survey your own members' giving goal in somewhat the same way? Make a big chart with a place for each pledge, starting with the larger ones and progressing down to the smaller gifts. Trace over with red or blue or green as each is taken up, giving no names, but indicating the amounts pledged or received.)

May 8th. We had our meeting of the Business Women's Missionary Guild last night. June 30th closes the missionary year, and we have turned in to the treasury just over half of the amount of money we feel is what our group wants to contribute to the cause of missions this year. We have sold cards, have had dinners, have had special gifts, have had entertainments. Now we are trying to arrange for a very attractive entertainment which will interest people other than those in the church whom we feel we have bled quite sufficiently in our cause this year. We are not very happy over the situation. Some of us feel we are giving until it hurts, but most of us wonder if there isn't a better way.

May 9th. We've been thinking. September is the time to "accept goals" or in other words,

to let the group at headquarters have some idea of what they can count on from us. But we know right now that our incomes will be just about the same. Why can't we set our goal in June and then have three months' head-start?

May 10th. A little figuring with paper and pencil gives some curious results. We have 29 members. Our aim in giving—don't ask me why—is \$410. That means an average of \$34.00 each month. It is only a little over a dollar a month for each person, but we have some members who do not tithe and some whose income would not permit that high giving in addition to their other church obligations. So a bit of uneven figuring brings the following:

2 pledges of \$5.00 a month—	\$10.00
3 pledges of 3.00 a month—	9.00
3 pledges of 2.00 a month—	6.00
3 pledges of 1.00 a month—	3.00
	<hr/> \$28.00

which means, you realize, that eleven people will be carrying all but \$6.00 of the responsibility each month. But it will be eleven who are able, proportionately, to give that much more.

6 pledges of \$0.50 a month—	\$3.00
12 pledges of .25 a month—	3.00
	<hr/> \$6.00

will make up the total. 29 pledges of 29 members will equal \$410.00 in the year!

May 10th. There are a few members who, since the depression, have been without any income whatever. It might be possible to turn over to them the responsibility of selling the Christmas cards which the Guild has sold for long enough to have had it become more or less of an institution and a service in the community. There is also the possibility of turning over to

one of them the Guild library and instituting a real system of issuance and check-up, with fines as in the case of the public library, the service rendered being considered a direct contribution and a small fee being paid. Certain other possibilities are open for work by which these members could obtain the minimum 25 cents a month payment.

May 11th. Further thought suggests that any responsibility which becomes delinquent for good cause at the end of each three months' period, should be made a joint responsibility, and some means devised for clearing it at once and for redistribution of it for the future.

May 12th. There are numbers of women who are not having any share in the world-wide task of the church right in our congregation. We wish they would join in the fellowship of our study and social life. But it is also quite possible for them to share in the responsibility. A canvass of the situation might be made. A financial approach should not be made unless it becomes evident that they do not care to become members in full fellowship.

Sacrifice¹

A Dialogue on Stewardship

Scene: The corner of a living room. Two easy chairs, an occasional table and a floor lamp so set that it lights the characters from the side away from the audience.

Characters: Julia Farrell and her friend, Maurine Day.

Time: Late afternoon.

The scene opens as Julia and Maurine come in from outdoors, coats and hats on.

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Julia: Let me have your things, dear. I'll pop them onto my bed. Be back in a moment. *(She departs with the wraps. Maurine sinks into a chair, yawns, picks up a magazine, glances at it for a few moments and then, with it still open before her, becomes absorbed in thought, looking absently at nothing and frowning a bit.)*

Julia *(coming in again)*: Why so solemn? You look as if all the cares of the universe were on your shoulders. *(Smiles at Maurine and takes her own chair. Picks up her knitting or fancy work.)*

Maurine: It's silly, I know, but that woman's talk sort of haunts me. Makes me feel as if I ought to make some tremendous sacrifice and send a whole pile of money. Of course, I know it's silly to let her upset me so . . . !

Julia *(thoughtfully)*: I don't think it's silly. We're pretty well hardened in our generation to pleas of pity, but she wasn't asking for pity exactly.

Maurine: That's what got me down. The very fact that they are fighting to change things and expect to eliminate that condition, yet must have help to save the children caught in it today from utter ruin.

Julia: It's different, all right. Not just an endless chain. It's a present emergency. And so close home no one else *can* be responsible!

Maurine *(gloomily)*: And I can't do a thing. Not a thing. I've just spent every cent I have to spare on things I need. If it had been last week, I might have let that last dress go, and yet—Julia, I *don't* have more clothes than I need. How can one sacrifice a dress or a hat? I *don't* have a whole shelf of hats. I only get just the one I need for each season.

Julia *(slowly)*: Well, if you must know the truth, I've given up sacrificing. It's too hard.

Maurine *(startled)*: Why Julia! I might admit it's too hard for *me*. But *you*! You must sacrifice *something*! You always seem to have a huge amount to hand in when things like this come up. You *must* sacrifice.

Julia *(smiling a bit)*: Well, I don't. I tell you it's too hard. You just said so yourself.

Maurine: But, —but — Well, I will ask it! Where did you get that ten-dollar bill you put in? I know it was a ten, even if you did try to fold it so it wouldn't show.

Julia: Oh, that! I don't mind telling you. I used to get all hot and bothered when I heard things like that today and feel as if I should make some tremendous sacrifice. Once I tried having subsistence meals twice a week. But Jack hadn't heard the appeal and took to going to the restaurant those nights. So it didn't work. And then I tried doing without the next garment I was going to buy. But I'd have to get it eventually, so that didn't work. I decided I wasn't cut out for sacrifice.

Maurine: Then *how* do you manage?

Julia: Once I decided sacrifice was too heroic for a nature like mine and gave it up, I began to think. If I sacrificed two dresses it would give me twenty dollars to spend. *Good* dresses, not just everyday, of course. Well, when I came to plan my clothes budget, I just cut it down twenty dollars to start with and put in a flat twenty dollars for emergency giving. That's a dollar and sixty-six cents a month. I didn't leave out any dresses. I don't buy more than I need. But I found that I could cut out enough little things and make a pair of stockings last a little longer by prompt or careful darning, and make one belt do for two dresses, — oh, there were a hundred things I was spending from ten cents to a dollar on that I could do without! And there was my twenty!!

Maurine: But you *did* have to do without.

Julia: I never said I didn't. I said I had quit sacrificing. It's not sacrifice to plan carefully. It's *fun* to beat your own budget.

Maurine: I'd *mind* having to cut down on little things. I *hate* watching pennies.

Julia: So would I if that were all there were to it. But there's more than that. Do you remem-

ber that poem—I can't say it all, but two lines of it sing through my mind like a warning every time I plan to spend:

I have more clothes than I can wear.
Their head and hands and feet are bare.

I can't sacrifice, Maurine, but I can *live* with voluntary restraint. That's what I've discovered. With those words ringing in my heart, I can keep from getting the *more* that will leave me poverty-stricken when I most want to help. It's not sacrifice. It's a way of living. It's not a struggle. It's a contest in which I expect to win. There's no regret in it. Only contentment.

Maurine *(thoughtfully)*: It sounds as if it might be a way out for me. *(Pulls a shopping list from her purse.)* "New flower for blue dress." My present flower is almost new. It isn't that I *need* a new one. I just saw a delicious new shade in flowers at The Betty Shop. I suppose right there . . . your poem would come in,

. . . more than I can wear.
Their . . . feet are bare.

I see, Julia. I can't get that flower now. I don't need it. It won't be any real sacrifice to give it up. *(Folds up list and puts it away.)* Voluntary restraint. I like that idea. A way of living! *(Glances at her watch.)* Mercy! My poor infants will think they've lost their mother.

(Both rise.)

Julia: I've been thinking of adding a verse to the Scriptures lately, Maurine. *(Smiles mischievously.)* "Justice is better than sacrifice; and the life of restraint better than emotion." Nice addition to Proverbs, eh?

(They go out, chatting inaudibly.)

Why Hang On?

Stewardship is not just a question of what one gives. It is often a question of that to which one hangs on.

* * *

1. If you can admit, "My closet shelf holds a clock I shall

never have mended because I now use electric clocks; an old toaster that has been replaced by a gleaming streamlined model; some dishes that came to me with the purchase of a certain commodity, but which I shall likely never use; and by the way there are a couple of old-fashioned rockers up in the storage room," —if you can admit that, you are *hanging on*. You are not rendering account of what you have which should be in circulation. The Salvation Army, the Goodwill Industries and other organizations can use those things to *rehabilitate men*. You are using them to *accumulate dust*.

* * *

2. If, hanging in your clothes closet, you can find unneeded or unused dresses, out of style, slightly worn or faded and replaced by something you like better—if you can find them there, you are *hanging on*. The charity organizations of your town can use those garments to *clothe the naked*. You are using them to *dry-rot!*

* * *

3. If there are lying about shoes, needing repair but which you have not bothered to take to the shoeman, shoes that pinch and so are seldom worn, shoes out of style that you do not care to wear, shoes that might come in handy some time but never do—if you are keeping such, you are *hanging on*. They can be used to enable others to *walk the wet wintry streets dry-shod*. Why keep them to *give you a sense of oppulence?*

* * *

4. If you have stored away scraps of new cloth with the thought that some day you may quilt; old silk garments that you think you might make into a hooked rug; pieces of cloth or partly worn garments which you plan to make over some day,—if they are there, you are *hanging on*. Busy fingers at sewing clubs and settlement classes *will make use of them, while you will only dream about it*.

Have you made any serious attempt to persuade members of your society to face the possibilities of service with such things to which they are *hanging on*? "*It might come in handy*" was an excellent watchword for frontier living, but it is a drag upon us today. As a result of such hoarding our hours are filled with storing and dusting, sorting and rearranging. This robs us of power to give that which will make life easier for our fellow men.

Why not present this idea in a dramatic form? Have a speaker give the first paragraph. A second speaker, with arms loaded with objects, give the second. A third represent the third. A fourth may dramatize the fourth. Then announce that a committee of two with a car and a list of possible articles will appear at the door of each member during the week, ready to receive contributions, to discuss further the list of articles and to help decide as to the possible usefulness of things that the member has hung on to, and promising to return later if there will be a second donation ready.

Of course, your list of usable articles will be made after consultation with organizations which can use them. A truck may be need if large articles are to be donated. The calling committees will compile this list. Perhaps the men of the church will contribute the use of a truck to take things to a near-by town if your own town cannot make use of them.

Such a project can be carried out once a year. It trains members of the society to be alert as to possibilities of giving rather than *hanging on*.

If you have a group in your society which sews, you may want to retain some things, such as quilt pieces or pieces big enough to make children's garments, for a service project of your own. A committee should decide after things are collected just what goes where. Do not despise odds and ends.

A Column of Horrors!

Miss X opened the large packet of scrapbooks to be sent to the foreign mission field. Her unbelieving eyes were startled by an accumulation of the heroes and heroines of Hollywood. Thousands of them! Assembled with infinite care! Pasted painstakingly into Jumbo scrapbooks! Carefully indexed! Miss X wilted. She decided to leave till a later day the writing of the letter of acknowledgement to the donors.

The amount of customs duty which had to be paid on that package from home made the missionary-on-the-Congo gasp. It must be paid from his own salary, though the package was for the mission. It contained "25 yards of silk," said the declaration. "Silk! In Africa!" The missionary was doubtful. When the package was opened words failed him; the yards of silk (declared at retail) turned out to be scraps of taffeta cut into quilt pieces! And taffeta, Gentle Reader, rots in a very short time on the banks of the mighty Congo.

How welcome were those Visitors-from-Home. They wanted to see the work; were anxious to know more of India. Yes, they would enjoy nothing more than a week at the Christian Mela or Camp-Retreat with the missionaries; they would take life *exactly* as the missionaries did. The place was a lovely spot far from railroad and still farther from stores and shops. Tents dotted the landscape. The Visitors-from-Home were delighted. The evening meal of delicious curry and rice was served. "We don't eat any Indian food," said the Visitors-from-Home, sweetly but determinedly. The face of the missionary's wife was inscrutable as she ordered soft-boiled eggs for the Visitors-from-Home. In her mind words began racing: "Eggs for dinner? Eggs for lunch?? Eggs for breakfast???" There's no way to get American food now. *What shall I do?"*

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

INDIAN AMERICAN YOUNG PEOPLE

The Joint Committee on Indian Work of the Home Missions Councils (Council of Women for Home Missions and Home Missions Council) presents such a united Christian approach to Indian American young people in six United States Government boarding schools where young people coming from reservations are in new surroundings and feel shy, homesick and strange.

The six schools being served in this way are reaching approximately 3,000 students and are located as follows:

Albuquerque Indian School, Albuquerque, New Mexico.

Flandreau Indian School, Flandreau, South Dakota.

Haskell Institute, Lawrence, Kansas.

Salem Indian School, Chemawa, Oregon.

Sherman Institute, Riverside, California.

The sixth location is a fine place of rural community work being developed in Eastern Oklahoma, near Stillwell.

There is no greater need today in missionary work than for churches and denominations to work together in presenting the Christian message in a united way.

The interdenominational Religious Work Director is willing to listen, no matter what the problem. Individual lives are often reshaped by this friendly guidance of the Religious Work Director who ministers to them through worship services, social gatherings, games, choir practice, discussion groups and personal consultations.

Let us consider the case of a girl, a senior in school, who, following a meeting of the Missionary Society in the home of the



PART OF ONE CHURCH SCHOOL CLASS ON A HIKE TO THE HILLS.
RIVERSIDE, CALIFORNIA.

Religious Work Director said, "I want to talk to you. I decided tonight for sure that I want to go to a Christian training school to become a nurse." Application blanks were filled out a few days later for training at a Presbyterian mission. (This girl is from a Presbyterian field.) Word came back later that there was no room for her. The girl then decided to take post-graduate work in high school in the meantime. The following year she entered the Presbyterian mission and this fall graduates as a trained nurse ready for work.

The Religious Work Directors follow the struggles of the students as they return to their reservations during the summer or after graduation and by friendly encouragement often have the satisfaction of seeing those students rise to positions of leadership among their own people.

Here is the story of a girl who is making the best of her opportunities: "A senior who graduated this spring went home with her younger sister for

whom she felt responsibility. Their mother is dead and the two girls live with an aunt in a country community with no church. Soon after Betty's return home she wrote the Religious Work Director at school, 'We have in our house a little Sunday school. We have neighbors' children come in. Could you help us in our community?' The Director sent a package of papers, pictures and cards. In thanking the Director for the helps she added, 'We have a sing on Wednesday nights. We have more older people here then. Of course we have no piano, but—plays the guitar and that is good enough. I am trying to learn to play one too. Here's hoping I learn.'"

The stories that follow, sent by the Directors, emphasize the need for more of this kind of follow-up, serving all denominations freely but ministering to the student's need first of all:

What the Church Is Doing

"Nellie and Sam, graduates of a few years ago, came to see us re-

cently and upon invitation stayed to supper. Through most of the evening we visited and talked over experiences of school days. Toward the end of the evening Sam said they must go. They thanked us sincerely, and I walked out to the door to bid them good night. They started down the walk, then returned hesitantly. "She's got something she wanted to say to you, Mr. —," "Well, I wonder what it could be!" I grinned. (Oh, I had a 'hunch' all right, for I had talked over some personal plans with this boy weeks before.)

"We've been married three weeks!" Nellie said, shyly but happily. Sam is a carpenter here in town. Both are Christian students, graduates of two years ago. And that's what they had come to tell me in the first place! How I love them for it, and for the friendship which has lasted and which has opened anew to the blessed counselling about plans for a new Christian home! They'll come often now—and the latch string's out!"

What Church People Can Do

"Our most pressing need for the Chapel is a good resonant bell for the belfry. For several years we have discussed this. More and more each year it takes on significance because we live here with these boys and girls as a community and they need something to bring to mind and heart the call of worship and Christian service. Perhaps an individual or a group might take this matter up as a project."

* * *

"Dorothy is one of our most popular and finest students but one who has a real problem in her future. She is a complete ward of the Government, her parents having died within a week of each other, about five years ago. They left six children; Harold, an older son who is now working; Dorothy who is in school here in —; and four smaller ones who are now being cared for by a family. They had all been separated until these arrangements were made.

"Dorothy came here after her parent's death and has been here ever since. She has a pleasing personality and appearance and has been active in religious as well as school activities and is one that I would like to see go back to her people as a Christian leader. Her parents were Christians and gave the children a good beginning for that life. That hope for Dorothy needs the prayers and interest of Christian people."

* * *

"What shall I do for my life work?" We have all asked the question so many times. But to the Indian living in a white man's civilization it is one with especial significance. Few there are who face the matter as did this young Indian man. Left an orphan at a very early age, handicapped most of his life with a speech impediment, which he is successfully overcoming, with little or no money, he is now a



CHILDREN FROM HOMES LIKE THIS COME UNDER OUR INFLUENCE IN GOVERNMENT SCHOOLS.

senior in—University. There will surely be a place for him in the world when he is ready. For he is determined to go back to his people in eastern Oklahoma, and live before them the Christian life which he has found so abundant.

* * *

What the Indians Are Doing

An Indian girl, about sixteen years old, meditating on the future has this to say: "The preservation of the Indian race is necessary but, I think it must be done through the Indian youth preparing themselves for responsible positions and the more we prove ourselves the more responsible positions will be waiting for us. We cannot go on living in the past, dear as it was to the hearts of our nature-loving people. There is a future, bright with dreams of happy homes, of positions well-filled, of friends among all races and of better understanding of ourselves and others. We are proud to be Indian and we are glad to have a chance to make others proud of us too."

* * *

Joe, the captain of this year's football team has just returned from a wonderful conference trip and tour which the religious work director helped him attend. They are sitting on the cot in Joe's room.

"Joe, the very fact that you have had this privilege and that you have been chosen football captain too has a little bit of danger in it for you, did you know that?" Joe looked at his friend keenly, but a little puzzled. "That's right, Joe. The really great leaders are the ones who keep their hearts and their sympathies right close to the hearts of the people they mix with in everyday life. If a fellow

gets swellheaded because he's had some rare experience, or because he gets boosted to some office—well, it's just too bad for his leadership."

"I see what you mean . . . I'll sure try to do this thing right," and I thought I caught a square set to his jaw as he started putting on his football uniform to go out on the field to practice. Joe's an orphan. The first white man this Navajo ever saw he ran from for dear life and hid among the sheep—just another wild creature of the desert a few years ago.

"He waved his hand to me from the field as I watched him at practice. He'll remember!"

* * *

"Our so-called sophistication also appeals to the Indian, particularly the young person. They readily adopt our dress and manner and along with that the cigarette and liquor. I think that too often all they see in us is the outside and they follow our pattern."

* * *

The Christian spirit finds expression in Indian life in service for others:

"Two of our finest speakers among the Indian girls—one a Navajo, one a Hopi, themselves inseparable pals though their ancestors were bitter enemies—gave earnest talks saying that old enmities were dead and friendly ties strengthened by Christian influences."

And at Christmas time Indian boys and girls at Sherman Institute pack boxes of toys which they send to the Migrants in the cotton fields in California. They have little to share, yet they experience the feeling of inner happiness that comes from joyous giving.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

WESTERN ASIA

New Day in New Turkey

Hope for true religious liberty in Turkey, when Christian missionaries will be welcomed, is seen in a bill before parliament to offer amnesty to the 150 political offenders, exiled from Turkey in the early days of the Republic. It is remarked all over the country that a new day has dawned, when Turkey can forgive and reinstate those who fought to prevent its emancipation. One Turkish paper said: "This amnesty creates a new atmosphere throughout the whole country . . . it will strengthen the power, the stability, the honor and fame of the country and of the revolution, both at home and abroad."

Another editor commented: "The movement toward a general amnesty for political offenses means that the way is being prepared for freedom of discussion. In order that this freedom may widen, writers and critics should be positive and creative, recognizing unity and harmony as the highest values. Thus will be assured the conditions which will produce a movement toward a true democracy."

—*World Dominion Press.*

Turkey's Materialism

A writer in the *Near East Christian Council's Bulletin* believes that the future of religion in Turkey is a part of the critical problem of the religious life of the world. Since the abolition of the Caliphate, Turkish leaders have proceeded on the assumption that religion had never done anything but harm, and was not needed for the future. Religious teaching in the schools was reduced, then dropped. A phrase

in the constitution, calling Turkey a Moslem country, was deleted; then religious schools, orders, and religious uniforms, were suppressed; Friday as a holiday was abolished. Not only this, but there is distinct anti-religious teaching in many of the schools. Not long ago the government ordered the sale of 300 mosques in Istanbul.

—*Alliance Weekly.*

Since the Balfour Declaration

Changes in Palestine since the Jews were promised a national home are reflected in the business advertisements, such as those of the King Solomon Bank, Zerubbabel Bank, Judea Insurance, Dead Sea Bath Salts, etc. There is a training ship the *Sarah I*, for Jewish sailors, flying the blue and white Zion flag, operated by the Zebulon Society (Zebulon was the seashore tribe).

Not the least interesting is the Palestine Symphony Orchestra. The hounding of Jewish musicians out of Germany has made of it one of the greatest in the world. In less than two months this orchestra of seventy-one *virtuosos* was assembled and developed into an harmonious whole. This occurred in Palestine, an insecure and troubled land, in a pioneering stage of national life. After the orchestra visited Egypt, enthusiastic Egyptians organized a Society of Friends of the Palestine Orchestra.—*S. S. Times.*

Palestine Problems

Present disorders in Palestine are having their effect on the Christian Church in that troubled land, where Christian unity and love are assailed by racial bitterness and fear. Jewish set-

tlements have welcomed visiting missionaries of the Hebrew Christian Fellowship, and Jews are freely purchasing the Scriptures, although Christian work in the villages has had to be largely discontinued. The Mission to Mediterranean Garrisons and the International Christian Police Association report encouraging work among British soldiers and police.

—*World Dominion Press.*

Trans-Iranian Railway

Last August construction of the Trans-Iranian Railway was completed. The line was begun in 1927, and fulfils a dream of Iranians. The ceremonies attending the opening of the road were most elaborate, with high officials present. The station was appropriately decorated and a ribbon was stretched across the line. The crown prince and the shah each tightened a gold nut; the shah cut the ribbon, formally opening the service. The road connects the Caspian Sea with the Persian Gulf, and additional lines connecting Tabriz and Meshed are being surveyed. The people of Iran take great pride in the fact that this gigantic task was completed without borrowing from abroad. The increased facilities of travel will greatly extend the possibilities of missionary service.

—*Press Translation Service.*

Silent Ministry

Dr. Frederick G. Coan, for 40 years a missionary in Iran, called one day on a bigoted, fanatical ecclesiastic—the kind who would be pleased to see every Christian killed. Dr. Coan describes his call:

As soon as I had entered the room, he ordered the servants to leave and

told them to see that no one was in the yard, and that the gates were locked. Then he turned to me and said, "You have left the New World and come all the way here to make me a Christian; save yourself the trouble." I thought he was simply trying to turn me off. Then to my astonishment he said, "I am already a Christian." I asked how he came to it. He then told me a helper had given him the Gospel of St. John and asked him to read it carefully and with open mind; and when he reached the last chapter he was at the feet of Christ as His slave. He could not resist so winsome a character. Had it been known in that fanatical Kurdish city, the man's own sons would have asked the governor to behead him and throw his body to the dogs.

INDIA AND SIAM

Unhampered by Politics

Dr. C. H. Rice, of Allahabad Christian College, says:

India just now is one of the centers of the world where the movement for peace and justice is most unhampered by the politics of national fear, hatred and greed. There are radicals who shout, and leaders who would foment class war, but never has India had so many sons and daughters ready to spend themselves for the liberation of their brothers from ignorance and disease, poverty and social oppression. Surely the Spirit of Christ is alive. . . . One day he will be recognized and loved and worshiped as now he is quoted and admired.

Dr. and Mrs. Rice are co-authors of the chapter on Indian Christian colleges in the current year's mission study book.

No Need to Leave Home

E. K. Higdon, writing in *The Churchman*, says that time was when Indian Christians were the real "men without a country"; and that at the Jerusalem Conference there was a strain of sadness through all that the Indian delegates said, because Christians in India had to tear themselves up by the roots, leave their families, their villages, their communities.

Now, whole villages are becoming Christian at one time. The leaders hold a meeting, discuss the matter and decide they are willing to leave Hinduism or Mohammedanism and become Christians. Then they put it up to the community. If the decision is favorable, the next step is to go to the Christian head of the district and ask for a teach-

er. This teacher then settles down to a long process of education—two years or more—when he instructs the entire village and prepares them for church membership. By the end of this time, no one needs to leave his home environment, or feel that he is an outcaste.

In one diocese reported by Mr. Higdon they are uniting with the church at the rate of 10,000 a month; and in all India more than 100,000 have accepted Christianity annually during the past three years. The changes observed by the upper classes in the lives of the outcastes turned Christian has resulted in a similar movement among the higher castes.

Community Appreciation

The Frances Newton Hospital in Ferozepur has been serving women and children of this district for 44 years. Appreciation for this service is manifest in the recently added operating unit at a cost of 6,000 rupees, raised by members of the Canal, Railway, Civil, Policy and Military Departments, and the members of the Indian Christian communities. The medical department of the Punjab Government promised Rs. 2,000 toward this project. The Rajah of Faridkot gave Rs. 1,000, and the above groups collected Rs. 3,500. Part of the money was used to improve a ward in the hospital for tubercular patients.

—Monday Morning.

Bihar Literacy Drive

A mass literacy campaign in Bihar Province is an idea conceived by the Minister of Education, who planned that students be induced to spend their holidays in voluntary teaching of adults. There was an enthusiastic response. Since the government had no funds to combat illiteracy, the Minister of Education issued this call: "Let us try to make up our lack of financial resources by the earnest desire of our youth for national service." He regards this as a sort of personal tax. It is hoped that this example will be followed by the rest of the general

public, who are willing to perform some kind of national service.

—The Guardian.

Syrian "Servants of the Cross"

This organization, a missionary and social brotherhood of the Syrian Church, established in 1924, is asking for funds to carry on work among the Depressed Classes in India. The aboriginal races of the native states of Cochin and Travancore, South India, are poverty-stricken, ill-clad and uneducated. They live in miserable huts and carry worship of devils to a point of extreme superstition. Under the auspices of the ancient Orthodox Syrian Church of St. Thomas, the Apostle of India, the order is making a sincere effort to improve these unfortunate people.

There are a dozen members of the order. They have no property, practise celibacy, and receive no salary. They obtain their daily bread from the place in which they work, sometimes from the parish church and sometimes by rice collections and the hospitality of friends.

—The Living Church.

Gains in Assam

The *Baptist Missionary Review* of India tells of a piece of frontier work that shows real missionary progress. In the Ao and Sema Naga Hills there were 1,218 baptisms last year, and the church membership in those two tribes has now reached 19,316. Nearly 500 boys and girls are under Christian instruction at the station school in Impur, the largest Baptist school in Assam. A total of 115 Sunday schools report an enrolment of about 17,000. How many parishes in India or the United States show equal advance?

Practical Christianity in Siam

Bangkok has a large Chinese immigrant population. During the Chinese New Year's season, it is the custom of the Swatow Church workers and officers to make calls in the homes of all of the members and friends of the church. All firms and shops stop their work, and an excellent

opportunity is at hand to give Christian greetings. To one humble home, the home of a widow with three small children, went a missionary in this calling season. The home was just one room, with no furniture except a few boards on trestles to make a bed, a stool or two, clay stove and two or three cooking pans. The widow makes her living by going out to cut hair, and must leave her children at home alone during the day. The missionary expressed concern about the children, and she replied: "When I go I always ask my Heavenly Father to watch over them."
—*Siam Outlook*.

CHINA

Her Religion "Just as Good"

A writer in *China's Millions* tells of visiting an old devotee of Confucianism, who had lived in a temple many years attending the idols. For all these years she has abstained from meat, fat and eggs, in the hope of attaining salvation; now she is 94 years old, wizened, dulled, without hope in her face. Christian women tried to tell her of the love of Jesus Christ and the peace that He alone can give. One of the women, Mrs. Su, has an old Christian mother 93 years old. As Mrs. Su looked at this other old woman, tears came to her eyes as she said, "Oh, my old mother is a hundred times better off than this! She has the peace of God in her heart." Then she sat down by the old lady and patiently tried to tell her about the peace of God which passeth all understanding. The poor old woman looked absolutely blank, and said she was too old to do anything now. They assured her that she need not do anything, but trust in Christ. They taught her a simple prayer—"Lord Jesus, save me, and forgive my sins," which she repeated many times.

"As we sat there," says the missionary, "with the idols around us, and thought of this poor old woman giving her life to them and fasting from meat and eggs—now weak and old,

and friendless—I was forcibly reminded of a man who stood up in one of my meetings at home and asked whether the Chinese had not religions of their own just as good! A fortune teller had told this old woman that she would die in the eighth moon this year and her coffin is already prepared. When asked where her soul would go, she replied: 'I don't know.'"

Christian Message for Wounded

The Chinese high command sent out a circular letter to Christian hospitals and churches, asking them to cooperate in bringing the Christian message to the wounded. The five churches in Changteh sent two or more workers each day to write letters, have personal talks, and hold services for small groups. The work developed until it called for a full-time worker. All the churches cooperated in providing the salary for the right man, who was found among the refugees. Church women are sewing and providing small comforts for the wounded men.

—*Monday Morning*.

Turning to Song

The crash of bombs and the cries of the mangled continue to be heard, but above it all is heard the voice of song. The Chinese people are learning to sing in chorus as they have never done before. A training institute in Hankow has been turning out song leaders. College and middle-school students in south, central and west China have been teaching group and mass singing. Folk songs, patriotic songs, workers' songs are stirring the people's enthusiasm.

Dr. T. T. Lew gives credit for the beginning of this movement to the Christian Church. In a recent discussion group of delegates-elect to Madras he said, "The introduction of group singing by the Church of China has meant a great deal to the life of China." He went on to describe how children used to sing hymns while at play, regardless of their theme, because they had no oth-

er songs. Then came the kindergarten with its play songs. The popular movement under Jimmy Yen early developed folk songs and taught children and the peasants to sing. Now the national defense movement is enlisting movie stars, actors, college men and women to lead the whole country into a chorus that may tend to drown the sobs of those who mourn.

—*The Christian Century*.

There Are Joshuas Today

Rev. William Vander Meer of the Reformed Church in America, last July, like a Joshua spying out the land, walked 60 miles up the valley of the Kuling River in Fukien, looking for fields and houses where refugees in Amoy could be relocated. He found places for 3,000. In every village visited he received the hearty cooperation of officials. Amoy, distant from the principal war areas, has its own separate relief work.

Rehabilitation of those who will go up the Kuling valley will require seed, food and tools, until they can harvest their first crop of vegetables. Old temples are to be repaired and made into homes. The diet in these camps calls for canned meat. Around Amoy there is no longer a taste for fish, the reason being that so many dead bodies have been washed out to sea.

—*Church Committee for China Relief*.

Refugee Children

A letter from a Presbyterian mission school, now being used as a temporary home for refugee children, indicates the nature of some of the problems. When youngsters were brought in from the bombed areas, the teachers expected to see them rejoice over the chance to live in safety, where there were playgrounds, trees, food. Not at all! Many of them had been living by their wits, and had grown cunning and combative. Fights, greed, the notion that the school was a jail, were things to be dealt with. But little by little cleanliness, play, food, hand-work and scout drill produced a

very different set of children. When their school home was changed for a more permanent one under the Children's Relief Association sponsored by Madame Chiang Kai-shek, there were real regrets on both sides.

—*Monday Morning.*

Honan Mission Jubilee

This year marks the jubilee of the Honan Mission of the United Church of Canada. Some of those who went to China in 1888 are alive and well, and look with troubled hearts on the China of 1938. The first period in the history of this Mission with the arrival in China of Dr. and Mrs. Jonathan Goforth, Dr. McGilivray and others; this phase of the work ended when the Boxer uprising overran all North China in 1900. Two years later work began anew on a larger scale, but with the outbreak of the Great War in 1914, the supply of new missionaries was cut off, but at the end of the war, the Forward Movement Fund made reinforcement once again possible. The modern development of the Mission began with the construction of Weihwei and Changte Hospitals.

Events of July, 1937, changed the whole picture, but members of the Mission have not lost courage. All the staff are remaining at their posts.

—*United Church Record.*

Kashgar Mission Closed

The Swedish Mission in Kashgar, Chinese Turkestan (Sinkiang Province) was attacked and burned by the Moslem leader Mamud Sidjan. Governor-General Sheng suppressed the Moslem rising in September, 1937, but the local authorities subsequently closed the hospital and printing office and scattered the Christians. The British Consul-General in Kashgar rendered help to the Mission, but eventually the situation deteriorated and most of the missionaries were compelled to return to Sweden. Forty years of efficient and devoted service in one of the hardest fields of China has thus been tragically interrupted.

—*World Dominion Press.*

JAPAN-CHOSEN

State Control of Religions

The draft of a proposed new law affecting religious organizations has been made public. This is the fourth time during the past 40 years that a law controlling religion has been proposed, and each time it has been defeated in the Diet. Heretofore, the attempt has failed because of an article in the constitution guaranteeing freedom of religious belief to the individual. The proposed new law avoids the dilemma by limiting itself to the regulation of the public ceremonies and the doctrinal propagation of the various religious organizations, not the personal faith of the individual. Under the present emergency it is almost certain to become law. The Christian churches, along with all other religious bodies, will then operate under a permit issued by the minister of education, will be amenable to government inspection, and will have both doctrine and worship practices subject to official control. Conversely there will be certain tax exemptions and other privileges that have not hitherto been extended to Christianity. It is possible that there will be no particular inconvenience experienced under the new regulations, though the churches would prefer to be free from such governmental control.

—*Charles Iglehart.*

Kagawa Proposes Peace

It is reported that Kagawa has laid proposals for peace with China before the Japanese premier—without result. In a letter to friends in the United States, Kagawa writes:

Truly no group of Christians can be isolated. Just in the measure that the links that bind these groups are forged in love and understanding and sympathy, will the influence and power of Christianity continue. Though you hear of individual Christians wooed and won by the growing spirit of nationalism, do not despair. In all lands and in all ages, there have been testing times for Christians and not all have stood the test. . . . My own personal views are well known. I would be a disciple of love to all people, and this must include even those

at home whose ideas and motives I cannot follow nor condone. To denounce war and its perpetrators is not enough. I must find a substitute for war.

How Peace Will Come

World Outlook contains the following letter of a Japanese Christian minister in war service:

There are many American and English missionaries everywhere in China, but Japanese soldiers are not permitted to call on them or go to church without special permission. This is because we are very nervous to stir up international problems. As you know, most of the soldiers are rough and uneducated, and do not know foreign manners.

The other day I called on Mr. and Mrs. H., the missionaries here, with the permission of my officer. We had a long talk. They welcomed me heartily. There were a few Chinese Christians present. I was greatly encouraged and comforted by a touch of real Christian brotherhood. I am sure that peace will come only through Christianity. Because of this I feel a great sense of mission. I think you must have some friends in China. Please send me their names and addresses. Every night there is shooting, but my heart is quite peaceful because of my faith in the Cross. I read my Bible every morning, and am praying all the time.

Japan Selling Out in India

As an indication of Japan's desperate situation, one of England's leading papers prints the following:

A correspondent who is managing director of a famous firm of merchants in Bombay gives news of some interest. His letter reads:—"A significant thing is happening here with the quite large Japanese business community. They are selling off all their house and office properties, up-country cotton factories, cotton mills here. It may be in order to get money with which to buy cotton. For months now they haven't had the money with which to buy a bale. . . . They are obviously getting into a terrible mess financially, with a million men in the field in China and the whole country run by the fanatical army leaders, and no money with which to buy the raw materials for their vast industries. Their exports, from which they get their money, have in recent months dwindled to nothing, and they have little raw cotton left."

The Kobe Cloudburst

Kobe has a population of about 790,000. The city lies crescent shaped between the hills and the Inland Sea. Last July, a cloud-

burst caused the hill streams to rush down into the city, carrying trees and debris into the streets until some sections were buried six feet under. About 150,000 people were made homeless; electric and water supply was cut off. An old well, unused for many years, in the yard of a Presbyterian missionary's home served the neighborhood; and this furnished the opportunity to hand out Christian literature to all who came for water. In this crisis, some Japanese Christians opened a vacation Bible School to take responsibility for the children, while the adults dug themselves out. —*Monday Morning.*

ISLANDS OF THE PACIFIC

Bridge Builders in Papua

Mr. C. F. Rich has served nearly forty years in Papua under the L. M. S., and is still full of plans for that island's future. He writes:

Once it was said of a patriarch, "He digged us a well." In hot, wet Papua, there would be scant praise for a well digger, but in years to come they may be saying of their missionary: "He builded us a bridge." Why? On one of the main roads a dangerous creek had to be crossed, and all efforts to bridge it had come to naught whenever floods came. Then the missionary, with the help of villagers and his old automobile, set to work. The old car hauled tons of sand, timber and cement; the people carried tons of stone with which to raise the road approach to the bridge level. In a little over seven weeks of hard labor, the bridge was ready for use. "Quite interesting," some will say, "but hardly a missionary's job." But the bridge will stand for many years, not only to ensure safe crossing, but as a visible emblem of a bridge of understanding over which the Papuan may pass from ignorance and darkness into freedom and light.

—*L. M. S. Chronicle.*

Revenge or Love?

A missionary to New Zealand tells of a Maori Christian who had taken a front seat at the communion service. Suddenly, he was seen withdrawing to the rear, then he came forward and resumed his original place. Asked afterwards why he had done so, he replied: "When I entered, I had no idea who

would be seated beside me. I saw at once that it was the man who had murdered my father, and I had sworn to drink his blood. But as I withdrew down the church, a voice seemed to say to me, 'By this shall all men know that ye are my disciples, if ye have love one to another'; and as I sat down near the door, a Man upon a cross rose before my eyes, and I heard Him say, 'Father, forgive them, for they know not what they do.' Then I returned, and we took the Lord's Supper together."

—*The Presbyterian.*

Bible Circles of Five

"Circles of Five" have become popular in Java. They are groups of five young people in the higher classes of elementary and secondary schools, who meet to study the Bible under one of their number as leader. Each circle becomes a sort of union of secrecy and fidelity of uncommon strength, marked by personal devotion. They become brethren. They meet each week, and attendance is a sacred duty, not to be missed. Printed outlines of Bible study are sent to each circle and these are discussed at its meetings. Coordination is effected by a monthly gathering of the leaders, most of whom are under twenty years old.

The number five was chosen because in Java it is a sacred number. It is the number of fingers on one hand, and expresses unity. Also, it was the number of the prayer circle in Antioch, from which the Holy Spirit selected and commissioned Paul.—*World Dominion Press.*

Requirement Too Hard

The Protestant Episcopal Mission tells of a group of people at Baguio, P. I., who recently came to the Church to ask how much would be the charge for baptizing a young Chinese who wished to marry a Christian girl. It was explained to them that there was no charge, but that baptism was not just a routine convenience for those who wished to marry. When further informa-

tion was given as to baptism, the preparation and motive for it, and what it involved, the inquirers withdrew sadly, and no more has been heard from them.

"Insurrectos" Become Methodists

Enthusiasm, progress and maturity marked the 1938 sessions of the Methodist annual conferences in the Philippines. For the first time, these met in separate places, and both were honored by the presence of governors and other officials of the provinces where they were held. Looking toward indigenous leadership, plans were discussed for electing a Filipino bishop in 1940.

Although the year under review was marked by a series of earthquakes, typhoons, floods and fire, statistics show a decided gain both in self-support and in membership. In less than forty years Methodism in the Philippines has grown to a church of more than 90,000 staunch members.

—*Christian Advocate.*

National Hospital Day

The Philippine Commonwealth celebrates an annual National Hospital Day, when all the hospitals of Manila are open to the public for inspection, and are rated by a committee headed by the Director of Public Welfare. For the third successive year, St. Luke's Hospital has won the highest award among hospitals having a capacity of 100 beds, or more. In announcing this award, Dr. Aguilar, Director of Public Welfare, declared this to be a model hospital, above competition. What a contrast to the days of Spanish rule forty years ago!

—*The Churchman.*

NORTH AMERICA

Is America Christian?

There is a strange mixture of paganism and Christianity in America. Not long ago at To-waoc, Colorado, the local WPA and CCC officials arranged with the leaders of the Utes (In-

dians) for a three-day season of sports events and bear dancing at Easter time, culminating on Easter Sunday. Wishing to have Easter observed in a manner more fitting its significance, James Russell, local pastor, requested the official in charge of the government agencies to postpone the sports event, and allow the Easter meetings to assume a more religious aspect. This he refused to do. Whereupon, Mr. Russell explained to the chief and tribal council of the Utes that throughout the United States, and the world people regard Easter as a holy day, and celebrate then the rising from the dead of the Lord Jesus Christ, just as at Christmas time they commemorate His birthday. The Indians listened attentively and then they asked the local head of the WPA to postpone the sports events: but he still persisted on having his program carried out at the time set.

The Indian leaders then devised this plan. They would tell their people not to go to the sports field until after services had been held in the church from 9 until 10:30 a. m., and they would stop their bear dance at 5 p. m. so that their people could have supper and attend church service again at night. As a result more people than usual attended the church services, both morning and evening.

Paganism among many of the 200 Indian tribes in the United States is as degraded as that found in central Africa. Their reverence for material objects is as bad, their medicine men are no different from the evil witch-doctors of the dark continent, and their gross superstitions are depressing. Obstacles to their evangelization include, not only the character of the people, their language and nomadic habits, but most discouraging of all the fact that the United States Government is actually trying to preserve old pagan Indian customs.

Approve World Council of Churches

Twelve Evangelical Communions in the United States have

already formally approved, at least in principle, the constitution of the proposed World Council of Churches drafted at Utrecht, Holland, last May. They are the following: Presbyterian Church in the U. S. A.; Presbyterian Church (South), Congregational, Northern Baptist, United Lutheran, Evangelical Lutheran Augustana Synod, Evangelical and Reformed, Reformed Church in America, United Presbyterian, Protestant Episcopal, Disciples of Christ and Methodist Episcopal.

Missionary News from Wall Street

Perhaps Wall Street, the financial center of New York, would least likely be expected to furnish missionary news, yet readers of the daily *Wall Street Journal* saw this heading in a recent issue: "One Thousand Bible Translations." The following is a quotation from the article:

In its headquarters in London the British and Foreign Bible Society now has copies of the Scriptures published in whole or in part in 1,000 different languages. The last two translations were of native tribal tongues in the Belgian Congo of Africa, known as the Ngwana and Sakapa tribes. This Bible Society was founded in 1804 when copies of the Bible were available in only 72 languages. The number increased to 100 in 1824, to 200 in 1871, to 300 in 1892, to 400 in 1906, to 500 in 1917, to 600 in 1928, to 712 in 1936 and to 1,000 in 1937.

Evidently, the *Wall Street Journal* considered this of as much news value as dividend announcements.

"League of Decency"

Because the alarming increase of vice and crime is preventing law enforcement and undermining the efforts at character building, the California Church Council has formed a "League of Decency" to enlist the churches in battling against these evils. Last year, juvenile delinquency over the entire state increased from 10 to 15 per cent. The state authorities are becoming more and more lax in their efforts to control liquor and gambling, and it is recognized

that attempts at law enforcement are futile unless the moral sentiment of the people is back of it. —*United Presbyterian*.

Fresh Approach to World Needs

Two Methodist missionaries from Burma, Dewitt and Edna Baldwin, have created the "Lisle Fellowship," a six-weeks "re-thinking" conference at "Happy Valley," Lisle, N. Y. Sixty college men and women, members of ten different races or nations, representing 13 churches and 26 colleges, have been devoting themselves to the theme of "World-mindedness," considering the meaning of Christianity as a solution for the new world's needs, and the kind of individual a world citizen ought to be.

The educational methods of this group are worth watching. Instead of telling young people what to think, there is offered a whole series of projects by which students may learn to think for themselves, and arrive at their own conclusions. Included in this is training in field work. Four days each week, after a preliminary week of training, the students go out by themselves, taking full responsibility for their personal and group relations, to work together through churches in towns and villages covering a radius of 125 miles of Lisle—most of central New York and north central Pennsylvania. Careful arrangements are made by Mr. Baldwin with pastors in advance, interchurch hospitality being arranged wherever possible. —*Christian Century*.

Twenty-four Hour Service

The First Methodist Church of Hollywood, Calif., is like the fire department and some restaurants in that it functions twenty-four hours a day, 365 days a year. This service is rendered in the spirit of Christ and does not end with distributing baskets in the holiday season. A few of the things done may be mentioned:

The chairman of the committee was called to a home where the husband and father was out

of work, a child sick, and the mother, discouraged and despondent, had purchased chloroform which she was about to use to commit suicide. The chloroform was taken away and the child given medical aid. Eventually, the father found a job and the family is now on the road to economic security.

Other services have been: wheel chair furnished, medicine bought, utility bills paid, helped pay rent, helped find new homes, helped keep young people in high school and college, furnished layettes, secured employment, made funeral arrangements—the church paying for the grave, settling a disputed doctor's bill, settling an insurance claim for a widow.

A few more statistics may give an idea of the magnitude of this work: 6,233 miles have been driven by one member of the committee in making 1,373 visits; 173 different families have been helped in which there are 339 adults, 337 children; 1,019 of these visits were for carrying supplies, 354 for investigation and counsel. A total of \$3,165 in cash has been used.

One Result of Home Missions

Here is an illustration of what may be accomplished by home mission work. Thirty-five years ago, the Lafayette Avenue Presbyterian Church of Brooklyn sent a young man, Harry S. Murdock, to Buckhorn, Kentucky, to preach to the backward people there. After thirty-two years of service he died, leaving an entire presbytery of 37 churches which had their origin under his ministry. There is also at Buckhorn a school of 400 pupils, an orphanage, hospital, mission farm and various other institutions.

In honor of this founder, Kentucky has named a new state road Murdock Trail.

More Bibles for Hotels

Placing Bibles in hotels is a practice of more than 100 years' standing with the New York Bible Society. Just before Easter new Bibles went for the first time into the 1,956 rooms of

the Hotel Commodore. In 1836, they supplied the old Hotel Astor and there are now 426 hotels on the list of those being served. It is interesting to know that many of the Bibles disappear, so that the question of replacement comes up about every third year.

As to definite results from this work letters received indicate great help in many instances. Hotel managers report that they are often asked for a Bible, if one is not found in the room. Cases have been substantiated where the reading of a hotel Bible has been the means of restraining a person from suicide. This custom of Bible distribution is now so widespread, through the New York Bible Society and the Gideons, that a hotel is not considered properly furnished unless each room contains a Bible.

Church at Metlakatla, Alaska

The Indian Church at Metlakatla, near Ketchikan, Alaska, was founded by William Duncan seventy years ago. Its first twenty years were directed by the Episcopal Church of British Columbia. It is now under local control, and has twelve elders. Its newly installed pastor is a Congregationalist from Minnesota. Funds from William Duncan's estate support the church, which is independent. Duncan established a sawmill and canning factory which pay the cost of city administration, and supply water and electric light, so that every home has electricity, and there are no taxes.

—*Presbyterian Tribune.*

LATIN AMERICA

If Everyone Obeyed the Golden Rule!

"By the way," said a young federal employee to a missionary in Mexico, "I have been told that in the United States they have a beautiful motto—perhaps a law or decree—something about doing for others what you would like them to do for you. Can you tell me what this is?" To which the missionary replied: "The government officials know about this law, but

would not claim to have originated it. It was Jesus Christ who first said it," and opening his Bible the missionary showed the verse to the young Mexican. After reading it through three times he exclaimed: "How wonderful if everyone knew and used that rule!"

—*Monday Morning.*

Porto Ricans Meet Their Quota

Bishop Colmore of Porto Rico is now in the 25th year of his episcopate. He feels that spiritual life on the Island is becoming deeper and more vigorous each year; this is indicated in part by the 1,078 baptisms in that diocese last year. Bishop Colmore challenges the mainland of the United States to show a record equal to this. The number of communicants increased by 263 or four per cent as against an increase of one per cent for the whole Church.

Porto Rican Christians, in spite of their terrible poverty, take pride in giving their full quota year by year, and as much more as possible. Besides, they sent gifts last year for flood relief, and have contributed to the China Emergency Fund.

—*Spirit of Missions.*

It's Training That Counts

"My understanding of the principles of justice probably differs somewhat from yours, because I was trained in a Presbyterian Sunday school," said a prominent Porto Rican lawyer to a member of the cabinet. Here is the cabinet member's reply: "If your understanding of justice differs from mine, it is because the teachers in the Presbyterian Sunday school where I was trained were better than those who taught you." —*Dr. Angel Archilla.*

"Applied Meditation" in Cuba

At the close of a religious conference in Cardenas, Cuba, the young people in attendance agreed that the most helpful feature had been the hour of "applied meditation" in the morning, when each sought a place

of prayer. It was here they said they found their place in future Christian work. Opportunities were offered to enlist in the different activities of the Church.

Among their practical undertakings was the publication of a weekly paper to be financed by the young people themselves, and promoted through the activities of their societies. This weekly will take the place of the supplement in the monthly magazine, *Herald Cristiano*.

—Monday Morning.

Indians Seeking a New Religion

A group of Indians—the Aymaras—who live behind the mountains that divide Lake Titicaca from the fertile lowlands of Bolivia's interior, sent a few soldiers to the war between Bolivia and Paraguay over the Chaco. One of them came with a tale of a new religion, which he began to tell his neighbors. He told them that these evangelicals did not lie or steal, that they did not drink, not even at feast times, that they did not quarrel with each other, and that they were happy because God loved them.

Evidently the story made a great impression on the Indians in this village, for they soon began to try to live according to the principles of the story, and left off drinking and stealing from one another. They have recently asked that a teacher be sent to them. They have no religious guidance of any kind.

—Christian Advocate.

How Chilean Women Work

Chilean Christian women have a *Liga*, or League for Service. Besides the work they do as a group—sewing and knitting for the poor, visiting jails, houses of correction, orphanages, asylums, hospitals and homes—they lose few chances for individual service. A *liguena* offered to take into her own home the child of a very poor woman who was to go to the hospital. Another set out to prevent the marriage of a girl of fourteen to a man much older. Another, finding a

widow and several children living in surroundings not fit for animals, undertook to clean things up. She got clothing and shoes for the most needy, and took one of the children to public health clinic. "She's really ill—take her to the hospital," said the clinic doctor, but at the hospital there was no room. Back she had to go to her miserable home while the *liguena* consulted the Red Cross. "Send her to our clinic," they said, but on clinic day the child was too ill to be moved. So the League woman, not to be daunted, is herself giving what treatment and help she can, teaching the mother at least the rudiments of sanitation, and living up to the League motto, "Saved to Serve."

—Presbyterian News Service.

New "Y" in Buenos Aires

The Y. M. C. A. of Buenos Aires realized a dream of many years when it opened its new, modern building last June. It is strategically located in the heart of the city and greatly extends the service of the "Y." About 5,000 people visited the building on the opening day, and some 1,000 made use of the athletic department the first day it was available. Public confidence in the Association's work is evidenced by a government grant of \$92,000, of which the first installment has been paid. Local donations of \$60,000 more have been received.

The Buenos Aires organization dates from 1902, and since then it has constantly maintained an all-round program of youth development by which more than 40,000 young men have profited. Its budget is raised entirely by fees and local contributions.

—Christian Century.

EUROPE

"First" Bibles on Display

The 100th anniversary of the setting up of the English Bible in parish churches is being celebrated in London this year by an historic exhibition at Sion College, and the establishment

of a permanent Bible Room in the British Museum. The exhibition at Sion College includes some of the most famous editions ever published, one being the "Great Bible," printed in 1539, partly in London and partly in Paris. In 1540, it was reprinted in London as "Cranmer's Bible," and contained a preface by that ill-fated archbishop. Copies of the four polyglot Bibles are in the exhibit.

The Bible Room at the Museum is designed to show the history of the Scriptures in English from earliest times. Half the exhibits are in manuscript form. The middle English period is represented by psalters. Then there is a series of Wycliffe editions, which were forbidden until the 16th century, when one copy, here shown, was presented to Queen Elizabeth.

The printed editions began with the only surviving fragment of Tyndale's New Testament. Cromwell's injunction is shown beside the "Great Bible." A woodcut on the title page shows Henry VIII handing the Bible to Cromwell and Archbishop Cranmer; while below, a crowd of people have streamers issuing from their mouths bearing the legend: "God Saue the Kyng."

Quakers in Spain

It was a year last August since the first group under the Non-partisan Child Feeding Mission of the American Friends' Service Committee went to Spain to work on both sides of the conflict. The work is sponsored by the Federal Council, and other religious and social organizations. In all, nine Americans have gone: four Friends, two Mennonites, two Brethren and one Methodist. Absolute commitment to the way of peace and spiritual sensitiveness have been regarded as essential qualifications, in addition to special training and general ability. Two of the American representatives have been social workers, three missionaries, one a peace worker, one a youth leader, one a student and one an accountant. At present three workers are in

loyalist Spain, two in nationalist territory, as compared with the original one worker on each side.

The first great need was found to be for milk. Four milk stations have been established, and women come as far as six miles, bringing undernourished babies to these depots, the only places in that part of Spain where milk is obtainable. Workshops for refugee women and girls were started and a boys' workshop produces *alpargatos*, or rope-soled sandals. The women supply bedding for hospitals under the care of Friends which are run by English nurses.

—*Christian Century*.

Protestant Committee in Belgium

In accordance with a recommendation made last year by the Congo Protestant Council, a Committee has been formed in Belgium, known as the *Comite Consultatif des Missions Protestantes du Congo Belge*. Regarding this Committee, the Council suggested:

That its purpose be to create and maintain contacts between the Evangelical Churches in Belgium and the Protestant Mission work in Congo.

That it guide by its counsel Christian men and women from the various churches in Belgium who offer themselves for missionary service in Congo.

That it make the Protestant work in Congo more widely known in Belgium, especially by the press, and defend its cause when required.

The Committee will work in cooperation with the Congo Council, and three of the largest and most important Belgian Protestant groups have appointed representatives to serve on the Commission.

—*Congo Mission News*.

Nazi Influence in Austria

Nazi authorities in Austria gain their point in a roundabout way. One who has recently returned from that country reports that no Catholic is appointed to important office, and this is the procedure; no church trained boy may belong to "Hitler Youth," and only "Hitler Youths" can hold office; the prospect for other employment

is lessened for those who have not been in this organization. Those already in office are forbidden to send their children to church schools.

The above mentioned visitor to Austria quotes verbatim one of the leaflets which is being circulated in Austria containing "50 points" directed against Christianity. This leaflet is one of a number that were issued to the girls' section of the Hitler Youth:

Christianity is a religion for slaves and fools. For example, it says, "The last shall be first" and "Blessed are the poor in spirit."

Christianity is equivalent to Communism.

German culture was on a high level before Christianity, and has been annihilated by it.

There is no Christian culture.

Christianity was nowhere desired, but pushed itself in everywhere.

Christianity has corrupted the Germans, acquainting them with conceptions, such as theft and adultery, which were previously unknown to them.

How did Christ die? Whimpering on the Cross. And how did Planetta (the assassin of Dollfuss) die? He cried out, "Heil Hitler! Long live Germany."

The Ten Commandments are the expression of the lowest human instincts.

A good people does not need a Saviour; only a bad people.

Nero was quite right to persecute the Christians.

Some of the "50 points," the correspondent notes, are too obscene to print; yet these leaflets are issued to boys and girls at the most impressionable age.

Yugoslavia's Pilgrims

Those who like to claim they are descendants of the Pilgrims will be interested to know of a new development in the Orthodox Church of Yugoslavia called the "Pilgrim's Movement," which is increasing in effectiveness. Its influence is felt among the country people as well as among the intelligentsia, and its monthly periodical has a circulation of 35,000. The aim of the Movement is to promote a life that is truly Christian, on the basis of the Gospel. Its first principle is that all propagation of Christianity must begin with a transformation of personal life. In addition to seeking to

maintain a keen religious life in each of its members, it organizes pilgrimages in Yugoslavia and Palestine and also "retreats." Its members undertake to pray every day and to read religious books. Many villages have been transformed, new churches have been built. When a lecture was given on the organization and objectives of the Pilgrims, the speaker ended with the question: "Do you believe that Christ will vanquish all difficulties and overcome all his adversaries?" Fifteen thousand answered with one voice: "Yes, we believe that."—*Advance*.

New Oppression in Russia

According to a recent news bulletin, instruction in atheism will be required in all schools of Soviet Russia, beginning with 1939. A pedagogical institute for instruction in atheism is to be established to prepare teachers for their new duties.

Jaroslavsky, head of the Society of the Godless, has declared that atheism in Russia is now in the last stage of its struggle against religion. The year 1942, he says, will mark the jubilee of the Soviet Union and the great festival of the victory of atheism. By 1967, after half a century of communism, he predicts that the 230,000,000 population of Russia will be completely godless. Churches and cathedrals will then be only a casual remembrance of an early period. There is one important omission in the plan: God is not taken into account.

AFRICA

Fellowship in Egypt

One of the most remarkable services of modern times was held this year in the Anglican Cathedral in Cairo. The service was planned by the "Fellowship of Unity," which draws into its ranks the Greek, Armenian, Coptic and other Eastern Churches, as well as the Presbyterians, Anglicans, French Evangelicals, German Lutherans, Methodists and the Church of Sweden.

Seven languages were employed in the service. The open-

ing part was corporate thanksgiving in which the Greek, Armenian and Coptic Churches joined with the Anglican, Presbyterian, French and German communities. Another feature of the service was the uniting of the choir of the Cathedral with the Greek, Armenian and Coptic choirs. A climax was reached when in English Psalm CI was sung. It was a fitting culmination to this great act of praise in so many tongues, and the Cathedral rang with the familiar words.

—*Baptist Missionary Review* (India).

Sona Bata Medical School

Government diplomas were given for the first time to graduates of the American Baptist Medical School at Sona Bata, Belgian Congo at their first commencement last March. Government officials took part in the exercises, and those present included other state representatives, members of near-by Protestant and Catholic Missions; also, the American consul and his wife. The five graduates have all taken places of Christian medical service for their own people.

—*Watchman-Examiner*.

In French Somaliland

Informal meetings for educated young Arabs and Somalis, for discussion and comparison of the Bible and the Koran, are proving worth while in the program of the Bible Churchmen's Missionary Society at Djibouti, French Somaliland. The numbers vary according to the degree of Moslem hostility, but ten or twelve men of different nationalities are regular attendants. Several of these have accepted Christ as Saviour. In view of the bitter opposition certain to be met, the question of open testimony is a difficult one.

Summing up the work of the past twelve months, the leader of the movement says:

Of spiritual achievement there can be no computation. A large number of people—running into hundreds—have been touched in one way or another by the Gospel of our Lord

Jesus Christ. Quietly and unobtrusively His command to preach that Gospel is being carried out in Djibouti, by word of mouth, by the witness of changed lives, and by the circulation of the written Word. Distribution of portions of Scripture and pamphlets is carried on, and Bibles in English, French, Italian, Arabic, Amharic and Gujerati have been given to all those really interested.

—*Life of Faith*.

Africa Christian Missions

The Africa Christian Missions is an independent Baptist mission operating in French West Africa, with its center in the capital of the Niger Colony, a cosmopolitan town of about 20,000, including Europeans and natives from every section of West Africa. It is on the main caravan route across the desert, and Arabs from Morocco, Algiers and Tunisia are thus brought into the sphere of the Mission's influence.

The work is mainly among the Djerma tribe, which numbers about 250,000—all Moslems. Preaching services in other than the mission's own buildings are forbidden by the government; accordingly, every opportunity is seized for making contacts with individuals, and these conversations attract many of the curious, who also hear the Gospel.

Market day provides another opportunity. The same method is used—the curious listening in as the claims of Christ are presented to a single person. Portions of the Scripture are distributed to those who prove their ability to read either French, Arabic or the native tongue. Medical work is undertaken in a small way, each patient thereby providing another opportunity for the presentation of the way of salvation through Christ. A school is maintained in which the Bible is the textbook. Classes in reading, writing and Bible memory work are held for the natives, and there are classes in doctrine and evangelism for the believers.

International Cooperation

Those who despair of ever seeing cooperation among nations may take courage from the

fact that so many countries, widely separated geographically, have combined to send 6,000,000 doses of vaccine to China to check the spread of cholera. Australia and Ceylon have each sent to the Chinese Health Administration 500,000 doses, the American Red Cross 3,000,000 doses, the Pasteur Institute at Hanoi 500,000 doses, Rumania 1,000,000 doses, Jugoslavia 500,000 doses, and Turkey 1,000,000 doses. Gifts of cholera vaccines have also been received from the Serum Institute at Copenhagen, the Egyptian Ministry of Health, and the Institute of Bacteriology at Buenos Aires.

It would seem reasonable for governments and people to unite as readily to stamp out the evils of war and class hatred, with all their attendant suffering.

—*The Christian*.

Per Capita Giving

There has been an increase of 79 cents in the average per capita giving of the members of the 25 leading Protestant denominations of the United States and Canada for the past statistical year, according to figures published by the Philadelphia *Evening Bulletin*. The 79 cents increase a person means an average gift of \$13.25 and a total gift increase of \$14,602,188, though there was at the same time a decline of 412,148 in the combined membership of these denominations.

Testaments for Jews

The Alliance Weekly reports the launching of a campaign for the prayerful distribution of a quarter of a million New Testaments among Jews in various lands. A special Testament is being prepared, in which verses that signify the fulfilment of Old Testament prophecies appear in bold face type, thus showing the Jews that the New Testament is the completion and fulfilment of Old Testament revelation, and that Jesus is the true Messiah, and the Saviour of both Jews and Gentiles. A great volume of intercessory prayer is being sought.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Household of Faith. By Arthur Emerson Harris. 232 pp. \$2.00. Fleming H. Revell Company, New York, 1938.

Dr. Harris, a professor in Eastern Baptist Theological Seminary, discusses the authority and trustworthiness of the Bible, the person and second coming of Jesus, the message of the Gospel, the Church as "the Household of Faith," the witnessing duty and privilege of its members, immortality, the transcendent call of Christ, and related subjects. The treatment is in a popular style which suggests that most of them were originally sermons or chapel talks. The viewpoint is that of a firm conservative in theology and Biblical interpretation. Some statements will probably be challenged by those who interpret the Bible differently; but the author's spirit is irenic and not controversial.

ARTHUR J. BROWN.

The Life of John McDowell. By A. Chester Mann. Illus. 12 Mo. 139 pp. \$1.50. The Westminster Press, Philadelphia, 1938.

True stories of personal heroism and sacrificial service have a strong appeal for readers of all ages. Here is a remarkable record of a young boy who overcame serious handicaps and became an honored Christian leader in America, receiving the highest honors his Church could confer. Boys will be interested to learn how he became proficient in tennis—with one arm; preachers will be interested in his victory over a stammering tongue; social workers will find much to learn in McDowell's ideas and ideals as to economics and social justice.

The biography is brief and largely factual. The author, who also wrote the life of the late F. B. Meyer, gathered this material during the subject's lifetime and then died before the book was published. He tells the story of boyhood struggles, of fruitful service in four important pastorates, of soul-stirring religious work among the soldiers in the World War, of wide-reaching influence as a secretary of the Board of National Missions, and of nation-wide travel as moderator of the Presbyterian Church, U. S. A.

Dr. McDowell was the author of several books and of many important papers but only two of his messages—"A Challenge to Loyalty" and "The Basis for a Better World"—are given in the two appendices. We wish there might have been more of his messages on Bible truths, on the Christian solution of social problems, and on mission work for Jews and Gentiles. The chapter on "The Closing Years" was written by Dr. Charles J. Turck, a fellow worker with Dr. McDowell in the Board of Christian Education. Those who read these brief chapters will be inspired with new courage in the face of difficulties, and new loyalty to high Christian ideals and methods in social and economic life.

Alcohol—Its Physiological and Psychological Effects and Their Social Consequences. By Mary Lewis Reed. R. N. 15 cents each. \$10.00 per thousand. Published by the Author. 468 Fourth Ave., New York. 1937.

Christian missions are an organized endeavor to save men and women by the power of the Spirit of God. Alcohol, as a beverage, is the devil's choice tool

to destroy or degrade men and women, body and soul. This has been clearly evidenced since the days of Noah and the evil effects of alcohol are very far reaching. Miss Reed's leaflet is full of interesting and important facts that speak powerfully against the evils of intoxicating drinks. The medical accuracy of the statements is vouched for by eminent physicians and the spiritual truth is endorsed by prominent clergymen. Here is a sane and convincing study of a great evil. Missionaries and pastors who wish to warn and fortify their people against intoxicants will find here a great storehouse of facts gathered from scientific investigation and from sad experience. So Roger W. Babson says: "We ought to work desperately for prohibition of any evil, like intoxicating drink, that is destroying and degrading our youth."

The Case Against Japan. By Charles R. Shepherd. 242 pp. \$2.50. Daniel Ryerson, Inc., New York, 1938.

If, as is commonly believed, Japanese bureaus of information in America send to Tokyo copies of all publications here that deal with Japan, one may safely assume that this volume will not be permitted to go outside beyond the censor's office. It is exactly what its title suggests, and is a tremendously strong "Case against Japan." The author has had ample opportunity to ascertain the facts since he was formerly professor of history in Graves Theological Seminary, Canton. He has traveled extensively in China and was there in 1936 when the Japanese landed a large force of marines and personally wit-

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

nessed their depredations. He rightly considers that the conflict now being waged is not the beginning but rather the culmination of a long series of aggressions. He therefore devotes the first part of his volume to a concise survey of the historical antecedents of the present situation. He recounts the Japanese occupation of Korea and Manchuria, the notorious Twenty-one Demands, the attack on Shanghai in 1932, and other events. Then he proceeds to describe the "undeclared war" now in progress. He vividly pictures the ruthlessness of the Japanese, their indiscriminate slaughter of helpless civilians, their abuse of women, and the baselessness of the specious reasons they advance to justify their course. It is a gruesome story, and frankly *ex parte*, but it is buttressed by uncontrovertible facts, and by citations from official documents that are of historic record. The indignant protest of the author sometimes verges on the declamatory, and he uses too many lurid adjectives, but it is hard to be moderate and judicial in writing about the crowning atrocity of this generation.

ARTHUR J. BROWN.

Studies in Hymnology. By Mrs. Crosby Adams. 96 pp. \$1.00. Cokesbury Press. Nashville, Tenn., 1938.

An important contribution to the growing literature on hymnology is this highly informing volume by Mrs. Adams. While prepared as a textbook for study classes, it should have a wider mission in broadening musical intelligence among all Christian groups. Pastors, choir leaders, church officers and all who have to do with the service of worship will find here a wealth of valuable material—in fact, an introduction to Christian hymnology. The spiritual discernment and sympathy with which Mrs. Adams deals with the great musical heritage of the Church is the reflection of a lifetime of rich musical and cultural associations as author, composer, teacher and lecturer. She has won a high place in that devoted group who have labored assid-

uously to raise the standard of musical appreciation and to add reverence and beauty to the ministry of sacred song.

In a book of this limited compass the treatment of historical material must necessarily be outlined, yet the selection has been made with unusual skill and there is a valuable bibliography for those who wish to make more extended study. In common with most intelligent students in this field Mrs. Adams deplores the flood of superficial and transient hymns which have appeared in recent popular collections and calls attention to the unquestioned fact that only hymns which are rooted in the Scripture have permanence and spiritual value.

A variety of settings of the Twenty-third Psalm used by the Church during the centuries are a striking feature of the book and well illustrate the eternal vitality of the earliest manual of praise.

HUGH R. MONRO.

Vivid Experiences in Korea. By Dr. W. Chisholm. Illus. 146 pp. \$1.00. Bible Institute Colportage Assn., Chicago. 1938.

For fifteen years Dr. Chisholm has been a member of the Chosen Mission of the Presbyterian Church in the U. S. A. He has been living in Syenchun, North Chosen, where the work has seen such a remarkable development. The book is both a strong apologetic for medical missions and a splendid spiritual tonic as well.

Dr. Chisholm has written in a graphic conversational style which is easy reading and gives the reader many interesting glimpses of Korean country life, as well as some of the joys and discomforts which are the lot of any missionary engaged in country itineration. The suggestive portrayals of various phases of native life and of Christian activities.

One of the outstanding features of the work of the Presbyterian Mission in Korea has been the emphasis placed upon personal evangelism as the duty of every missionary and of every native Christian. All mission institutions, including hospitals and schools, have been used to

carry on this work to an unusual degree. This book shows how this has been accomplished. Dr. Chisholm has made an outstanding record as a physician and has been elected a Fellow of the American College of Surgeons but his chief interest is not the curing of men's bodies, important as that work is, but the healing of their souls through the preaching of the Gospel of the Lord Jesus Christ. To a student of missions the book is of interest in showing how a mission hospital can and should be, not only closely united with the evangelistic work of the whole mission station but should itself become a center of active evangelism, and the means of founding new churches in hitherto unreached districts through the contacts made with the patients. The book reveals anew the possibilities in personal work, even in the most difficult conditions and it will furnish another link in the long and well tested chain of evidence to the supernatural life and power inherent in the Word of God.

This vivid record of a physician's experiences deserves a wide circulation among young people. They will be attracted by the well told narratives and it should arouse new interest in the cause of Christian missions. Seeing souls reclaimed through the Gospel are the rich rewards of a life given to the proclamation of Christ in the non-Christian lands.

T. STANLEY SOLTAU.

"By Faith"—Henry W. Frost and the China Inland Mission. Dr. and Mrs. Howard Taylor. Illus. 8 vo. 364 pp. \$1.25. China Inland Mission. Philadelphia, Pa. 1938.

"There were grants in those days" when the China Inland Mission was born. Here is the story of fifty years of work of the Mission in North America, and of Henry W. Frost, for most of that time the efficient Home Director for North America. It is a remarkable, intimate story, well told, showing the rewards of faith and courage, the labors of love and the reality of God's guidance and power. Much of this story is gathered from Dr.

Frost's autobiographical notes, letters and other records.

Henry W. Frost was born in Detroit, Michigan, of godly parents; was graduated from Princeton; went into business and politics and then into work for God and the China Inland Mission. Here is a story of God's dealings with the Mission and the man; of the lessons he learned; of his growing faith and courage and the fruitage in the work. It is a spiritual history and is rich in spiritual lessons to Mission Boards, to churches and to individuals. Dr. Frost, and his wife as well, are shown in their quiet gentleness; their loving, sacrificial service, their humble faith, and cheerful obedience. The growth of the China Inland Mission has been remarkable. Its record is inspiring. There are rewarding glimpses of such men as J. Hudson Taylor, D. L. Moody, Wm. J. Erdman, and others. Those who read this history will find their faith strengthened, their ideals of service elevated, and their spiritual life stimulated.

Roman Catholicism and Freedom.
By Cecil John Cadoux, M.A.Oxon., Hon. D. D. Edin, Professor of Church History at Mansfield College, Oxford University. Third Edition with additional notes. 201 pages. 5 shillings net. Independent Press. London.

This is a book you will seldom see advertised and very seldom reviewed, for reasons which the author himself points out. It is a frank warning against the Roman Catholic Church, not by some fanatical irresponsible pamphleteer but by a professor of Church history in one of the world's greatest universities. He gives a factual record of the Roman Catholic Church's deliberate and official opinion, during the nineteenth century, on the subject of persecution; together with the evidence of actual persecution practiced by that Church in areas as widely scattered as Malta, Ireland and Madagascar. No mediæval bogies are resurrected; the illustrations are contemporary. Catholic propaganda is likewise described, in many forms. Against the retort (often

made by non-Catholics) that "the Protestants were as bad," the writer demonstrates that persecution of Catholics by Protestants differed at vital points from persecution the other way about. Not only was persecution (where it existed) by Protestants less severe than by Catholics, but it was evoked by Catholic aggression, prompted by Catholic example, was willingly discontinued, and on principle cannot be renewed. As to past and present the evidence is irresistible. As to the future policies and probabilities, all assertions must naturally be a matter of opinion; but where this is based solidly on the analogy of past and present experience, and the likelihood that basic principles will not be abandoned, the argument is sound. And such a base this argument has. Dr. Cadoux makes a strong case, virtually incontestable. His thesis is that since Rome's theory of infallibility and of the right to persecute remain the same (except that the death penalty may not again be invoked), wherever Rome gains power she will again attempt to crush out all other forms of religious faith. Notes bring this third edition up to date, answering some of the criticisms leveled at earlier editions, and paying attention to the relation of the Roman Church to events in Spain and Abyssinia. While the writer's special interest is naturally in Great Britain, and although the Catholic population of the United States is still a minority, the warning is not less important for us. If the entire case is as mildly put as in the points where the writer crosses the reviewer's knowledge, the book is certainly an understatement rather than an exaggeration. The basic and essential point however is not a matter of individual incidents but of fundamental principles. The difference between Catholic and Protestant here is well expressed (p. 123): "If Catholics have in their dogmas the faith they profess, they ought to be willing to trust to the power of their truth to convince men, without needing the extraneous

aids of coercion and punishment. . . . Far better is it to defend the truth by loving, exploring, declaring and obeying it, than by rousing against it, through the imposition of restraint, the enmity of the rebel and the still more subtle enmity of the coward and the hypocrite."

KENNETH J. FOREMAN.

Out of the East. India's Search for God. By Wm. A. Stanton. Illus. 192 pp. \$1.50. Fleming H. Revell Co. New York. 1938.

With a knowledge of the Indian people developed through forty years of missionary service in South India, a clear mind, a warm heart and a graphic pen, Dr. Stanton describes India's search for God as he has witnessed it. The author and his wife went out under the American Baptist Board in 1892 and settled among the Telugus where there has been such a remarkable response to the Christian message.

Dr. Stanton sees the dire need of India for Christ and he notes signs of the religious hunger of the Hindus. He has seen the great Christward movement of the Untouchables and its influence on the Sudras. He is convinced of the fact that the only abiding and transforming results in mission work come through the work of the spirit of God.

After a general description of India and its modern progress, Dr. Stanton gives the evidence of India's search for God as seen in their Hindu sacred books and in their religious worship. He tells of the awakening of the outcastes and among caste peoples, of the rescue of Indian womanhood and of the upheaval in Bengal. Then he very effectively tells the stories of some Christian converts from Hinduism—Dr. K. C. Banurji, Narayan Vaman Tilak, Pandita Ramabai and Sadhu Sundar Singh. Here is an excellent book for reading circles and for mission study classes.

The difference of race contributes to the richness of the world. There is no ground for assigning intrinsic superiority of one race over another.
—*Sir Walter Moberly, London.*

Mary Reed Honored

The name of Mary Reed of Chandag Heights, India, is highly honored, especially among friends of the lepers. She will be 84 years of age on December 4th, and her birthday will be widely celebrated. From many lands messages of love and appreciation for her fifty-five years of missionary service will come to this white-haired heroine who learned forty-eight years ago that she had contracted leprosy while serving as a missionary of the Methodist Episcopal Church. Instead of bemoaning her lot, Miss Reed returned to India to serve the lepers. God answered her prayer and the disease was arrested so that she has been able to spend nearly a half century in this service—and without a furlough. In America there will be celebrations of the anniversary at Lowell and other Ohio towns associated with Miss Reed. A commemorative tablet is to be placed on the site of her birthplace and home at Lowell. A dramatization of episodes in Miss Reed's life has been prepared by Miss Lulu Irwin, Midwest secretary of the American Mission to Lepers. Ganga Ram, one of Miss Reed's India boys, writes: "Miss Reed educated me and taught me to trust and know God, the Father of us all. My daily life speaks of her good teaching and glorifies the name of our Saviour."

New Books

Calendars—*Young Folks Calendar; Grace and Truth; Daily Manna*; 1s ea.; *Golden Grain Daily Meditation*, 1s. 6d.; *Golden Text*, 1s. 3d. *Daily Light Almanac*, 1½d.; *Our Home Almanac*, 1d.; *The Bible Almanac*, 2d. Pickering & Inglis. London.

The Directory of World Missions. Edited by Joseph I. Parker. 255 pp. \$2.00. International Missionary Council. London and New York.

Indian Uplands. Some Stories of the Church in Chota Nagpur. Edward H. Whitley. 67 pp. S. P. G. London.

Indian Brothers. Story Lessons for Little Children. Dorothy Meadows. 31 pp. S. P. G. London.

Conquest of the Jungle. Stories of the Kingdom of God in Chota Nagpur. Dorothy Harris. 70 pp.

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1s. Lesson Books, Scholar's Reading Book, 2d., Scholar's Questions, 1d. S. P. G. London.

Everyday Life in India. Two Outline Friezes. 1s. S. P. G. London.

Let Us Build. P. E. Burroughs. 154 pp. 60 cents. Broadman Press. Nashville.

Himself. The Autobiography of a Hindu Lady. From a Classic in Marathi. By Ramabai Ranade. Translated by Katherine Van Akin Gates. 252 pp. \$2.00. Longmans, Green & Co. New York.

Annual Report of the China Inland Mission. 1938. Edited by L. T. Lyall. 110 pp. C. I. M. Philadelphia.

The Christ. A. Wendell Ross. A Harmonized Study of the Gospel Records. 222 pp. \$2.00. Fleming H. Revell Co. New York.

Adventures of Service. Stories of modern Pioneers. D. M. Gill and A. M. Pullen. 127 pp. \$1.00 cloth, 50 cents paper. Friendship Press. New York.

Blue Skies. Louise Harrison McCraw. 262 pp. \$1.00. Zondervan Pub. House. Grand Rapids.

Bird Voices, Sonnets, Battle-Dore. William Bacon Evans. 68 pp. 25 cents. Friends Book Store. Phila.

"By Faith"—Henry W. Frost and the China Inland Mission. 364 pp. \$1.25. China Inland Mission. Phila.

A History of the Expansion of Christianity. Vol. II. Kenneth Scott Latourette. 492 pp. \$6.00. Harper & Bros. New York.

Dannie and the Alabaster Box. Constance Savery. 62 pp. 9d. Pickering & Inglis. London.

For This Cause. Inabelle Graves Coleman. 199 pp. Pamphlet. 25 cents. Boardman Press. Nashville.

Gateway to Tibet. Robert E. Ekvall, F.R.G.S. 198 pp. Christian Publications. Harrisburg, Pa.

Joe Lives in the City. Jeanette Perkins Brown. 36 pp. 25 cents. Illus. Friendship Press. New York.

Report of the Keswick Convention. 1938. 308 pp. 2s. 6d. paper, 4s. boards. Pickering & Inglis. London.

The Meaning of Moody. P. Whitwell Wilson. 157 pp. \$1.50. Revell. New York.

No Speedier Way. Golden Jubilee of the Christian Literature Society of China, 1887-1937. 144 pp. \$1.20. Christian Literature Soc. Shanghai.

Out of the East. India's Search for God. William A. Stanton. 192 pp. \$1.50. Revell. New York.

The Presbyterians. The Story of a Staunch and Sturdy People. William Thompson Hansche. 194 pp. \$1.25. Westminster Press. Phila.

A Sari for Sita. Nina Millen. 36 pp. 25 cents. Illus. Friendship Press. New York.

Tales from Many Lands. Stories for Juniors. Illus. 127 pp. 50 cents. Morehouse-Gorham. New York.

Tales from India. Basil Mathews. 96 pp. 50 cents paper, \$1.00 cloth. Illus. Friendship Press. New York.

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WHEN HINDUS BUY CHRISTIAN GOSPELS.....	Mrs. R. S. Modak
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Dates to Remember

- December 6-9—Biennial meeting of the Federal Council of Churches, Buffalo, N. Y.
- December 13-30—International Missionary Council, Madras, India.
- December 30-31—All-India Conference of Indian Christians, Madras, India.
- January 8-10, 1939—Home Missions Council, Baltimore, Md.
- January 21-25—Cause and Cure of War Conference, Washington, D. C.
- January 23-February 18—Iowa School for Missionaries. Iowa State College, Ames, Iowa.
- February 6-14—International Council of Religious Education, Chicago, Ill.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

- January 24-26—Jacksonville.
- January 25-27—Daytona Beach.
- January 28-February 1—Miami.
- January 29-31—Ft. Lauderdale.
- February 1-3—Palm Beaches.
- February 4-8—Orlando.
- February 5-7—DeLand.
- February 9-10—Sarasota.
- February 8-10—Ft. Myers.
- February 11-16—St. Petersburg.
- February 12-15—Clearwater.
- February 17-18—Southern College.
- February 19-21—Tampa.
- February 19-21—Winter Haven.
- February 22-23—Quincy.
- February 23-24—Tallahassee.
- February 24-26—All College.

Obituary Notes

Dr. Murdoch MacKenzie, of the United Church of Canada, widely known by reason of nearly fifty years' service for missions in Honan, China, died recently. Dr. Murdoch was born eighty years ago in Scotland. In 1883, he went to Canada, was educated in McGill University, and the Presbyterian Seminary in Montreal; in 1889, he was sent to Honan, and with Dr. Jonathan Goforth had many perilous experiences. Dr. MacKenzie was a man of profound and devout scholarship, upon which he drew with untiring energy in the training of a native ministry.

Shortly before his death, he realized a long-cherished desire to visit the Holy Land, and a farewell visit to his native Scotland.

Samuel Bryant, Treasurer of the American Baptist Home Mission Society since 1919, died at his home in Palisades Park, N. Y., September 21. He had devoted eight of the nineteen years of service without salary.

Mrs. Isabel Hughes, wife of Bishop Edwin H. Hughes of the Methodist Episcopal Church, died in Washington, D. C., September 16, after an illness of more than two years. Mrs.

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Hughes was born in Atlanta, Ga., seventy-two years ago.

* * *

Miss Annabel Galt, retired missionary of the Presbyterian Board, died in Orlando, Fla., October 3. Miss Galt went to Siam in 1891, and was stationed at Petchaburi for eight years. From 1900, she was connected with Bangkok Christian College as teacher of English. In addition to this work she taught Bible classes, prepared and edited several textbooks in Siamese, aided in planning and developing the women's organizations in the local and National church, and worked in the Sunday school and community.

* * *

The Rev. John B. Dunlap, D.D., an honorably retired missionary from Siam of the Presbyterian Church, U. S. A., died in Los Gatos, California on September 22nd. He was born in New Alexandria, Pa., on Sept. 12, 1860, and after being graduated from Washington and Jefferson College and Western Theological Seminary, he sailed for Siam in 1888 and remained there for forty years, teaching and doing extensive evangelistic work. He also prepared a Siamese hymnal and directed the work of the Mission Press in Bangkok.

* * *

The Rev. Masue Kawazoe, veteran pastor of the Church of Christ in Japan (the Presbyterian and Reformed Church) died July 11th at his home in Tokyo. Mr. Kawazoe, was born in Kochi sixty-nine years ago, was baptized at seventeen, educated at Meiji Gakuin, Tokyo, and Auburn Seminary, New York. After being ordained in 1898, he was pastor of churches in Nagasaki, Osaka and Tokyo. He was a member of the Committee on the Revision of the New Testament, on the editorial staff of the Christian Literature Society of Japan, formerly dean of the Theological Department of Meiji Gakuin, president emeritus of the Japan Theological Seminary, former president of the Synod of the Church of Christ in Japan, pastor emeritus of the Aoyama Church, Tokyo, and one of the foremost Japanese scholars of New Testament Greek.

* * *

Miss Katharine M. Talmadge, for sixty-four years a missionary in

Amoy, China, under the Reformed Church in America, died at Hempstead, L. I., on November 12th at the age of 85. She was born in China, the daughter of the Rev. John Van Nest Talmadge, a missionary, and after being educated in America returned for her long service in Amoy and came to America only last year, suffering from the effects of a fractured hip.

* * *

Mrs. Ann Liza Gulick, the widow of the Rev. O. H. Gulick, formerly a missionary to Japan under the American Board of Commissioners for Foreign Missions, died in Honolulu on October 9th at the age of 105. She was born in the Hawaiian Islands and later attended Mt. Holyoke College, Massachusetts. She was married to Mr. Gulick in 1855 and went to Japan where they remained until 1892 when they returned to Hawaii to work among the Japanese.

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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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Editorial Chat

Here endeth our sixty-first volume of THE REVIEW. But another volume begins with the January number. This coming year is one that you will not wish to miss. Never were there greater problems that face the Church of Christ in China, Korea, Japan, India, Europe, and America. Never was there greater need for Christ and His Gospel; never were there larger opportunities or greater encouragements. THE REVIEW will keep you informed on these points and on progress all over the world.

* * *

In 1939 we plan to take up the most important topics discussed at the Madras Conference, together with radical changes proposed in missionary policies and methods. Mrs. Howard Taylor is to tell in our January issue the inspiring story of how God guided the program of the China Inland Mission in North America. It is a story that all should read.

A number of pastors and missionary executives will tell "How to Interest Men in Missions." The answers they give are illuminating for they come from experience.

* * *

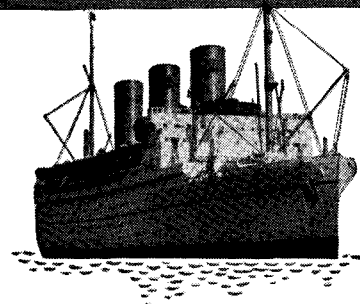
Here is the comment of one reader as to the value of THE REVIEW:

"We have been delighted with THE REVIEW. Please enter our subscription sufficiently in advance so that we will not miss any of the issues. We do not care to be without the magazine. It is a source of spiritual power and inspiration to us."

MRS. HOWARD THOMAS, *American Presbyterian Mission, Kailungkiang, Yunnan, China.*

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A Christian Christmas Message

FROM JAPAN TO CHINA*

DEAR BROTHERS AND SISTERS:

I ask your pardon for my nation. Because of what we are doing, I cannot preach in the Name of Christ. . . . I ask your attention to this fact, however, that even in Japan the majority of the Japanese people were against sending any troops to China. We Christians were bitterly opposed to it. Therefore pardon us, pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists. But the day will come when we shall be strong enough to do so, and when both nations will be harmonious and peaceful in the Name of Christ. . . .

We Japanese love China. Where the city of Kyoto stands today there was in former times a colony of Chinese farmers. Because they had the highest culture then known, the Japanese Imperial Household moved to that district. As the city of Kyoto grew up, eighty per cent of its noble families came to be of Chinese descent. Among the immigrant strains in Japan, from the Southern Seas, from Korea, from Siberia, from Mongolia, the one which has contributed the dominant factor to Japanese civilization is from China. Therefore we who know the facts love China.

But unless we, in both Japan and China, become more Christian, we shall never have permanent peace. . . . Sometimes we are very selfish and even some Christians do not see the need of praying. . . . When you are contented, and have no holy ambition to build up the nation, you may have no desire to pray. . . . Oppressed by wars, oppressed by capitalism, oppressed by the injustice of the present economic social system—can we ignore the needs of men? If we are contented with the sort of world we have at present, there is no use of praying to God. But if we want real peace, and real humanity, real Godliness, there are many problems for the solution of which we must pray. We must pray for each of the nations, for Africa, for India, and for China and Japan. We must pray for world peace, for the uplifting of the poor, for the desert to be made green, for the New Age, for the New Society. We must pray for science to be controlled by conscience. . . .

If you pray, world peace will be realized; the poor will be emancipated. Abraham Lincoln prayed through the night before he wrote his Emancipation Proclamation. I believe it was because he prayed that the four millions of poor slaves were emancipated.

Unless Christ is glorified in the Orient, the fate of our continent will be very dismal. Unless we believe in Christ, and deepen our spiritual life with Christian idealism, peace will never come. . . . Stanley Jones, in his small pamphlet entitled "Christ on the Andes Road," tells of how war had long prevailed between Argentine and Chile. After many years a reconciliation was suggested, and they came to the conclusion that they must have peace through Christ. On the top of the mountain range between the two countries a great statue was erected of the Saviour, Christ, stretching out His arms, on the one side blessing Argentine, and on the other side blessing Chile. May the Prince of Peace come thus in the Orient, and bless China on the one hand and Japan on the other!

TOYOHICO KAGAWA.

* From *Friends of Jesus* (December, 1931).

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VOLUME LXI

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Topics of the Times

REAL CHRISTMAS GIFTS FOR 1938

The widespread spirit of Christmas giving throughout the world is evidenced by the general observance of Christmas even among the non-Christians—in music, festivals, cards and the too-often formal exchange of gifts. How much of this activity is truly motivated and directed by the Spirit of Christ? Christians acknowledge that every good gift comes from God—our physical and mental powers, spiritual things—and are available even though we neglect, reject, despise or misuse them. The best gifts are those that no money can buy, and that enrich the recipient while they do not impoverish the giver.

With Himself, Jesus Christ gave the world His love, peace and joy, the forgiveness of sin and Life Eternal.

Was there ever a time in history when these gifts were more needed than today? How much it would mean if they were everywhere received and shared? How infinitely better these would be than the gift of greater material prosperity for which men are striving so eagerly—better even than new laws, than new labor-saving inventions, higher wages or shorter hours of work!

What a difference it would make in the world today if the true Spirit of Christ were manifested this year among all nations in the observance of Christmas. Imagine the effect if Japan, moved by this Spirit, should give peace to China and true religious liberty to the Koreans. Suppose that Soviet Russia should celebrate Christmas by giving the right to teach youth to know and worship God, freedom to political prisoners and freedom of the press and speech! What if Germany gave civil rights and freedom from persecution to her Jewish population, freedom from religious and political oppression to pastor Niemöller and other Christians, friendly cooperation to Europe in pro-

moting international peace and a cessation from the building of a great army and air force.

Suppose that in Spain, Loyalists and Revolutionists should extend to each other the right hand of brotherhood and should give themselves to the work of promoting righteousness, brotherly love, and the rebuilding of their national life on a firm basis. Italy might celebrate their Christmas by giving Ethiopia her freedom and her own people a release from fear. Mexico's gift might be not only a square deal for the peons and for the Church but the right to teach Christianity and a just settlement of questions involved in the confiscation of property.

What about England and America? Could not Great Britain make a better Christmas gift than 5,000 new bombing airplanes? How would the Spirit of Christ best be shown in the settlement of the Irish question, the problem of Palestine, Home-rule in India and in the matter of German colonies? In America the Christmas spirit is not shown in the increase of armaments and of taxes. There is abundant opportunity to celebrate in a settlement of labor difficulties and by giving unselfish, efficient government to the nation, states and cities. Christ-like Christmas gifts would include the general observance of laws and customs that promote purity in the home and personal life; sincerity in the worship of God; brotherly treatment of Negroes, Mexicans and Orientals. America might celebrate in a Christ-like way by using her wealth to meet the crying needs of others around the world. Would not this be a different world if the love of Christ and a knowledge of His Way of Life should direct the Christmas celebration of all nations in 1938 and in the years to come?

We may not be able to control the giving of the nations, but what about ourselves? As individuals how can we best show our sense of indebtedness

to Christ; how can we truly reveal His Spirit and make this a joyful Christmas, effectively carrying forward the work that He came to do—in our own lives, in our home circle, in our nation and in the world, to make this a truly joyful Christmas?

MISSIONARY PROBLEMS IN CHINA

With the Japanese war-machine pressing onward in the west and south of China, the Christian missionaries as well as the Chinese find themselves in a difficult position. Driving onward up the Yangtse River the Japanese have captured Hankow, Wuchang and Hanyang where over one hundred and fifty American and British missionaries have been working under the London Missionary Society, China Inland Mission and the American Protestant Episcopal Church and twenty other missions. In this Wu-Han district are located hospitals, colleges and schools and churches that mean much for the development of China. Already many of the institutions have been moved westward to Chentu and southward to Hongkong but, with the modern airplane in the hands of a ruthless but skilful enemy, no people or place, however remote or peaceful, is exempt from the devastation wrought by these engines of destruction. The Chinese armies, in spite of intense suffering and against heavy odds, are still fighting courageously to defend themselves and their country from this invasion but the immediate outcome is impossible to predict. The Christian missionaries are proving their sacrificial courage, their real love for the Chinese and their resourcefulness in this time of danger. Without their help the situation of the Chinese in the war areas would be infinitely worse; more and more the Chinese realize this. But the problems of the missionaries are many and do not decrease as the war advances. Questions are raised:

1. When war threatens their very existence should missionaries close their work and move elsewhere to carry on? Some few "neutrals" advise this in order to avoid international complications. But the missionaries as a whole reject this suggestion as desertion of their posts and their flocks. While women with children, who could not be of help under war conditions, have been evacuated from many stations, the vast number of missionaries remain at their posts and risk their lives to serve the Chinese. In one mission seventy out of seventy-one stations are still kept open and missionaries continue to serve as ambassadors of Christ and helpers in time of need. Many schools and colleges are necessarily closed, or have moved elsewhere, because of danger to pupils and the occupation of property by the Japanese soldiers; but the hospitals and churches are kept open and mission compounds are used as refuges where

thousands of Chinese find food, protection and loving sympathy.

2. Should missionaries leave their stations to follow the fleeing Chinese so as to continue or establish work among them in new centers where little has been done? This course has been followed in the case of faculties of many schools and colleges which have been closed by the Japanese advance. The Nanking University work has been moved to Chengtu in Szechuan; the faculties of Soochow College and Schools have been moved to Shanghai and elsewhere; much of the Bethel Mission of Shanghai has been transferred to Hongkong or Kowloon, since their property has been occupied by the Japanese. Foochow College students have been moved to a less dangerous location further inland, since the Japanese seem to plan the destruction of educated Chinese. Thus the Christians have sought to conserve their resources and to carry on their work with as little loss of life and with as much efficiency as possible.

3. In cases of Japanese occupation and domination in larger or smaller areas in China, should missionaries remain at their posts as neutrals and serve all within reach—whether Chinese or Japanese—even cooperating with Japanese for constructive work? This view is held by some who believe that missionaries are supra-national. Most of the missionaries, however, believe that, while they are ready to minister in the Spirit of Christ to all within reach, their first responsibility is to the Chinese to whom they have gone as ambassadors of Christ. They believe that the Chinese are the victims of an unprovoked attack, and realize that there are still many millions of the people who have never yet even heard the Gospel and there are many thousands of towns and villages still without any representative of Christ. They have seen the nobility and faithfulness of Chinese Christians and believe that this time of fellowship with them in suffering is opening many Chinese hearts to Christ and His message of life as never before.

Christians and the Christian Church have never been exempt from suffering; but history has proved, times without number, that the very "gates of hell shall not prevail" against those who are loyal to Christ and His program. Victory and deliverance is assured since Christ is the Victor.

THE DILEMMA OF KOREAN CHRISTIANS

Reports from Chosen show the determination of Japanese officials to compel Korean attendance at Shinto shrines. At first this order was enforced only in certain centers and in government schools. It was then extended to all Christian colleges and schools and now is being enforced for theological seminaries and Bible school students and teachers.

Churches and other institutions are included in the order to set up shrines or to bow before the Emperor's picture. A refusal on conscientious grounds means rough treatment, imprisonment and other forms of persecution.

The Japanese officials are evidently determined to break down all opposition and are endeavoring to create a totalitarian Japanese Empire with absolute and unquestioning obedience to every order of the Government. They recognize no God or law of God as of greater authority than the laws of the Empire, represented by their "divine" Emperor. While some officials declare that obeisance at the shrines of the "Sun Goddess" is merely a patriotic observance, they have refused to make any compromise in the ceremony such as will convince Korean Christians that they can take part in the observance without disloyalty to God as the only object of worship.

A crisis came in Chosen at the time of the meeting of the Korean Presbyterian General Assembly on September 10th. The Japanese police ordered every delegate not to oppose going to Shinto shrines and many who refused were prevented from attending the Assembly. Missionaries were asked to sign a statement that they would comply with the order to advise their people to attend the shrines. They refused; if they attempted to speak on the subject at the General Assembly they were forcibly prevented by the police who crowded the meeting place and sat on the platform. When the question was put—advising all to attend the shrines—very few of the delegates responded; the negative was not put to vote and some protested. As a result several missionaries have felt it necessary for them to withdraw from the General Assembly and a committee has been appointed to appeal to Tokyo.

The Japanese have also ordered that steps be taken to alter the character and powers of the General Assembly, making the Moderator a "legal person" with authority to act for the whole Church; there are signs that the Korean Church may be compelled to unite in one organization with the Church in Japan.

Loyal Korean Christians are suffering in many ways—in prison and out. They offer no objection to showing loyalty to the Japanese Emperor, to the Government and obedience to all righteous laws; but multitudes take the stand that they choose persecution and death rather than be disloyal to God. It is practically the old question raised in Israel by the worship of Baal, in the Roman Empire by the order to worship Roman gods and in every mission field in recent years where Christians have faced persecution because they have determined to worship God as revealed in Christ rather than acknowledge the prior claims of Mohammed or Buddha, the Hindu or Chinese

gods or to follow the superstitious rites propitiating spirits in Africa and the islands of the sea.

The situation in Korea is serious. In Formosa the Shinto shrine rule has already been enforced. Apparently "Caesar" has won for the time being and Christian schools that did not comply have been closed. There is danger that the Japanese will endeavor to enforce the same regulations in Manchukuo and in occupied territory in China. Harmony is possible between national loyalty and loyalty to God but there can be no truce between the Japanese conception of Emperor worship and the Christian obligation to put God first in every phase of life.

WILL MADRAS MEET THE OPPORTUNITY?

There is unquestionably a crisis in missions today. The conference at Madras, composed of selected delegates from mission churches and from American and European missionary leaders, will be called upon to face that crisis. They will consider, not so much the lack of missionary candidates and missionary support from the sending churches, as the problems on the field—the promotion of self-support; their independence; their union or inter-church cooperation in each area; the adequate training of native Christian leaders; the development of spiritual life in the churches and homes; the place of education in missions today; but, most of all, there must be an earnest study of the promotion of spiritual life, of faith and Christlike service in each church and group. Madras must look earnestly and fearlessly at these problems and must prayerfully and honestly seek God's guidance and power for their solution. Some present-day problems that form the crisis seem to us to be as follows:

Should secular education under mission control be curtailed in many fields so as to release workers and money for direct evangelistic work. The church leaders must face this matter courageously or they may be forced out of this field by governments that wish to control education.

Some new plan should be formulated whereby churches and institutions in the field will exercise a greater degree of self-government, and at the same time receive substantial support from abroad, when they show that they will use it effectively. That problem of support must be faced and solved.

More attention must be given to the development of spirit-filled and intelligent Bible-trained Christian workers in every church and in each field. The means must be found for the increase and improvement in such training by schools, institutes and conferences.

Union mission enterprises are facing a crisis. If they are to continue they need to be placed on

a firmer spiritual basis, with clearer agreement as to aims and teachings, and as to the spiritual power, personnel and methods on which their abiding success depends.

A new study should be made as to the type of missionary that is needed in order to cooperate harmoniously with the leaders of the native churches, to help train spiritual workers, and to do abiding, effective Christlike service.

How can the churches, and Christian groups in each field, conserve the essentials of the Christian message? This includes the eternal, spiritual character of God, the Father; the revelation and salvation provided in Christ, the Son of God; the guidance and power of the Spirit of God; the integrity and authority of the Bible as the Word of God; the essential unity of Christians and their work as witnesses of the redemption brought through Christ and His manifestation of the love of God.

How, at the same time, can the churches and Christians in each field contribute most to the promotion of God's control over human life—national, physical, economical, social, mental and spiritual; and how can each country be free to develop its own type of Christlike life and service under the leadership of the Holy Spirit, without imitating American and European institutions?

But most of all, and affecting all, is the problem of how the spiritual life of churches, families and individuals can be promoted most effectively so as to carry out the teachings and spirit of Jesus Christ.

Here is a large program for the four hundred delegates during their two weeks' conference at Madras. The problems are different in Africa, Turkey, Iran, Latin America, China, India and Japan. But the same principles underly them all and the same Spirit of God must show their solution. China is sending a strong delegation to the conference but Japan can send very few; India will be well represented but many other fields must depend on a small number of native leaders. America is sending about fifty and Europe (including Great Britain) as many more. One weakness will be in the absence of representatives of independent, nondenominational missions like the China Inland Mission, Christian and Missionary Alliance, Sudan Interior Mission and other "Faith Missions." They represent a type of work and missionary ideal that should not be overlooked.

It is a time for Christians at home to pray for the delegates at Madras and to prepare for the messages and the messengers who will be coming back to report and to stir spiritual fires in America and Europe. Was there ever a greater need for a world-wide revival under the banner of Christ?

FIFTY YEARS IN ARABIA

Arabia, the great western Asia peninsula, is about one third the size of the United States, and with a scattered population of possibly 10,000,000—chiefly nomadic tribes of Arabs, most of them hunters, traders and fishermen. There was no Christian work among them, until in 1886 a young man, Hon. Ion Keith-Falconer, went out from England and settled in the small British outpost of Aden in southern Arabia. The Arabians were scarcely touched by the Gospel Message. Then two young Americans had a vision of the Neglected Peninsula. James Cantine and Samuel M. Zwemer—college and seminary graduates, connected with the Reformed Church—heard the call of God and volunteered to go out as missionaries to these fanatical Moslems, without any guarantee of Mission Board support. Peter Zwemer joined them two years later but died in 1898; the other two continued the work. They established mission stations on the Persian Gulf, traveled widely over the peninsula and faced and survived opposition and many dangers. They are now "honorably retired" but still are active in America in behalf of Moslems the world over.

After some years the Reformed Church in America adopted the mission and has since sponsored its activities. Their plans for the jubilee celebration includes an interesting history of the fifty years ("The Golden Milestone") prepared by Drs. Cantine and Zwemer; a tour has already been taken among the churches; one secretary, Dr. F. M. Potter, has gone out to visit the field; all Reformed Church congregations are to hold anniversary services on February 26, 1939; a thanksgiving offering is to be taken and used to strengthen the work; a church-wide study of Arabia is to be undertaken to inform Christians at home as to the needs and progress of the Arabian enterprise. Here is a notable jubilee, worthy of joyful and sacrificial celebration.

God's guiding and governing hand has been clearly evident in the lives of the missionaries and in the development of the work. The evidences of this are clearly set forth in the history of the Mission prepared by the founders. Closed doors have been opened, hostile sheikhs have become friendly; invitations to visit new districts have been extended, even by the king, Ibn Säud himself; the interior and the coast have been explored; schools and hospitals have been established; tons of Bibles and other Christian literature have been distributed; men, women and children have been won to Christ. Many of the stories of "Arabian Days Evangelism" are as thrilling as those of the "Arabian Nights Entertainment"; in addition these missionary stories are true and stimulating to Christian faith.

“What a Time to Be in China!”

By the REV. COURTENAY H. FENN, D.D.
For Thirty-four Years a Missionary in China

THIS caption, from a missionary's letter* gives graphic expression to the diametrically opposite attitudes of two groups of people—an attitude of repulsion and an attitude of exultation.

In these days the most frequent salutation of a furloughed or retired China missionary from his acquaintances in America is: “Aren't you glad you're not in China now?” With the current newspaper and radio pictures of “bombs bursting in air” and in much more deadly proximity to human lives and habitations, and with the magazines venturing at last to print eye-witness accounts of the frightfully barbarous massacres and burnings and rapings perpetrated by a scientifically equipped and demon-inspired invading horde, there are millions of our people, in the Church as well as out of it, who cannot conceive of any other rational answer to the question than, “Indeed I am glad!” Yet, *mirabile dictu*, the reply from the missionary is, “No; I am distinctly sorry to be compelled to be out of China at this time, and only wish I might go back.” And many are going back, most of them invigorated for a better service at the end of a regular furlough, but not a few volunteering to abbreviate the normal furlough in order to rejoin their mission associates in the most strenuous, yet most interesting and rewarding, ministry that China missionaries have ever seen. Though God, in His wisdom, has not yet seen fit to “restrain the excess of wrath” (except in a marvelous preservation of missionary lives), He has, to an almost unbelievable degree, “caused the wrath of men to praise Him.”

The first impressions of the savagery of the “undeclared war” were of frightfully wasting destruction and of imminent peril to all missionary as well as humane interests. There has been no decrease in the savagery in spite of the protests of a horrified and outraged world, no lessening of the destruction and the threats; but, as the months have gone by, “the Form of the Fourth,” like unto the Son of Man, has appeared in the midst of the fire, with the Chinese Church, the home Church and the mission, walking triumphant through the flames. A Power beyond human com-

prehension has caused this experience to become the time of unprecedented opportunity for the missionary and the time of unparalleled success for the Gospel.

In view of this fact, what are the perils of war and the hardships of seeing and ministering to limitless suffering? Not only does the missionary ask for no exemption from the sorrows of the people, but from the beginning has refused to accept such exemption when offered him. In so doing he has not merely won the hearts of the suffering people, but also such grateful acclaim from the Chinese leaders that hitherto closed doors have been thrown open to him and the limitations of liberty to give religious instruction in the schools have been removed. The thanks of the nation have been proclaimed by those highest in authority and there has been a spontaneous outburst of appreciation of the sacrificial love, like that of the Saviour, of whose commission these friends from the West have not been ashamed.

Those who have kept closely in touch with the events in China since July of 1937 have been deeply impressed with the facts and the implications of a widespread movement, which has been the inevitable consequence of the way in which the war has been carried on. Its significance may extend far beyond anything in the thought of either belligerent, and may achieve as beneficent a divine purpose as did the dispersion of the first century Christians by the persecutions in Judea. Preceded by terror, accompanied by death and destruction, and followed by sanguinary “mopping-up,” the invading armies have scattered the surviving Chinese civilian population in precipitate flight, carrying what little was left to them in a desperate trek over hundreds of miles of roads and rivers and wastes, as far as possible from the devastating scourge which had destroyed their property and taken the lives of countless relatives, friends and neighbors.

There has been no respect of persons in this hounding of the masses in flight. Men of wealth have been reduced to beggary; men of native and foreign education have been compelled to straggle along the roads with the most ignorant and unlettered; all alike have been kept from starving only

* In the September number of *The Chinese Recorder*, reprinted in a *Far Eastern Bulletin* of the Foreign Missions Conference of North America.

by the kindness of those as yet undisturbed in their homes by the oncoming storm, or through the merciful provision by the Government or by the Christian Church, of refuges for the desolate. Entire schools and colleges, whose administration has been rendered impossible, or whose buildings have been bombed or occupied by the invaders, have moved to distant provinces in the far interior, or have combined with others in international settlements. Much of the culture of the coastal provinces and of the great cities has thus been transplanted to regions formerly considered backward or unenlightened. It has been estimated that at least thirty million people have been rendered homeless, unsettled from former foundations. And it is a most interesting fact that, from the beginning of the consequent migration, wise men in the Government and in education foresaw something of its extent and potential meaning and made far-reaching plans for turning the agony and the evil to good purpose. Not only has the Government opened many refuges for the migrants, but it has opened schools in many of these places and has assisted the homeless wanderers with food and clothing and means of transportation. In the remote west and southwest, where there have been few roads and no railways, millions of men have been set to work to construct modern roads, while millions more are being trained for various industries, the machinery for which was early transported from Central and East China cities. The population of these western provinces having been greatly increased, in some cases doubled, by the migration from other parts of the country, every effort is made to train the newcomers for self-support through the development of provincial resources and in the large variety of new construction called for by their presence and by national rehabilitation schemes. Model counties are being organized; model towns, villages and farms are laid out and operated. Mutual helpfulness is being cultivated as an essential concomitant of the new patriotism which has been so greatly stimulated by the foreign invasion.

Spiritual Influences

What is true of educational and industrial culture is also emphatically true of spiritual development. As the Christians of the more fully evangelized provinces, driven from their homes, have migrated to Kwangsi, Kweichow, Yünnan and Szechuan, where new centers of evangelization and education are opening, people who had "sat in darkness" are seeing for the first time "a great light." The vast migration of refugees has naturally necessitated the opening of refuges, temporary or permanent, far from the actual war areas, for the indiscriminate bombing of civilian populations has precipitated the flight from many

a city and town and village to which the invading troops may never come. In cities like Shanghai and Nanking, laid waste from the air, the water and the land, the hundreds of thousands of homeless, hopeless, wounded and sick, have made difficult the task of ministering even to the most acute needs and this work has taxed the strength and the resources of Chinese and foreigners alike. In the northern cities, now for months behind the lines of the invaders, tens of thousands have lost all their possessions and must be helped; even in Peking, which, through early surrender, suffered less destruction than any other captured city, refugees flee from the rural districts where brigands prowl, as the invader controls little beyond the city and the railroads, and soldiers work their nefarious wills on the peasantry.

Christians in the Crisis

So practically throughout China there is desperate need of material help; and the loving ministration to that need, by missionaries and Christian Chinese, has aroused hundreds of thousands of the suffering people to ask, "Why do these Christians devote themselves to our relief, wash our sores, heal our wounds, feed our bodies and instruct our minds? They must surely have something in their hearts which we do not have: what is it? They say that they have learned it from Jesus Christ whose followers they are; from the merciful Saviour who, they say, laid down His life for us as well as for them." Thus the Gospel has found an entrance into many sorely burdened and bewildered hearts; facilities have been provided, in Mission compounds and elsewhere, for study of the Christian truth and life, and multitudes are being brought into the Kingdom of our Lord and Saviour Jesus Christ.

As one looks back a little more than a year to the discussion by the Mission Boards as to the reply which should be made to the urgent advice of their Governments, and the general, popular clamor that the missionaries should all escape the peril and simplify the international situation by leaving China at once, one does not like to think what vastly different conditions would now exist in China if those counsels had prevailed and if China and her Christians had been left to themselves. An unequalled opportunity would have been lost irrevocably to show the love of God in Christ to that people, and to win their hearts to Him. So thrilling has been the success of the policy of withdrawing only the physically feeble and of reinforcing the strong, that, from the Chinese Church, from officials, and from the missions on the field, has come not only a chorus of thanksgiving but also a united and importunate call for *more missionaries* to meet the need and capture the present opportunity. How else could

the Church and the nation hope to minister to thirty million refugees, among whom are hundreds of thousands of war orphans? Never before were Chinese hearts and minds so sensitive to the redeeming touch of self-denying love, manifested in the sharing of suffering and the planning for better days. It is the general testimony that, through this deliberately and prayerfully chosen glad sharing, "the prestige of the Church and hospital has never stood so high as it stands today"; the infinite love of God for mankind has shone radiant as the one glorious hope of the world, and is no longer thought of merely as an item in a doctrinal system from the West. The loyalty and courage of the missionaries, who have "stood by" the people of a strange land through the most acute and devastating sufferings ever inflicted by one nation upon another, will never be forgotten.

Civilians and Soldiers

Christian ministry to civilians in or near their own homes has been but a part of the great work of deliverance, protection and supply; an extensive organization has been created to help the penniless migrants along the way to their remote destinations, and none have so inspired confidence and shared burdens as have the Christians. And great has been the change which has taken place in the mutual relations of Chinese civilians and their own soldiery. A few years ago the civilian felt no greater dread than that for the Chinese soldier, who seemed ready to do almost anything but protect him. Now soldier and civilian are united for the defense of the nation, and the civilian, realizing that the soldier is ready to suffer wounds and to lay down his life for his country, is responding by doing all in his power to relieve the wounded soldier on the field and in transit. And so, by the combined activity of Chinese and foreigners, an elaborate organization for first-aid, transportation and hospitalization has been created, very inadequate of course in view of the limited number of doctors and nurses and the insufficiency of supplies and funds, yet saving thousands of lives and relieving untold suffering. Mission hospitals have been crowded to the doors, and to the floors, as these torn remnants of brave and patriotic humanity have been carried in from the fields and the roads of that horror-filled land, skillfully patched-up for life, or eased for inevitable death with the Gospel message of eternal life in Christ. Many university students have also lent a hand in humble service in the laundries and dressing-stations.

Few if any of the other provinces have seen as much of the migrants as Hunan, as through that province pass many of the natural ways from the east to the west, from the north to the south; and the Christians of Hunan, Chinese and foreign,

have risen most sympathetically to the need and met the opportunity most effectively. Not only have many buildings been made available as refuges, but camps have been set up in many places as "resting places for weary wanderers" in their almost endless treks in search of new homes. Wherever possible, industries have been started in these refuges, both to prevent demoralizing idleness and to fit the migrants for self-support in their new abodes. Incidentally and Providentially, among the refugees are hundreds of skilled artisans, teachers, evangelists, homeless wanderers like the rest. They are drifting to Hunan, and other regions, "for such a time as this," a time when the harvest is so unusually great and ripe and the laborers are so pitifully few, that they have found fullest use for their talents and energies. Again, in strangest wise, God has "thrust forth laborers into His harvest." Most appropriately has the Hunan Presbyterian Mission entitled its Annual Report, "The War-cloud's Silver Lining," as it sets forth "the calibre of these guests" from war-torn regions, "trained workers," "whole schools," "hospitals with equipment, nurses and doctors," "scientists, engineers, business men, rural experts," undaunted by misfortune and peril, responsive to need, ready to start afresh and eager to be useful. The courage of many of these migrants is magnificent. A thousand students from three North China colleges, having located temporarily at Changsha, a little later started out, men and women, to walk the eight hundred miles to Kunming, capital of Yunnan, to locate their University there.

Cooperating Agencies

The International Red Cross has furnished much equipment and supplies, with expert direction, to the relief measures, as has also the International Famine Relief Commission. The League of Nations Epidemic Prevention Commission, with its groups of health officers and specialists, in three sections of China, is fighting to prevent smallpox, cholera, typhoid and malaria. Young people are being trained to give first-aid and general medical assistance. Many church services are crowded with interested newcomers. Christian Fellowships are being organized. Student Centers are being opened, for entertainment, for varied instruction, and for travelers' aid. Mr. Stanton Lautenschlager, of Cheeloo University, has spent some months in presenting a challenging message, personal and social, to the students of Hunan, hundreds of whom have responded with a determination to follow Christ. He reports unprecedented student interest in the things of the Spirit.

As the writer of the Hunan Report says, "One of the most beautiful flashes of silver in this

struggle is the attitude of the Christians toward their enemies." Though more whole-heartedly patriotic and resolved to win than ever before, "there is no bitterness or hatred against the invaders." Even the missionaries "have marvelled at the Chinese Christians' lack of resentment and freedom from hatred. To listen to their prayers for China and for Japan is like standing on holy ground." This witness regarding Hunan is echoed from all parts of bruised and bleeding China. Has the world ever seen its equal in any other land?

"What a time to be in China!" Truly it is no time to be there for those whose chief delight is in personal ease and comfort, whose slogan is "Safety First"; who cannot bear the sight of blood or the smell of sweat, who think the lives of a hundred Chinese of less value than the life of one American; who have no sympathy with the spirit which impelled the Son of God to become flesh and dwell among us that He might redeem the world, or with the spirit of the Apostle Paul whose joy was to "become all things to all men that he might by all means save some." But the able-bodied missionaries who are there exult in the privilege which has been given them of ministering to the world's greatest need, and of watching the shell of indifference break under the steady

pressure of disinterested kindness, the barriers of racial and national fear and dislike completely thrown down by the courageous, self-forgetful ministry of a Godlike love, bestowed in the name of Christ by men and women come from the other side of the world, to live, and if need be to die, for China. And a multitude of the like-minded in the home lands, to whom is denied this privilege of personal ministry to such a need, are exulting in being there in spirit as they avail themselves of one or another of the agencies, which have sprung into life or added this function to others—the International Red Cross, the Committee on the Far East of the Foreign Missions Conference of North America, the Church Committee for China Relief, the China Information Service, China Famine Relief, or any of the Mission Boards working in China—to give out of their relative abundance for the maintenance of the missionaries and their manifold ministries to China's appalling need. "What a time to be in China" indeed, in person or by the proxy of self-denying gifts loyally continued as long as the need of that fearfully harassed and patiently enduring people continues. Is it not, for every Christian and every unselfish humanitarian, a God-given privilege, as well as a duty, "to be in China" at this time?

A LETTER FROM CHINA

BY DONALD FRASER OF CHANGTE, HONAN:

Following complete breakdown of negotiations with the bandits after their request for \$100,000.00 for ransom, things began to happen elsewhere. Kuo Ch'ing, the bandit leader, crossed the Chang River; was surrounded by the 8th Route Army, wounded, defeated, his home burned and many of his followers scattered. He was rescued by bandit chief supreme, Wang Chih Ch'uan, and fled south. The 8th Route Army declared that all banditry must cease. Kou Ch'ing was cornered but slipped through the net. Wild rumors said that he was going west to Shansi with twenty-three of our Christian people. No ransom, they would sell the girls! That blackest night our minds were filled with unnamed fears. All next day passed and still no word. At 5 p.m. a breathless messenger arrived. "Freed," he shouted; "nineteen girls and four men are coming home." Fly wheels, fly! Our bikes tore up the dust as we raced out to meet them. Tired and dirty, after three weeks with no washing facilities and only the scanty clothes on their backs grabbed out of sleep when they were carried away, they were home, alive and smiling and all well, except for three with malaria and others with blisters from enforced marches.

The other fourteen had disappeared. The whole country was chaotic. Travel was very dangerous but our men, especially Liu Ch'eng Chang, were tireless in their search. Monday five came in. But nine young women were still missing. Tuesday 2 a.m., loud knocking on the front gate. All were back. "Rejoice; again I say rejoice."

The venture was a dead loss financially to the bandits. Not only that, they were scattered and broken and would have been completely eliminated but for timely aid. It seems strange indeed that the sometimes called reds,

former bitter persecutors of the Church, should have been the active force that liberated our people. It is a marked contrast to other forces around us. No ransom was given and no conditions asked.

The fortitude and spirit of the captive young women under the most trying circumstances is a thrilling story. One of them, a young teacher, said: "I was born in a Christian home but before the raid I cared little for Christianity. This time I have had a wonderful experience of God. Now I want to work for Jesus."

There was joy and thrill in her voice, a changed young woman. There is a glow in the witness of many of them. When carrying them away the bandits sneered: "So you thought your church could protect you. See, we will look after you."

One seventeen-year-old lassie they tortured cruelly, asking, "Do you still believe?"

Gradually she became semi-unconscious but always with the reply: "I believe" and the prayer, "Father help me."

In sending them back some of the bandit remnants said, "Your prayers have moved Heaven."

Others said: "You're different; could we come and learn your doctrine?"

Surely a mighty triumph of good over evil. We are more one with our Chinese friends here than ever before. Adversity has schooled us all. God has sent the 8th Route Army to check this dastardly scourge that has terrorized and bled the country to death for the last ten months. There is great rejoicing over wide areas in the order, respect for life and security that is following in the wake of this cleansing, restoring force. After ten months of hell the relief is tremendous.

The Call of the Dyacks of Borneo

By the REV. R. A. JAFFRAY, Dutch East Indies
Missionary of the Christian and Missionary Alliance

AMONG the Dyacks of Borneo, Buddha is named, Mohammed is named, but Christ is not named. He is almost unknown. What a great need for Gospel witness, especially in the interior of these islands.*

The three main ports of British North Borneo are Sandakan, Kudat, and Jesselton. The missionaries of the Society for the Propagation of the Gospel are laboring here; the Basil Mission has independent self-supporting Chinese churches, and also the Roman Catholics. Work has been commenced among the Dyacks, the aboriginal tribes of the interior of British North Borneo. The Chinese are largely of the Hakka race and three-fourths of the Chinese inhabitants of Kudat are church members.

In Dutch Borneo there is no Christian missionary work carried on on the east coast. The interior may be reached from many ports by river. On only one river is there a regular steamship line, at Samarinda, but by native craft the missionary can penetrate the interior and reach "the wild men of Borneo."

The Dyacks, no doubt, originally occupied the entire island but the coming of the Malays, the Javanese, Chinese, Indians and Arabs has gradually pushed the wild men to the interior. The Malays have inter-married somewhat with the aborigines with the result that the Dyacks to this extent have been absorbed. It is said that the original pure Dyacks of the interior are decreasing in population. The Dyacks were originally head-hunters and cannibals, and in some cases may still be such, but the influence of other races has had the effect of subduing and semi-civilizing them. One of the original customs was that a young man proposing to his bride must have the skull of one whom he himself had slain ere he could hope to be accepted. This custom, I am told, has nearly died out.

There are many different language groups among the Dyacks and most of them have never been reached with the Gospel message. From the south coast some effort is being made to reach

them by way of the Barito River, with Bankermasin as a base. Some effort was also commenced on the west coast, entering by way of the Kapoeas River, but the Methodist Episcopal Mission has now entirely withdrawn from Borneo.

On the north coast there are, beside the River Burito which empties into the sea at Banjarmasin, five or six other rivers which are gateways to the interior. At none of these points has missionary work been attempted.

Balik-papan is a city of about 21,500 people. The district, of which it is one of the centers, has a population of about 200,000.† The city contains a great mixture of races: Malay, Javanese, Boegis, Chinese, Indians, Arabs and also a sprinkling of Dyacks from the interior. As I walked the streets of this city, I asked: "Is there anyone here who believes on the Lord Jesus Christ?" After many replies in the negative, I was directed to a Chinese carpenter's store, and found a Chinese who acknowledged the name of Christian. His face did not look like that of a Christian for his face was flushed with wine. As D. L. Moody once said, "He may have been a Christian but he did not smell like one!" There he was—a lone Christian—in the midst of the darkness of heathendom. He had a Bible and prayed sometimes, but could not be considered a true witness for the Lord Jesus. Later I met another Chinese who seemed to love the Lord but who dared not be baptized for fear of offending his parents. So far as I know, no messenger of Christ has ever lifted up his voice to preach the Gospel in this place. What utter darkness!

I was anxious to visit Samarinda because it is at the mouth of the Kutai or Samarinda River and the main entrance to the interior of Borneo from the east coast. Here again is another city of darkness and the same mixture of races. There is a Mohammedan mosque and Chinese temple in Samarinda. There are houses of prostitution and gambling halls on all sides, in full swing. But no Gospel chapel. I met some Chinese Christians who had been baptized in China, but who seemed

* I visited Sandakan, on the northeast coast of British Borneo; Balik-papan on the east coast of Dutch Borneo; Samarinda; Donggala; Pare-pare and Makassar, the capital of the Celebes; Siagaradja, a port on the Island of Bali; Surabaya on the northern coast of Java, the largest commercial center of the Dutch Indies; Bangdang and Batavia, the capital of the Dutch Indies.

† Balik-papan is the great oil field of the Dutch Indies. The installation of the Batavia Petroleum Company, the Royal Dutch Shell Petroleum Company, a branch of the Asiatic Petroleum Co., is the largest oil installation in the Far East. All the oil consumed throughout the Far East comes from the Balik-papan wells.

to have backslidden. In one store where I was telling the people about the Lord Jesus Christ, one said in a loud voice, "God only blows the wind on us to make us catch a cold."

Four other rivers farther north are also gateways to the interior. The Kutai is navigable by small steamer for ten days as far as Long-Iram, and by native craft for many days farther up. The Roman Catholic Church has a mission three days inland from Long-Iram at Lahan, where priests and nuns are teaching the people farming, trades, and so forth. All the other rivers from the east coast, save the Kutai, are, I fear, only navigable by native craft. A Dutch official traveled up one of these rivers, ascending terrible and dangerous rapids for seventy-five days, and came down the river, covering the same distance, in ten days. While I was trying to tell them of His love and of the sacrifice for our sins on the cross, and feeling the opposition very strong, an elderly Chinese lady came from the rear of the store and said: "I once heard of Jesus when I was in China. I don't know much about it, but I know this—Jesus is good, Jesus is good." She repeated this several times. I left Gospel tracts at many stores in Samarinda.

The population of Dutch Bornea is about 1,800,000. Perhaps one half or more of this popula-

tion is located in the port cities. The entire east coast is without missionary work, and the Methodist Episcopal Mission has evacuated the west coast. The entire south coast is also unoccupied with the exception of Banjarmasin and the work done by the Basil Mission and the Dutch State Church up the Barito River.

Dr. Slotemaker de Bruine, the missionary consul of the Dutch missions encouraged us to occupy some of the unoccupied areas of the Dutch East Indies. We recommend the following fields where no work is being done:

1. The entire east coast of Borneo, with Samarinda and other places as centers.
2. The west coast, with Pontianak and other places as centers. The object would be to reach "the wild men of Borneo," the Dyack race of the interior.
3. The Boegis people on the coast of the Celebes, and the wild races of the interior, with Makassar as a center.
4. The whole southwestern coast of Sumatra.
5. A large number of smaller islands in the East Indies where no Gospel witness has yet been given.

If the Gospel does not soon enter these fields, the influence of Mohammedanism, which is spreading rapidly, will soon be such as to form a most effective barrier to the progress of Christianity. The fact that Mohammedanism is rapidly displacing paganism makes the evangelization of these fields urgent.

A Missionary Is Converted

By EDITH FUESS HENRY,
Shanghai American School, Shanghai, China

IT IS homecoming for a missionary! She pauses outside the compound wall to pound the door; in the wait she turns to look back. The road by which she has come has been a long, long road; it stretches back over eleven months in life's deepest depths. In those few moments of time a panoramic view of never-to-be-forgotten days passes before her eyes: days on days, and weeks on weeks of the ceaseless roar of cannon, the piercing whistle of bullets, the deafening whirr of planes, the violent bursting of bombs; the heart-sickening sight of scattered, mangled, bleeding, human flesh, shrieking and groaning its prayers to heaven; the endless lines of terrorized men, women, and children madly fighting their way to safety zones; the great concentration camps of hungry, filthy, frightened human beings waiting for the ministry of human hearts and hands; the scurry, hurry, worry of channeling bean milk to the thousands of starving little ones; the frightful days and nights in losing battle with epidemics that stalked with relentless step among the masses, taking their fearful toll of life; the tables

of overwhelming facts around which sat committees, numb and dumb—nor power, nor wisdom, nor means to cope with such; the paralyzing tales of sorrow, pain, loss, destruction, poured from the lips of arrivals fresh from battlefields; the fellowship groups where gripping testimonies from tear-stained eyes, quivering lips, and crushed hearts, yet dauntless spirits, could say, "I am bent, but not broken." . . .

The gate opened! Can this be home! The shattered roof; the battered walls; the broken doors; the empty rooms; the wild weeds; can this be home? The home that twenty years ago in a spirit of love and dedication was built in this land of China that He might have an abiding place from which to reach out arms of loving ministry to needy ones around? Can this be home?

"We must begin and build again; build again the things that are gone."

A house? Can one live again in the shelter of four walls, when so many thousands know only God's earth for a floor, and His sky for a roof?

A piano? Dare one make melody in his own

chamber when the teeming millions of this land hear only the rhythm of guns and bursting bombs?

Beds? Were it not better to companion those who like the Master have not where to lay their heads?

Refrigerator? Why preserve food, unless one can find a way to preserve for mankind love, kindness, brotherliness, and peace?

Rugs? Can one with pleasure walk the path of cushioned ways, when he sees the tracks where bruised feet have trod on rugged stones? . . .

A stir: the neighbors, the friends, the Oriental crowds are standing by in silent commiseration.

"I can not see; I do not know; yet deep within the silence of my soul there is peace. Old things have passed away; all things are become new. And I; am I not new?"

Dr. Imad-ud-din—A Convert from Islam^{*}

"BY REVEALING the Word of God I have found enjoyment in life. I rejoice greatly in my Lord, and my soul is always making progress in his grace."—*Imad-ud-din*.

The Moslem community, well organized and disciplined, with memories of centuries of conquest and domination, has been very stern in its resistance to foreign influences. And yet there were a number of important conversions among them in the first half of the nineteenth century as a result of the earnest and vigorous work carried on by Christian missions in Northern India. Even men of high social standing gave their hearts to Jesus.

Maulvi Imad-ud-din was a lineal descendent of a famous Moslem saint, Gutale Jamal, and a descendent of the Royal House of Persia, famous as champions of Islam. He was born in 1822 at Panipet, India, the youngest of four brothers. Much care was bestowed upon him in imparting a thorough knowledge of Islamic law and religion. He studied at the Government College at Agra. This education stirred in him a thirst after the knowledge of the unseen. He visited fakirs and pious Moslems, frequented mosques and homes of *maulvies*, and carried on a vigorous study of many books on Islam.

But he was assailed with doubts and perplexities and his contact with Christians led him to doubt the Islamic injunctions and accepted practices. He had some discussion with Maulvi Abdul Hakim who could not convince him so that he once for all gave up the idea of disputation. He began to acquire knowledge by reading night and day, with the idea that time spent in its pursuit was given to the worship of God.

He submitted his body to severe tests, by living apart from men, keeping awake at nights and by various penances. He sat on the graves of holy men with the hope that he might receive some revelations from the tombs. But he says that

there was no peace in his heart. "Whatever afflictions or pain it is in the power of man to endure, I submitted to them all, and suffered them to the last degree; but nothing became manifest to me after all, except that it was all deceit."

At this time he was appointed to preach the Koran in the large Mosque at Agra with a view to opposing the Christian missionaries and for three years he expounded the Moslem commentaries and traditions. It was there he was perplexed most in his faith and the thought of utterly renouncing the world came into his mind with so much power that he could not resist. He became a wandering fakir, going from village to village without plan or baggage. He was honored as a very pious soul but none could know the uneasiness in his mind when he thought of the Judgment Day.

He heard of the conversion of Maulvi Safdar Ali at Jubbulpore and this put into his heart a new hope so that he began an earnest study of the New Testament. As he went on studying, a new unspeakable joy came into his mind and he found solace in Jesus Christ. Afterwards he went to Amritsar and received baptism at the age of sixty-four, from Rev. Robert Clark of the Church Missionary Society.

He wrote: "Since my entrance into the grace of our Lord Jesus Christ, I have had great peace in my soul. The agitation of my mind and restlessness have entirely left me. Even my health is improved, for my mind is never perplexed now."

He became a zealous preacher of the Gospel and wrote many books, vindicating the way of Christ to his Islamic brethren. One of these books, called the *Tahquiq-ul Iman* (the Investigation of the True Faith), was written for the *maulvies* who could not see their way to follow the Crucified Christ. He was ordained in 1866 and the Archbishop of Canterbury conferred on him the degree of D.D. in 1884. He died at Amritsar on August 28, 1900, at the age of seventy-eight after seeing his father and brother confess Christ.

^{*} Adopted from *The National Missionary Intelligencer of India*.

Indian Christian Sadhus and Ashrams

By W. Q. LASH, Acharya in the Christa Prima
Seva Sangha, Poona, India

DECEMBER 18th, 1904, is the date of the conversion of Sundar Singh, whose name has made the Western Hemisphere familiar with the idea of the Christian sadhu. In his own country also he turned the thoughts of Indians and others to the possibility of revealing Christ in ways well suited to the setting of Eastern life. Sundar Singh was neither the first nor the only one to attempt such a method. He helped to bring to light the Secret Sannyassi Mission, which for generations had hiddenly followed a similar path. Dr. Pennell of Bannu and Tucker Booth of the Salvation Army had made independent experiments, and Sundar Singh himself came into touch with the American follower of St. Francis, Samuel Stokes. Centuries before, in South India, Robert Nobile had proved the efficacy of presenting Christ and His message in an Eastern garment.

It is, however, a unique place that Sadhu Sundar Singh holds towards the methods of the Christian Sadhu and the Christian Ashram. His influence on both has been indirect rather than direct. In his lifetime he refused to allow a group of disciples to gather round him and to train them in the way which he followed so successfully. Disciples he has had, and even now has, nine years after his disappearance; but they are not all "Sundar Singhs." They create problems for themselves and for the Church at large, which might have been less, if he had handed on his tradition to a company, trained by himself, and setting a standard for others. Yet his plea that history has shown that organizations tend to decay after the death of their founders cannot be ignored, and perhaps he was wise to found nothing.

Sadhu Sundar Singh's life is well known. It is now nine years since he vanished into the Tibetan hills for the last time. A crop of Christian Sadhus has resulted, amongst them men of high mental and spiritual qualities, who have to their credit much fine work as prophets of the Church. Such men are accorded great respect among Indians, both Christian and non-Christian. They travel

from place to place, on foot or by more rapid means of locomotion, and are given opportunities in each place according to their reputations. Sadhus of this kind are in the minority. The life is full of temptations. It requires a man of deep humility and rare spiritual qualities to sustain them unscathed. Too many lack sufficient self-discipline, and do not easily accept discipline from without.

The lack of any kind of discipline is the greatest weakness and danger of the solitary Sadhu's life. In the Panjab, Sundar Singh's own province, the problem is especially acute. The executors of his will have made some attempt both to organize the sadhus already practicing, and to use the funds he has left to give some training to those who feel a calling to this way of life. It was the ambition of the late Canon Chandu Lal to form an Ashram at Sundar Singh's home in Sabathu, to be a rallying place for the wanderers, and to help give them spiritual and mental nourishment and discipline. To do so has not proved easy. Sadhu life tends to exaggerate individualism. Except in rare cases, we come to the conclusion that the sadhu, who is unwilling to be linked with others under some kind of control, loses more and more control over himself. In spite of the many attractions of this method of presenting the Gospel this way of life may prove more a liability than an asset to the Church.

The Indian Ashram* is a means through which the same inspiration may find expression. During the last twenty years or so many experiments have taken to themselves the name of "ashram." It is not always easy to discover what they have in common. Each is an attempt to come closer to the life of the country and to break down barriers, which have become increasingly serious in days of growing nationalism. Each has aimed also at a greater simplification of modes of living, and a greater emphasis on the importance of prayer in relation to the active side of Christian ministry. Beyond this it is difficult to select the common features. Some Ashrams are only seasonal, being hardly other than summer schools of a special type. Among the permanent settlements, some make married members the nucleus; others insist on single men or women; others have no

Footnote: The term Ashram denotes both the four normal stages of a Hindu's life, and the forest or mountain retreat to which the Hindu went when the calling came to a life of meditation. In ancient days boys were sent to Ashram for spiritual training. In modern days Mahatma Gandhi and Tagore have added the ideal of service to that of meditation.

clear policy on this point. Equally diverse are the environments which have been chosen; some are in remote jungles; others in country districts; others in towns.

Three of the earliest Ashrams were permanent settlements. In Travancore members of the



CHRISTAKULA TIRUPATTUR ASHRAM HALL OF WORSHIP

Orthodox Syrian Church, the oldest Christian Church in India, formed an Ashram under the leadership of their energetic bishop. Two Ashrams in reality were formed, one for men and one for women. This was an Indian enterprise, as this Church is entirely Indian. It was an attempt to bring the ideal of community life into the Syrian Church, which had already been for centuries familiar with the *rampan*, or solitary monk, but had not developed the practice of a life of prayer among those living together. The location of the Ashrams was a beautiful wooded and hilly district in the interior of the State of Travancore. For several years these Ashrams brought great inspiration to their Church, and beyond it. Then its founder seceded to Rome, taking the sisters with him. A number of the men continued faithfully under Fr. Alexios in spite of great difficulties. After resisting pressure for ten years he was consecrated bishop this year, but continues to live in the Ashram and to give as much time to it as he can. A number of other Ashrams have come into existence in the Syrian Church, both for men and women.

About the same time two doctors, one an Indian and the other a Scotchman, felt a call to found an Ashram. This they did at Tirupattur in South India. The way of life is entirely Indian, and a number of young men have joined from time to time as volunteers. Until recently they were the only two permanent members. As was natural, with two men of their profession, the ideal of service took a great place in the life. A hospital is attached to it. Other activities in the form of schools and agricultural experiments also serve the rural population. In this Ashram there was

completed a few years ago what must be the finest place of Christian worship in an Indian style of architecture. It is a magnificent *Jebalyam* (chapel), with a walled garden surrounding it which is also used for prayer. Its architecture is that of a Hindu temple of South India. Increasingly, in this Ashram, the vocation to prayer and worship has claimed precedence over all other forms of service. From time to time young men and others use the Ashram for periods of retreat or for courses of training in service. Its influence is wide in South India; the membership is denominational, but the members adhere strictly to the principle of *brahmacharya*, or celibacy.

A third experiment was made at about the same time, as the Bethany Ashram in Travancore, when the Christakula Ashram at Tirupattur came into existence. This was the foundation of the Christa Seva Sangha in the village area of Ahmednagar, in Maharashtra. During its early years its membership consisted of one Englishman and several Indian village Christians. There were married and unmarried within its fellowship. The members lived entirely in Indian style, and sought to find natural Indian expressions in Christian worship. As the Christakula has been helped by the rich store of Christian Tamil lyrics, so the Christa Seva Sangha was fortunate in the fact that the leader of the modern school of Marathi poetry, N. V. Tilak, was a Christian. The idea was to form a nucleus of married members with a band of *sanyassis*, who would go out



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INTERIOR OF THE ASHRAM CHAPEL

in the manner of sadhus and return to the center for fresh inspiration. After about five years a group of young men came out from England, whose ideal was to be members of a community after the manner of St. Francis of Assisi. An

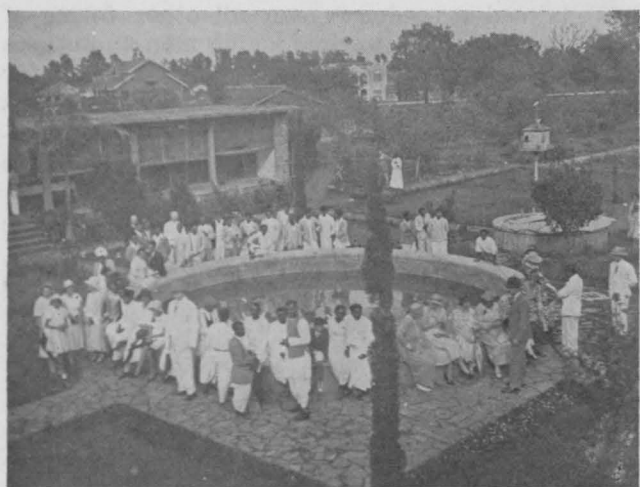
Ashram was established in the intellectual center of Poona, but the attempt to combine the idea of the original group with that of this later recruitment led to difficulties. Hence in 1934, when the original founder left the society it was divided into two groups. Maharashtran village Christians

of workers from the jungle districts and carry out devoted service to the simple peoples of the forest. The books of the founder, Verrier Elwin, have done much to bring them to the notice of an unheeding world.

The Christa Sishya Ashram was opened a few years ago in a village area, not far from the industrial town of Coimbatore, South India. Its members are Syrian and Anglican. It is remarkable as one, if not the only, piece of work for others carried on by members of the Orthodox section of the Syrian Church, outside Travancore. The impact of Christians, who are not the product of Western missions but can trace their own history as Christians into remote days of our era, on non-Christians is most interesting. The Ashram regards the married state as normal for its members.

Among the seasonal Ashrams the first to be founded, and the best known, is that of Sat Tal, founded by Dr. E. Stanley Jones in North India. To this beautiful spot, year by year in the hot weather, groups of Westerners and Indians come together for periods of spiritual and intellectual refreshment. Non-Christians sometimes attend. Of late years, in Lucknow, the nucleus of the Sat Tal Ashram has attempted to form a more permanent Ashram life. It is too early yet to discern the exact shape this group will finally assume.

An Ashram similar to the Sat Tal has come into existence at Kadoaikanal and does for South India what the former does for the North. Such seasonal meetings play a great part in drawing



POOL AND THE "CLOISTER" WHERE THE BROTHERS LIVE

now continue a life akin to the earlier idea at a village four miles from Poona, under the old name. Meanwhile the Poona Ashram has become the headquarters of a community of Indians and Englishmen on the lines of a community.

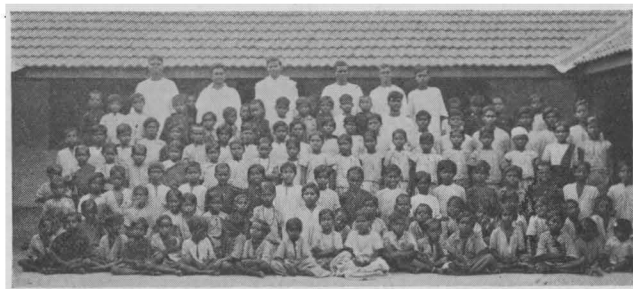
The Poona Ashram has now the name of Christa Prema Seva Sangha. The buildings are simple, and are arranged to concentrate the life inward. There is a chapel built in Hindu style, and adorned by pictures painted by an Indian artist, trained in the Bengal school. The emphasis is laid on the life of prayer; the evening and early morning are kept in strict silence to create an atmosphere of quiet. Time is devoted also to study and to active service. One of the chief tasks of the Ashram is to build up a natural Christian life in an Indian setting, into which others may also be brought whether Christian or non-Christians. Educated converts are frequently sent here from different parts of India. There is a hostel on the same compound, and lectures are given in a hall attached to the Ashram. Various works of social service, or Christian ministry, are carried out by members in the town and the Presidency, Bombay. Recently a branch has been founded in a rural area about 150 miles north of Poona.

Among other permanent Ashram settlements two of the most interesting are the Bhumjan Seva Mandal and the Christa Sishya. The former has been founded by two former members of the Poona Ashram, among the aboriginal tribes of the jungles of the Central provinces. These Christians have gathered around them a varied group



CHRISTAKULA AT TIRUPATTUR STRUCTURE OF THE JEBALYAM

together Westerners and Indians, and help to break down barriers which all too easily tend to form in ordinary mission work. They also make their contribution in discovering and disseminating Indian ways of approach to the Christian faith and practice, and bring into fellowship



ASHRAM SCHOOL, VILLAGE CHILDREN AND TEACHER

Christians from various backgrounds and schools of thought.

It would be impossible to speak of all the Ashrams which have come into existence, and are being added to year by year. Enough has been said to indicate different types of experiment, of which several other examples could be quoted. There remains to consider the importance of this movement in India, for the present and the future. The Ashrams have come into existence largely owing to a sense that India may rightly expect that a religion, which was born in Asia, should reveal Eastern characteristics, and in answer to the taunt that it is a foreign religion from the West. Every day it becomes of increasing importance that Christianity in India should be Indian. The Indian Government not only makes non-Christians contemptuous of anything not of the country, but affects the Christians themselves. They resent any sign of dominance on the part of Western missionaries, and will swiftly pass from a

demand for equal partnership to one of full control. The Ashram movement has clearly an important task in meeting this present situation. It must be remembered that it has influence far beyond the Ashram walls. The Christakula has "friends" out in the world. The Christa Prema Seva Sangha has a Third Order after the manner of the Franciscans, whose members in the several parts of India are full members of the society with the brothers and share in its government. Similarly each Ashram has a circle more or less closely attached. Thus the ideals can penetrate the Church, and this movement is further helped by such periodicals as *The Ashram Review*.

Yet there may be an even more important part for the movement to play in the future. Christianity is a supra-national religion. Great harm will be done if Indian Christians attempt in their reaction to become isolated from the rest of their fellows. In the future the ideal of equality of Easterner with Westerner, which has inspired the pioneers, may turn to that of equality of Westerner with Easterner. Thus the Ashrams will become the channel of the riches of all Christendom being mediated to the Indian Church in a form in which it can assimilate them. Some hope the Ashrams may become the much-needed homes of Indian scholarship and theology.

Finally, the discerning expect that, in spite of the present continuance of Mass Movements in some parts of India, a Dark Age awaits the Church in India in the not distant future. During such a period, institutions, whose primary task is to lay stress on the priority of prayer and worship over activity, will form valuable rallying points for the preservation and building up of the inner life of the Church, even as monasteries did in the Dark Ages of Europe. Their true worth will be proved when the day dawns for renewed expansion of God's Kingdom through Christ's Church.

THE PRIEST'S SON'S TESTIMONY

Nungan, an outcaste boy of India, whose father is a village priest, has always been eager to hear Bible stories. For years Nungan went with his father to the temple and watched him perform the rites, offering to the idols many a buffalo, goat and chicken. Never for a moment did he think it wrong until he heard the Gospel of Christ. One morning Nungan came to the missionary and said: "*Ammal*, I want my name changed," (meaning he wanted to become a Christian). Weeks later he asked me again.

Not long after this he came again up to me, and pathetically said: "*Ammal*, won't you let me come?"

At that moment his father came along and I asked: "Do you know your boy wants to be

baptized? Are you willing? It will mean that he must give up his idol worship and have nothing to do with the heathen ceremonies or with idols."

The father replied, "He has given that up long ago. He won't come near the temple, and refuses to eat or partake of anything offered to the idols. He says he is not going to worship demons but only the Jesus God. You can baptize him if you wish."

While the father was standing there I asked Nungan what the Lord Jesus had done for him. Without waiting he said, "The Lord Jesus died for me on the Cross. I believe that and He is now in my heart." He was entered upon the list of candidates for baptism. A few weeks ago Nungan had his heart's desire fulfilled and he took the name David."—*Darkness and Light*.

What is the Koran?

By REV. E. E. ELDER, Meshed, Iran
Missionary of the Presbyterian Church, U. S. A.

TO UNDERSTAND the religious life of the millions who follow the Moslem faith one must know something of their sacred book. Although the Koran is not mentioned in their brief statement of belief: "There is no god but Allah and Mohammed is the Messenger of Allah," Moslems recognize the Koran as the Message of that Messenger.

No two sacred books in the world have so much in common as the Bible and the Koran. Both mention the creation of Adam and Eve and their expulsion from the Garden, the flood, the faithful witness of Noah and the promise to Abraham that he should have a son in his old age. The chapter in the Koran entitled "Joseph" gives over three-score facts about his life which agree with the story told in Genesis. From different chapters one may glean many details as to the life of Moses, his sojourn in Midian, his mission to Pharaoh and the exodus of Israel from Egypt. The Koran also contains a record of the tables of the Law, the episode of the calf, the manna, the quails and water from a rock. Space does not permit a record of all that is told of David and Solomon, Aaron and Miriam, Cain and Abel, Lot and Zechariah. From scattered verses in the Koran one may learn that Jesus was the son of Mary, the Word of Allah, the Spirit from Allah and the Messiah, and that he healed the blind and the lepers and brought back the dead to life. But with all this material in common, the Bible and the Koran are in sharp contrast as to message, arrangement and theory of authorship.

The Koran speaks little of the "lostness" of man; there is great emphasis on the saying of prayers and the payment of alms by believers. The red thread of sacrifice which runs through the Bible is lacking in the Koran.

The Koran, although almost as large as the New Testament, is not divided into integrated sections dealing with history, doctrine or prophecy. There is little logical or chronological sequence in its arrangement. It consists of 114 *suras* (or chapters) which vary in length from one almost as long as the epistle to the Romans to some which, in the Arabic text, take but three or four lines. Each chapter has a special name referring to some subject mentioned therein. The longest is design-

nated "The Heifer" because it gives the command of Moses to sacrifice a red heifer (Deut. 22: 1-9). The fifth *sura* is called "The Table" from a reference made to a festival table sent down to Jesus from heaven. This is only one of the many subjects discussed in that chapter which, before it is a third through, has listed lawful foods and meats, prescribed regulations for ablutions before prayer, recalled Allah's covenant with Israel, warned Christians of infidelity and retold the story of Cain and Abel's offerings.

Most of the earliest *suras* are short and appear at the close of the Koran. They were delivered by Mohammed at Mecca. The style is rhythmic, but the staccato sentences are not strictly in metre. These set forth such subjects as the unity of Allah, the signs of his greatness and the certainty of judgment on the unrighteous. Later in Mohammed's career an appeal was made to history and many of the sections at the beginning and middle of the Koran tell and retell the stories of the prophets to illustrate Allah's guidance. At Medina when the prophet became the head of a warring community the revelations took the form of legislation for peace and war, inheritance laws and regulations of religious ceremony. The sentences now become involved; the rhythm is often stilted and artificial.

Each *sura* is made up of verses or *ayas* (signs or miracles). This term suggests the fundamental conception of the book as a collection of wonderful phrases and sentences. Another division of the Koran into parts cuts right across the chapter arrangement. There are thirty equal portions which facilitate the recitation of the whole book during the month of Ramadan—the month of fasting by day and feasting by night.

Protestants, in their contacts with Moslems, often assume that their scriptures are for them "the only rule of faith and practice." Alongside the Koran there are other foundations upon which religion is built; there is Tradition, what the Prophet taught, practised and approved; there is the Agreement of the Moslem community; and there is the use of reason in Analogy. All these have their place in the commentaries; all of them have been resorted to in the making of canon law.

Yet for the pious Moslem the Koran is the

source of all science and every kind of knowledge. Does it not say that it is, "a detailed account of everything" (12:111) and that in it "nothing is neglected" (6:38)? When in Egypt Napoleon asked the learned sheikhs whether this included the formula for making gunpowder. They replied that it did, but admitted that not every reader would know how to find it. Only a few years ago the representative of Egypt at the Oriental Congress at Oxford said that those who pursue a deep study of the Koran do not fail to find there some reference to the latest inventions or an explanation of some scientific points which have been obscure. He then proceeded to quote verses that for him showed that the earth had been flung off from the sun and prophesied that man had the power to fly.

Authors of the Bible and Koran

There is a sharp contrast between the Bible and the Koran in the time occupied in their composition. One represents less than a generation, the other over fifteen hundred years. At least thirty individuals contributed to the text of our Bible, whereas Islam holds that Mohammed was the sole human medium for the Koran. Christians believe that the writers of the Bible interpreted God through their personalities as they wrote. Different times and different environments called for men with different gifts. In Islam revelation and inspiration tend to merge into one another. To the Moslem's way of thinking the Koran is in no way connected with the genius of Mohammed.

Some years ago a prominent Christian was addressing an audience in Cairo, and thinking to clinch his argument he quoted from the Koran. He prefixed his statement with the words, "Your prophet says." When the Moslem hearers realized that he referred to the Koran, there was a storm of protest, not only because the words were not given verbatim, but also because the foreigner had ascribed the words of the book to Mohammed.

In spite of this mechanical theory of inspiration, native stories are given in the "Traditions" which reveal something of the process by which the Koran developed. One day Mohammed was dictating to his amanuensis, Abdallah ibn Saad, something regarding the creation of man. When he paused Abdallah said in wonder, "Blessed therefore be Allah, the best of Creators." The prophet was so taken with the words that he said, "Write that down, for so it has descended." The story continues that the scribe wondered whether revelation from Allah had not also descended on him. But such tales do not destroy the dictation theory of the Koran. It is held to be wholly a collection of sayings coming to Mohammed from the Angel Gabriel, so that the Moslem, when he first reads the Christian Gospels, rejects them as a

forgery. Instead of simple narrative about Jesus he expects to find God's words to Jesus. The Sermon on the Mount appears to most followers of Mohammed to be like some of his sayings recorded in the traditions.

Another thing about the Koran that strikes the non-Moslem reader is its constant reference to itself. Mohammed believed that he had a message to deliver and that this message was contained in a book. Other peoples had their holy books in their own tongues. Through him the Arabs were to receive a book in their own language. "Verily we have revealed it: an Arabic Koran that ye may understand." The Koran is self-conscious. One dominant note repeated throughout relate to the book itself; yet during the life time of the Prophet no attempt was made to gather the "revelations" into a volume. It did not receive its present form until one of the Khalifas, or successors of the prophet as head of the state, realized that the oral record, treasured in the hearts of men and in the few scattered written fragments, were futile to survive the ravages of war and time. An authorized edition was finally made by Zaid ibn Thabit who had been one of the Prophet's principal scribes. All other editions were supposed to be destroyed. Some years ago Dr. Mingana, of the Rylands Library in England, aroused considerable interest when he brought back from the east a manuscript which contained a version considerably different from the present text. Moslem critical works on the Koran give various readings that run into the thousands. Although the book is of comparatively recent date, when contrasted with other holy books, perhaps no other has more variant readings. Are there verses left out that should have been included? The Shiah of Iran, who hold the preeminence of Ali among Mohammed's companions, hold that some verses substantiating their claim have been suppressed. *Sura* thirty today contains only seventy-odd verses; there is a tradition that it once contained two hundred. There is little wonder then that Umar advised, "Say not I possess the whole Koran, but of it what is extant."

In spite of the references to the Torah and *Injil* (Gospel) as being authoritative for their peoples, Moslems today usually hold that the Koran has superseded the Law and the Gospels of the Bible. This is not surprising when certain verses in the Koran itself have been abrogated by other verses. The text remains but a later saying has taken away its force. The Koran provides for this by saying: "Whatever verse we may annul or cause thee to forget, we will bring a better one than it, or one like it; dost thou not know that Allah is mighty over all?"

At the same time Islam holds that the Koran

is the replica of a Heavenly Book, written on a preserved or well-guarded tablet, sent down on the Night of Destiny and dictated to Mohammed piecemeal by the Angel Gabriel. In spite of the historical evidence for a great variety of readings and the great part played by scribes in collating the material, together with the possible omission of what was originally from Mohammed and the inclusion of portions suggested by others, nevertheless orthodox Islam holds that the Koran is the uncreated speech of Allah. Westerners may fail to see the soundness of such arguments, but the Moslem theologian, with his use of dialectic, answers that all the varied readings are given in the Preserved Tablet. He can even argue that, far from detracting from the glory of the Koran, they add to its glory.

Although commentators admit that the perspicuous book contains obscure ambiguous passages, it is held to be the miracle of the ages. To millions who follow the religion of Islam its claim is inviolate. "Verily if men and *jinn*s were assembled together with a purpose of producing this (book) they could not do it, even though they helped one another."

Influence of the Koran

Few Christians appreciate the hold that the Koran has on adherents of the Moslem faith. In Arabic-speaking lands it is still the golden treasury for examples of grammatical constructions, rhetoric and literature. Throughout Egypt students in elementary, primary and secondary schools are required to memorize selected portions. Illuminated texts, in elaborate styles of penmanship, take the place of pictures and wall decorations. Over the radio professional readers daily recite portions from it. The poverty-stricken beggars who ask for alms chant passages from the sacred volume. Rarely does a Christian preacher receive a fifth of the salary obtained by favorites of the theatre or Hollywood studios, but I have been told that the best professional reciters of the Koran are as well paid as the best perform-

ers on the Arabic professional stage. The measured cadences of the book have so woven themselves into the life and worship and literature of Moslem peoples that they are the expression of their deepest emotions, sorrow and joy, anger and love, prayer and praise.

The percentage of literacy is low in many Moslem lands and that has increased the use of the Koran as a magical force. A minute edition is sometimes used as an amulet and worn about the neck or on the arm. The recitation of certain verses is believed to make evil spirits flee in terror. Quotations are used as a means of divination. In lands where Arabic is not understood the power of the Koran must often be thought of as magic. To the learned Mullahs any translation of the Koran from the sacred Arabic has seemed a sacrilege. Turkey has now, however, issued an edition in Turkish in Latin characters. The religious leaders of Egypt finally admitted the possibility of an interlinear translation which would be in their eyes a commentary on the sacred text.

With the invasion of Western civilization and Christian teaching into the world of Islam a challenge has come to the power of the Koran. Even in the desert one finds that in practical life there are more real forces in a Moslem's life than the sacred book. Jarvis, in "Yesterday and Today in Sinai," tells us that the Arab will cheerfully give false evidence on the Koran, and that in the Libyan Desert if you want the truth you must get your man to make his oath at some sheikh's tomb; in Sinai you must resort to trial by ordeal, which consists in licking a white-hot iron. Yet the educated classes among Moslems, who admit they know little of the contents of their sacred book, reverence it and say with one of the modern writers, "from the point of style alone, it is nothing less than a miracle, as great a miracle as ever was wrought." Time alone will show whether it can stand translation, whether it will go down before changing ethics, and with what resistance it may confront the Living Word of God.

NOW WHAT SHALL I DO?

We held our communion service at the soldier's camp, in two languages and I could not understand all of the dialects. We had put Itola's baptism off until the next communion for she had been "following afar off." She tried to speak to me several times, but the Buluba-speaking Christians crowded her out. We had not been able to check the communicants at this soldier's camp, as we usually check our outstation Christians before communion and not until after the service did Itola get a chance to speak with me. In great distress she cried out, through an interpreter: "I took the bread and wine before I was baptized and now they say I shall die. *Now what shall I do?*" I told the interpreter to explain to her that God would not hold her accountable if her heart was right. "Be punctual at the Inquirer's Class," I said, "and when I return, you shall be baptized."

PLUMER SMITH, *Mutoto, Congo Belge.*

The Privilege of Preaching to Moslems

By STEPHEN KHOOBYAR, Tabriz, Iran

THERE is probably no harder task in the efforts to advance the Kingdom of Christ than the winning of Mohammedans, but these difficulties are well known. The disappointments experienced are sometimes such that only the hope of Christ can keep one from pessimism. It is a great sorrow to see those who have confessed Christ fall away, but at the same time there is real joy in preaching Christ to Moslems, when a man has been called of God. When we see Moslems believe on Christ so that they are born into the Kingdom we are as certain to have joy in our hearts as a rose is to have perfume.

It is a great privilege to be called to serve Christ and to share in the work that is dearest to the heart of God. David Livingstone is said to have remarked that in all his toils and dangers there was one thing which gave him greater comfort than all else; it was the word of Christ, "I am with you always." In preaching to Mohammedans we should never feel lonely with such a Presence to sustain us.

It is also a joy to explain the Word of God to those who have no true message from their Creator. It is wonderful to go from shop to shop, from house to house, from city to city as the bearer of Glad Tidings, an apostle of the Word of God. If we do not preach to Moslems we are like the brothers of Joseph who sat down to eat bread while their brother lay bound and in the pit. How can we be happy while we leave our brothers bound and in darkness? Christ is the only One who can fulfill every longing of the deepest spirit of Islam.

Our souls are also happy because in preaching to Mohammedans we are fulfilling the command of Christ. When He sent out the twelve and the seventy they went on their errand with joy in their hearts. The Apostle Paul could not remain silent after he had seen Christ, but found his joy where we find ours in helping to carry the Gospel to every nation and tribe.

The Wonderful Message

There is joy in the Christian message that cannot be found in Islam. It is a message that perfectly meets the deepest need of our Moslem brothers.

The New Testament sets forth the true nature

of sin against God and our fellowmen and against oneself; on the other hand the teachings of Islam look upon sin in a very light way and even excuse or condone the things which separate man from God in this world and the next.

Christ not only shows sin in its true light but offers the one and only remedy for sin. In Islam the fundamental idea concerning sin seems to be that a man may make up for evil deeds by doing something that is good, like prayers or pilgrimage or the giving of alms. In the faith of Christ the remedy for sin is supplied by God Himself; in Islam the only remedies offered are man-made works.

Jesus Christ, the Son of God, has revealed the truth that God is our Father. Through Christ we may approach God. To Islam the title of Father, as applied to God, is blasphemy and is almost without exception understood by Moslems in a carnal way. Though the Koran says that God is as near as the jugular vein, yet in actual practice the whole system of Islam makes Him appear like a powerful tyrant who cannot be approached. What a blessing to come to our heavenly Father through Christ, our Elder Brother!

In Christ we have a personality that is unique. How far from anything that Islam has to offer are the love, forgiveness, mercy, service and self-sacrifice of our Master. What a marvelous joy to be able to point to such an example. But Christ is far more than an example — He is the One who atones for sin, the Mediator of the New Covenant that reconciles those who were at enmity with God, making peace through His Cross. In these great offices Christ is unique; Islam has nothing like it. What a joy to present such a Saviour to a Moslem and to proclaim His words, "I am the way, the truth, and the life." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Christians have also the matchless blessing of the help of the Holy Spirit to guide and empower them and to cleanse from sin. Islam teaches how ceremonially to clean hands and feet before prayers, but only Christ shows how to purify the heart. A few years ago, I was speaking in the waiting room of a mission dispensary on the verse, "Blessed are the pure in heart for they shall see God." There were nine *mullahs* present. When

I had finished one of them said, "It is impossible to be pure in heart." All the other eight agreed with him. Without the Holy Spirit true purity is impossible.

Islam has its holy shrines, like Mecca and Medina, the graves of the prophet and the Imams, but it has nothing to compare with the Christian sacred places that have a deep meaning for us.

Bethlehem—Place of the Incarnation.

The Wilderness—The place of overcoming temptation.

Gethsemane—The place of agony for sin.

Golgotha—The place of atonement on the Cross.

The Empty Tomb—The place of victory through resurrection.

The Mount of Ascension—Place of power and the Great Commission.

It would be hard to imagine anything that could bring more joy than the proclamation of such great truths. If any Christian has lost his joy in preaching it must be because he has lost contact with these great and fundamental truths. If any worker for Moslems has lost the joy of such service let him return to his God-given Message and he will find there what he has lost.

Islam has no real vital message. In a large town of our province a number of *mullahs* came to our room. We asked them to choose a man to speak for thirty minutes on the message of Islam and we would speak for a similar time on the Christian message. They chose the leading *mujtahid* who spoke for only five minutes. We took the other twenty-five minutes of his time and the half-hour allotted to us to present the Christian message. This has happened over and over again in our experience. Great should be our joy for we have a wonderful message, which Islam has not.

The Moslem Hearers

We not only have a message but we find in Moslem lands many who are ready to listen to it. Though there are great obstacles to be overcome, yet we thank God for the great opportunities that lie around us. The fanaticism and bigotry which formerly refused to listen to the message of Christ have largely passed away. The tremendous social changes and the modern outlook, together with the new nationalistic spirit, sometimes make for more freedom in preaching, and at other times they offer hindrances; yet in all we rejoice that the general flow of the tide is toward a more ready hearing and more people willing to consider the claims of the Gospel.

In the large cities all over Iran we have recently been holding special evangelistic meetings. Sometimes for a week these services have continued each day and sometimes for longer periods. They

have presented the Christian message directly, in most cases without any reference to Islam, and many hundreds of Moslems have attended and have shown the keenest interest.

In one of the smaller cities of Iran we held services on several successive Sundays. Though there is no established Christian church in that city we had a wonderful attendance of Moslems. The last Sunday, though a heavy rain was falling, there were more than three hundred Moslems in attendance. No room at our disposal was large enough to hold such a congregation so I stood in a doorway opposite to be sheltered from the rain and listeners filled the porches on the first and second stories of the long house where we were staying. One could hardly believe that such an opportunity could be presented—that so many would be ready to hear the straight evangelistic message in a city that is noted for its fanaticism.

Most Christian evangelists in Iran have a room or office where people may come to see them for conversation or to secure Christian literature. In our own evangelistic room we have a Bible class each Sunday morning for Moslem men. Though the attendance is somewhat irregular because most of the young men are from the upper classes of the government schools, we very often have thirty or forty or even more of these intelligent young men; they must often cut their classes to come. What a joy to have such hearers; their attendance is entirely voluntary, yet they leave their own school work to come and listen! That should bring joy to the heart of any Christian preacher.

Opportunities to present the Christian message are not confined to large congregations but come from personal contacts in our every day work. In a certain city I was invited, with a mission doctor, to the home of the head of the tax department. He had also asked the Governor of the district, the head of the education department, several village landowners, and others to come to his home for conversation with us. We were able to present to these officials the straight Christian message and they seemed glad to listen. Recently after Easter I stood in a school for girls with the whole student body before me. The large room was darkened and at the front of the room there was a cross illumined by electric lights, covered by white cloth and lilies. By the light of the cross I read the resurrection story. The great majority of the girls were from Moslem families, yet there was respectful silence and strict attention. Whose heart would not overflow with joy at such an opportunity to preach Christ?

Last year, returning across the lake from visiting the churches in the Urumia region, I started a religious conversation with an army doctor soon after the boat had left the pier. Others gathered around and through the whole day the conversa-

tion went on, with all listening who were free to gather around. It was one more joyful chance for personal work.

As a subject of a Moslem country, I live under a constitution which establishes Islam as the State religion, yet there is an open door for the Gospel which no one can shut. I have the joy of difficulties to be overcome and the daily joy of seeing non-Christians willing to hear the message Christ has sent me to give.

The Joys of Tribulation

There is another sort of joy that comes from suffering and persecution for Christ. The joy of the day of Pentecost was one sort of happiness for the Apostle Peter, but when some time later he was beaten he found joy in that experience also. We read in the Acts that "they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name." The Apostle Paul must have rejoiced to see churches spring up through his efforts but his heart broke forth in joy at the thought that his apostleship was sealed by fellowship with Christ in His sufferings. Just as we fail to match the apostles in power, so we fail to attain to a fellowship in suffering such as they enjoyed. The trials we are called upon to bear are trivial in comparison to their sufferings, yet our own may be enough to bring that deep joy which comes only through sharing with Christ in pain and distress.

Some years ago I was touring with one of the missionaries. We reached a district in the mountains where so far as I know Christian evangelists had never been. Some sixteen years before one Christian had passed through the district. We came into a village just before nightfall, in a storm of rain and wind. We asked for a place to stay but there was not one family in the place that would receive Christians — especially in our wet condition. They thought that we would contaminate their houses in that condition. They showed us the ruins of a barn but we decided it would be better to stay in the streets than among the vermin there. Another man took us to an old chicken house, one of the most filthy places I have ever seen. At last one man suggested that there was a shelter in an orchard some way from the village. We made our way out there and found some sort of a room upstairs; we put our saddlebags over the places where windows should have been and at last made our beds with the wind and rain whistling through our abode. I have never in my life enjoyed a sweeter sleep than that night.

At one time I was invited with a missionary to the home of a prominent man who had recently been converted from Islam. As we were talking a high Moslem ecclesiastic entered the room and we saw that the yard was filled with mullahs and

a mob of men. Some entered the room and began beating converts who were with us. They threw us out of the room; as they pushed us out of the yard, one man said, "If you ever come in this yard again, or even in this street your blood will be spilled on these cobblestones." After we left a man who had lately professed Christ was shamefully beaten by the rabble.

Some time ago, as I was leaving the church, a young Moslem put a sealed letter into my hand. I did not open it until I got home and then found it contained a threat that if I tried to convert Moslems to Christianity, either by preaching in the church or personal work, my blood would be shed in the street. It was signed "The Group of those who Shed Blood."

We must expect at any time to be put out of places where we go to preach. Our books will be seized and we may have trouble but, like the Hebrews to whom the apostle wrote, most of us "have not yet resisted unto blood." Even should it be our privilege to share the martyr's crown, we will still say with the prophet Nehemiah, "For the joy of the Lord is your strength."

The Joy of the Harvest

There is the joy in gathering fruit. We do not see great numbers of Moslems accepting Christ, or mass movements such as are reported in India, Korea and Africa. We must work and pray for one convert from Islam, but in the large centers, where churches are established, there quite a group join the church each year. In the villages, on the other hand, there may be a single convert here and there but we struggle toward the stage where we may witness groups of Christian believers in villages and small cities. The main reasons why we do not see large numbers of converts are:

- The lack of religious freedom;
- Religious or national fanaticism;
- Loss of economic and social standing;
- Actual persecution of converts.

One time, touring with a new missionary who had come from America a short time before, we stopped at a druggist's shop in the bazaar and a crowd started to gather when they saw we were speaking about Christ and the *Injil* (Gospel). I moved to a wide part of the bazaar and at least a hundred people gathered and gave me a wonderful opportunity to preach the Gospel. They listened with fine attention and were evidently impressed by the message. As we returned to our room my heart was singing, but I noticed that the young missionary seemed sad. When I asked the reason, he replied, "I am filled with sorrow because not one man stood up before the crowd and confessed Christ. In such a meeting in America,

with people listening with that sort of attention, at least fifteen or twenty would have arisen to confess their faith." Those of us who have spent many years in work for Moslems hope for that day but we have not yet seen it. Men and women are born into the Kingdom one by one and great is our joy over one soul that steps out into the sunlight of Christ.

One day as I was passing a vineyard, a boy came running and asked us into the garden where an old man was sitting. I read to him the story of the Prodigal Son, and before I was through the old gentleman was crying like a child. He understood the meaning of the story before I had explained a word and I am satisfied he found Christ in that single interview. In one village I had a conversation in a Bahai house that lasted until midnight. The owner was not converted but one man who was present was deeply affected. He came to see us later and before we had left the village he confessed Christ and has remained true to this day.

I recall three young men with whom I came in contact through the young people's society of our church. One of them later confessed that he had been drinking the first time he attended a meeting and had gone there as a lark. They all later confessed Christ and though they have separated to places that are far apart each has done much for Christ in this land.

In one large city I had been working alone for several weeks with very small show of results. I had given a Bible to a young man of a very prominent family. One evening as I sat in my room almost discouraged as to the work, the young man came in. He had been reading the Bible, and before he left, he confessed faith in Christ. My pessimism was changed to joy. Shortly after this another man, who was a tailor and had been reading much of our literature, confessed Christ and began to witness for Him. The poor man never reached the point where he could quite give up his old custom of smoking opium but he professed his faith before all up to the time of his death.

During some months of evangelistic work in

connection with our church, confessions had been few. One morning a young man, who had been attending services for some time, came into my office and made a clear confession of his faith in Christ. He was from a good family and now has a good position as a clerk in the military service. How glad our hearts are made after a season of little apparent fruit when we see the Spirit working to turn men to Christ!

In one village I passed a *mullah* sitting in a shop. Something made me turn back and I found he had never read the *Injil*, so I gave him a copy. After that there was not a day when we did not converse; he was certainly near the Kingdom and came to a full understanding of the love of Christ.

One of the fondest memories of my work for Moslems was the conversion of a leading mullah, a descendant of the prophet Mohammed, who had charge of several mosques. His was a wonderful conversion and he not only believed but preached his faith with utter disregard of consequences. He was called upon to suffer persecution which almost made him despair of life itself. But nothing has been able to shake his faith. The last time I saw him he had a book in his hand and showed me two pictures, as others on the street stopped to look and listen. One was the picture of a lion and the other of a lamb. He said to me, "In the end this one will triumph," pointing to the lamb.

It is not necessary to mention many other cases which come to mind. As the angels in Heaven are filled with joy when one sinner repents, so we are happy beyond measure to see one soul from Islam born anew in Christ. If we carry the real message, in prayer and the power of the Holy Spirit, the fruit will come whether we or others are to harvest it. I can conceive of no greater joy than that of seeing souls come out of Islam to take their place beside others who were formerly Zoroastrians or Jews, Armenians or Assyrians, and all these together building the Church of Christ in Iran. We praise God for our opportunities. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A church that divides the Christian community is impotent to transform or redeem it.—
Rev. Ross Sanderson.

* * *

We have sometimes covered over the ugly and dangerous weaknesses of our civilization and have given them the appearance of strength.—*Rev. A. E. Keigwin.*



HOUSES FOR LEPER COUPLES IN A LEPER COLONY, NORTHERN BRAZIL

Obeying Christ's Forgotten Command

Dona Eunice and the Lepers of Brazil

By EULA KENNEDY LONG, formerly of Brazil

AMONG those present at the fourth International Conference on Leprosy, which met in Cairo last March, was Dona Eunice Gabbi Weaver, a native Brazilian who married an American Methodist missionary in Brazil. She came as official delegate and was the only woman to read a paper before the conference. Dona Eunice is a product of Christian missions, for she received her early education in the mission schools of Argentina and Brazil. Later, she took a nursing course; and in 1929, toured the world on one of our "Floating Universities." For some years after their marriage, Mr. and Mrs. Weaver superintended the Methodist Settlement House in Rio de Janeiro.

About eight years ago Dona Eunice became interested in the lepers of her country and took up the work as a life investment. Up to that time, efforts in their behalf had been sporadic and localized. According to Dr. H. C. Tucker (for almost fifty years Secretary of the American Bible Society in Brazil), "no one in Brazil is doing so great a work in dealing with this gigantic problem as is Dona Eunice Weaver. Dr. Victor Heiser states that "Brazil may lead the world in the preservation of the children of lepers and in the

eradication of this dread disease in one generation."

About a decade ago, under the capable and unselfish leadership of Dona Eunice, a small group of Christian women began the work which is now carried on by seventy-two societies, associated in a Federation of which she is the national president. They have erected prevention homes for the care of children whose parents have been interned in Government "colonies," and for untainted babies taken from leprous mothers at birth.

Since the disease is not inherited, a child's safety depends on immediate removal from a diseased mother. Tragic as this separation is to the mother, it is less terrible than that of seeing her child doomed to hopeless suffering.

A very important phase of this work is keeping up the morale of the patients. Dr. Muir, of India, has said that 85 per cent of the cure of leprosy consists of moral and spiritual help, and only 15 per cent is due to medical care. Societies, therefore, have provided work-shops, libraries, recreation centers and Christian chapels for the patients, and organize entertainments for Christmas and other special days.

This work is in cooperation with the Federal Government, which has built some twenty colonies (in which about twelve thousand lepers are now interned) and has fourteen more under construction. Getulio Vargas is the first president of the country to attack this problem in a vigorous and statesmanlike way. But government alone cannot carry on all phases of this stupendous undertaking. It must have the assistance of private beneficent organizations.

From the pampas of the South to the waters of the Amazon, Dona Eunice travels by train, ship, auto and military plane, enlisting the sympathy and active support of state governors, Rotarians,

and other influential men and women, receiving cooperation from the humblest widow, as well as from the first lady of the land, Dona Darcy Vargas.

One of the most interesting and heartening features is that Dona Eunice, although a Protestant, has secured the cooperation of Roman Catholics, Spiritualists, and Positivists. Her success in carrying out Christ's oft-forgotten command to cleanse the lepers, proves that Christian love, in actual practice, can transcend barriers of class and creed, and be a living force in the service of suffering fellow-men.

Presenting the Good News in Brazil

By E. M. do AMARAL, Rio de Janeiro
Secretary of the Evangelical Federation of Brazil

WHENEVER the message of the New Testament reaches men, no matter how diverse the interpretations may be, it will always speak vigorously to the consciences, appealing to the sacred missionary responsibility. Christians everywhere receive, as a command, the duty of propagating the Good News of salvation; to present to men the unique Personality of Jesus Christ—the incarnation of the highest ethics, and supreme giver of energies for conduct. It is a duty to spread among the masses the noble influences of the Gospel.

The peoples who had already experienced Christianity for centuries—and especially the organization which followed the principles of the Great Reformation of the sixteenth century—felt in its full power this heavy responsibility to propagate the teachings and the spirit of Jesus, to convey His influences among the people who did not know Christ, or who were in unfavorable circumstances on account of wrong interpretations and practice of Christianity. They have felt this duty, and have sought to perform it with earnestness and tenacity.

In the exercise of this duty by the missionary countries, there develops a true internationalism, which exists in the religion of Jesus Christ, and which, in order to bestow benefits and accomplish its spiritual mission, is beyond racial and political barriers. Again, this international spirit meets and often awakens the national spirit of the peoples who receive the blessings of the missionary enterprise.

The Christian conscience of the people of the so-called "Younger Churches" reacts immediately, awakened by the responsibility for evangelizing the world in accomplishing the missionary task. They cooperate in the great labors initiated in their country.

But it is just to mention that, at the touch of the international or ecumenical spirit of Christianity quite evident in the work of the Missions, the Christians of the evangelized countries awake, both in their duty to do missionary work and in their national feelings. For the love of their country they wish to propagate the light of Christ; and because Christianity awakens the conscience of personality, and on account of the fact that the national feelings do not die, there is born the desire that the work, started by self-denying pioneers of other lands, may be carried on by those who have received the fruits of the missionary labors.

It is needless to call attention to the struggles which have been fought, in these circumstances, many times due to lack of understanding from both sides as to their respective functions. Thanks to God, that there is already a new spirit predominating and a better comprehension of duties will bring greater blessings to the missionary enterprise in all the world. There is a reasonable expectation that this will come to pass.

Brazil has already been the host to French missionaries in the colonial period (sixteenth century); and has had a movement of the Reformation to a certain extent, during the Dutch control;

also, in colonial times (seventeenth century); and was educated in the principles and loose practices of Roman Catholicism. Not speaking about visits, now and then, already received in the nineteenth century, she began to receive the evangelical missionary influence only in the last quarter of the last century, less than 80 years ago, implanting the regular work of the various Missions, which brought us their great blessings and, let us say also, transported to the new land the sectarian struggles of Europe and America.

Already, within a half century, the feeling of ecclesiastical autonomy has been greatly awakened, which means the privilege of self-government, responsibility for self-support, but still the sacred duty to propagate the Good News by our own efforts. A great progress has already been achieved. There are denominations entirely autonomous; others, which are autonomous, even though they receive some support from the Missions; and others upon which the missions have yet preponderant influence.

We have gone quite a way in the direction of this equilibrium, which generates a healthy, mutual respect between the missionary and the native forces; and also we affirm that there is not, in a general sense, the sad "nationalism" which deadens the work. We mean to say this: the collaboration of missionaries and Brazilians is of such a nature that these can develop, with liberty and satisfaction, the promotion of the Christian cause.

We are thankful to report the fact that the Brazilian Churches, all of them, felt the imperative missionary duty, and all of them, continually, with some enthusiasm, by their own initiative and expenses, and employing their own methods, do the best work of propaganda that they can.

The Christian schools of Brazil are yet in a great part under the direction of missionaries, affiliated with various Missions in the United States. In the Theological Schools there are also some missionaries, even though nearly all the Schools of Theology are under the Brazilian leadership. In the regular pastorate there are several missionaries, but in considerably less proportion, and variable according to the denominations with which they are connected. In the work of evangelization, in zones in which the Brazilian churches cannot have much influence, and especially in the hard task to evangelize territories far away from the civilized centers, there is a fine number of self-denying missionaries, including missionary ladies worthy of all respect, who are doing splendid educational work and nursing, far away from the resources of civilization.

Excluding these and other works, which the Brazilian evangelicals receive with gratitude, the national leaders, naturally, have an ample and heavy task in the propagation of the Kingdom of

God, and it is fair to mention that they are engaged in it with enthusiasm and a burning sense of responsibility.

In the capitals and in the larger cities, but especially on the coast, we have already strong churches—many of them self-supporting and helping smaller churches as well as the general work, and maintaining regular missionary work within their areas. Whosoever will examine rapidly the evangelical enterprise in some capitals, will note the churches maintaining various preaching stations and congregations, within a short time will develop into new churches and all of them dedicate themselves to propaganda.

A considerable part of the evangelistic field is in the rural zone, and even there, in spite of the lack of resources, the National Church does the same work of evangelism. It is a perplexing problem in Brazil, but the Christian workers and the Councils face the situation with courage and energy. The rapid development of the churches comes about in such a way, that within a short time, the field of labor of one worker multiplies itself, the responsibilities increase, new centers come up, new churches are organized in much larger proportion than the regular growth of the number of workers. A distinguished Brazilian preacher who occupies an important pastorate in one of the largest churches in Brazil, and who is working very efficiently, was the initiator of the work of evangelization in a vast rural zone, in which there are today, instead of the small church then organized, not less than three Presbyteries.

Completely occupied with the common labors, and with this work in which the cure of souls and the propagation of the Gospel extend together, the Brazilian workers have not always had sufficient funds for spreading out and planting new marks in far-away places in the outlying districts.

But all this is done, while the sons of the "younger churches," feeling the weight and glory of their mission, are face to face with the hard task of giving guidance to the general work. The Evangelical press, the training of ministers, the general work of Christian cooperation, although helped by missionary experience quite often, is on the shoulders of the nationals. Along these lines, the Fifth Evangelical Congress, which met in S. Paulo, in 1936, had an important task; with the help of missionaries who were there they made a careful study of questions regarding evangelization, education, literature, social action, ecumenism, unity, held the attention of the Congress and very important conclusions and recommendations were made, in which there is a courageous acknowledgment of past mistakes and shortcomings, and the presentation of desirable steps and initiatives to follow in behalf of the future kingdom of Christ in Brazil.

An Adventure in Panjab Villages

By HELEN A. DUFF

*Missionary of the American Presbyterian Church
at Moga, Panjab*

AN AMERICAN woman, beginning missionary work with her husband a few years ago in the villages of southeastern Panjab, was astonished to find that almost none of the Christian women in that district knew anything about the new religion which they professed. In each village there was usually a man or two who could tell a few Bible stories from the mission course then in vogue, but scarcely a woman knew so much as the name of Christ. There was no discernible difference between their mode of life and that of their outcaste neighbors. The homes and children of the Christians were as dirty as others in the village; many charms were to be seen about their necks; and much quarreling and filthy language was heard; they showed as little interest in school.

"Perhaps the evangelists take no interest in teaching the women," thought the missionary wife. "They teach only the men." She decided to explain to the evangelists that the women also should be taught. The evangelists listened politely. Some took the trouble to explain why such a thing was not to be expected. There were a number of reasons—time-honored sex taboos and women's brainlessness. The headstrong young foreigners must find out for themselves the utter unreasonableness of their expectations.

The missionary changed her tactics. She decided to inspire the evangelists' wives to take up the service, each in her own home village. But there were many practical difficulties. In that district there was no precedent for such a procedure. The women were not used to sitting in classes. All their lives they had been told that they had brains like the buffalo. The evangelists' wives often reminded them of the fact. Besides, these wives had to care for their own homes and children and could not take on more work, for which they were not paid.

But gradually, by persistent prayer, with example and precept, the work was begun. From scattered villages came reports of women learning Bible stories. No radical change of life seemed to follow immediately, but that would take time. The missionary began making visits to the villages where women were listening; her praise of those teachers who were most faithful

brought encouragement. But in many villages she found none but tottering and toothless old women in the Bible classes. "Why do not the young ones come?" she asked.

"They haven't time. They are busy with their children and their husbands, with their grinding and spinning, and all the business of living. What time have they to think of God? But with us, who have finished with living, our children are dead, or grown and it is well now for us to give a thought to God and to death and the Judgment before it is too late."

Young mothers, wrestling with the problem of how to find enough bread for their children, how to save them from cholera and blindness and the "evil eye," and all the rampant vice of village life were not concerned with God. He could be of no service to weary and despairing souls who groaned under the degradation of an outcaste woman's lot. Why should they give much time to think of Him, when as yet their day for dying was still far off?

The old women's answer marked the turning point in that district. We decided to undertake to do something more creative. In many villages the old women still sit, passively content to listen to Bible stories, but twice a year now, increasing numbers of young women and girls flock eagerly into the mission station for a sort of girls' camp, for two weeks of dynamic study.

The experiment was launched with misgiving. "Parents will never send their daughters," said the wise and experienced evangelists. In the beginning few did. But in that first critical two weeks' session, the few girls who came had such a rich experience that their drab lives were changed and the news spread. As a result many a girl has prevailed upon fearful old parents or a jealous or stingy young husband, to allow her to attend camp once, if not twice, in the year.

A group of little two-room native houses was found where the girls might live for two weeks. All the activities of the camp are used to convert these drab mud houses into what a Christian village home should be! The girls pasted the houses neatly with thin mud plaster, built tidy fireplaces, decorated their walls with designs of their own in white clay, or color. Pictures cut from maga-

zines have added splashes of color. Simple little hand-made pottery have a place in the scheme.

Beds neatly spread and clean floors gradually become the standard. Personal charm has been enhanced by daily washings and combing of hair, weekly washing of clothes, and getting rid of lice once-for-all! Girls take turns in cooking, learning from a woman who is a mistress of the art. There are also lessons in soap making, cutting and sewing of garments, knitting, baby care, and sometimes in simple gardening and chicken raising.

The twice-a-day lessons in reading are attacked with more zest than anything else and we find that there is nothing which so much enhances self-respect as an ability to read.

Lessons in Bible are not cut-and-dried, but free discussion is encouraged, to find answers to questions about daily living.

"What shall I do when my child gets fever? My mother-in-law tells me that the blood of a black goat smeared on the bed posts would be helpful."

"What is the harm in child marriage?"

"How should my husband treat me?"

"Why should I not slap my child when he annoys me? How else can I control him?"

To these and other daily problems the girls and teachers try to find the Christian answer, in the light of Christ's teaching. There is gratifying evidence of the effectiveness of this more realistic method, despite its many flaws. Staff meetings to prepare for class discussions have helped.

There is also much fun in these schools. There are trips to the ice factory (as good as a trip to Europe), picnics on the canal bank, games and songs, and village folk dances.

There is at times tension or lack of cooperation, but as each situation arises, it gives opportunity for the girls themselves to evaluate it in the light of the standards which they themselves have acknowledged. Behavior is measured by the motto they have chosen, "In love serve one another."

The babies who are sure to attend also learn much, for these are made the subjects of all the experiments in baby bathing and weighing, in feeding and discipline! They learn to take their food once every four hours, instead of every time they whimper. They learn to sleep, cool and comfortable, in their little cots, while their mothers attend school. They like this better than being constantly jiggled and smothered in mother's warm lap. Mothers like it better too. Finally, they return to their village homes, bedecked in the gaudy new shirts which their young mothers have made for them. Two- and three-year-olds learn to detach themselves from mothers' skirts, and have a good time independently in an attractive little nursery school.

Each morning and evening during the camp the girls gather, sometimes together and sometimes in separate house groups, for Christian worship.

On the last days, when the girls must return to their villages, their expressions of regret and their wistful yearnings to stay longer, are diverted into the more positive attitude of service for others. What are they taking back to their villages? Will they find some other girls to teach? Here and there a village girl can be found who has learned to read a little, or to knit, or to keep her children cleaner and to quarrel less with her mother-in-law, because a friend who has been to camp has shown her that Christ teaches her to do those things if she wishes to follow Him.

TEN RULES FOR CHRISTIAN LIVING

BY THE LATE GENERAL WILLIAM BOOTH

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
2. Keep your mind active. Stimulate it with thoughts of others that lead to doing something.
3. Take time to be holy with daily Bible reading and prayer.
4. Support the church of your faith. Mingle with others.
5. Cultivate the presence of God. He wants to enter your life and will,—as far as you let Him.
6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.
7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.
8. Have a thankful spirit for the blessings of God — country, home, friends and numerous other blessings.
9. Work as if everything depended upon work, and pray as if everything depended upon prayer.
10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.—*Selected.*

How Lift Up Christ in India

Two Methods of Introducing Jesus to Non-Christians

By A MISSIONARY IN INDIA

MY FIRST year of evangelistic work in the Panjab was spent in a proud and bigoted Mohammedan city, where for fifty years Christian work had been carried on with almost no visible results. A spirit of defeatism and indifference, and even of antagonism to the non-Christians, characterized the local church. The Christians, having come from the Depressed Classes, were scorned by their proud Mohammedan neighbors, and it is not easy to love people by whom one is scorned!

But the Indian pastor and the missionaries had plans for stirring the city into new life. A short time before the Panjab had been startled by the news that a brilliant and zealous Mohammedan *maulvi* (theologian) had been converted to Christ. As in the case of Paul, the talents which formerly had been skilfully used to refute the claims of Christ were now even more vigorously employed in defense of the Christian faith. In the hope of stirring lethargic Christians to fresh zeal, and of converting hardened Mohammedans, the church leaders invited this man to come and give a series of evangelistic addresses before his former co-religionists—the Moslems.

He had accepted the invitation and the news was soon spread, through every alley of our city and into surrounding villages. It was rumored among the Christians that the local *maulvies*, fearful lest their learning might not prove adequate to the challenge of so illustrious an opponent, had sent to Amritsar and to Lahore for two of their most scholarly and most eloquent *maulvies* to uphold the Prophet's honor. Excitement ran high. Christian evangelists, as they went about in house to house visiting, were sharply questioned about the coming addresses, and sometimes were taunted in the streets.

On the night of the first debate, crowds filled the arena. Men and women with babies, attended from the Christian compound. For the first time in the history of our city, Christianity was headline news. The debate began in dignified and scholarly manner, as the *maulvies* matched their learning against that of their Christian rival. It soon became apparent that the *maulvies* were far out-classed in their knowledge of the subject. Again and again the convert scored, tearing to pieces with ease the arguments of his opponents.

Maddened by his prowess, the Mohammedans grew acrimonious in their attacks, saying abusive things of Christ, and making personal attacks on the evangelist. The Christian maintained his good humor, but his tongue grew more adroit in tripping up his less skilful rivals, demolishing their arguments with his brilliant irony.

Long before the evening was over, it was evident that the Moslem opponents were routed. The discussion ended with shrill and furious invective on one side, and cries of victory on the other. On their way home, some of the Christians were seized and beaten by enraged Mohammedans, but they gloried in their sufferings for Christ.

Some of us who were new to the work were disturbed by the unfriendly spirit shown and thereafter dissociated ourselves from such debates. Our Christian associates were patient, pointing out that more Gospels had been sold during that week than in the whole preceding year. God could "make even the wrath of man to praise Him," whereas indifference was more difficult to overcome. Some Moslems came to ask questions, while others sought to quarrel with the pastor and the missionaries. We were amazed when three young Mohammedan men asked for baptism at the close of the campaign. They had become convinced, they said, by the logic of the evangelist, that to follow the way of Mohammed would surely lead them to hell. The baptisms aroused such bitter antagonism in the city that the young men seemed to be in peril of their lives and were obliged to make their escape into another part of the country. For a time every home in the city was closed to us.

* * *

When the Christian Students' Council of a Christian college planned to show stereopticon slides of the "King of Kings" (Life of Christ) in the college chapel, where attendance was voluntary, a group of Mohammedan students, prejudiced against Christianity, determined to cause a disturbance.

As the lights went out, and the picture was shown, the mischief makers began to chatter, shuffle their feet, snap their fingers, hoot in derision, and throw paper wads at the figure of Christ on the screen. The president of the college felt that he could not allow such insults to his

Master, and sprang to his feet to shut off the picture. Just then there came before him the mental picture of Jesus and His disciples, weary and footsore at the end of a day's journey, refused shelter in a village of Samaria. While the disciples, in anger at this indignity to their Master, desired to call down fire from Heaven on the inhospitable village, "Jesus turned and rebuked them; and they went to another village." The president decided to ignore the disturbance, and let the picture go on.

Little by little, as Jesus walked before them on the screen, healing the sick, comforting the sorrowful, playing with little children, gradually the shuffling of feet, and the derisive "cat calls" lessened. Later, when the scenes of Christ's suffering on the Cross were thrown on the screen, a tense and breathless stillness filled the room. Quiet-

ly the audience watched that broken body taken from the Cross and laid sorrowfully in its resting place by His brokenhearted friends. The crowd was deeply impressed as that invincibly friendly, virile, gallant Spirit went down to seeming defeat, so unmerited and ignominious. But with the dawning of Easter morning, when the noble figure of Christ rose from his grave, living and victorious, the whole student body was on its feet and the oppressive stillness was broken with cheer after wild cheer, exultantly ringing through the chapel: "He has conquered!"

The next day a sober-faced committee of Mohammedan students called at the president's office. "We came to beg forgiveness," they said, "for our shameful rudeness of yesterday. We would never have acted as we did, if we had supposed that Jesus was like that!"

CHURCH GIVING HAS INCREASED

The statistics of the United Stewardship Council (Harry S. Myers, *Sec.*) are for the church years ending between December 31, 1937, and September 1, 1938. These figures show an increase in giving to benevolences and to congregational expenses; membership also shows an increase.

The new depression that started in the fall of 1937 caused a severe slowing up in contributions in many churches, but the total for the year is larger than the total for the preceding report. In per capita giving the United Presbyterians stand at the head with \$5.47 per capita for general benevolences and \$7.09 for denominational work.

The increase in giving by the listed twenty-five church bodies is \$2,313,425.00, or is .007 per cent over the preceding year.

All groups except five show a growth in membership; the Southern Baptists stand first with 4,595,602. The total membership, exclusive of infants, reported by these twenty-five church bodies in the United States and Canada, is 25,143,316, an increase of 133,766, over the statement made last January.

RELIGIOUS BODY	PER CAPITA GIFTS			TOTAL GIFTS			Membership Excluding Infants
	Denomina- tional Be- nevolences	Congrega- tional Expenses	All Purposes	Denomina- tional Benovolences	Congrega- tional Expenses	All Purposes	
1 Baptist, Northern	\$1.76	\$10.19	\$11.95	\$2,590,305	\$14,957,043	\$17,547,348	1,468,043
2 Baptist, Southern	1.24	5.78	7.02	5,702,150	26,563,537	32,265,687	4,595,602
3 Baptist, Seventh Day	3.79	10.45	14.24	25,736	70,968	96,704	6,793
4 Brethren, Church of	2.23	7.89	10.12	368,269	1,300,000	1,668,269	164,784
5 Brethren in Christ, United	1.92	10.02	11.94	790,793	4,125,218	4,916,011	411,674
6 Congregational and Christian	1.57	14.10	15.66	1,613,817	14,534,449	16,148,266	1,030,914
7 Disciples of Christ	1.33	6.08	7.40	2,130,988	9,768,528	11,899,516	1,607,716
8 Episcopal, Protestant	2.53	20.26	22.79	3,437,559	27,500,570	30,938,129	1,357,496
9 Evangelical Church .....	.69	19.07	19.76	162,820	4,498,461	4,661,281	235,868
10 Evangelical and Reformed	2.24	11.95	14.19	1,464,002	7,796,393	9,260,395	652,668
11 Lutheran Church, United	2.32	12.26	14.59	2,612,550	13,802,994	16,415,544	1,125,399
12 Lutheran Conference, American	2.62	11.31	13.93	2,699,066	11,658,225	14,357,291	1,030,861
13 Lutheran Conference, Synodical	2.65	10.81	13.46	2,921,804	11,894,245	14,816,049	1,100,572
14 Lutheran, Other Synods	1.49	7.58	9.07	123,660	627,393	751,053	82,789
15 Methodist Episcopal	1.98	14.11	16.09	7,285,917	51,788,184	59,074,101	3,671,115
16 Methodist Episcopal, South	2.53	7.43	9.96	7,149,726	21,040,770	28,190,496	2,830,258
17 Moravian, North	4.86	17.38	22.24	84,603	302,234	386,837	17,392
18 Nazarene, Church of	4.54	26.35	30.89	650,892	3,777,210	4,428,102	143,330
19 Presbyterian, United	7.09	16.80	23.89	1,276,683	3,025,969	4,302,652	180,065
20 Presbyterian, U. S. (So.)	5.18	16.40	21.58	2,579,108	8,162,139	10,741,247	497,816
21 Presbyterian, U. S. A.	3.58	17.64	21.23	6,823,443	33,584,411	40,407,854	1,903,747
22 Reformed in America	3.76	19.66	23.41	598,440	3,132,064	3,730,504	159,343
23 Baptist, Ontario and Quebec	3.63	14.61	18.24	205,652	828,556	1,034,208	56,700
24 Presbyterian in Canada	3.11	14.03	17.15	547,633	2,467,362	3,014,995	175,824
25 United Church of Canada	3.62	14.13	17.75	2,306,259	8,995,562	11,301,821	636,547
Average or total, 1938	\$2.23	\$11.38	\$13.62	.....	.....	.....	.....
Average or total, 1937	\$2.16	\$10.96	\$13.25	.....	.....	.....	.....
Grand total, 1938 .....	.....	.....	.....	\$56,151,875	\$286,202,485	\$342,354,360	25,143,316
Grand total, 1937 .....	.....	.....	.....	\$53,793,095	\$272,964,745	\$330,040,935	24,909,550

America and the World's Crisis*

By INABELLE GRAVES COLEMAN, Richmond, Va.
*Editorial Secretary of the Foreign Mission Board of the
Southern Baptist Convention*

THOUSANDS, even millions of Christians around the world are celebrating milestones of victory for Christ. Numerous reports of prevailing privations, persecutions, perseverances and personalizations of both missionaries and national Christians evidence manifold fulfillments of the petitions of the pioneers of yesteryears.

No missionary has claimed that he or she has made a sacrifice or complained because of privations. There are some less surrendered souls who may do so, but the missionaries dwell on life's sweetest moments of fellowship with the spirit of God. Many of the by-products of the privations however, would not be necessary if we at home would keep closer to missionaries in prayer and in knowledge of their needs.

One quiet evening in far interior China a foreign missionary and an American on a missionary journey sat sharing with the Chinese evangelists their heart yearnings for God's Kingdom. After a little while the group knelt to pray. In Chinese, in English, they joined their hearts in praises and petitions to the Father of all. When they arose twilight had given way to darkness, and only by the glow of a flashlight could they find the door leading into the night. Without apology the hostess said "Perhaps you wonder why I have not given you light. There is a little group of Christians not far from us who had no pastor. We were giving all we could to God's work, but someone happened to remember that if all of us in our little church would give our oil money, there would be enough to supply food for a pastor for this little flock. For two months we have had no oil for our lamps. We go to bed early and get up by God's sunlight. It is a good reminder to know that we are in physical darkness that these babes-in-Christ may have spiritual light. We remember to pray more for them as we sit in the twilight's dimming glow, and have no oil for our lamps."

In the two-thirds of the world where paganism reigns unrelieved by the Christian message, it is not easy for one to turn from the ancestral to follow what seems to be a foreign religion. For many that would mean exile from home, family, friends and loss of means of support.

When the first missionaries came to Yintak, the present young people's leader was a tiny lad. The American children attracted him and soon he was joining them in their story hour time about their mother's knees. These stories always included Jesus and the love of God.

The Chinese lad was held spellbound by these stories for they were like none he had ever heard before. He retold them at home. None of his family had ever heard of Jesus but believed that there are many gods whom one must worship in order to be prosperous. When the boy repeated the stories of Jesus, his family did not like the idea of adding a "foreign god" to their list.

The climax came when this eldest son came home one evening declaring that this God of the foreigners is the *only* true God. Fear filled the family. To fail to worship the spirit of one's ancestors and the gods of wealth, health, the kitchen, and the cradle or the gods of thunder and disease, would bring great calamity upon the family. The lad's grandparents forbade his ever again seeing the foreigners. He must forget all that the strangers had taught him. But the child could not forget. The still small voice of God's Holy Spirit had found entrance to his understanding. Although he had never heard what Jesus said about loving father or mother more than God the lad chose to obey God. Today, as he counsels with Chinese youth, he understands what persecution means to some who become Christian.

* * *

Rumania's State Church is a branch of the Roman Catholic church, and when one of that church comes in vital fellowship with God's Spirit and Christ becomes his Mediator, he no longer goes to confession. Instead of paying fees to the priests, his free-will, love-offerings are directed toward opening for others this true way of salvation through Christ Jesus and naturally the priests object. As a result the Evangelical is boycotted, exiled, persecuted.

Far in the north of Rumania is a little missionary society that included five young girls. One sunny April morning, when the beauty of spring-time filled their hearts with melody, softly they sang a hymn. Before the chorus was completed, a

* Condensed from a Missionary Message given during the Florida Chain of Missions—1938.

rough knock at the door filled them with fear. An officer entered and marched them off to prison for being "a public nuisance." Locked in a room, whose ceiling and walls were dotted with many knotholes, they were commanded to count these knotholes until they collapsed. It is not easy to be a Protestant in dominantly papal lands.

The world's youth are on the march today, but their bands are not playing "Onward Christian Soldier." These youth, in many parts of Europe, are marching to the commands of dictators like Hitler, Mussolini, and Stalin. For disobedience of orders, they suffer imprisonment.

In the prisons of Chosen there are today thousands of political prisoners. In Germany's concentration camps there are said to be 100,000 men, of whom 10,000 are ministers of Christ. No one knows how many prisoners there are in Italy. In Russia, imprisonment and exile have not been sufficient to satisfy the dictators; many Christians have faced the firing squad.

Surely it matters to us that thousands of Christians in the world are persecuted for their loyalty to Christ.

Nazism that exalts a man above God; Fascism that places the State above God; Communism that exiles God; Imperialism that claims divinity for its emperor—all these attempt to fetter the souls of men.

Because Martin Niemöller preached from the text, "We ought to obey God rather than man," he was tried for treason and today he suffers in a "concentration camp prison." If he had said, "We ought to obey Hitler instead of God," his fate would have been reversed. Over the beautiful gates of one of Germany's oldest universities once was the challenge to youth: "To the living Spirit of the Eternal God." Now the word "God" has been chiselled out, and "Germany" has been morticed in its place.

Christians cannot be unaware of these facts. The cause of Christ must be promoted with knowledge of the conditions that affect missions and hinder or help the progress of the Kingdom.

"The Beauties of War" is the title of a recent book from the pen of Mussolini's son, who has barely reached his majority. He depicts a spring-time airplane flight through the heaven's blue skies of Ethiopia. In the morning sunshine he spies a village of peasants—only women and children for all of the men and boys have gone to fight the intruding army. The young aviator drops a bomb on the peasants and with a laugh soars above the dust and death he has created.

Such hellish delight is incomprehensible to a Christian. Those thus destroyed lived in the land of Abyssinia, the oldest nation to claim the name "Christian."

The sorrow and suffering, and death in war-torn China today cannot be described. The picture of death, hunger, and distress are too terrible for words.

In spite of war, imprisonment, boycott, and subtle persecutions, the Christians of war-torn lands, totalitarian states, and other unenlightened nations are loyally persevering, faithfully witnessing to Christ their Lord and Saviour.

Recently one hundred and fifty young people enlisted in special training for service under the leadership of Enrico Paschetto of Turin, Italy. More people were baptized into the Protestant churches of Rumania last year than during any previous year.

For the first time in China's history a corps of Christian medical students recently offered the government their services and asked to be sent to the front to alleviate the suffering of their fellow men. They are willing to risk their lives for others. One of the three hundred refugee camps of Shanghai is located in Old North Gate Baptist Church. The day after the shelling of Natao, one of the many missionaries who has chosen to remain in China, braved the danger of flying shrapnels and stray bullets, and went over to this old church. The quietness when he entered the vestibule made him wonder what could create such a silence among a multitude crowded into these over-flowing quarters. He saw Pastor Y. C. Ching standing in the midst of this homeless, hungry crowd of crushed sorrowing humanity, reading the 23rd Psalm. How could these people destitute, desperate, wounded, snatched from death that claimed their loved ones, understand those words about the Lord as a Shepherd, from the psalmist?

Then he remembered the words: "Surely He shall not fail nor be discouraged until He hath set his justice in all the earth, and the isles shall wait for His law?"

Calmly the missionary wove his way through the mass of humanity until he stood by the calm Christian pastor. Putting his arm about Mr. Ching's shoulders, the West and East, the white and the yellow races, brothers in Christ, testified to the fact that "The Lord is my shepherd."

Faithfulness to Christ prevails in these lands of persecution and trial around the world.

The Chinese ideograph for *America* is composed of a combination of characters meaning literally "Beautiful Country to the West." Most of the world thinks of the United States as a land synonymous with beautiful freedom and delightful liberty. The eyes of the world are upon "Christian America," as the United States is frequently called by Christians of other lands where America and her sins are not well known.

At the Nanking home of Dr. Sun Fo in 1936, when he was the head of the legislative department of the National Government of China, a group of Americans found their host in his office. Dr. Sun still wore his shaded reading glasses. Before him were two opened books: a Bible, (opened to the Proverbs of Solomon), and the Constitution of the United States of North America. With these pages before him, this Chinese scholar and statesman was drafting the new constitution for the Republic of China.

A passenger on the Atlantic was coming to one of the largest cities of the United States to teach his native tongue. By calling, and in fifteen years of service, he was a Christian minister and he had never taught school before.

"I would not have left my people—they need me now more than ever, but the churches are closed; scores of preachers, who have dared to preach in spite of the government's repression, have landed in jail. But there is much we can do without preaching in a pulpit. We can go from house to house breaking the Bread of Life. Quietly we can shepherd our flocks. But my lad's mother died last summer. She was training him to worship and encouraging him to be a Christian in spite of Naziism. I was afraid to have the boy grow up in a land that has exiled God. It is for the lad that I am coming to America. I want him to have the blessings of growing up in *Christian America*."

Christian America? One trembles and prays! May those who personalize and idealize America and call her people *Christian*, not be disillusioned!

At a university luncheon in Nanking the American guest sat next to a Chinese leader in Nanking's civic and social service work. Recalling their college days in America, they remembered that both of them had met at the Y. W. C. A. Camp at Blue Ridge a decade ago.

"How did you come to give up the missionary call that burned so radiantly in your life then?" ventured the American.

With national courtesy the Chinese woman hesitated, but the American urged her to forget Oriental politeness and to be Americanly-frank, for she was asking the question for reasons deeper than curiosity.

"Then, for Christ's sake, I shall tell you. As a college girl in China I was very happy with the thought of going to America to be with and study with people who love God. The night before our ship touched the United States, I did not even take off my clothes. I prayed all night. My heart was full to bursting. I prayed three things: I praised God over and over for such a privilege to come to Christian America; I prayed to be worthy to set my feet upon America's soil—I felt so unworthy; and I prayed for an open heart and mind to receive the blessings of learning that I might also be like the missionaries who come from this beautiful country to which I was now privileged to come. Then, but—" and her voice broke.

Humiliated by the world's personalization of an America unworthy of such admiration and esteem, Christians are moved by a renewed zeal to respond more faithfully to the aching heart of humanity.

The Prime Needs of a City Church

By REV. G. H. BECHTOLD, D.D., Philadelphia

*Executive Secretary, Board of Inner Missions,
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MOST Protestant congregations begin in promising neighborhoods, in a growing community of new homes and new families. The folks have brought with them some tradition of church attendance and join their new friends and neighbors in erecting a new church building. For a longer or shorter period of time their chief occupation is paying the debt and raising the pastor's salary. Some city congregations never get beyond that stage. In one communion, over 80% of the entire income was used for local expenses, interest, and liquidating debts. The Bible school and youth activities, instead of being

supported by the congregation, usually support themselves and are a source of support for the congregation. While the congregation grows and prospers, it never outgrows its early manner of living. With the rapid changes in our modern urban life it suddenly finds itself panic stricken. People are leaving the neighborhood and a different class of persons is coming in. Raising money for local expense and getting new members has not succeeded in permeating the community with the Gospel. Money raising devices may have made the congregation a nuisance to the small business man. Finally the congregation prepares to move to a

"more promising" neighborhood. This is a drab picture, but we need to examine ourselves before proceeding to the building of a constructive program for action.

A change of attitude is a prime necessity in a truly Christian program. We read "My house shall be called a house of prayer for all people." As a matter of fact, the average Protestant church is chiefly a "house for the respectable middle class." We reach neither the very rich nor the very poor, although they are there among us. At times, groups of congregations make a survey of their neighborhoods, but often that gives the individual congregation no accurate picture of its field. Surveys must be made, in order that we may know who the people are who live in our parish.

In every neighborhood there are static as well as moving elements in the population. Among those who are static we find the conservative well-to-do, who were once active in the local church. Another group could not keep up the pace; they stayed in the neighborhood, but out of the church. In every community there are hidden treasures waiting to be turned up. There is a glaring illustration in the case of the aged widow in Philadelphia for whose millions hundreds of hungry heirs are squabbling, but for whose soul no church seemed to have any concern.

Having learned the possibilities of a field, the congregation must look at itself. Having gathered the facts, the congregation must adopt a new attitude of determination and optimism. First of all, its equipment must not look run down at the heel. Many city churches were erected in the days when folks had large families and when every one went to church.

People are conscious of a building that is clean and well lighted and warm on cold days.

Adequate and decent housing is one of the stabilizing factors in a city church. When the newlyweds can find a modern home close to the old home they will stay. If the family which has risen from poverty (are there any such today?) can find a more comfortable dwelling among the old neighbors they will remain. The church should have a live interest in the enforcement of housing and zoning laws, in order that she as well as her neighbors can live happily. It is more constructive to have some unsanitary condition corrected than to pay for the burial expenses of an innocent child victim.

People also need to be taught how to live in a home. Despite all the new fangled devices to lighten the "drudgery of housekeeping," nothing has yet been invented to take the place of intelligence.

In most parishes in a city, nickelodeons, gramophones and player pianos started the process of drying up the wells of wholesome family recrea-

tion. People have more leisure and more forms of amusement than ever. Amusement resorts cater to capacity crowds but so do our hospitals for mental diseases. The Church has a legitimate field in providing the plan and the opportunity for clean pastimes. Music, dramatics and sports are health outlets for pent-up spirits. Folks learn to know one another better and are more ready to work together in the serious work of Kingdom building. In one large city church the older men were organized into twenty quoit teams. They played every night during the summer, becoming better acquainted with each other, and in an informal way, with the program of the church.

For nineteen centuries the Christian Church has been the St. Elizabeth of the needy. The vast State relief programs have overshadowed the work of the Church. Nevertheless only her persistent benevolence has made it possible for the State to carry on on such a colossal scale. What the Church lacks in funds she possesses in the miraculous power of multiplying the loaves and the fishes. Unemployment has had a devastating effect on the life of all classes in the community. Lack of jobs causes lack of funds. Pride has kept many former members out of the church. While it is laudable to say "Come whether you have money or not," what many really need is a job. Here we have fallen down. Congregational employment committees cooperating with a community Free Employment Bureau conducted by the denomination have sometimes been the means of finding work for hundreds in private and public positions.

Social and economic changes afford the city church an opportunity to provide an outlet for the exchange of ideas. In many cases, discussion groups have taken the place of old debating clubs. People like to talk about present-day problems. In most congregations, there are one or more college graduates capable of conducting such a group. One danger is that the pastor may monopolize the time. Give the people a chance to answer back. Our Lord had a deep concern for the physical welfare of the people; Christians may have no less. But what of the Gospel? Many sermons are only husks. The text often provides a peg on which the preacher hangs his personal views. What most people want is an authoritative presentation of the Scriptures in simple Anglo-Saxon. In many cases we have secularized the Church with such themes as "Patriotic Grandfathers' Day," "Rocking Chair Sunday," and other cheap tricks to draw a crowd. Worth-while services and messages send folks home with the conviction that they have been with God.

A church open every day, ministering to its neighbors all the day, is an answer to the problem. True leadership involves surrounding oneself with an efficient force of workers. Instead of

one pastor in a large city church there should be three or four. Experience has shown that not only the unchurched but many of our best workers are in need of intense pastoral care. Meanwhile the solitary pastor is shackled by a multitude of details that call for trained workers.

While every city church has audiences and organizations, what it needs is worshipers who also are workers, evangelists or deacons in the sense of Acts 6:3. City church societies should represent the spirit of Christian fellowship and be the training school for volunteer workers. In Germany the Protestant Church societies have had more than three million volunteers ready at a moment's notice for any service. With such a

source of lay activity we could turn the ebbing tide in the city churches.

We also need to cultivate the lost art of singing. One small city church that we know, with a membership of only 200 had three excellent choirs, another larger congregation has fifteen. Not only have they served to hold together the group, spread the appreciation of good music, stimulated the singing of the congregation, but also they have sung the Gospel into hearts of many.

In a community where there are people the prime necessity of the city church is to believe in its mission to permeate and dominate the community with the Gospel of the Lord Jesus Christ, preached, lived and practiced.

Evangelistic Work in Ludhiana Hospital

By D. M. PAYNE, Evangelist

Memorial Hospital, Ludhiana, Panjab

CHRISTIAN medical work brings us into touch with all classes of non-Christians—Hindus, Mohammedans and Sikhs. Our approach to these people through our medical and health work is a very effective means of reaching them with the Gospel message. In the hospital, where patients stay for a shorter or longer period, we have a unique opportunity of seeing their reaction to the message and of finding out their attitude to Christ. Not only the patients, but their relatives, too, both men and women, have an opportunity of hearing the message day by day.

Many these days are buying copies of the Scriptures and seem genuinely anxious to find out about these things for themselves. I think it is not an exaggeration to say that there is a real spirit of enquiry abroad in India just now on the part of many who are dissatisfied with what their own religion has to offer them, and this is causing them to study the Scriptures and listen with eagerness to the message of salvation through Christ. I have, personally, met very few non-Christians during my twelve years of service in this country who are really satisfied with their own religion, and can testify to having found the truth. On the contrary, I have met many who are ready to confess that they are in search of truth.

A short time ago the father of one of our Mohammedan patients was listening to the Gospel message while on a visit to his daughter. As the Biblewoman was preaching about the death and resurrection of Christ, he exclaimed, "Quite true! Quite true!" Afterwards he told her that he had

been educated in a mission school, and would like to read the Gospel story over again very carefully. He bought a Gospel, and asked her to pray that as he reads Christ will reveal His full light to him so that he may find salvation and peace of heart.

We also found this same earnest seeking after the truth as revealed in Christ, on the part of a Hindu whose wife was admitted to the hospital for several weeks. He bought a Bible saying that he had read it while in a mission school as a boy, but had paid no attention to its teachings then. Now, however, he was anxious to read it over again very carefully from beginning to end. Another educated Hindu, a master in a high school, whose wife was in the hospital for some time, said that he had a Bible at home which he was in the habit of reading to his wife and children. A text hanging on the wall of the ward, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" attracted his attention, and one day he said, "Will you explain the meaning of it to me? I have been pondering over it for the last two days."

The Hindu doctrine of *Karma* (salvation by works) is a hopeless one, and it seems that some of the thoughtful Hindus are wistfully looking to Christ for salvation that does not depend on the self-effort of weak humanity. Our experienced Bible worker, who visits among the "zenana" women in the city, reports that among the Hindus a number have given up the worship of idols and long pilgrimages to bathe in the Ganges to remove the stain of sin. To some of these she has been

preaching Christ for years. In some instances their husbands have joined the Arya Somaj Community—an advanced sect of Hindus—who, in spite of having given up idol worship and other old customs and superstitions, have still not settled the sin problem. Many are looking and longing for a manifestation of God in the flesh, the coming of a Divine Being who is perfectly pure and holy. Some of the women whom she has been teaching, have accepted Christ.

The Mohammedans look upon Christ as one of their prophets, and reverence Him as such, but do not believe that He died on the Cross to save sinners and think it is blasphemous to speak of Him as the Son of God. However we have come across a number whose hearing or reading of the Word has had considerable effect on them, so that their ideas of Christ as taught them by their own religious teachers are changing, and one comes across many who have come to realize that He is indeed the Son of God and Saviour of the World, although only one here and there has actually taken the step of baptism, while there are a large number who are searching the Scriptures and are gradually coming into the Light. A Mohammedan, a Police Officer, said to me the other day,

"Since I have realized that Christ alone of our prophets was born of the Holy Spirit, I have felt compelled to make a study of His life and claims."

A Mohammedan student who was in training in our hospital for three and one-half years, recently came to visit us, and said that the things she learnt of Christ while here she has been passing on to others. She said she was working in a part of the Panjab where many people have not heard the Gospel message, and invited us to go there and preach. This we did and found some who are really searching for the truth, and who took copies of the Scriptures to read. Others, to whom she had passed on what she had learnt of Christ as Saviour, are ready to come out on His side, and to acknowledge their faith before others in baptism. After we returned to Ludhiana a letter came from a Mohammedan convert, whose home is in that area, begging us to come again, because, he said "The harvest is really ripe." He also added, "I explain about Christ, my Redeemer, to the people of my blood, who are really very fond of hearing the message," and then goes on to say, "Most of this country is populated by Mohammedans, who regard the Lord as prophet. The only thing that is to be done is to get them to realize his Omnipotence."

Another hospital patient, the widow of a big religious leader among the Mohammedans through hearing the Christian message daily, declared that she has given her allegiance to Christ since hearing about these things. To quote her own words, she said, "Before coming here I knew

Him as a prophet, but since I have learnt more of Him during my stay here, I now know that He is the Son of God, and my Saviour from sin." Her eldest son, whose right it is to take the important position occupied by his father, refuses to do so because he says their religious teachers are false, and rob the people whom they are supposed to teach and shepherd. He says that his "two eyes have become four" since reading the Bible.

One very significant fact in regard to the attitude of non-Christians towards Christianity, is that they expect a higher standard of love and of life from Christians.

EIGHT CHRISTIAN COLLEGES FOR WOMEN IN ASIA

There are eight Union Christian Colleges for Women in the Far East. St. Christopher's Training College at Madras, India, opened in 1923, has now an enrolment of 93 young women with a practice school of 454 pupils. Its graduates are scattered all over India, teaching in schools and colleges, in Christian, Hindu and Government institutions.

Between three and four hundred Japanese young women are studying at the Woman's Christian College of Tokyo. Scholastic training is accompanied by practical Christian service.

Ginling College recently at Nanking, China is having a desperate struggle and is operating in three units—one at St. John's College in Shanghai, one at Hwa Chung College and a third at West China University, Chengtu.

Yenching College (co-educational) is operating within the Japanese lines at Peiping, China. The enrolment is smaller than for some years.

Cheeloo University (Shantung) has had to abandon its buildings at Tsinan, but its doctors, nurses and students are still serving the suffering Chinese.

Isabella Thoburn College, Lucknow, India, has enrolled 214 students; these include girls who have never been out of *pardah* before coming to college and girls who have never been in school before. Its graduates are scattered all over India.

The Woman's Christian College at Madras, India, prepares for medicine and the higher branches of learning. Many of its students take graduate work in America or England.

Missionary Medical College for Women at Vellore, South India, is well known through the work of Dr. Ida Scudder. Here seventy young women are in training for a life of service in a country where women doctors are especially needed. The roadside clinic run by this medical school serves a large community.

—*The Church Woman.*

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

CHRISTMAS GIFTS

"There is so little we can really do for peace," mourned a rather short-sighted member of a women's missionary society.

"There are, on the contrary," suggested another, "several things."

"Such as?"

"Object to the sale of war toys for children in our neighborhood stores; give some thought to buying for your own children books which will aid world friendship, and toys that emphasize constructive enterprises; and think out a definite way of helping them to decide to lay aside war toys which may come to them from thoughtless relatives and friends."

The first member had the grace to blush. "Just to do those three things would take more thinking and a bit more courage than I've given the cause of peace yet," she admitted frankly. "I'm glad you called my bluff. I'll get busy at it, I promise you."

What specific task for world peace are you laying before your group? Is it something each one can do if she has a mind to? Is it something the value of which she will see? Is it something whose cumulative effect will be noticeable? Is it something that demands a bit of courage or determination? There is *something* every person can do. Find it, put it before the group, follow it up and report if possible on results.

Make Use of Peace Organizations

Many excellent and detailed suggestions for programs on peace; for lines of action; for

materials to use; for ways of working are prepared by the various peace organizations of the country. Choose one organization and keep in touch with it. Use as many of its ideas as you can profitably put into effect.

How Many Books on Peace Has Your Library?

Public libraries, missionary libraries, libraries of the church school departments, private libraries, all these should have some good recent materials on Peace. A very practical thing you can do is to have someone really interested in peace education make a classified list of what is available and where, and for what age groups. The young people might cooperate in this. Late winter is a good time for a special reading campaign on the subject. Books may vary from the short but emphatic, "War is a Racket," by General Smedley D. Butler, to the interesting but rather difficult, "Power of Non-Violence," by Richard Gregg. Or it may include, "Ship East—Ship West," a book for 1st, 2nd and 3rd grade children by Elizabeth Lobingier, which has facts and stories quite interesting enough for use with adults to whom they are unfamiliar. It will do mothers and fathers a real amount of good to read some of these new children's books on peace. "Broken Guns," by Eleanor Brainard is another. It is for Junior children.

In this period when the world hangs on the edge of general conflict it is essential, if we are at all interested in ultimate peace, that we use the written word to keep people's minds turned to the possible ways of cooperative dealing with each other as na-

tions. Use the books that are on your shelves in a conscious effort to preserve the *will to peace*.

Cooperate With the Children in Study

We often fail to have a vital relationship between agencies in the same church, doing the same thing. The following interesting report from a church in Oklahoma shows how a really valuable connection may be made. The Primary children were given the feeling that what they themselves were doing was of real concern to grown-ups. Their study must have gained added dignity. The adults were made familiar with what children can do in a field quite unknown to themselves in their own childhood.

"The Primary children recently completed a study of World Peace based on the course prepared by Mrs. Elizabeth Lobingier—'Ship East—Ship West' and the accompanying teacher's guide. This project was carried on during the departmental sessions of the Sunday church school and a regular weekly meeting of the children of this department. Stories, dramatizations, exploration of Bible verses, investigations of facts relative to the cost of war, the creation of peace bridges and other memorials erected between friendly nations, discussions centering around methods of living together in peaceful relations, were among the activities of work carried on during this study.

"At the close of their work together, the children had charge of the peace program of the Women's Missionary Society of their church. At that time the

things which they had learned and done during their study together were shared with the older members of their church in a most effective way.

"As a concrete expression of their interest in world peace, the boys and girls are packing two suitcases to be sent to the Committee on World Friendship Among Children—one for a Spanish girl, and the other for a Spanish boy. While this study as such has been completed, the leaders of this group feel that much more can be discovered about this subject, and will continue to carry the peace emphasis in their church program."—*Mrs. Grant Truman, Supt. of the Primary Department.*

Are your adults familiar with the mission study being carried out by younger groups in the church? Are they helping the children and young people to feel that these things they are studying are more than just matters of childhood interest? Why not plan various occasions when the children's leader can say to the children, "The women of the missionary society (or the men of the Bible class) are interested in this, too. They are working at it. Would you like to go to their next meeting and tell them some of the interesting and worth-while things we have discovered?" The sense of oneness in the great world-wide task of the Church which results from such interchange is valuable in itself. It also strengthens each group participating.

Sing Hymns of Peace

We have had few hymns in our actual worship which are definitely related to a desire for peace. It is time we were using some of them.

A comparatively new hymn by John Oxenham, sung to the tune so familiar to us all, "Diamemata" or "Crown Him with Many Crowns" is given here.*

* Printed copies of it may be obtained from A. Weekes and Co., Ltd., 13-14, Hanover St., London, W. 1, England. Send an international postal money order for 2 shillings and 6 pence (about sixty cents) for 250 copies. Or for 500 copies send 3 shillings and 6 pence. The notation says post free. But you might suggest in your letter that if postage to foreign countries is extra, they deduct it from the amount and send fewer copies.

Peace

Peace in our time, O Lord,
To all the peoples—Peace!
Peace surely based upon Thy Will
And built in righteousness.

Thy power alone can break
The fetters that enchain
The sorely-stricken soul of life,
And make it live again.

Too long mistrust and fear
Have held our souls in thrall;
Sweep through the earth, keen breath
of heaven,
And sound a nobler call!

Come, as Thou didst of old,
In love so great that men
Shall cast aside all other gods
And turn to Thee again!

O, shall we never learn
The truth all time has taught,—
That without God as architect
Our building comes to naught?

Lord, help us, and inspire
Our hearts and lives, that we
May build, with all Thy wondrous
gifts,
A Kingdom meet for Thee!

Peace in our time, O Lord,
To all the peoples—Peace!
Peace that shall build a glad new
world,
And make for life's increase.

O Living Christ, who still
Dost all our burdens share,
Come now and dwell within the hearts
Of all men everywhere!*

How Use Quotations

Below you will find some very pertinent paragraphs on the causes of war and the creation of attitudes toward peace. They are part of an article by W. W. Reid.

One wishes that all the members of one's missionary group or of the church might have them. There are several ways in which different organizations have secured general reading of such paragraphs.

(1) Mimeographed copies of similar material was prepared for one meeting. Its unison reading was planned as part of the program. Each member was asked to take it home and meditate further upon it.

(2) A member of one group made a series of posters each carrying in vivid lettering a short paragraph. She used these in presenting a short talk on the theme. The posters were later used, placed in consecutive order

in an exhibit being sponsored by the group.

(3) Some young people, wanting to make quoted material vivid, memorized a paragraph each and gave it, in proper sequence with all the dignity, emphasis and effectiveness they could command. Voices which contrasted and personal characteristics which differed gave emphasis to it and helped prevent any feeling of monotony.

(4) One group wanting to reach the larger church body, with the cooperation of the pastor printed a paragraph in the church bulletin each week. Church members were urged to save the bulletins and reread as a whole the entire message thus given them.

(5) Another group sends out an occasional valuable piece of material by mail to every member on the roll. It is mimeographed, as is the short accompanying letter, and goes for very little postage.

You might use the paragraphs below in one of these ways. And keep on the lookout for vivid and helpful and forceful quotations from other sources for similar use. To stimulate thinking is among the most important of the tasks of missionary education.

"War is not born in a field or behind a wall, or in a drafting room. It is born in the mind of a man, or in the minds of many men. It is later on that it becomes bombs and cannon and the tread of men on the march.

"While ideas that give rise to war are allowed to germinate in the human mind—and are carefully incubated by popular ignorance, by a jingo press, by all the proponents of greed, hate, fear and jealousy, by a warped militarism and 'patriotism,' and, also, too often in the schoolroom and in the pulpit—we may fully anticipate the only known fruit of such germination: wars, more wars, and worse wars.

"Treaties, solemn pledges, high resolves and reason are powerless before the causes of war found in the human mind. Until the mind of a whole world-wide generation is changed, we cannot hope for lasting peace. An 'embargo' is but war with newer weapons! Increased armaments provoke added hate and fear—new causes of conflict! Physical disarmament—without disarmament of mind and spirit—leaves us like our ancestors who yet warred without the tools of modern combat!

"To keep any generation out of war, we must teach it a new philosophy. The whole strength of school, home,

* Copyright by *The Christian Century* in 1,000 Quotable Poems. Used by permission.

church and the channels of public opinion must be geared together in this educational task—as they now gear together when war is to be promoted. The new teaching emphasis must be applied simultaneously throughout the world: for peace cannot reign anywhere while the roots of conflict grow in any land.

"One remembers the technique of fitting the American mind into a war program in 1917. . . . The success of that propaganda is now history. . . . But if these same instruments of propaganda are used to promote peace, they can just as readily—perhaps more readily—insure understanding and appreciation and cooperation, and war will be impossible.

"Suppose we have a misunderstanding, or difference of opinion, or an economic or territorial dispute with some foreign power. Suppose our newspapers have their best journalists present equally well both sides of the difference. Suppose the cartoonists, the movie men, the radio announcers, the teachers in their classes, the preachers in their pulpits, and the orators of all parties extol the virtues of the people with whom we differ; picture the good of their civilization, their artistic contribution to mankind, the reasonableness of their point of view—perhaps their very needs for new lands to feed increasing populations. Suppose dolls representing the children of that land replaced guns and tin soldiers as toys; its pictures and songs and stories were used from kindergarten to college; the theatres and schools gave plays and displays recounting that land's history and customs and aspirations. In fact, suppose every agency thought and worked for peace and understanding.

"In such an atmosphere, commissions representing both countries could easily reach a conclusion of the difficulty that would be satisfactory to all. Recourse to arms would be undreamed of.

"This is not a small task. Rather it is the greatest task of the human race, the task of all governments and of all peoples thinking and working cooperatively. It is not to be attained without cost. Into its cost governments will have to transfer many of the millions now spent in war-producing armaments.

"What if one generation today 'sacrifices' all its pomps and vanities that a thousand coming generations may live!"

Twenty Years After

Rolled away in somebody's attic in your town are some of those wonderful war posters of 1917-1918. They were superb in their appeal. Emotionally they did just what they were intended to do.

Why not use them now for peace education? Here's how!

Choose a poster such as the

very familiar one "Uncle Sam Needs You," (The picture of Uncle Sam pointing straight at you). Find a contrast such as the Poster of the Emergency Peace Campaign of 1937-1938, "For What?" (A young man tied to the mouth of the cannon.) Arrange these against some background the size, shape and color of an army blanket, with 1917 in large letters over one, and 1937-38 over another. Between them run the legend. "War is futile. Help us find the Christian way."

Now for the display of your contrasts.¹ Mounted on beaver board, they may be slid one at a time across an opening in your stage curtains—dramatically lighted—with the audience in the dark—as part of a program on peace.

2. Hire an empty store and set up the display for Friday and Saturday. Hang curtains over the windows till you are ready to display. In this event you will want to have an easily-read statement on your group's attitude toward war where the window gazers can read it after looking at the posters. Someone might smash the window, so be prepared to pay damages.

A Very Personal Gift

Feeling that the children's giving at Christmas was not very personal, a Junior Superintendent planned a bit of Christmas sharing in a new way. They themselves always had a Christmas tree at their Christmas party. This year they saved money to buy an extra big one. It was left without a decoration on it.

As the boys and girls arrived for the party, each carried some Christmas tree ornament or decoration. It was either a new one chosen and bought by the child especially for this occasion, or it was one in good condition from his own home tree.

What fun they had decorating that tree. Some time was spent making extra decorations. A

box of hanging-tinsel was provided but by common consent, not used. Some of the mothers and fathers had bought a couple of strings of electric lights.

What was the point? They were preparing their gift to a near-by city mission, so that the children there might have a tree to enjoy, which was just the same tree as they had enjoyed. If you could have heard the joyful, "I think they'll like this ornament!" and "We'll let them put on the tinsel-hanging because we might lose some if we used it now," or "It's the nicest tree we ever had!" Personal? Their pride and happiness in it had no bounds. It was something far more than a gesture of giving. Every thing on it had been selected with the idea of giving delight.

All cannot have children give decorated Christmas trees. But you can arrange for whatever personal gift they are making at Christmas to have in its preparation, and completion, the same thoughtfulness, and delight in sharing.

A Look at Future Plans

Pages such as these must be planned months ahead. There are so many lines along which we might search for effective methods of working!

You will find a wealth of interesting and helpful suggestion among the following themes to which we hope to be able to give prominence in the months mentioned.

January—General Plans.

February—How to Make Effective Contacts with Missionaries, Mission Leaders and Nationals.

March—The Local Church and Its Missionary Program.

April—Various Matters of Interest.

May—Plans for Summer Effectiveness.

June—Helps for the Home Missions Study.

July—Visual Education in Missions.

September—Effective Publicity for Missionary Events.

October—Helps for Our Foreign Missions Study.

November—Stewardship.

December—The Enrichment of the Devotional Life.

Have you used effective methods along these lines? If so, kindly let the Department Editor hear of them.

¹ Various posters against war may be bought from The National Council for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C. Write for descriptions and prices.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

THE STRANGER IN OUR MIDST — THE MIGRANT!



Barbara Green

"Away in the Manger,
No crib for his bed' . . ."

Tramp—Tramp—Tramp

Can you hear the Migrants as they move across the country in search of shelter, employment, schools for their children, hospitalization for the ill members of their families; for sanitation, simple justice from individuals like you and me who eat the vegetables they gather. On foot, in old cars, in and under freight trains many come great distances in expectation of short-time jobs gathering peas, beans, tomatoes, lettuce, cranberries, asparagus, cotton, sugar beets, apricots, hops, and other vegetables, small fruits, and fisheries here and elsewhere.

Through the pressure of public opinion the families of the city slums can turn to the clinic, the visiting nurse, the relief agencies, the school, or the church and receive help because they are members of an organized community. But not so with the Migrant families — always "strangers in our midst." Unprotected by law he is barely in the consciousness of the public. Public opinion is not aroused to the plight of this segment of American life. As a result one

finds in some instances sixteen persons living in a one-room shack; the only drinking water available that which is sold from a filling station at five cents a quart; a destitute mother and baby shipped as freight half-way across the country to join a husband in an endless trek of six-week jobs and twelve-week periods of looking for it!

For generations this condition has existed—ever since railroads and refrigerators made it possible for neighborhood markets to obtain tropical fruits in January and vegetables the year around.

Recent years have added greatly to the number of Migrants due to floods, droughts, share-cropper eviction, and most recently the tractor. Where the tractors are appearing the rural landscape is strewn with abandoned houses. Residents in western Texas explain as they point: "There used to be two families out there. The tractor got both



Barbara Green

SUPPER FOR THE FAMILY OF ELEVEN
These meals must be prepared in the early morning before going to the fields

of them. . . . That farm has made a living for a family ever since the land was broke. . . . The tractors are keeping our families from making a living." *

They Starve That We May Eat †

Shall this continue to be true or will you, and you, and you, who eat fresh and canned vegetables and fruits gathered for you by the Migrants become their champion! It is imperative that we as Christians and as citizens see that the more than two million Migrants in America have the right to work and live as human beings.



Barbara Green

SIX A. M. AT THE NURSERY

Does Your Church Know?

How the Council of Women for Home Missions, representing twenty-three national women's denominational Boards is attempting to meet this problem? If not, make it your business to secure for your pastor, your

* Quoted from an article on Migrants by Paul S. Taylor, of the University of California, entitled "What Shall We Do with Them?" April, 1938.

† "They Starve that We May Eat" is the title of a valuable booklet on Migrant work compiled by Edith E. Lowry, and published by the Missionary Education Movement and the Council of Women for Home Missions, price 35 cents.



Barbara Green

STORY HOUR FOLLOWS WORSHIP
AT TEN O'CLOCK

Missionary Society President, your Sunday School Superintendent, and your young people's leader full information by writing to the Council of Women for Home Missions, 297 Fourth Avenue, New York, N. Y. What a force for public opinion we could be if every church made the story of the Migrant a concern of that entire church!

The following excerpts are from reports of the fifty-three projects in thirteen states where the Council of Women for Home Missions with the aid of trained volunteers has been a constructive force in the life of the Migrant:

Christmas Eve in a Cotton Camp

"We came to play Santa Claus in a small way—in a small way of necessity because of the almost insurmountable task that is presented. Proper clothing, nourishing food, warm shelter. The cabins are built on the ground and with rough boards covered with dirt for the floor. An old garbage can turned upside down serves for a stove, and a pile of cotton with a piece of canvas thrown over it is known as the bed. This is the winter home of four children and their parents who pick cotton when the weather permits. . . . From churches, Missionary Societies and other organizations have come toys, clothing and food which is distributed to every household. . . . If those who have contributed could have heard the cries of joy and glee, and seen how tickled these children were as we handed the gifts to them from our trucks they would, I am sure, feel fully repaid and realize that their sacrifices were not in vain."

"Dorothy has a badly infected finger. Worker stopped to see her Mother and urged her to take Dorothy to the doctor. The mother said she had been told she would have to

make out somehow until tomorrow although Dorothy had cried all night; and they had no money. . . . Worker saw the county doctor in ——. He is not too vitally interested, but told her to use bread and milk poultice and bring Dorothy to him tomorrow and he would make no charge. Worker told Father this on way back. If he does not see to it, perhaps worker will take her."

"We had a rummage sale. Many of the parents came. It gave them a chance to see the Center as well as get clothing for the family. Most articles were sold for 5 cents, a few things were 10 cents. Some of the parents said, looking around, 'No wonder the kids like to come here so well!'"



Barbara Green

CLEAN-UP COMES JUST BEFORE LUNCH!

"Today I had an extensive talk with Claire on religion, I, a Baptist and she a Catholic. Her interest and knowledge were astounding. The conversation was not one of proselyting, but rather one of sharing. Religious conversation is not in any degree so taboo here as on the college campus. . . . As young as they are we get into good discussions on religion. They told me today that they thought I would go to heaven even though I didn't tell my sins to a priest."

"Our men were forced to strike this morning when 'thousands' of cars came tearing in to drive them out of the fields. They are striking for a fifty-cent raise for the pickers. We stuck around until the tobacco in the shed was all used up then went home. . . . Back to work this morning. The boys only got a twenty-five-cent raise. . . . They didn't want the strike in the first place. These people certainly ought to be organized that they may better understand their needs. But first of all must come education. Four boys accused of leading our strike were fired."

"Jack is a bright looking lad of fifteen. The worker asked him if he

would like to read something. He said he would and picked out Peter Rabbit. It was a sight to see him sitting there, absorbed, mouthing his way through a book he should have been able to read with ease seven or eight years ago. But at least he can read it now and that is something."

"A large majority of the children in these camps do not attend school. Of course they do not want to attend and, as a superintendent of one of the schools said, 'If they did all come I don't know where we would put them.' But they do not all come and never will unless local communities make a point of seeing that they come by enforcing compulsory school attendance."

"We were all ready for our trip to the Museum. The group of ten was just a good number. First we went to the Park, and for awhile the boys kept busy at the playground. We had lunch near the pond. The one difficulty was that the boys wanted to catch the goldfish in the pond. They roamed around and looked at the various things in the park, and then we all walked down to the Children's Museum. We saw colored slides of the West first, and then movies of the desert, South America, and the Far West. The boys were really interested and enjoyed the exhibits. They seemed to be quite enthusiastic about the whole trip. . . . At eight o'clock the children's choir sang one of their new songs for devotion and did very well. . . . The dance later in the evening was a huge success, though there was some tension when the orchestra did not arrive on time. Someone estimated that there were four hundred people there as dancers or spectators."

"Workers were putting the rest of the children to sleep, while B, M, and J were doing dishes. When they went out they found a note on the refrigerator, 'Dear teachers, we have moped every bit of the kitchen flour. It is real clean. B-M-J.'"



Barbara Green

"We fold our hands and softly say
Thanksgiving for our food this day."

Don't have your concert first, and then tune your instrument; begin the day with the Word of God, and get into harmony with Him.—J. Hudson Taylor.

The Christmas Story for Children

A CHILD'S CHRISTMAS IN BETHLEHEM

BY VIOLET WOOD, NEW YORK

Micah had anxiously watched the sky all afternoon. An airplane had sailed by, but even that failed to shake his gloom. The clouds remained and he was very much disappointed. Tonight was the night of nights! For weeks now he had prayed that his father's business would continue in the little town of Bethlehem until Christmas Day. The prayer had been granted, for it was Christmas Eve and he was still in Bethlehem.

"Oh," he sighed, "if only the stars would shine tonight, so that I can watch the sky and look for the Star of Bethlehem. How happy I should be!" His mother had promised to take him to the roof of the inn where they were staying. There she would tell him the ancient story of many generations ago when her forefathers had been shepherds in the hills. It would be wonderful to hear the Christmas story in the town of Bethlehem itself. But none of this would be possible if it rained, or if the clouds hid the stars. Dusk was rapidly falling and the clouds remained.

Micah gazed sadly down the road. The sight and sound of an approaching automobile interested him, although since his father was a traveling merchant, he had seen more cars and had journeyed more than most Arabian boys. The automobile stopped at the inn and Micah watched an American lady, a man and a little girl about his own age get out, laughing merrily and talking English. This was very exciting to Micah, because his mother, who had been educated at a Christian school in Baghdad had taught him English. He often talked that language with her and with the British soldiers, but he had

never had opportunity to talk it with some one his own age.

Although he felt very shy, he approached the man and asked timidly, "Please, may I help carry your bags?"

"You speak English!" cried the little girl. "Do you live here?"

"Yes, I do. My mother, father and I will be here for one or two weeks more," responded Micah.

"Well," said the father, "that's fine. We'll be here for a few days. This is Mrs. White, this is Joan and I'm Dr. White."

"My name is Micah," replied the boy with a low bow.

Just then his mother came out and met his new acquaintances. Mrs. White had just come from a visit to the school in Baghdad where Micah's mother had once been a pupil; so they chatted together like old friends, speaking of teachers and places they both knew.

When rooms for the White family were found and their luggage arranged, Joan said: "We are going to walk through the streets of Bethlehem, even if it rains. Coming to Bethlehem is my Christmas present from mother and father. Won't you come with us?"

Micah's mother looked very thoughtful. "I am ashamed to have to say this, for it is partly the fault of my people, the Arabs; but it is not safe to walk in the streets of Bethlehem when it is dark, even on Christmas night. There are many street fights. Please do not go. It is already dark."

"Mother, couldn't they come up to the roof over our rooms? We could watch the sky while you tell us the story of the shepherds," pleaded Micah.

"Oh, yes," cried Joan, "that would be lovely."

"I don't think that I should be the one to tell the story. Dr.

White ought to tell it, since he is a real teacher," said Micah's mother.

"No," said Dr. White. "You come from people with a rich tradition in poetry and beauty. It will be wonderful to hear you tell the Christmas story."

So, after they had eaten a light meal at the inn, they went to the roof. The air was mellow and the wind gentle although it was December, but there were no stars to be seen in the clouded sky.

"In America," said Joan, "perhaps there is snow on the ground now. The Christmas trees will be lighted and the shop windows gaily decorated in red and green. And, oh, it will be very cold in many parts of America. Just think, next Christmas I shall be there! How much I will love to tell my friends there about this Christmas in Bethlehem. I can't believe this is *really* Bethlehem and that it is Christmas Eve. It seems like a dream." She laughed. "These strange mosques and minarets and low houses look just like the pictures on Christmas cards at home."

"Tomorrow," asked Micah, "will you tell me about Christmas in America? Mother has told me about Santa Claus, Christmas trees and the hanging up of stockings. I want to hear more about them."

"All right," answered Joan, "but I want to hear about Bethlehem now."

"It is a very simple story," began Micah's mother, "one that you have heard over and over, but I will tell it to you as it has been told in my family from the beginning many, many generations ago. I come from a long line of Bedouins, or wandering shepherds. They lived in tents made of dark woollen cloth which they threw over

long frames, leaving a flap of cloth tied to a pole which they used as a door. Like all shepherds they spent very little time in their tents; they preferred to lie on the hillside day and night watching their sheep and looking at the stars, and thinking about the God who made them.

"Hundreds of years ago tonight a little group of Jewish shepherds were lying on the hills near here. It had been an unusual day and it was a strange night. The sheep were restive. The camel trails had been much used by strangers all morning and afternoon, for the decree of the Roman Emperor, Cæsar Augustus, was that all the descendants of King David should bring their tribute to Bethlehem. So, many travelers came from as far away as Lebanon and Jericho and Nazareth to the ancient City of David.

"The shepherds knew of the old prophecy that a Messiah would someday be born in Bethlehem who would deliver his people. They thought of it as they lay silently watching the sky. As tonight, clouds rolled over it. Suddenly strange music was heard in the distance. The shepherds looked at one another shaking their heads. Something wonderful was about to happen, of that they were sure.

"All at once, just after darkness had grown soft and black as velvet, the heavens became very bright around them with a strangely brilliant light. The shepherds were very much

afraid and covered their heads with their long tunics. But the angel of the Lord appeared and told them of the birth of a baby that was wrapped in swaddling clothes and was lying in a manger where cattle were usually fed. Then the whole chorus of heavenly angels sang as with one great voice of praise: *'Glory to God in the highest and on earth peace, good will toward men.'*

"As suddenly as they came, the angels went away again; the sky became as before, and a great silence surrounded them. The shepherds were no longer afraid. They talked with one another of their vision and decided that certain of them would go to Bethlehem and see if they could find the wonderful child.

"Some of the shepherds went down the hills and made inquiries until they found the baby in the stable of the inn at Bethlehem. He was wrapped in swaddling clothes, with Mary his mother beside him and her husband Joseph seated near by. The humble shepherds bowed down and worshipped this child, who was called Jesus, of whom the messengers from heaven had told them.

"Then the shepherds returned to their flocks, full of wonder at what they had seen. For many days they told the story of their vision, and their finding of the Christ child to travelers who stopped in the hills to refresh themselves and to fill their waterjugs. Some of these travelers went on to Jerusalem, tell-

ing others there of the birth of Jesus.

"King Herod heard the report and wondered what it meant. Later some Wise Men came from the East and said they had seen a wonderful star. They asked: 'Where is the newborn king of the Jews, for we have seen his star in the East and are come to worship him?' Herod was frightened when he heard of this and sent for the Jewish priests and teachers to ask them about the old prophecy that told of the coming of a Jewish Messiah. Then he told the Wise Men to go to Bethlehem to look for the child.

"As they traveled on, the star appeared again and the Wise Men were filled with great joy. They followed where it seemed to point until they came to a house in Bethlehem where they found the young child with Mary his mother and they, too, worshipped him."

* * *

Here Micah's mother stopped speaking and looked up into the sky. All the others looked up, too. The clouds had passed and a lovely, bright star was shining over them.

"Oh," cried Micah in joy, "the star! See the star!"

"Just think," whispered Joan, "this might have been the very spot."

"Yes," said Micah. Doesn't that star seem to be pointing here?"

"That is because the Star of Christ is shining in our hearts," murmured Dr. White.



Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

NORTH AMERICA

"A Reaching Mission"

Protestant pastors in Philadelphia, having had a preaching mission and a teaching mission, have now embarked upon a "reaching" mission. Ministers of 22 denominations have adopted a program of pastoral and congregational evangelism, and by unanimous resolution declare that "the supreme task of the church is bringing men, women, boys and girls into personal fellowship with the living Christ. There is no solution of problems other than the Christ way of life."

President Walter Greenway, of Beaver College, who proposed the plan, originally developed this program in a rural church of 100 members, enlarged and found it effective in a town church of 500, and finally tested it thoroughly in two Philadelphia churches, each of which as a result grew from few members to over 2,000. The program suggests preparation for the pastor and the entire congregation, outlines methods of publicity and through it all stresses the supreme preparation by the Holy Spirit. Its flexibility permits it to be used successfully in any denomination or congregation. The ministers of the city have been asked to spend from 9 to 9:15 each morning in intercession for one another and for the churches in this outreaching enterprise.

—*The Christian Century*.

Godless Spots

Harold C. Loughhead has surveyed a number of areas in rural Pennsylvania, and has discovered some amazing facts about this supposed stronghold of Christianity. In one open coun-

try area all the churches have been slowly dying, with only one left that has a pastor who comes in every second week for a service. It has been years since any thorough pastoral work has been done there. The result is that there is not one person under thirty years of age in the area that has made a Christian confession and united with any church. This is true of another community in the western part of the state.

The Gospel in Bottles

Near the waterfront in Baltimore, Md., is a small lunchroom bearing the sign "Mike's Place." This might suggest the underworld, but the presiding genius is a devoted Christian Italian who has hit upon a unique method to spread the Gospel. Michael Coscia was born over a saloon kept by his father. His associates as he grew up were the type who loaf in barrooms. When he was past thirty there came a day when life took on a new meaning for Mike, and he felt an urge to preach the Gospel, but realizing his handicaps, he looked for another method to proclaim the message than from a pulpit. After he had established his lunchroom, he placed a Bible verse on the roof, where it could be seen by thousands who transact business in the tall buildings near by.

Mike's next inspiration came from finding every morning scores of empty whiskey, gin and wine bottles scattered around Market Place. Of course, they were gathered by the white wings, so that for most of the day the streets were clean. But Mike saw in these empty bottles a great opportunity. He and his family began to gather the bottles daily, like the manna. Labels

were removed, the bottles carefully washed, then a tract or Gospel penny portion placed within, after which the bottles were sealed and consigned to the sea. This is no small-town enterprise. Sometimes as many as 2,500 bottles go into Chesapeake Bay at a single launching.

Thus, the bottles once containing evil spirits, now are filled with the spirit of the Gospel.

—*Bible Society Record*.

Crusade Against Liquor Advertising

The National Temperance and Prohibition Council is urging all temperance forces to unite for the suppression of liquor advertising in newspapers, magazines, over the radio and by all other means. An undertaking of this magnitude will require concerted effort, hence the Council, composed of 27 organizations seems the logical force to carry forward the project. Protesting to the owners and managers of radio stations, to the editors and publishers of newspapers and magazines advertising intoxicating liquors, and laboring for the enactment of legislation to stop liquor advertising are the lines along which the Council will direct its efforts.—*S. S. Times*.

Irreligion in Films

Rt. Rev. John T. McNicholas, Catholic Archbishop of Cincinnati, spokesman for the "Legion of Decency," says that effort is being made in recent pictures to spread ideas antagonistic not only to Christian morality, but to all religion. He warns film producers that they have an inescapable responsibility to safeguard the moral welfare of the public by putting before them right patterns of thought and conduct.

It was the American Catholic's Legion of Decency that compelled a radical change in the tone of motion pictures by a boycott, launched in 1934. Now the Legion is viewing with grave apprehension the various subtle attempts to employ the film to project irreligious points of view—films that portray, approvingly, concepts rooted in philosophies attacking the Christian faith.

—*Dayton Daily News.*

Iowa School for Missionaries

The first Iowa School for Missionaries will be held January 23 to February 18, 1939, at the Iowa State College, Ames, Iowa. The courses offered are Sociology and Rural Organization, Family Life and Health, Agricultural and Rural Education, Foods and Nutrition and Agriculture. There will be afternoon conferences and field trips to near-by communities, schools and parishes. A special two-day conference on Rural Missions Work will be held over one of the week-ends during the school session. The school is in charge of a committee from the faculties of Agriculture and Home Economics of which Professor R. H. Porter is chairman. Dr. Porter was for a number of years a member of the faculty of the College of Agriculture and Forestry of the University of Nanking, China. The only expenses to students will be for board and room. Missionaries who expect to attend the school are requested to send in their names as soon as possible to Professor R. M. Viquain, Room 122 N, Agricultural Hall, Iowa State College, Ames, Iowa.*

How Chinese Check Delinquency

There are about 3,000 Chinese boys and girls in the New York area. During the past eight years there have been among them *only two cases of juvenile delinquency*. A recent court in-

vestigation has discovered that Chinese percentage of delinquency is the lowest of any racial or sectional group, the ratio being almost negligible. Chinese teachers, questioned by the investigators, said that the reason for this remarkable showing is a precept of Confucius: "*The misconduct of the child is the fault of the parent.*" Every Chinese child is made to understand that his misdemeanor in public brings disgrace not only on himself but on his family, and the severest punishment is to "lose face."

United Church of Canada Crusade

The United Church of Canada is conducting a quarter-million fellowship crusade during the last ten weeks of 1938, including a recall to worship of all its membership and a campaign for a quarter of a million new supporters. This Church stands fourth in per capita giving among the 25 leading denominations of North America.

In the last Canadian census the people listing themselves as of the United Church numbered more than two million, or one in five of the dominion population. Of these, the members in communion are less than 700,000; of these the regular supporters by envelope amount to 235,000; and those who also contribute to missionary and benevolent enterprises amount to only 110,000.

—*The Christian Century.*

A Missionary Airplane for Alaska

The natives of Alaska will be visited during this winter by an airplane which the Evangelical Mission Covenant Church of Chicago has recently sent to Nome. When the old "sour-doughs" used to call preachers "sky pilots" they did not realize that in the future the preacher would come dropping down from the clouds with a message from above.

In the summer of 1937, the Covenant Mission sent its secretary to the Alaska missions and he found that one of the problems confronting the mission-

aries was that of transportation. During the summer travel between villages is more difficult than in the winter. The only means of transportation in many places is by dog team and sledge over the frozen ground. Small boats can ply the rivers and the sea coast, but they are inadequate, very inconvenient, slow, irregular and costly. Only the villages along water routes can be contacted thus in summer while the regions beyond are neglected.

Traveling by dog teams has also its hazards. Many "mushers" have been caught out on the tundra, many miles from the nearest cabin in a blizzard and then he will have to make a camp and dig himself and his dogs into a snow drift until the storm abates. Another danger is from the packs of hungry wolves roving the tundra. Even if the "musher" is armed he and his dogs are an easy prey for the hungry wolves.

The airplane is a fast and a convenient way to travel in Alaska. The plane can land on the water, when equipped with pontoons, on the snow-covered tundra, when equipped with skis or on one of the many airfields kept in good condition by the Government.

This mission has purchased a Fairchild plane with a Warner-Scarab 145 horsepower engine, seating three persons besides the pilot. It has a cruising range of 500 miles with a speed of 125 miles an hour and can climb 16,000 feet, crossing any one of the Alaska mountain ranges. It is equipped with all the necessary instruments for blind flying, including a radio, all inspected by the U. S. Government. The trip from Chicago to Seattle (2300 miles) was made in 21 hours, at 12,000 feet altitude. From Seattle it was shipped to Nome as the fog was too thick on the coast to fly all the way.

The plane will be stationed at Bandle, a village on the Arctic Circle, where a new work was opened last summer. The Mission Covenant has work in seventeen larger villages and beside the six missionaries employ a

* A descriptive folder of the school may be had on request, either to Professor Viquain or to the Rural Missions Cooperating Committee, 156 Fifth Avenue, New York, New York.

number of native evangelists. During the last three years, five new churches have been built and one parsonage. When the plane becomes a weekly visitor to the unevangelized regions the work should quickly expand.

THE REV. G. E. JOHNSON.

LATIN AMERICA

Human Salvage in Mexico

Although the Salvation Army has work in some 80 countries, political conditions in Mexico made it seem practically impossible for the Army to enter. But a young Mexican, a former government official and communist leader, was converted, and without knowing anything of the Salvation Army or its methods, began to work in the slums of Mexico City among drunkards and other human wreckage, on lines similar to those used by the Army.

Street meetings were held in defiance of the law, and when arrested this young man and his helpers continued to preach in jail. The transformed lives that resulted convinced the government of the value of this work, and it was allowed to continue unmolested. This spontaneous movement has now been integrated with the world organization of the Salvation Army.

—*World Dominion Press.*

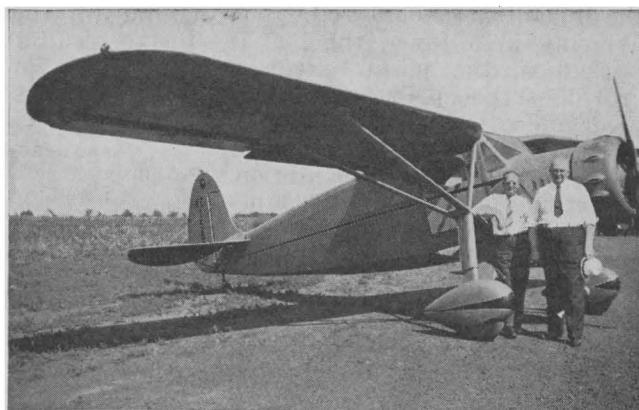
Young People's Congress

For several years evangelical leaders of young people in Latin America have been hoping for a Congress for young evangelicals from all the republics. The need of stronger ties among young Christians; interchange of experiences; a united attitude towards moral, spiritual and social problems; the creation of a strong force which may impress by its idealism; and an effort to save Latin America from instability are some of the reasons which make the Congress a vital need.

The first River Plate Congress of young people met last year in Rosario, Argentina, and from it came the formal decision to organize the Latin American Congress. Rosario was chosen as

THE ALASKA MISSIONARY AIRPLANE

Put in service at Nome, September 27, 1938. Will be piloted by Rev. Paul Benjamin Franklin Carlson. On picture to right is the Secretary of Missions of the Covenant—Rev. Gust. E. Johnson



headquarters, and the office created for the purpose has been in contact with young people's groups in every Latin American country, trying to find out their viewpoints and other preliminaries. The Congress will be held in 1940, probably in Lima, Peru. Political conditions might require the selection of another city for the meeting.

—*World Dominion Press.*

How to Handle Crime Problem

Federal and State governments might make a note of the way the present government of Guatemala handles its vice problems. Too often there is neglect in permitting *marijuana* cigarette peddlers to hang around our high schools, but Guatemala authorities hound down these ghouls and make their business one of high crime. With the excellent police system, the criminal is most likely to be caught promptly, and alas for him if convicted.

Some years ago a German merchant undertook to introduce the opium vice into Guatemala. He dropped with a thud into public contempt as a result, and his application for an importation permit was promptly turned down. Reform in Guatemala is not a mere vaporous election slogan for political purposes only, but is handled calmly and vigorously.

—*Guatemala News.*

Scripture Distribution in Peru

Early this year a number of cases were reported where colporteurs had been prohibited by local officials from selling the

Scriptures, and where members of evangelical churches had been arrested on charges of subversive activities. It was definitely known that this was due to pressure on the part of the bishops of the Catholic Church.

Representatives of the American Bible Society and the British and Foreign Bible Society sought and secured a personal interview with the proper government authority. This official assured the Bible Society agents that the sale of Scriptures could not be prohibited, since the Constitution of the republic granted liberty both of worship and of commerce, but that the Government would not tolerate political propaganda. Assurance was given him that absolute abstention from all political activity was required of their colporteurs by both Bible Societies, and that any breach of this rule led to instant dismissal. The Minister, who asked for a copy of the Bible for his own use, then ordered that a circular be sent to every Prefect in the republic.

—*World Dominion Press.*

An Evangelistic Odyssey

A house on wheels is a novelty in Colombia. The Gospel bus, provided by Sunday School Easter offerings and other gifts, was greeted along the road with this exclamation, *Ave Maria purissima! Qué es eso?* (Hail, Mary, most pure! What's that?) The bus accommodates about twelve people, seated on benches and boxes, but on occasion more than twenty have crowded in and listened to the Gospel story.

Rev. Pryor T. Smith tells in *Colombia Clippings* of some of

the difficulties encountered. Upon arriving in a town, the bus is parked in the plaza. Soon a crowd of the curious is assembled, and often some burly ruffian will order the bus out of town, while others cheer him on. Sometimes the tires are punctured, or a fictitious tax is imposed for selling literature. But in Yarumal business men filled the bus and bristled with questions about Protestant beliefs. As soon as one group left another took their place, and then a third group kept the missionaries busy until far into the night. Here and there, barriers are coming down.

EUROPE

"Order of Christian Citizenship"

In Great Britain, 25,000 young Methodists have instituted the "Order of Christian Citizenship," which requires the application of the Christian Gospel to social problems. The movement is directed by a standing committee of the Temperance and Social Welfare Departments of the Methodist Church, but steps have been taken to put the young people actually in control. Its program includes the fostering of international peace, the combating of the drink, gambling and other social evils, and the making of social surveys for the information of the young.

—*United Presbyterian.*

Livingstone Shrine

"The most frequented personal shrine in Scotland," is said of the Scottish National Memorial to David Livingstone, at his birthplace, Blantyre, near Glasgow. In one year alone the attendance exceeded 73,000. It is already the greatest children's center in Scotland. Since the Memorial was opened by the Duchess of York, in October, 1929, 406,208 visitors have passed through the turnstile.

Dr. John R. Mott calls it one of the most wonderful things he has seen in all his numerous world journeys, and perhaps the finest shrine to any person to be

found anywhere. It is interesting to recall a stanza from John Oxenham's famous poem of tribute to Livingstone:

He passed like light across the dark-
ened land,
And dying, left behind him this com-
mand,
"The door is open! So let it ever
stand!"
Full mightily wrought he,
Forth to the fight he fared,
High things and great he dared,
In His Master's might to spread the
Light
Right faithfully wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

—*United Church Record.*

Reich Church in Bonds

A pamphlet has been privately printed and circulated in Germany which concludes with the question: "How does Pastor Niemöller's continued imprisonment affect us?" and the answer:

It demands that we should recognize that Martin Niemöller is not in the Sachsenhausen concentration camp as a private individual, but that in him the entire Confessional Church and all men who are fighting for the freedom of the Gospel in Germany have been thrown into prison. It demands that wherever we are we do not keep our mouths shut like dumb dogs, but speak out what God has ordered us to speak, and that we fight for the freedom of His Church and for the authority of the Gospel in Germany. As long as Martin Niemöller is in the concentration camp, there is set up in our midst a signal, visible from afar, that the Church of Jesus Christ in Germany is in bonds.

Pastor Niemöller is said to be in failing health. He is allowed one visit a month from his wife and one child. (He has seven.)

Italy's Jews

Nearly twenty-five per cent of Italy's Jews are affected by the decree that all Jews who have established themselves in Italy and her colonies (excepting possibly Eritrea and East Somaliland) since the World War must leave within six months, or be expelled "following application of penalties fixed by law." Under present laws they will be able to take little of their property with them, save a small amount of money for traveling expenses.

Foreign Jews in business in

Ethiopia when the Italian conquest was completed were asked to depart at once, and no foreign Jews have been allowed to settle there since May, 1936. The Jews in Italy are roughly estimated at 44,000, and among them are a number who have recently fled from Austria.

—*Alliance Weekly.*

Calvinism in Hungary

Reformed Churches in eastern Hungary are among the oldest Protestant institutions in the world; some are said to have been founded even before the death of Calvin. Most of Hungary became Protestant then, and much of it remains so. A writer in *The Christian Century* describes a walking trip through northeastern Hungary with a Y. M. C. A. group, wandering from village to village and visiting pastors and churches. The boys marched behind a banner, singing folk songs, religious hymns and national songs. The banner consisted of a special Y. M. C. A. flag and many ribbons of various colors, which they had received from places previously visited. On them were such slogans as "For God and Hungary," "Onward with Christ," "Jesus Conquers," and short Bible verses. Fourteen days were thus spent. Each church spire is crowned with a cock and star, emblems of Calvinism. The star is supposed to guide the people and the cock to keep them awake. Just how much awake they are one cannot say. Certainly there is much for them to do.

Dictatorship in Greece

No sooner had Eastern Orthodox Churches seemed to have acquired the "ecumenical mind" than the dictator of Greece took steps to give the Greek Orthodox Church an ironclad monopoly in that country. Under new edicts, persons trying to make converts to any other church will be subject to fine and imprisonment; if foreigners, they will be expelled. The police power is to be invoked to compel school children to attend church on Sunday.

Literature expressing opinions not acceptable to the Holy Synod is banned. No doubt the purpose behind these decrees is to check Roman Catholic activity, though an American Protestant missionary has been refused permission to enter Greece, for the apparent reason that he was a Protestant minister. Dictatorship knows no curb. —*Christian Century*.

AFRICA

He Was "From Missouri"

Mr. C. J. Mellis, sixty-year-old realtor from St. Louis, after contributing generously to missions in Africa for nearly 20 years, decided to take a look for himself, and see what it "was all about." In company with a Presbyterian minister, Rev. H. J. Heinecke, of Greeley, Colorado, he sailed from Liverpool to Nigeria. Ten months later, after traveling 15,000 miles across Africa, these two returned to New York. Said Mr. Mellis: "The job missions is doing out there is so big it beggars description." The men brought back 200 reels of movie film which Mr. Mellis is showing throughout his own state and those adjoining, with a series of 12 lectures.

Seventy-five mission stations were visited; to every missionary visited they put this question: "How many natives in your particular field have never heard a single sermon, never listened to a single Gospel message?" The answer was sometimes 350,000, and never less than 100,000. Another question was: "What special problems do Africa missionaries have to face?"; the reply was that the greatest difficulty was to make buildings and equipment keep pace with the growth of the work. Another problem concerns Mohammedanism. Entering a native village with a pack on his head, the Mohammedan trader, before untying his wares, presents an invitation. "Come," he says, "be a Mohammedan. We'll teach you to lie, steal and cheat the Christian infidels."

Mr. Mellis said that while they saw a good cross section of

the continent, yet if one mission station a day could be visited, it would take eight years to see them all. —*Pageant*.

White Hearts Lifted Up

Mrs. Julia Lake Kellersberger, in the *Presbyterian Survey*, describes a missionary meeting in the Congo:

The Doxology rings out through the opened windows and echoes in the mango grove. It takes no amplifier of man to make it resound. White hearts are then lifted up in prayer, though the lips that utter them are black. One after another these women rise and give their testimony. The first is the leader herself. Her testimony rings true, for there is a life back of it to emphasize the words.

A perfect "carbon copy" of an old-fashioned Southern black mammy rises and with cracked voice tells of her joy in being able to care for several little orphan children and to cook the daily manioc for those at the hospital too sick to care for themselves. It has been strongly suspected that she spends some of her hard-earned pittance on delicate tidbits, such as caterpillars, or juicy ants, for the especially weak ones. A converted witch doctor, sister of an African chief, reveals the fact that she had burned her former heathen medicine and was made well, not by incantations and sorcery, but by an operation at the Christian hospital.

The climax of this wonderful meeting comes when a woman leper arises. She is a woman of unusual force of character. Like the one leper who returned to give thanks to Christ, she tells of His gift of healing. Then the final hymn, "There shall be showers of blessings," sung as only African women can sing.

A Strange Prayer

In some reminiscences of a missionary at Lovedale, South Africa, mention is made of an African boy, pupil of a Christian school, who had kept a journal of his experiences. The following is an extract:

Before I go further I must tell you about my prayers when I was a little boy. I could not believe that God could hear prayer in Kaffir, and of English I knew too little. In fact, I knew but two words, "Friday" and "Amen." So I prayed, "Friday, Friday, Friday, Friday" four times and then, "Amen." But although this was my prayer yet the Almighty God did not cease to send down his influence upon me.

My parents became Christians, not by my power, though I often prayed for them by the same two words "Friday" and "Amen." Nor has it been

by my own power that I am preserved till now and given the news of the everlasting Gospel of Christ, but only by the power of the one great Cause of causes, the Almighty.

—*S. S. Times*.

Memorial in Madagascar

World Dominion Press records that native churches have given 250,000 francs for the erection of a church in memory of David Jones and Thomas Bevan, Welsh pioneers to the island of the London Missionary Society, who landed at Tamatave in 1818. In 1907, the work was transferred to the Paris Evangelical Missionary Society, whose missionaries have erected the memorial church, which is the largest of the 3,500 Protestant places of worship in the island. About 4,000 natives were present at the opening.

Progress in Kabylia

One encouraging feature of missionary work in Kabylia is that in many places converts from Islam are taking the initiative in this work. Natives played a large part in a recent Christian Conference. Under the chairmanship of a gifted Kabyle Christian, who translated the addresses into Arabic, French and his own language, men of different tongues, from numerous districts met and told of their experiences in the Christian life and their efforts to "let their light shine."

A lack of conviction seems to characterize many Mohammedans of today. In a shop in Oran, a man was heard to say: "If I knew the truth I would follow it. I would leave Islam and Mohammed tomorrow if I were convinced that the truth lay elsewhere." Those who heard the remark showed no resentment.

—*Life of Faith*.

Christ in Uganda

The C. M. S. Outlook says that Christianity has taken root in Uganda, and that the Church is becoming increasingly indigenous. Uganda Christians have served as missionaries in the Southern Sudan, in the Belgian

Congo and the Pygmy Forest, in Ruanda and Urundi. They have carried the Gospel to all parts of the Uganda Protectorate, from the great northern plain to the Ruwenzori Mountains. Recently some men walked 300 miles to Kampala from a distant State to ask for African missionaries to their fellow-Africans 300 miles away.

From Tanganyika comes the report of steady growth in the number of African ministers, resulting in more adequate pastoral care of Christian communities.

Islanders Have New Chapel

The first Presbyterian mission to West Africa was on the island of Corisco, off the coast of the French Cameroun, but the workers soon moved to the mainland and the island was left without a resident or visiting missionary. African Christians on the island have recently dedicated a beautiful new chapel, planned, built and paid for by the islanders themselves, of material transported from the mainland in sail boats; the concrete was made on the island.

The dedicatory service was held in three languages: the Benga of the island, the Bulu of the Cameroun mainland, and the Spanish of Spanish Guinea. Each was translated for the benefit of those who did not understand the others.

—*Monday Morning.*

More Open Doors

The South Africa General Mission began with work among the white population of South Africa, chiefly Jews and Moslems, soldiers and sailors, railway and postoffice workers, but this proved to be the stepping stone to that which followed. The vast expanse of heathen darkness was a challenge, and after claiming Swaziland, other centers opened, and the work extended into the Cape Province, Natal and the Indian settlements. The next epoch began when Frederick Arnot, missionary pioneer, reported that he had discovered a great unevan-

gelized territory, covering a thousand miles from east to west, and three hundred from north to south, and suggested that the S. A. G. M. adopt it. The challenge was accepted in 1910, and A. W. Bailey was commissioned to set a line of stations across Rhodesia and Portuguese West Africa, to be known as the Andrew Murray Memorial Field. Now, 28 years later, that goal has been reached and a new challenge is presented in the recently granted permission to occupy further Portuguese territory. In southern Angola there are from nine to sixteen large tribes representing three language groups whose dialects have never yet been reduced to writing. This area is totally untouched by Christian influence.

Undoubtedly, future work of the mission will lie in Central Africa rather than in the south, where the natives have been encouraged to take responsibility, and are becoming indigenous.

—*The Christian.*

Tiger Kloof Family

The work at Tiger Kloof, South Africa, is not standing still, but widening its influence. Miss Janet Bryson has been Principal of Tiger Kloof Native Institution since 1923. She reports that applications for admission must be refused, as no more can possibly be accommodated. "School life," she says, "is difficult to report, since it is just the ordinary story of daily life among African girls—trying to show them the things that really matter, trying to get them to grow in the things that are worth while and to shake off those that hinder. Girls who care—and those who don't; girls who know very little and those who know too much! Girls who have never known tribal life, but only the so-called civilized life of a city like Johannesburg—girls who have never travelled beyond their native village; girls who speak one language—girls who speak three or four; girls whose fathers are paramount chiefs—girls whose mothers earn their fees by hard work in a European home in one city or another.

And what a privilege to look after such a family!"

—*The Chronicle.*

EASTERN ASIA

Aleppo Beggars

The beggars of Aleppo are an interesting study. It would require detailed research to find out to what extent they are organized, how their "beats" are divided and what are their mutual understandings. The Aleppo visitor has the impression that their business is on a sound basis, and that there is no unemployment. A number of the beggars are quite well-dressed. The Maronite Church is the center around which they mill continually, but especially on Sunday mornings. Old, old women sit along the walls, never moving about but waiting for alms to drop into their laps. On cold mornings, they have little braziers at which they warm their hands and sometimes two or three beggars will share this comfort. Sometimes they sit and argue, instead of attending strictly to business; but one assiduous fellow may be seen begging even while he eats, mumbling touching petitions with his mouth full.

Aleppo is considered a rich city, and with the prosperous are also large numbers of desperately poor. Between the two, this beggar class battens on the philanthropically disposed.

H. G. DORMAN, JR.

Situation in Palestine

The situation in Palestine, dark though it is, has a few encouraging features.

1. The Jews, driven by present difficulties, are thinking and questioning about religious matters as never before. They are realizing that materialism and religious indifference are not a sufficient foundation on which to stand amid the present storms, and they are increasingly asking what Christianity has to say.

2. There is a change of outlook on the part of young Jews in the agricultural settlements. Formerly they were completely

indifferent, and often actively hostile, to religion. This is no longer the case. The Old Testament is frequently read and often also the New Testament, and Jews are ready and in many cases eager to discuss religious questions.

3. It is evident there is a dawning realization on the part of both Jews and Arabs that Christ does offer the one hope of peace and reconciliation.

—*International Council of Christian Approach to the Jews.*

In Armenia

The Secretary of "Friends of Armenia" has recently visited Syria to study the probable future needs and condition of the Armenians, and to recommend some line of action. Stopping at Geneva, he found that the Refugee Commission of the League of Nations was not only dead, but was calling in the loans made to refugees. The whole refugee problem is greatly accentuated since Germany's seizure of Austria, and the increasing number fleeing from areas under Nazi domination. Germany is bringing pressure to bear upon small countries to refuse help to refugees, and prevent their giving them asylum.

In Syria, Armenians have made tremendous effort to make a new start; most of them now have some sort of a home. Extreme cleanliness and neatness was found in every shack; terrible poverty and rags, to be sure, but self-respect and no begging. However, everywhere throughout Syria, with the exception of the coastal province of Lebanon, there is a feeling of imminent danger, a constant looking over the shoulder for what may be coming.

Armenians still need all the help that can be given them, especially in the spiritual realm, lest with these long continued troubles they may fail to maintain their high *Christian tradition*, and their young people, particularly, lapse from the splendid standards of their fathers.—*Evangelical Christian.*

Education in Iran

Several years ago, as a move to unite the nation more closely, the government of Iran prohibited Iranian students from attending any schools under foreign direction. Thereupon, Presbyterian mission schools discontinued primary classes; though in Hamadan and Teheran, Iranian Christians kept up this work. The number of young people demanding an education is now so great that the Ministry of Education has asked the mission to reopen its lower schools. Under present staff limitations this is not possible, but upper classes are more and more crowded. It should also be noted that these schools are in the front rank, as evidenced by the percentage of successful students taking the government examinations.

Adult education is making great strides in the country. Students in Teheran University last year numbered 1,549, of whom 86 were women. There are 18,354 enrolled Boy Scouts. Dr. Sadiq, of the University, in a recently delivered lecture in Teheran stated that brotherhood, the sacredness of family ties and the doctrine of the resurrection are the center of the Christian religion.

INDIA AND SIAM

Waiting for Light

The story is told of a missionary who visited a spot in India where no missionary had ever been, yet the villagers had discarded their idols and met each week in a church which they had built. Inquiring into this, the missionary found that a young man, traveling for some foreign business concern, had been detained in their village several days by a flood. While there, he told the villagers that they should not worship idols; that there was a true God whom they should worship, and that they should build a house and meet in it once every seven days. They had followed these instructions.

The missionary asked if they had a Bible, and who read it to them. They said they had no

Bible and "no eyes," meaning there was none among them who could read. "Do you pray?" he asked. No, they didn't pray. "Do you sing?" No, the young man had told them their songs were bad, and they must not sing them any more. "What do you do when you meet in the church?" And the sad reply came, "We just sit and wait."

—*Alliance Weekly.*

A Year's Changes

Dr. and Mrs. C. Herbert Rice, of Allahabad, have returned to India, after furlough, and find many changes; among them, the national Congress party had taken up the constitutional method of advancing the cause of self-government. Seven of the eleven provinces are now working under a Congress party ministry, many of the "stormy petrels" of agitation days now occupying seats of authority. High British officials are cooperating with these ministries in a genuine effort to make self-government in the autonomous provinces real and effective. Measures of social, educational and agrarian reform are already demonstrating that the new governments are fully conscious of their responsibilities, and also that they have a large measure of popular support. The air is full of proposals for the improvement of the condition of the rural population, for the provision of specialized schools and the bringing of educational methods into touch with the life of the people; with plans to promote the mass education of illiterate adults.

Says Dr. Rice:

We are convinced that Christian institutions will in many ways receive a greater welcome than ever before. High-minded national leaders will surely accept with gratitude all the help that we can give in the solution of pressing national and human problems. It is true that in the present atmosphere of religious rivalry and tense communalism we may expect increasing opposition to the conversion of Hindus and Mohammedans to Christianity. On the other hand there is growing up a constantly increasing resentment against ancient authority and ancient forms of social and religious restraint. Inroads are being made upon the caste system. This

growing spirit of freedom will itself penetrate the realm of conscience and religious belief. We need not fear for the future of the Gospel and the Church, whatever the immediate difficulties connected with the political situation may be.

Heathen Marriage the Stumblingblock

The time-honored heathen marriage ceremony is the last thing to be renounced by Indian Christians; and nothing so arouses non-Christians as a departure from these rites. For one thing, a Christian loses money by the renunciation, since each guest is expected to bring a rupee to the bride's father. A hundred guests would quite materially help to defray expenses for the feast. But this is not all. A while ago a Christian couple wished to marry their daughter to a Christian young man from another district. The bridegroom's party arrived the evening before, reenforced by three Christian preachers, whose presence, it was thought, would discourage active hostilities. The invited guests, Christians from other villages, had also arrived. The dinner was cooked and ready to serve. But the enemy had mustered his forces. *Chuhras* (Sweepers), the class from which these Christians came, had gathered from a number of villages, and swore that not a bite of that dinner should be eaten until the parents consented to a *Chuhra* wedding.

The men stood by with walking sticks, to intimidate the guests. The Mohammedans of the village sided with the *Chuhras*, and threatened to turn the family out of their village if they persisted in their purpose. All night the dinner lay untouched. The guests drowned their hunger in sleep, so far as the noise of battle would permit! The discussion went on most of the night, with the result that the father, never much of a force in the family, was won over, and gave his consent to a *Chuhra* marriage. Here was defeat. The next step was for the preachers to get the father to the nearest police post four miles away, and there make him sign a statement

that he wished a Christian marriage, before he could change his mind again. This also put a restraint on the opposition. The affair having come before the authorities, they dared not resort to violence.

MRS. A. B. GOULD,
*Presbyterian missionary
at Ambala.*

Ten in One

The Baptist Mission in Burma is in reality ten missions, owing to the great diversity of races and languages in this field. The Gospel must be preached to each one in his own tongue; and even so, there are many tribes as yet unreached in the hill section of Burma, and the border areas. So when we read of Burman churches, Burmese-speaking churches are meant, not every church in Burma.

In addition to work among the many races in Burma, the Gospel is preached to Indian immigrants. Most of the 15,000,000 inhabitants of Burma live in villages of from ten to three hundred houses, and most of the missionary work centers in the towns. Rural reconstruction committees are being organized.

Footprint of Buddha

One cannot help being impressed with the religious fervor of the crowds, old and young, who visit the footprint of Buddha at Prabat, Siam, every year. A Siamese colporteur tells in the *Siam Outlook* of the opportunities this festival offers for presenting the Gospel. "We sang as we rode along by launch to Lophuri. A man asleep was disturbed, and asked us what we were doing. This gave us a chance to bear witness. Great crowds were going happily along, some selling flowers to offer at the shrine. After we had found a place to stay in the market, we went into every by-lane where we might make a sale. So we continued until two in the morning, for people were enjoying the festival all night. Some of our Gospel portions were stolen: we pray they were read!

"Some bought gladly, others were so much confused by the noise and crowds they were not interested. Some railed at us for bothering them so much. Sometimes we talked until our mouths were dry, but we revived when anyone came to buy. Thus we worked for four days; 3700 portions had been sold."

Church Builds a School

A church in a remote part of Siam was having a hard time. The staff was small, the district large, the responsibilities many. A young Siamese minister was called to this field, and soon put his finger upon the difficulty. "No Christian education for the older boys," he said. "The little ones can go to the girls' school; but the big ones have to go to government schools where they have to take part in Buddhist celebrations, and are seldom able to go to church or Sunday school. They drift away from Christianity. That means, too, that the Christian girls have to marry non-Christian or only half-Christian men. Some day our people will be so well trained and educated themselves that they can instruct their children at home in Christian faith and practice; but now we need a school."

So he put it up to the church, and the members agreed to start a boys' school as one of their projects. It is still an experiment, but is well under way. Church members contribute a part of the expenses, some help comes from the mission and some from churches in other villages from which pupils come. The Siamese pastor hopes to have the school self-supporting in four years.

CHINA

Hope in the Long View

Dr. W. W. Yen, former Chinese ambassador to Moscow and Minister to Washington, believes that "out of the ashes of death and devastation, there will arise a new China, modern, sanitary, scientific and beautiful, testifying to the indomitable spirit and indefatigable industry of the people." Dr. Yen thinks there

is no warrant for pessimism, because throughout the ages the Chinese have been able to weather the storm. Out of the present struggle, the greatest gain will be national unity; another is the lesson of self-help, the gain in moral values and international understanding.

—*The China Colleges.*

Victorious Christian Youth

Evidence multiplies as to the victory of Christian over nationalist feeling in this time of crisis. Hunan University Christian Association addressed an open letter to Japanese Christian students, and after expressing dismay over the invasion of their country, which they characterize as "wanton and unwarranted," they express the hope that "our common belief in God and our love of personality will not disappear in this time of crisis; and that the spirit of our common fellowship may be kept alive . . . so as to sow the seeds for future building for the service of God." The Hunan students then urge the Japanese to join with them in a period of prayer at stated hours, saying, "Let us pray that this war will soon end, let us devote ourselves to preparing for Christian fellowship between our countries in the future. . . . We pray for tolerance and love and faith in God." The letter is concluded by a quotation from the prayer of our Lord as recorded in John 17: 20-23 and the final sentence is, "God bless you all!" —*Advance.*

Chiang Kai-Shek on the Radio

In a recent radio address, the Generalissimo referred to Jesus Christ as the leader of a national revolution, and also of a religious revolution. He said:

I have long sought to know the real source of the revolutionary spirit of Jesus. From whence did it spring? Entirely from His spirit of love. Through the spirit of love He would drive from the minds of men all evil thinking and break up systems of inequality that all men might exercise the heaven-given right to enjoy liberty and equality.

All through His life Jesus opposed the use of might without right, but

upheld the cause of justice. Through His words and works, He manifested the reality of His love and sacrificial spirit. I have come to the conviction that, if we wish to revive the Chinese people and reform society, we must adopt as our own the universal love and sacrificial spirit of Jesus. Therefore, I take it that in whatever sphere of life, whether in social relationships, civil administrations, military command or other service, we must make charity and peace the basic principles of action. To this end all revolutionists must accept, struggle and sacrifice as a daily duty. This was the spirit of Jesus. This is what I meant when I had occasion to say before, "We shall not give up the hope of peace until peace is absolutely hopeless, but we will not shrink from any sacrifice when the hour demands it."

Snap Shots from Siangtan

Interesting things have been happening in Siangtan, Hunan. One was the opening of the Kwangtao Girls' School building as a refuge for Christian Chinese flooding into the city. A community kitchen was set up and the classrooms divided into cubicles to accommodate 70 at a time. Morning worship is conducted, and one baptism has resulted. Three refugees are tutoring as a means of support; others hold night classes.

Another outstanding feature was the organization of a Christian Fellowship group, that Christian refugees might get acquainted with one another and with the Christians of the city. Two large gatherings have already been held with over a hundred in attendance each time.

Bible study groups and a literacy class have been held especially for the refugees, and the literacy class for children has been reopened.

Continued Prayer for Japan

Rev. A. B. Lewis, member of the Field Council of the China Inland Mission, writes in the *Life of Faith* of the effects of war on the Chinese Church. Chinese Christians have been driven to their knees as never before. Heartfelt earnestness is to be expected, but the outstanding thing about their prayers has been the complete absence of bitterness toward Japan, and the

sincere, often tearful confession of national and personal sin. Mr. Lewis says that in the many prayer-meetings he has attended during the past year he has not heard one word of recrimination against the invaders. On the contrary, they often make earnest prayer both for the Christians of Japan and the people in general, and entreat God to dispose their hearts toward peace. A number of missionaries in widely separated areas of China testify to their belief that this is the attitude of the whole Christian Church in China.

Time for Advance in Tibet

In *China's Millions*, Dr. J. H. Jeffrey lists the following reasons for a missionary advance among non-Chinese in Tibet:

A more favorable political situation.

A priesthood largely discredited, in some parts at least.

The destruction of many important lamaseries and the slaughtering of hundreds of lamas, thereby depriving the non-Chinese people of their spiritual guides.

High cost of training priests.

Friendliness of the people towards the foreigner.

Many regions formerly regarded as being closed to the missionary now are open.

Readiness to believe the missionary's message.

JAPAN-CHOSEN

Delegates to Madras

After a good deal of hesitation, Japanese Christians have decided to participate in the Madras Conference, and about 15 Japanese delegates and seven missionaries are now on their way. Several full meetings of the delegation have been held, and sectional and group studies are now going on. Dr. Kagawa plans to go, and to spend some weeks in evangelistic effort in India.

Within the Christian movement in Japan, there is a tendency toward a more unified control. The smaller denominations and the many one-church units are on the way to federating and then affiliating with the National Christian Council. Conferences are also being held to discuss or-

ganic church union, and a spirit of urgency is noted.

—*The Christian Century*.

Making the Dead Give

Japan has decided that the dead also must contribute to the conquest of China. A group of dentists recently told the government that about \$2,900,000 in gold goes each year into graves or cremation urns, so it has been suggested that a dentist be assigned to each crematorium to remove gold fillings, plates, crowns and teeth from the bodies.

Here are some of the features of a vast program of retrenchment: chemists in the Ministry of Agriculture are tanning rat skins in their search for a leather substitute, and match makers are asked to reduce the length of the match by .029 inches. Shortening of the match stick, it is estimated, would save enough in a year to keep the army going in China, at the present rate of expenditure, for about one hour and five minutes.

—*Alliance Weekly*.

Miserliness Saves a Bible!

While Syenchun, one of the largest Christian centers in Chosen, has active church groups and a living spirit of evangelism, it is a different story in a village barely three miles from there. Voluntary Christian workers who went out from Syenchun to conduct services and work among non-Christians were pelted with rocks; the Christian villagers had even worse experiences, some were beaten and all were abused in one way or another. Finally, local police took a hand and jailed the most violent persecutors for one day. Opposition was checked, but not ill feeling.

One young man had bought five copies of the New Testament and his grandfather burned them all. Then, hoping that the old man's penurious disposition would keep him from destroying something that cost a great deal, he bought a very expensive copy of the New Testament. His sur-

mise was correct, and he still has his copy. —*Monday Morning*.

MALAYA AND THE ISLANDS

Moslems of Malaya

Christian missions among Mohammedans in Malaya have assumed several forms. The first thing to be done is to gain the confidence of the people, and medical aid is one of the most effective ways. Christian literature is another. So far, only one experiment has been made in institutional work; this is the boarding school in Malacca, started with the idea that work, to be effective, must be carried on outside the village environment, where Christian influence has a better chance to operate. One of the most recent experiments in establishing good-will contacts with the Malays has been teaching the Malay women to read. This has been made possible through the application of the system by Dr. Laubach, of the Philippine Islands, to the Malay language. It has proved to be very successful, and thus another door has been opened.

—*Christian Advocate*.

The Gospel in Sumatra

One hundred and four years ago, two American missionaries, Lyman and Munson, made the first attempt to carry the Gospel to the pagan race of one-time cannibals in Sumatra, called Batuks. Twice some of the Batuks had been killed by Mohammedans because they would not embrace the faith of Islam. Thinking these two white missionaries were Mohammedans, come to kill them, they promptly put them to death, and feasted on their flesh. For 25 years, no one dared go again. When the Batuks at last realized that the missionaries were their friends, the way was opened for others to go with the Gospel message, and almost at once the Batak people embraced Christianity. This remarkable fact has no parallel in the history of the Church today. Thousands of these once cannibals accepted the Gospel and

were baptized. Today there are 400,000 baptized Christians of the Batak tribe. Their churches, large and small, dot the land.

—*Missionary Educator*.

Chinese Conference in Singapore

There have been Religious Education Conferences in Singapore in English, but recently one was held in Chinese for the Chinese Church in Singapore, in which entire responsibility for the program was assumed by Chinese pastors and lay workers. It continued for four days, June 28-July 1, at the new Foochow Methodist Church. There were delegations from every Methodist and Presbyterian Chinese church of Singapore, Johore and Malacca districts, as well as from Seremban and Sitiawan. The men and women were about equal in number; the women made their contribution to the program equal to that of the men, and were particularly prominent in the demonstration classes and in the smaller discussion groups.

One day was devoted to each of four themes: children's work; young people's work; work with adults and work in the community. Other features were: Church music and Singing, Chinese Literacy work and methods of teaching illiterates Romanized Hokkien, and recreational programs for young people.

—*Malaysia Message*.

Filipino Christian Projects

Dr. William H. Crothers, now beginning his second year of voluntary service as member of the faculty of Union Theological Seminary, Manila, tells what he saw on a tour of missionary projects in the Philippines:

"We saw self-supporting churches at their worship; met enough evangelical Christians in places of responsibility to know how far out of proportion to their numbers is their influence; saw three of our mission hospitals actually enlarging or planning expansion; we saw, in fact, church history in the making—the love of Christ animating men

and women and children, molding their lives and motivating institutions. If the thousands of men and women who, for the love of that same Lord, have given offerings that have made this work possible could have seen what we have seen, they would, in this dark day in the Orient, thank God and take some courage." —*Monday Morning*.

An Old Timer Returns

A soldier who had served in the Philippines from 1898 to 1902 recently revisited the Islands. Astonished at the changes he saw, he asked a friend how it was that the natives had made such unparalleled progress. The friend promptly named as factors in the progress, the Filipinos' disposition to advice, the spirit of the Taft Commission, American teachers and American missionaries. Noting an incredulous expression at the mention of missionaries, he added: "Yes, missionaries. In proportion to their number, no group did more to interpret to the Filipinos the spirit of America, and to assist them to assimilate its civil, educational and religious freedom. They discussed the personal and community problems of the people on the plane of sympathy and friendship, and visited the humblest of them as good Samaritans." —*Madras News Service*.

Education for Fijians

A former student of the Methodist Boys' School in Suva gives the Fijian point of view regarding education. Early Methodist missionaries were the first to build schools to teach Fijian youngsters what they needed to know. The results were wonderful. Those early schools were held in the village church, if there was one; otherwise, out of doors. Lessons were mostly sums and the vernacular; however, to know something is better than to know nothing, and this paved the way for Fijian parents to wish their children to have an education, for they saw the contrast between the child who has learned to read and the

one who cannot use his brains for such purpose. They came to realize that education is essential to progress.

Today, teachers are trained at Davuilevu, which has in addition to the Normal School a primary school, technical school and theological seminary. From this center come some of Fiji's best men. As a still further equipment for life, agricultural training is provided at Navuso. Nor has the education of girls been neglected. Several schools teach them the principles of hygiene and the art of cooking, needlework and home-building.

—*The Missionary Review*
(Australia).

Quezon Rebukes Catholic Church

On the eve of his departure for Japan, President Quezon of the Philippines, issued a strong rebuke to the Catholic Church in the Philippines. This was in reply to an ecclesiastical letter, urging a boycott of schools where religion is not taught. The President accused the Church of trying to meddle in affairs of State, and warned that this will not be tolerated. Among other things, Quezon, himself a Catholic, said:

It should be unnecessary to remind the ecclesiastical authorities in the Philippines that the separation of Church and State in this country is a reality and not a mere theory; and that as far as our people are concerned, it is forever settled that this separation shall be maintained as one of the cardinal tenets of our government.

If I were inclined to interfere in the affairs of the Church, as the Catholic bishops are attempting to do with the affairs of the State, I would tell the Archbishop and the bishops of the ecclesiastical province of Cebu that it is their lack of Sunday schools and catechists to teach the Catholic religion that is mainly responsible for the deplorable ignorance of their own religion that is found among Catholic youth.

Moreover, if the desire is to have hours exclusively devoted to religious instruction in the public schools, so that the regular school activities may not interfere with said instruction, I am placing Saturdays and Sundays at the disposal of all the ministers of all the religions existing in the Philippines. On Saturdays and Sundays, the public schools are not being used for school purposes and, therefore,

they may be used for religious instruction if it is so requested.

—*Manila Daily Bulletin*.

MISCELLANEOUS

The Problem of the Jew

There are evidences of increasing anti-Jewish feeling in America and Great Britain. This situation moved a group of Christians last spring to suggest special days of prayer for Israel on the first Sundays of July and October, 1938, and January and April, 1939. Five suggestions for prayer have been made: That anti-Semitism may be averted in the United States, that Christians everywhere may share something of Christ's love for His brethren, that Israel will look to God for help and not to nations, that American nations will have a share in the care of Jewish refugees, and that the present issues in Palestine may be settled as God would have them settled.

"Hadassah," the Women's Zionist Organization of America, has to date raised sufficient funds to transfer and provide for 2,200 German and Polish Jewish children, and to settle them in Palestine. Up to the present, 1500 Austrian Jewish boys and girls have applied to a Palestine Bureau in Vienna for similar transfer to Palestine.

A Jewish rabbi of Lexington, Ky., visited Germany with a Sherwood Eddy group last June, relying upon his United States passport to protect him from assault. He says that the situation in Nazi Germany has not been overdrawn, and that all Jews there are facing starvation by 1940. He calls attention to the fact that cutting off these people from purchasing power will have its effect on economic conditions, and the closing of Jewish stores will be reflected in all the industries. In his opinion, the faith of the Jew is not failing him. By hundreds, they are worshipping in their synagogues.—*I. C. C. A. J. News Sheet, Dayton, Ohio, News*.

School Curricula Revised

Some idea of what follows when a conquering army enters

a country may be had from information sent by Dr. S. C. Ziegler, United Brethren missionary in North China. In regard to education he says:

The Japanese acquired control of a large area so rapidly that it was impossible for them to handle immediately all the problems that arose. Revision of the curriculum was dealt with in only the sketchiest fashion. Military training, Boy Scouting and civics, which had been a part of the political training imposed on the schools by the nationalist party, were immediately abolished. A Codex Expurgatus for the textbooks used in the other subjects was issued, and whole pages that offended them had to be torn out, while separate paragraphs and sentences had to be deleted under the teachers' direction. For the coming semester primary schools are forbidden to use any of the textbooks formerly issued in China. New ones now being printed in Japan are promised in a month. In the meantime, we have to mimeograph lesson sheets to use. Japanese as a foreign language has been added as a required subject from the fifth grade through the twelfth. The general trend is toward the elimination of Western ideas and influences, and bringing in classical Chinese and pro-Japanese ideas. Recently all teachers were required to attend a three-day institute conducted by Chinese and Japanese officials, at which the invincibility of Japan and the desirability of a Japan-Manchukuo-China alliance against the West and the white race were loudly proclaimed.

—*Dayton Daily News.*

Christian Medical Council

The Christian Medical Council for Overseas Work was established in New York on June 3, 1938, by twelve missionary societies of North America which have long sought a way by which their medical work might become better correlated at home and more effectively integrated with the needs of the environment abroad. They have already created an office for supervision of the health of their workers abroad. This agency has been at work in New York City for over five years and is a conspicuous example of comity among missionary societies. It is the stated purpose of the Council, "to discover what, under changing conditions, should be the unique contribution of Christianity through medicine; and, as an advisory body, to aid the societies in making that contribution effective."

The first task of the Council will be to aid in keeping up the standards, professional and spiritual, of the medical and nursing appointees of the various mission boards. A second task will be the study of environments in many countries with a view to suggesting to the societies ways in which their medical work may become better related to the churches, to government health programs, and to developing systems of national medical practice.

How Much Is a Man Worth?

An exchange comments on the damages allowed in accident cases, and asks what is the true value of a human being. A boy lost his hand and the courts allowed him \$1,700 damages, but later, when he lost his other arm, he was allowed \$2,000 damage. An eighteen months old child toddled out into the alley where rubbish had been burned, and three toes were injured. Damage, \$750. A young woman, injured in an auto wreck in Omaha, was given \$9,500 by the court. A girl going abroad to buy perfume had her nose insured for \$50,000. Because of her back being broken in an accident a girl was allowed \$38,000. A Kansas City lad injured by a live wire so that he could never smile was allowed by the courts \$20,000. A boy's ability to smile is quite worth while. A motorcycle officer in Omaha was allowed \$30,000 damage for loss of a leg while on duty. Ian Kubelik had the fingers of his left hand insured for \$250,000 while Paderewski carries \$10,000,000 insurance on his fingers. The question is, if parts of the body are so valuable, what is the value of a soul?

Aid for Christian Refugees

In the Jerusalem Chamber of Westminster Abbey, in October, there was inaugurated a Central Council for Christian Refugees. It is estimated that the migration from Sudetenland will involve 100,000 Germans, 30,000 Jews and 400,000 Czechs. Sir John Simpson, who was elected Chairman of the Council, calls

attention to the remarkable generosity of Jews toward Christians. Christian refugees from Germany and Austria have depended in large measure upon Jewish help.

The lot of Christians of Jewish origin is even more unfortunate than that of the Jews. They were doubly outcasts. They were not Jews, because their parents or grandparents had embraced Christianity, and they were not recognized as German citizens because they had some tincture of Jewish blood. It is understood that the Council will endeavor to assist Christian and other non-Jewish people who are fleeing from Germany, Austria and Sudetenland.

—*Life of Faith.*

Christian Youth Conference

In the list of encouraging trends of today must be classed the increasing number of youth conferences, and camps. One was held at Bievres, France, in August, when 60 leaders from 23 countries formulated plans for a World Conference of Christian Youth, to be held in Amsterdam, Holland, July 24-August 2, 1939. The delegates represented the youth organizations of the churches, the Y. M. C. A.; the Y. W. C. A., the World's Student Christian Federation, the Ecumenical Youth Commission of the World Alliance for International Friendship through the Churches and the Provisional Committee of the proposed World Council of Churches.

The program is to have four basic emphases. The first is to stress solidarity by setting forth the essential content of their common Christian faith; the second is an approach to the problems of the day through intensive, daily study of the Bible; the third discussion of actual next steps to be undertaken by Christian young people; and fourth, an effort to place all of these elements of the program in a setting of ecumenical worship in which the theme of the day and the aspirations of the delegates are brought together before God in prayer.

—*Federal Council Bulletin.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Devotees of Christ. By D. S. Batley, Illus. 12 mo. 147 pp. 2s. Church of England Zenana Missionary Society. London. 1938.

If any one still has a doubt about the conversion of Indian women to Christ and the value of such "new birth," this book by Miss Batley of the C. E. Z. M. S. will supply uncontestable evidence. They not only became Christians but efficient workers for Christ. As the Right Hon. Viscount Halifax, former British Viceroy of India says in his introduction, "These women, by their noble work, accomplished much in their time." The stories of some twenty-three of these women are told here and told effectively. Almost all of them were connected with the Church of England missions, but many others equally remarkable came out through the work of Baptists, Presbyterians, Methodists and others.

The biographies are very brief but enough facts are given to make them interesting reading. Some names are well known like Chandra Lela, Pandita Ramabai, Ellen Lakshinie Goreh and Susie Sorabji. Others are known only to a few outside of their immediate circles—but they are worth knowing—women like Shuruth Mohini Datta and Marmarna Bose. Most of them have gone to their reward but some are still carrying on their devoted service. They came from many walks of life and all had tasted the unsatisfying fruits of Hinduism or other Indian religions before they found peace and satisfaction in Christ. They entered into Christ's service as preachers, teachers, mothers, doctors, nurses, matrons and Bible women. Here is an excellent supplementary volume to this year's

study books and will prove interesting reading for mission study circles.

Dr. Ida, India. By Mary Pauline Jeffery. Introduction by Mrs. Henry W. Peabody. Illus. 212 pp. \$2.00. Fleming H. Revell Co. New York. 1938.

Anyone in America at all informed about missions, and many in India not so informed, will know that this book tells the thrilling story of Dr. Ida S. Scudder, President of the Medical College for Women at Vellore, South India. And it is a truly wonderful story—full of stirring incidents and inspiration.

It is an indication of the place Dr. Ida holds in India that a letter from America, addressed with only the three English words that form the title of this book, should reach Dr. Scudder in a land of over 350,000,000 people living in over 740,000 cities and villages and speaking over thirty languages!

The life story tells of Dr. Ida's famous grandfather, John Scudder, and his call to India; of the father John who followed to the same field; then of Ida's mischievous girlhood and the "three calls in the night" that led her to devote her life to the neglected women of India.

Dr. Ida of India has built up the large Christian hospital, nurses' training school and Medical College in South India. To the advantages of good birth, thorough education, beauty and unusual ability are added, in Dr. Scudder, courage, Christian character and a vital fellowship with Christ.

The book gives much valuable information on India—caste, disease, women and children.

Himself. The Autobiography of a Hindu Lady. By Ramabai Ranade. Translated from the Marathi by Mrs. Katherine VanAkin Gates. 8 vo. 253 pp. \$2.00. Longmans Green & Co. New York. 1938.

This is a very delightful autobiography of a Hindu woman, married to an educated Hindu reformer whom she refers to as "Himself." They never became Christians but continued to observe many Hindu rites and customs. The interesting story reveals the highest kind of family, public and religious life among educated Indians. The wife, married at the age of eleven, was later the founder of the Seva Sedan Society, to uplift Indian womanhood. The picture is not typical of India any more than are the sordid pictures in "Mother India," but Mrs. Ranade shows the brighter side of the picture and uses language that might refer to the Jewish or Moslem religion. There is no Christ in their thought or experience so that the Christian view of sin, salvation, God and eternal life is not mentioned.

It Began in Galilee. A Study in Revolutionary Christianity. By Reginald J. Barker, Director of the Methodist Central Mission in Tonypandy (Wales). 317 pages. \$2.50. Cokesbury Press, Nashville, Tenn.

Most criticisms of Christianity are directed against some existing form of it. But the critics of the revolutionary Christianity here proposed will have to direct their shafts against the theory, not the practice, for the precise gravamen of Mr. Barker's charge (so far as he is critical) is that unless Christianity is revolutionary it is not real, and that therefore most actual types of this religion, as now exemplified, are not genuine. What Mr.

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Barker proposes, however, is not set forth as something newly invented and therefore untried. During the making of this book he has re-read the New Testament many times—and with vigorous results. He goes straight to the New Testament for the bases of his contentions: that Christianity is in essence revolutionary, not simply for the individual but for society; that personal and social Christianity are inseparable. The light of the Gospel upon this world, and our civilization in it, has never been turned more unsparingly and vividly than in this book. The author re-examines carefully the records and the ideal in Gospels and Epistles, surveys the present state of the world, and concludes that if the true Gospel of Christ were really preached and practiced it would mean a revolution.

Mr. Barker means just what he says. Many persons assent lazily to the proposition that Christianity would make a difference, if practiced. Where Mr. Barker differs is in proposing that we *do something about it*; and in envisaging the revolution in concrete economic-social terms. Capitalism is flatly denounced; absolute pacifism is held up as the only really Christian position; repeatedly the saying is quoted, that "the bias of the disciple who has the mind of Christ, will always be towards communism." The truly radical nature of Christ's religion is so plain, we are told, that only those can miss it who are comfortably cushioned in their own security.

A Christian who speaks thus should have earned the right to do so; and Mr. Barker, as head of a Methodist mission in the famous (or infamous) Welsh coal-mining district, has not only seen the end-results of capitalism in a "Christian" country but has given his own life to bring a Christian solution.

The distinctive feature of this author's viewpoint is the warmth of his evangelical fervor, his high reverence for Christ, and his deep-rooted Christian faith. In no irritable or sarcastic spirit, but in love, moves the entire argument. Mr.

Barker sees only failure for any revolutionary movement, however much he may sympathize with their aims, which does not include re-making of men by the power of Jesus Christ. Individualistic (traditional) Christianity fails because it is essentially selfish and other-worldly, and therefore is false to Christ and to the Word of God; secular socialism and revolutionary anti-Christian communism are doomed also to fail because they do not aim at inner transformation. The revolutionary appeal "must be evangelical to be effective. . . . The Christian ethic as an ethic is impossible; as a religion it is gloriously possible."

Unlike some who have been strongly moved by the social challenge of the Gospel, the author does not ignore theology. On the contrary, his social program is entwined with his religious beliefs. He is no Calvinist, but his brilliant excoriation of Calvinism is less an indication of that system as it is preached today than a reflection of the effect that a high Barthianism has on a sensitive and social-minded Christian.

Even those who cannot go all the way with the author can profit from reading such a book. No one can read it with complacency. A gift at pointed phrase-making makes truth stick. Almost at random one may note:

"They were pricked to the heart—by the sharp point of the Cross which had been driven into the heart of God." "His death was necessary for the hard-hearted whose very respectability obscured their need."

"The Cross is no historic trick to appease an angry God; it is the eternal truth of God and His way with man in all his history."

"The Kingdom (of God) is our world seen under the aspect of the universal sovereignty of God."

"The significance of Jesus can never be taught as a doctrine; it is born of that knowledge which comes from love of him." "It remains true, however, that no man can lift a hand to place the crowns of earth's kingdoms

upon Christ's head, if he has not first crowned Him King and Lord of his own life."

An Epilogue offers an answer to the question any reader would ask: If the present state of things is so diametrically un-Christian, and if not only the State but the Church opposes almost every attempt to right the world, how can genuine Christianity get a start? The author sees no mass-movement, but a few outstanding personalities, an "order" cutting across all frontiers, perhaps forced out of organized Christianity and compelled to found a church-life of its own; filled with power, swinging open the gates of prayer again, knowing God not only in limited interior ways but in the whole gamut of human experience.

KENNETH J. FOREMAN.

China Marches Toward the Cross.

By Earl H. Cressey, Executive Secretary of the China Christian Educational Assn. Pamphlet. 25 cents. Friendship Press. New York. 1938.

Here is a timely pamphlet on the Japanese invasion of China and its effect on the land, the people and Christian missions. First the author, an American Baptist missionary for 28 years and now on the China Christian Council staff, gives a brief statement as to the Marco Polo Bridge incident in July, 1937, that was used as an excuse for the Japanese military advance. The result has been increasing solidarity, resistance and antagonism to Japanese on the part of Chinese sufferers.

In the midst of this suffering and cruelty the story of the sacrificial service of Christian missionaries stands out as an epic of heroism. They have defied threats, danger, suffering and death. Men and single women have stuck to their posts in order that they might minister to the Chinese refugees and wounded. The story quoted from various centers is thrilling and might be greatly enlarged.

Chapter three describes some of the work of relief, the exodus from invaded areas and the results of air-raids. Christian work in "occupied" areas is the

subject of chapter four. Missionaries and Chinese Christians have carried on with increasing vigor, in spite of heavy losses. Most of the mission stations remain open and active and thirteen of the great Christian educational institutions are still in operation but eight of them have moved to new locations. Their enrolment is 4,305 compared with 7,098 for the previous year.

The great Chinese trek to the "new West" is briefly described as the greatest mass movement of population in modern history. Factories, public buildings, railroads and bridges have been destroyed in the path of the invaders. The last chapter (Nine) describes the present missionary "opportunity." The prestige of Christianity was never so high and people everywhere are ready to listen to the Gospel proclaimed by men and women who are giving their lives for China and are revealing Christ by their acts as well as by their words.

This book furnishes material for many missionary addresses.

A Working Faith for the World. By Hugh Vernon White. 213 pp. \$2.00. Harper & Bros. New York. 1938.

Although Dr. White became secretary of the American Board of Commissioners for Foreign Missions only seven years ago, he has already won a recognized place among the scholarly thinkers and writers on missionary problems. The thesis of his present volume is well expressed in its title. He presses for a "faith" that "works." In Part I, "Christianity a World Faith," he discusses the world's need of a unifying faith, the different kinds of religion, the role of religion in human life, and the effect of religion on civilization. In Part II, "Christianity at Work," he discusses the religious character of the world mission, "sharing and beyond," and the two poles of the Christian movement. Part III describes the "Objectives of Christianity" as Christian truth, Christian personality, and Christian community. While he mentions "Re-Thinking Missions,"

only once and then merely to refer to an incident, his theological viewpoint is apparently the same as that of the first four chapters of that formerly much discussed but now half forgotten volume. He holds that "the answer to present world turmoil is a new Christianity freed from the dogmatic metaphysics of the Catholic Church, and from both the irresponsible otherworldliness of Lutheranism and the legalistic conception of Calvinism." He strongly urges a "liberal Protestantism" which "recognizes the will of God as supreme over all life, individual and national," a Christianity the heart of which is the revelation of God in Christ, and the goal of which is the Kingdom of God as Jesus described it. Those who do not as well as those who do agree with some of Dr. White's statements and theological presuppositions will find much in this thoughtful and remarkably interesting book in which they will heartily concur.

ARTHUR J. BROWN.

The Church Can Save the World. By Samuel M. Shoemaker. 162 pp. \$1.50. Harper & Brothers, New York. 1938.

The rector of Calvary Protestant Episcopal Church, New York, has earned the right to be heard and read. At the age of thirty-two, he took an old downtown Protestant Episcopal church (Calvary), with a large plant and a small congregation; his flaming zeal has made it an evangelistic powerhouse in that part of the city. The present volume, like its predecessors, shows that he has something to say and that he knows how to say it in straight-forward fashion. He believes that the situation at home and abroad is ominous with peril, but that the Church can yet be used to save the world if its members will dedicate themselves to the task in full surrender to the guidance of God. His viewpoint is that of the "Oxford Group," of which he is the recognized leader in the United States. His zeal leads him to declare that "antichrist has been busy attempting to wedge apart the organized

Church and the Oxford Group," and that the Church should not be "guilty of the insensate folly of rejecting unity with any force that can help in the winning of the spiritual world war." Critics of the "Groups" may not relish such a characterization. The book as a whole is excellent, a fervent summons to Christians to get in personal touch with God and unite in a spiritual mass movement which God can mobilize for the salvation of the world.

ARTHUR J. BROWN.

Toward a Literate World. By Rev. Frank C. Laubach, Ph.D. Foreword by Prof. Edward L. Thorndike of Columbia University. 8vo. 175 pp. \$1.50. Columbia University Press. New York. 1938.

Dr. Laubach's short cut method of teaching illiterates to read and write has created quite a stir not only among the Moros of the Philippines where it was originally tried, but in India, Africa, and other lands. Dr. Laubach has been called "an evangelist of literacy" who carries on his campaign successfully among all classes of people. He estimates the illiterates of the world at 62% of the population and in some countries it is as high as 90%. The progress toward literacy has been steady during the past thirty years but it has been slow. By Dr. Laubach's method illiterates have learned to read their native tongue in a few weeks. This will be of immense advantage in general education and in opening avenues of Christian truth. What has been accomplished and the method, form a fascinating story. Missionaries and educators in backward countries will be especially interested in Dr. Laubach's story and many will be eager to apply his principles to their own people. The achievements among the Moros and the influence on their whole life and thought constitute a miracle of progress.

Directory of World Missions. Edited by Joseph I. Parker. 8 vo. 255 pp. International Missionary Council. New York. 1938.

This companion volume to the "Statistical Survey" gives the

main facts—names, addresses, officers, periodicals and fields of the mission boards, societies, colleges and councils connected with Protestant foreign missions. Merely this brief directory impresses one with the magnitude of the enterprise. Over 1,100 organizations are listed (without duplications about 1,000); these are related to nineteen denominational families and independent groups. The Presbyterians and the Reformed represent the largest number of societies, (83); the Lutherans come next (60); the Methodists next (43); and the Baptists (42). Independent and "Faith" missions are not separately listed, but they number over 175, union enterprises 275 and indigenous societies over 100. The independent "Faith" missions have had an especially large growth in the past twenty-five years. This reference volume is particularly valuable for missionary executives.

Adventures of Service. Stories of Modern Pioneers. By D. M. Gill and A. M. Pullen. 127 pp. \$1.00; paper, 50 cents. Friendship Press. New York. 1938.

Here are eight stories of pioneers who worked against heavy odds to help their fellow men and women. Some are well known—like Jane Addams and Booker T. Washington. Others are comparatively unknown—like John Flynn of Central Australia, Edward Wilson of the Antarctic Scott Expedition and Sophia Jex-Blake of Scotland who opened the medical profession to women. They are readable stories told for young people. Additional facts, a few dates and names of places are added in the notes in the appendix.

Der Arbeitslohn in China. By Prof. Dr. Paul Arndt, Dr. Djini-Schen and Dr. Chü-Fen-Lo. R. M. 9. Hans Buske, Leipzig.

Every missionary to China will find great profit from reading this illuminating and informative book. Evidently it was written after years of research, and from first-hand knowledge of the field, by men who gained

subsistence by hard work. The reward of toil, outside of character and personality building, is kept before the reader in the form of wages or returns for service. The change of wages in various economies is carefully considered as related to China.

The 3,000 years of feudalism in China repeated many conditions found in the world today, showing the way to organic co-operation among various economic groups. The study of wages is fruitful for the scholar, the agriculturalist, 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 cell of China in society to ancestral relations and then through property holding, bartering and the problems of industrial difficulties. Facts as to income, the cost of living and the means of subsistence are carefully compiled. In an estimated population of 474,569,181 or 80% are active in agriculture. The mechanical trades are growing in number and their products are becoming diversified. These facts help the missionary to gauge, not only the condition but the possible support to be expected for the Church and its institutions.

While there is no direct reference to the Christian missionary enterprise as such, everything in the book bears some relation to missions and to all life as related to sound economic principles. JOHN M. G. DARMS.

What Has Christianity to Say? By F. R. Barry. 192 pp. \$2.00. Harpers. New York.

Canon Barry deals in this fresh and refreshing book with the modern world in its sickness and with the Gospel worded to the mind and speech of the modern world as the one remedy for its disease. To us who believe it seems that such a statement, meeting the modern mind in its own habitat, ought to be convincing. Of many present-day statements of the Christian view we have this feeling. And often we give these books to men who

do not believe, in the hope of winning their assent but we meet with disappointment. Why is this? Such books are good and useful, but is there some other approach to which Christianity must turn? Canon Barry's restatement is firm and persuasive—a genuine and honest service to the Christian cause. He himself, no doubt, feels the perplexity. Our Christian case is clear. Why then do men not believe? That is our problem. The Gospel of John is full of answers to it.

R. E. SPEER.

Steps Toward the World Council. By Charles S. McFarland. 8 vo. 128 pp. \$1.25. Fleming H. Revell Co., New York. 1938.

The recent Conference at Utrecht, Holland, draws attention to the movement for church unity. The next step seems to be the "World Council of Churches," proposed at the Oxford and Edinburgh Conferences. Dr. McFarland, who was the first Secretary of the Federal Council of Churches of Christ in America, presents a brief history of the Movement, showing the need, progress and some of the suggested plans.

Victory Through Youth. By Luther J. Holcomb. Booklet. 83 pp. 25 cents. Boardman Press, Nashville, Tenn. 1938.

It is estimated that over 15,000,000 young people under the age of thirty are connected with Protestant churches in America. At least 10,000,000 are Roman Catholics and 40,000,000 are outside any church. One-half of these are between twelve and thirty years of age. Mr. Holcomb, a young man, writes of the need of these youth for a spiritual revival. The first section deals with planning a revival, suggesting committees and their work. The second part is a series of ten very short messages from such men as Dr. George W. Truett, J. H. Pace and Norman W. Cox. While the general tenor is Baptist, the whole book relates to youth and their spiritual revival. It has a definite message and practical value.

Our Missionary Bookshelf

(Concluded from page 620.)

A Year of Children's Sermons. By Joseph A. Schofield, Jr. 192 pp. \$1.50. Cokesbury Press, Nashville, Tenn. 1938.

The pastor of the First Presbyterian Church of Gouverneur, New York, has acquired the art of preaching also to adults through his talks to children, without seeming to do so. All the stories in this volume of fifty-two sermons—and they are real sermons, each based upon a Scripture text—can be adapted to local audiences. In some of them, simple objects are used as illustrations. H. H. F.

Scripture Calendars for 1939. 1s. and 1s. 6d. each. Pickering & Inglis. London and Glasgow.

These daily calendars combine dates, Scripture texts, and comments from well known Bible teachers. The larger calendars (with the comments from men like D. L. Moody, Horatius Bonar, F. B. Meyer, Arthur T. Pierson, Campbell Morgan, Graham Scroggie, Hudson Taylor and others) are one shilling six pence each; the others are one shilling. There are also almanacs and diaries that make very useful gifts—especially to missionaries.

New Books

Central Africa Revisited. D. M. Miller. 120 pp. 2s. Africa Inland Mission. London.

Cruikshank of Calabar. Alexander Gammie. 110 pp. 2s. 6d. Pickering & Inglis. London.

Five Times Ten. A Child's Story of the Woman's Missionary Union. Myrtle Anderson Love. 64 pp. 25 cents. Broadman Press. Nashville.

Interpretative Statistical Survey of the World Mission of the Christian Church. Edited by Joseph I. Parker. 324 pp. \$5.00. International Missionary Council. New York.

Japanese Terror in China. H. J. Timperley. 220 pp. 75 cents. Modern Age Books. New York.

The Man by the Side of the Road. Willard W. Bartlett. 62 pp. 50 cents. Albert Pub. Co. Westerville, Ohio.

Patches—Missionary Life in India as Seen by a Dog. Loretta P. Root. Illus. 98 pp. \$1.00. Women's Missionary Society, Winona Lake, Ind.

Prisoner of War 31,163—Bedros M. Sharian. Ernest Pye. 202 pp. \$1.50. Revell. New York.

Soudan's Second Sunup. Desmond W. Bitteringer. 254 pp. \$2.00. Elgin Press. Elgin, Ill.

Studies in Church Unity. Angus Dun. 48 pp. World Conference on Faith and Order. New York.

Urban Scene. Margueritte Harmon Bro. Illus. 61 pp. 25 cents. Friendship Press. New York.

Vivid Experiences in Korea. William H. Chisholm. 136 pp. \$1.00. Bible Institute Colportage Assn. Chicago.

The Spirit of the Shepherd. M. P. Krikorian. 125 pp. \$1.00. Zondervan Pub. Co. Grand Rapids.

Studies in Hymnology. Mrs. Crosby Adams. 96 pp. \$1.00. Cokesbury Press. Nashville.

The Star in the East. C. Darby Fulton. 264 pp. Presbyterian Committee on Publication.

The Victory Life. John Wilmot Mahood. 120 pp. 35 cents. Zondervan Pub. Co. Grand Rapids.

What Has Christianity to Say? F. R. Barry. \$21.00. 190 pp. Harper Bros. New York.

The Way of Partnership in India. P. L. Garlick. 1s. 86 pp. C. M. S. London.

Youth in the Toils. Leonard V. Harrison and Pryor McNeill Grant. 167 pp. \$1.50. Macmillan. New York.

Personal Items

Dr. Hu Shih, the new Chinese ambassador at Washington, is the highest type of Chinese practical philosopher and sage, with an American education. He is not a professing Christian like his predecessor Dr. C. T. Wang, but is sympathetic with Christian ethics and ideals. Dr. Hu Shih is anti-militaristic and has been working for peace and unity in China, based on literacy unity with a common national tongue, general education and agreement in ideals. He uses politics to promote education, unity and liberty based on a general recognition of the rights of man. He wrote in *The Forum* in 1927:

"The part played by the missionaries in the modernization of China will long be remembered by the Chinese, even though no Christian church be left there. They were the pioneers of the new China. . . . They agitated against foot binding, which eight centuries of esoteric philosophizing in native China had failed to recognize as an inhuman institution."

George H. Theuer, a graduate of Yale University Sheffield Scientific School and a member of the Evangelical Church, has been called to be associate secretary of the Student Volunteer Movement, 254 Fourth Avenue, New York.

Dr. William Pierson Merrill, who recently resigned from the pastorate of the Brick Presbyterian Church in New York City, has been elected President of the International Committee of the World Alliance for International Friendship through the Churches. Dr. Merrill is also President of the Church Peace Union.

* * *

Rev. J. Quinter Miller, Ph.D., has succeeded Dr. Roy B. Guild as Executive Secretary of the Federal Council's Field Department. Dr. Miller will continue to carry part-time responsibility in the work of the Connecticut Council of Churches.

* * *

Rev. Eleazar Guerra has been elected Bishop of the Methodist Church of Mexico. He is a graduate of the Southern Methodist University of Dallas, Texas.

* * *

Kemal Ataturk, President and founder of modern Turkey, died on November 10th at 58 years of age. He is succeeded in the presidency by General Ismet Inonu, former Premier and sometimes called "the conscience of Ataturk." The late president was regarded as a military genius who seized the reigns of power at the end of the World War in 1918 and built a dictatorship (nominally a republic) on the ruins of the Caliphate of Constantinople. The new president is expected to continue constructive work in Turkey and to preserve friendship with Great Britain and the Soviet Union. He is looked upon as an able soldier, a talented diplomat and a stern ruler. He was said to be responsible for abolishing the Moslem Caliphate, closing religious schools and monasteries, and forcing Turks to discard the fez and wear hats.



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