

# THE MISSIONARY REVIEW WORLD

---

**The Years Past and to Come**

*Robert E. Speer*

**God's Voice from China**

*Mrs. Howard Taylor*

**How Interest Men in Missions**

*Various Authors*

**Missionaries at Work in Africa**

*West Africa Missionaries*

**The Challenge of Venezuela**

*William H. Rainey*

**A Christian Approach to Moslems**

*Frank C. Laubach*

**Christian Bands in War-Torn China**

*Andrew Gih*

## Dates to Remember

January 7-10, 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.  
 April 26 — Uniting Conference of American Methodism, Kansas City, Mo.

### 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 — De Land.  
 February 8-10 — Ft. Myers.  
 February 9-10 — Sarasota.  
 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. Edwin B. McDaniel, formerly a member of the Siam Mission of the Presbyterian Church, U. S. A., died in Los Angeles, Cal., on November 2, after a seven months' illness. He was born in 1873, and retired from active service in 1937. Many years were spent at Petchaburi, in charge of a hospital; later he went 500 miles south of Bangkok to take charge of a mission hospital in Sritamarat. He was known as an expert in sanitation, and also built a Leper Home, which now includes 20 buildings that care for 400 lepers.

Lady Anne MacClanahan Grenfell, wife of Sir Wilfred T. Grenfell of the Grenfell Mission in Labrador, died December 9 in Boston at the age of fifty-three. Her husband, a son, Wilfred T. Grenfell, Jr., an instructor and athletic coach at St. Mark's School, Southboro, Mass.; Kinloch Pascoe Grenfell, an engineer, and a daughter, Rosamond Loveday Grenfell, survive.

She was born in Lake Forest, Ill., on November 11, 1885, a daughter of the late Colonel Edmund B. MacClanahan, was graduated from Bryn Mawr College in 1906. She met William Grenfell while she was traveling in Europe. They were married November 19, 1909, in Chicago, and thereafter they shared the hardships and work of the Labrador.

In recent years and especially since 1934, when a chronic heart ailment compelled Sir Wilfred to abandon his trips to the North, Lady Grenfell had assumed many of the administrative burdens. She founded the educational fund which provided the means for sending Labrador and Newfoundland

students to the United States and Canada for technical training.

\* \* \*

The Rev. William James Drummond, the oldest Presbyterian missionary in China, died at Santa Barbara, California, on November 26, from an illness that followed suffering from the Japanese invasion of China.

He was born in Ontario, Canada, seventy-four years ago and his Chinese service covered forty-seven years. He performed heroic service in the Boxer Rebellion and was one of the two American missionaries decorated by President Sun Yat-sen.

\* \* \*

The Rev. Edgar P. Hill, educator and clergyman, died on November 26, at his home in Los Angeles. His age was seventy-seven.

Born in Pontiac, Ill., he held many positions in Chicago educational and religious institutions. From 1906 to 1918 he was professor of Homiletics at "McCormick" Theological Seminary and for ten years was superintendent of the churches of the Board of Church Extension of Chicago Presbytery.

Mr. Hill was the first general secretary of the Board of Education of the Presbyterian Church, serving until the Board was merged with the Board of Christian Education.

\* \* \*

Rev. Myron C. Wilcox, Methodist missionary in Foochow, China, died in San Antonio, Texas, October 17. He was one of the editors of the *Chinese Christian Advocate*, and book editor of Methodist publishing activities in Shanghai. After his retirement he continued to translate English works into Chinese.

\* \* \*

Rev. Frank Paton, M.A., B.D., son of John G. Paton, one of the greatest names in missionary history, died at Melbourne, Australia, September 28, as the result of an accident. Frank Paton was born in the New Hebrides, where his father began work over eighty years ago. A recently published statement expresses his motive in taking up work in Tanna: "I saw my father and mother with no aid but God's, facing the pitiless cruelty of heathenism and banishing it from the island I saw a new society spring up in less than a lifetime, with the idyllic happiness of New Testament Christianity, and I resolved, God willing, to give my life to such work."

\* \* \*

Thomas Moody, D.D., an American Baptist missionary, died November 17, after forty-four years of evangelistic service in the Belgian Congo. He will be best remembered for his pioneering at Sona Bata. On a 10,000 square mile field, alone with Mrs. Moody, he was in charge of the educational, evangelistic and medical work when in 1921 a marvelous movement toward Christianity began. More than a thousand people were baptized during that memorable summer, and the movement has continued unabated since then, with hundreds of converts added to the churches each year.

(Concluded on third cover.)

## Personal Items

Miss Muriel Lester, founder of Kingsley Hall in London, is now a full-time Secretary of the International Fellowship of Reconciliation. She will travel in Europe, the Orient and the United States in the effort to establish a line of connection for international peace. She planned to go to India in December and thence to Palestine.

\* \* \*

Dr. George A. Buttrick, pastor of the Madison Ave. Presbyterian Church, New York, was elected President of the Federal Council of Churches at its annual meeting in Buffalo in December. Dr. John R. Mott was elected Vice-President, Dr. Charles H. Sears, Recording Secretary, and Frank H. Mann was again elected Treasurer.

\* \* \*

Dr. George William Brown, General Secretary of the American Bible Society for the past ten years, has resigned to accept a call to become pastor of the West Presbyterian Church of Binghamton, New York.

\* \* \*

Dr. John McGuire, Baptist missionary to Burma, was ten years past the age of retirement when he left the service in 1934, after 42 years of evangelism at Mandalay, Rangoon and Maymyo. Dr. and Mrs. McGuire have established their home near San Juan, Porto Rico, with their children and grandchildren. Dr. McGuire celebrated his eightieth birthday on November 11.

\* \* \*

Rev. W. Reginald Wheeler, D.D., has accepted appointment under the Board of Foreign Missions of the Presbyterian Church in the U. S. A., as Director of the Division of Special Gifts and Annuities in the Home Base Department of the Board. Dr. Wheeler has lived or traveled on five continents in the interests of mission work and has seen missionary service in China.

# DO YOUR S.S. PAPERS

## Proclaim BIBLE TRUTH?

**COUNCIL FIRES**  
For Young People

**JUNIOR BOYS AND GIRLS**  
For Juniors and Intermediates

**HAPPY HOURS**  
For the Primaries

Samples of our  
Papers and Quotations  
sent free on request  
EST. 1886

### CHRISTIAN PUBLICATIONS INC.

1502 N. Third St. Harrisburg, Penna.

## THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

VOL. LXII JAN., 1939 No. 1

Publication and Business Office—  
Third and Rely Sta., Harrisburg, Pa.  
Editorial and Executive Office—  
156 Fifth Avenue, New York City.  
Entered as second-class matter at  
Post Office, Harrisburg, Pa., under  
Act of March 3, 1879.  
25 cents a copy—\$2.50 a year.  
Foreign Postage, 50 cents a year.  
Published monthly, except August.  
All rights reserved. Copyrighted 1939.  
British agents—Marshall, Morgan  
and Scott, 12 Paternoster Buildings,  
London, E. C. 1 shilling per copy,  
10 shillings a year.

### MISSIONARY REVIEW PUB- LISHING CO., INC.

#### BOARD OF DIRECTORS

ROBERT E. SPEER, *President*  
A. L. WARNSHUIS, *Vice-President*  
WALTER McDUGALL, *Treasurer*  
DELANVAN L. PIERSON, *Secretary*  
PAUL J. BRAISTED  
SAMUEL MCCREA CAVERT  
D. J. FANT  
MRS. ORRIN R. JUDD  
WM. B. LIPPARD  
ERIC M. NORTH  
SAMUEL M. ZWEMER

The Church may be doing too much  
for young people and too little with  
them.—*Professor Georgia Harkness.*

## Editorial Chat

The New Year brings with it a sense of the tremendous and unending need of all men for the secret of peace and the will to peace; for the spirit of unselfish love and the expression of that true love in fellowship between men and God and in all human relationships. There is good reason to despair of any purely human solution to the problems that face us; but there is no despair—only hope, courage and good cheer—in the hearts of those who have faith in God.

His spirit, His program and His working are most clearly seen in the lives and work of His ambassadors at home and abroad. The story of human need, and many places and methods in which and by which this need is being met, will be recorded in THE REVIEW during the coming months. It will be worth while and very cheering, in these days of strife and uncertainty, to read in THE REVIEW the story of what is going on—often in obscure corners, at home and abroad, to carry out the program of Christ.

\* \* \*

Many readers find great help in THE REVIEW. Will you bring it to the attention of others? Here are some recent comments:

"We feel that THE MISSIONARY RE-

VIEW gets better all the time. I always want to read it through."

MRS. GLENN B. OGDEN.

Kasganj, India.

\* \* \*

"The October number of THE REVIEW gives more for deeper study of situations and conditions in India today in the missionary enterprise, than anything I have read. And I have read most of our study course and reading lists."

MRS. FRANK F. HUTCHINS,  
*Indianapolis District Counselor  
of the Methodist Young People's Foreign Missionary Society.*

\* \* \*

"The REVIEW arrived today (Nov. 15th), the issue in which appears the article on the 'Practical Value of Missions to Pastors.' What a revolution it would cause in the churches if there were a similarly conducted course in every theological seminary, and if such a course were required for every student!"

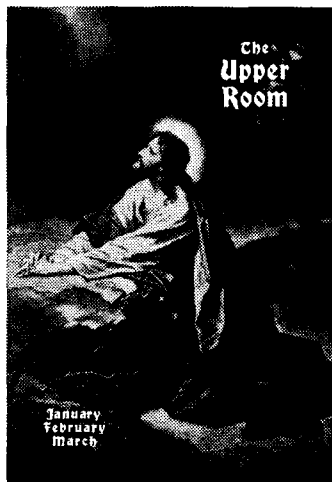
GEORGE SCHWAB,  
*Presbyterian Mission, Sakbayeme-  
Edea, Cameroun, West Africa.*

\* \* \*

"For over forty years we have taken and have enjoyed the MISSIONARY REVIEW and we continue to profit by its high spiritual level. Often we share our copy with others."

FRANK G. MASON.

Montclair, N. J.



## Jesus Set the Example of Early Morning Devotions

(Read Mark 1: 35)

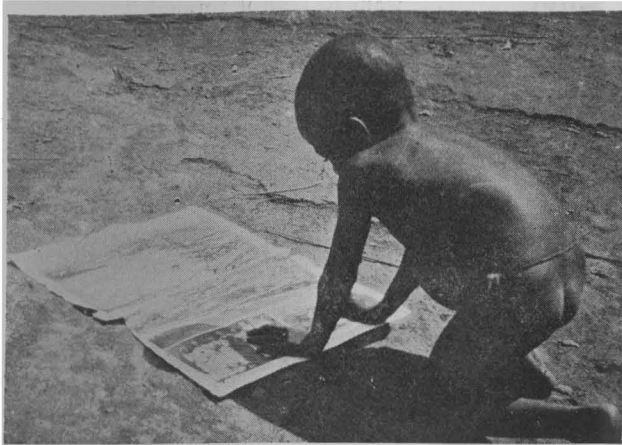
"Begin the day with God" is the oft-repeated exhortation. Mark tells us that Jesus went apart, early in the morning, to pray and to commune with the Heavenly Father. If our Lord and Master felt the need of a spiritual undergirding for the day, how can we expect to fulfill our daily responsibilities without following his example.

Four years ago THE UPPER ROOM, containing a devotional for each day of the quarter, by outstanding religious writers, was established as an encouragement and an aid to daily devotions for groups and individuals.

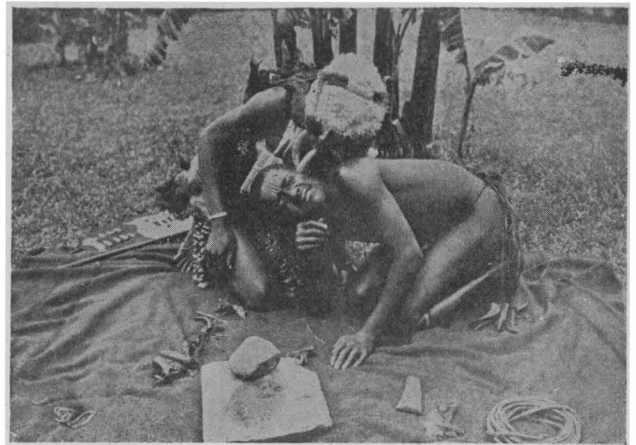
The January, February, March issue of THE UPPER ROOM is full of the finest of devotional material leading up to the Lenten and Easter season. Place your order early or, if you have a standing order, make sure that the quantity is sufficient for your needs.

Ten or more copies at 5 cents, postpaid; single copy by mail 10 cents. Yearly subscription 30 cents, postpaid, foreign, 40 cents. Send all orders to

THE UPPER ROOM  
Doctors' Building, Nashville, Tenn.



YOUNG AFRICA SEEKS INFORMATION FROM THE WEST

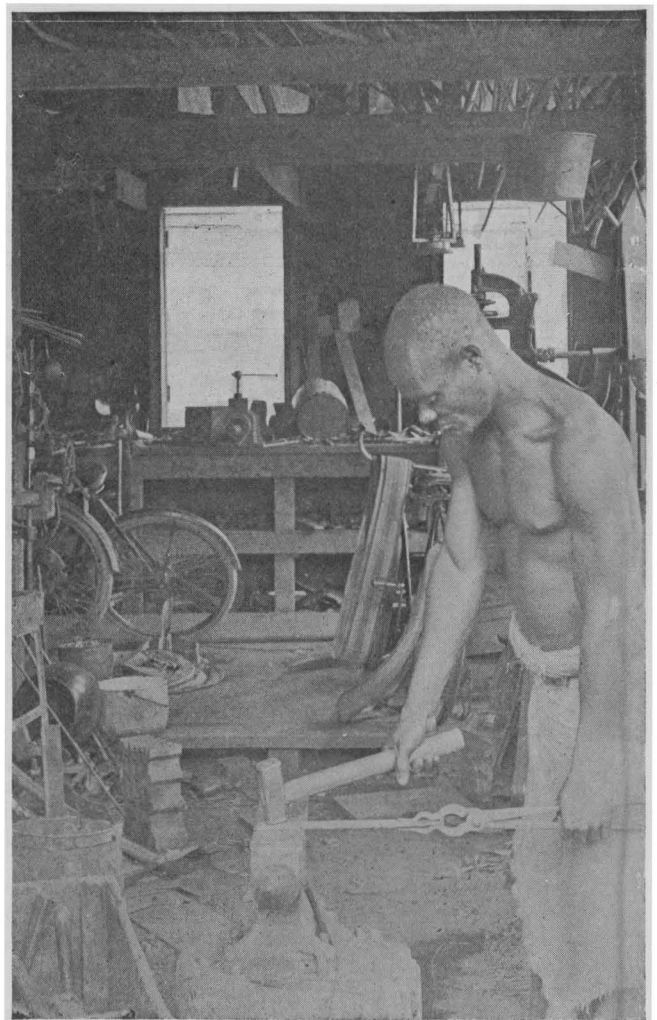


*Photo from Janet Cumming*

AN AFRICAN SEEKS INFORMATION FROM THE  
"MEDICINE MAN"



AN AFRICAN MOTHER AND HER CHILD



INDUSTRIAL TRAINING AT THE MISSION FORGE

## WHERE WEST AFRICANS RECEIVE THEIR TRAINING (See articles, pages 20 to 28)

*Photos from the Presbyterian Board of Foreign Missions*



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

JANUARY, 1939

NUMBER 1

## Topics of the Times

### HOPE FOR THE NEW YEAR

There are many discouraged people today in the world—many to whom the outlook seems dark—in Korea with its Shinto shrine problems; in China with the continued wanton destruction of life and property; in India with its fight against poverty and its struggle for independence; in Europe because of the growth of godless Communism and Fascism; in America with its racial and political, its economic and religious or anti-religious conflicts. A recent statement by Dr. H. C. Link (author of "The Return to Religion"), issued as a result of surveys, reports that of nearly 10,000 representative American citizens questioned, less than 25% believe that religion is gaining ground in the United States and over 45% say that moral standards are declining. Among the possible causes for this decline, as viewed by the National Committee on Religion and Welfare Recovery, are mentioned the 30% decrease in the support of religious and welfare work (in four years) compared with a nearly 4000% increase in the earnings of 105 industrial corporations; also there has been in the same period a 300% increase in amount spent for beer and whiskey. While gifts to colleges, community chests and general benevolences have decreased, the amount spent on jewelry, armaments, theatres, cigarettes and automobiles have increased by 25% to 203% in the same period. The average of voluntary gifts to benevolences, charitable and educational work is only about 2% of American taxable incomes, according to the statistics furnished by the Golden Rule Foundation.

But in spite of many causes for disquiet and deep concern, there is no reason for discouragement. In the days of the children of Israel in Egypt; in the time of Joshua, after the death of Moses, as the Hebrews faced the Canaanite foes; in the time of Elijah and the prophets of Baal and of Elisha when the Syrian armies threatened Israel; in that day of the early Church, when

Jesus had been crucified and the disciples were surrounded by religious and political enemies; in the Reformation of the Middle Ages, when those who contended for spiritual ideals seemed few and weak—all through history times of difficulty, indifference and opposition to God's program have not been days for discouragement but have presented a challenge to faith and courage; they have called for an upward look and a forward march.

Today, as of old, those forces that are for us are greater than those that are against us; one with God are still a majority. As we look forward into the New Year we see many causes for encouragement—in the fact that men are not satisfied with the fruits of selfish materialism; there is still a constant warfare against vice and dishonesty and oppression; there are multitudes in Germany, like Pastor Niemöller, and in Russia, who refuse to deny God or to be intimidated in their acknowledgment of His supreme authority; great numbers of Christians in Korea go to prison rather than worship at Shinto shrines; the Chinese, in the midst of cruel warfare, are seeking God as never before; India reports thousands of new converts coming to Christ every day; Moslems also are seeking the way of the Cross rather than that of the Crescent; from Africa and the Islands of the Sea also multitudes are turning to God. In America and England, what a multitude of forces for righteousness are working, quietly and unostentatiously—in city missions and churches, in street meetings and Bible classes, in jails and hospitals. Recently in Newark, New Jersey, eight hundred Christians gathered whose great interest is in evangelizing the unreached multitudes in the city. All over the United States and Great Britain there are Christian gatherings where thousands meet for earnest Bible study and for the quickening of spiritual life. Not only is the University Christian Mission in North America now seeking to bring Christ to students and

students to Christ, but there are countless other agencies working to the same end, but without publicity.

Much of modern mission work has been criticized as being too institutional and secular and unfruitful in spiritual results, but the recent Madras International Missionary Conference, and missions as a whole, have come to see that, while world peace, social reform and economic betterment are greatly needed, the most important and hopeful work is Christian evangelism leading to the personal acceptance of Christ as Lord and Saviour, if any permanently transforming work is to be done. Student movements, churches, missions, and social and political agencies have tried other methods and have found them wanting. The hope of tomorrow, as in the past, is in looking to God for guidance and power, in exalting the crucified and risen Christ and His Way of Life as the one remedy for sin and death and the one God-given source of life and peace.

No, we are not discouraged in these days when many men's hearts fail them for fear. It is still God's world and His purposes and forces are certain to be victorious. On which side are we going to line up during this coming year—with our time, influence, talents, material possessions and personal testimony? "If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?"

### MEN AND MISSIONS

How to interest men in missions and how to keep them interested is a problem that is always with us. But why pick on the men? Evidently they are "harder nuts to crack" than the women, in this respect at least. Is it because men in general are more materialistic, more selfish, more absorbed in "money-making," and less informed on missions than the women? Experience proves that at least three things are necessary if a man or a woman is to be truly interested in spreading the message of Christ and in promoting the rule of God among people of all classes, races and conditions.

*First*, a man must be a believer in Christ and in sympathy with His program. How can we expect to enlist men in the service of Christ if they have never truly yielded to His claim on their lives. Attempts have often been made to capture the "man on the street" for missions, but every attempt has failed, unless the man has first been captured for Christ. Naturally no one is interested in promoting any campaign—political, social or economic—if he does not believe in the cause. But if a man is wholeheartedly committed to Christ as His divine Lord and believes in Him

as the only Saviour, that man is potentially enlisted in Christ's world-wide campaign of conquest through the proclamation of the Good News and by Christlike service.

The consciousness of my personal debt to God because of what Christ has done for me will lead me, as it led the Apostle Paul, to be eager to make known to others the remedy for sin and failure and the new Life that Christ offers to all. Without this commitment, and a sense of personal debt, it is useless to expect to interest men in missions.

*Second*: Men must be informed as to facts if they are to be interested. But how many are woefully ignorant of the vital need of other men, women and children for Christ and His Gospel? Every man with human sympathy will be interested in helping to remedy situations caused by famine or plague or crime; but he must know the facts. So men must be informed and convinced as to the deadly spiritual diseases that are destroying men everywhere, if they are to be enlisted to help make known the *One* effective remedy.

Men must also be informed as to the transforming results of missionary work, where Christ is made known and truly followed. We may not agree with some missionary methods; we may not be willing to cooperate with certain organizations; we may not approve of all missionary workers. We do not approve of all doctors, lawyers and business men, but nevertheless we acknowledge the great value of these lines of service and we are ready to promote the best in medicine, law and commerce.

The story of missionary progress is thrilling and convincing to any honest student. What has already been accomplished, in spite of human failures, is an evidence of the power of God working in the world. Multitudes of statesmen, travelers, professional and business men and women testify to the wonderful results achieved in all lands, through the work of Christian missionaries. Much, too much, remains to be done; but those whose confidence is in God will not doubt the victorious outcome. Men must be informed.

*Third*: To be truly interested in world-wide Christian work, men must make a real investment in the cause. They become vitally interested in stocks and bonds, in automobiles, and in other lines of business, in proportion as they invest money, time and thought in those things. If a man makes an intelligent, sacrificial investment in some missionary or mission enterprise, that man's interest is assured. His investment may consist of money, effort, prayer, a child, or all of these, but it must be sacrificial. Continued contact with Christ and His work will keep the fires burning so as to warm a man's own heart and will make him wish to spread the light and warmth to others.

If these three essentials are met—commitment to Christ, information as to the work, and a sacrificial investment in the cause—there will be no difficulty in enlisting and maintaining a man's interest. It has been done. Great men of all ages have been deeply concerned in missionary promotion. The same is true today. Men of Christian faith; men of world vision; men of sacrificial spirit; and men who have sympathy with God and mankind, will be interested in promoting Christ's work throughout the world.

### EVANGELIZING COLLEGE STUDENTS

While some writers warn us of the growth of atheism, irreligion and immorality in American high schools and colleges, the University Christian Mission is now seeking to bring Christ to the 150,000 students in colleges and universities.

There is no doubt about the low moral standards, and the religious ignorance, indifference or hostility of many students. Materialistic, atheistic and anti-Christian forces are active. "Anti-God" or "militant godless" societies are reported in some institutions. Usually their activities are secret and subversive but at times they are openly anti-religious. All this is too true; but the youth are more sinned against than sinning. Many of them come from practically godless homes; they are catapulted into a society full of pitfalls and traps; in high school and college they too often meet teachers who undermine and destroy faith in God and advocate certain forms of immorality. The results are seen today in business and social life.

To counteract these destructive forces in a constructive way, the University Christian Mission, under the auspices of the Federal Council of Churches and other organizations is conducting a campaign in over twenty leading American colleges and universities. They report some remarkable experiences. The meetings began on October 2nd, in the University of Oregon, and continue until March 17th when they are to close at the University of California at Berkeley. The work is being conducted in these leading colleges and universities and the Director of the Mission is Rev. Jesse M. Bader. The forty-four speakers include E. Stanley Jones and Sam Higginbottom of India, T. Z. Koo of China, Margaret G. Bonfield of London, Bernard C. Clausen of Pittsburgh, George A. Buttrick of New York, Arthur Lee Kinsolving of Boston, and Henry H. Sweets of Louisville.

A team of fifteen spends six days on each campus where they hold popular evangelistic meetings, group conferences and personal interviews. The aim is to win college youth to Christ and His Way of Life. One purpose of this present effort is to "close the wide gap between the Christian

faith and education." Various groups interested in the spiritual welfare of students and their teachers are uniting in this appeal for the surrender of life to the Will of God and to the service of Christ. Dr. Jones reports that the evidences of the hunger of students for spiritual help, and for definite life objectives are very remarkable. These young people are eager to make their lives count in service. The most difficult but most important thing will be the follow-up work to conserve results. The National Preaching Mission scarcely touched students and the need for reaching them is pressing if the Church is to grow. The days when the Student Volunteer leaders stirred the colleges and when the Student Christian Associations led many to Christ and enrolled them in Bible classes, has passed. Spiritual life in schools and colleges has suffered and a true revival is needed.

In each center the leaders, with the cooperation of local student and faculty members, are adapting their program to the special needs of students. Instead of mass meetings, the informal conferences in dormitories, club rooms, fraternity and sorority houses and other student centers provide the chief points of contact with inquirers. There are also daily sessions with faculty members, lectures in classrooms and opportunity for personal interviews. Breakfast meetings are held at seven o'clock and often student interviews keep the visiting workers up until past midnight.

*The Intercollegian and Far Horizons* says:

The present is a logical and fortunate time to bring into the center of campus life a straight, plainly spoken exposition of the claims of Jesus Christ. No subtlety of oratory nor of intellectual defensiveness is necessary in talking with students today about religion. In fact the gun-shyness today is of the man with subtleties, not of the man with religion. If he has discovered something real, students want it or at least respect it.

We are glad to see that the Mission is on this forthright basis. It is directly and openly evangelistic; viz., it believes so strongly in the Christian Gospel for our day that it wants to share it as clearly and persuasively as it can, so students may have a chance to make up their own minds about it. But make no mistake, this mission has a perfectly clear objective, and that objective is Christian evangelism. We think we know students well enough to be sure that this statement, which a few years ago would have been impolitic, will only whet their interest in meeting these men and women who come to the campus with something to say!

Will the Christian agencies, which so far have united in such harmonious unity, be able to forget their units in a real crusade to meet students and their problems *where they are*? That is vastly more important than for students to know where the agencies are. And will students themselves really take some evangelistic responsibility themselves? Revivals of religion or education or football don't get imported. They spring up from the grass roots of the concern of individual students. They grow. If there is to be a student religious revival, students themselves will have to get off their academic dead-centers and start it.

It is as yet too early to appraise the results of this mission but if one man or woman is awakened—like Wesley or Spurgeon or Catherine Booth; if even a few colleges or universities are brought into vital relationship to Christ and are set on fire for God, the time and money will be well expended and abundantly worth while. Naturally, with such a variety of speakers, there will be a great difference in the amount of living truth presented, in the incentives and appeals; but if Good Seed is sown and the field and workers prayerfully prepared, so that students are truly aroused by the Spirit of God and are led to a vital relation to God through Christ, and if effective follow-up work is carried forward by intelligent and consecrated personal workers on each campus, God will give the increase.

### THE JEWS—A "PECULIAR PEOPLE"

Every one will admit that the Jews are a "peculiar people." They are credited with being peculiar in their appearance, their language, their traits of character and their habits; "peculiar" in their history and religion, and in their sad experiences among other races. They are "peculiar" in the fact that, though they are without a national government or country of their own, and although over sixteen million of them are scattered over the earth, they still are a "separated" people, looking back on a remarkable past, hoping for a return to their national home and temple, and look forward to a great future.

Six times they are called a "peculiar people" in the Bible, four times in the Old Testament and twice in the New. But the word as applied to them does not refer to their racial characteristics or to their history; it refers to them as a "peculiar" possession, acquired, purchased, preserved and treasured by God, who promised Abraham a land which his descendents should possess; who released Israel from Egypt and brought them into the Promised Land; who established His temple in Jerusalem, gave the people His laws, disciplined them but preserved them through many centuries, through them sent the Messiah to bless all nations, and has promised to restore all things and establish the reign of righteousness, truth and love.

But today the Jews are "peculiar" in the worldwide ostracism and in their sore trials. In the past they suffered many things in Russia, Poland and other countries of Europe; today 750,000 are being persecuted, robbed and banished from Germany and Austria. Even Christian Jews and those with a fraction of Jewish blood are deprived of citizenship and of fair opportunities for education, as well as in business and in professional life. Italy is following in the same path; it is yet to be seen what will happen to the 441,000 Jews

in Hungary, 984,000 in Rumania and 3,000,000 in Poland.

Today Palestine, the land that God gave Israel for an everlasting possession, is a bone of contention. The Arabs claim it by conquest, the Jews by covenant. The efforts of Great Britain to solve the problem by a division of territory between Jews and Arabs, has proved a fiasco and even an impartial and righteous government under the Mandate to Great Britain is unacceptable. The Arab revolt has recently spread to all classes. The people of Palestine are impoverished; business is at a standstill; tens of thousands are unemployed and the country is being plunged deeper and deeper into debt. To political, economic and social questions the religious element has been added and is pitting the Jew (and the Christian) against the Moslem in fierce antagonism. Even Christian Arabs are attacked by their Moslem compatriots. The religious element has added to the bitterness of the strife. The whole Moslem population seems to be behind the revolt and there is a new effort to declare a universal "holy war" against both Jews and Christians. Repressive measures by the British add to the bitterness of the fight. The Pan-Arab Islamic aspect of the revolt has been strengthened so that even the place of the Jews in Palestine is becoming secondary to Arab opposition to Great Britain in the Near East. Palestine seems to have become merely a testing ground for Arab strength. Unrest is increasing in Iraq, Syria, Transjordan, Arabia and Egypt, but Turkey and Iran are governed by dictators who still rule with a strong hand. The British cannot afford to yield to Arab demands, much as they desire peace.

In the meantime Great Britain, America and other nations friendly to the Jews, are seeking a solution for some phases of the Jewish problem by providing havens of refuge for them in Africa, North and South America, Australia or elsewhere that is not already overcrowded. The end is not in sight but there is reason to believe that, as in the days of Israel in Egypt under oppression by the Pharaohs, God has not forgotten or cast off His "peculiar people." Jews have their serious faults but nations that have fought against them and have persecuted them have always suffered in the end. They have lapsed into extinction or obscurity—Egypt, Midian, Moab, Syria, Babylon, Assyria, Greece, Rome—while the Jews have remained, denationalized and homeless wanderers, perhaps, but still a remarkable race and a "peculiar people." Men and governments cannot successfully fight against God. His promises and plans will yet be fulfilled. When will the time come that Israel will see and acknowledge their Messiah, experience a new emancipation and enter into their inheritance?

# The Years Past and to Come\*

By ROBERT E. SPEER, Lakeville, Connecticut  
*Author of "The Finality of Jesus Christ," "George Bowen  
of Bombay," etc.*

OUR country is so young that it is only now that we are coming to realize that it has had a past. Heretofore the past and present have been so close together as to appear as one. Now, at last however, our centennials are beginning to make us aware of time and of far off beginnings which we do well to recall.

During the last three years we have observed a number of these significant anniversaries. In 1936 we had the Whitman Centennial, commemorating the heroic venture of Marcus Whitman who set out in February, 1836, to establish the mission at Walla Walla which planted the Christian Church in the far Northwest and helped to prevent the yielding of the territory to Great Britain. In 1936 also the Southern Presbyterian Church celebrated the seventy-fifth anniversary of the establishment of the Church in the beautiful old building in Augusta, where their first Assembly met under the shadows of the Civil War in 1861. Last year our Northern Presbyterian Church celebrated the centennial of the Board of Foreign Missions which, indeed, was also the Board of the Southern Church, for the quarter century preceding the division that came in 1861. Now this year we are observing the Sesqui-Centennial of the adoption of the constitution of the Presbyterian Church and the establishment of its General Assembly. In the midst of these anniversaries we are happy and grateful in commemorating the founding of the Second Church in St. Louis one hundred years ago.

Sometimes we are told that we waste time in these historical commemorations. "Of what use is the past," men ask, "when the present with its problems and its tasks demands all the thought and energy that we possess?"

There are at least two of the many uses of the past which stand out clear and indisputable.

For one thing, we draw *inspiration and power* from the past. I recall a shrewd saying of Dr. Duncan Spaeth, who is one of our leading Shakespearean scholars and was for some years professor of English in Princeton University; at the same time he was the inspiration of the revival and maintenance of rowing at Princeton. Some one

asked him why he chose rowing for his sport, a tame and effeminate affair, instead of some verile game like football with its body to body personal encounter. He answered that he preferred to take his exercise sitting down, and added the rather pointed and pertinent remark that he would "rather belong to a crew that looked back and moved forward than to a team which looked forward and moved back." Which thing is a parable. In a shell there are nine men. Eight of them who furnish all the power look backward. There is only one, the coxswain, who looks forward and he would be a still better coxswain if he had eyes also in the back of his head.

Or consider a gun. Where is the power which hurls the projectile? It is not in a magnet or any device in front of the gun. It is in the explosion behind. The energies which drive us pour out of the past. Even when we pursue a distant future ideal, it is the past which gave it to us and which thrusts us after it.

The second great use of the past is as *a teacher*. It is in the school of the past that we learn our lessons: as to essential realities, as to abiding values, as to the possibilities of achievement, as to vital resources, as to true direction, as to the Will of God, His trustworthiness, and our duty. It is of some of these lessons that I am to speak in the matter of the foreign missionary enterprise of the Church during the century of this Second Church's history.

## What Christianity Is

First of all we are taught the fundamental lesson of what Christianity is. The foreign missionary undertaking is the expression of the essential nature of the Christian faith. It embodies the conception of the adequacy, the uniqueness and the finality of Jesus Christ and the Gospel. Christianity is not one of the world's great religions, each of them the expression of the religious genius of one race and adapted to the experience and needs of that race. Christianity is solitary, not comparative, universal not ethnic. Christ is not one of many great religious teachers; and Christianity is not the religion of the white race. Christ stands alone; His name is not to be included in any list of names. And the white race did not

\* An address at the Centennial Celebration of the Second Presbyterian Church, St. Louis, Missouri.

originate Christianity. It originated in Asia among Asiatics, and it has always been and is now not the natural expression but the supernatural condemnation of the ethnic spirit of the white race.

One must go further. Any definition of religion which covers Christianity excludes all other so-called religions. Or, if they are religions, Christianity is not. This, indeed, is the fact. Christianity is not a "religion." It is a revelation. It is not man's quest for God. It is God's quest for man. Webster's dictionary defines religion as "the recognition of God as an object of worship, love and obedience; piety; any system of faith and worship. Religion is subjective, designating the feelings and acts of men which relate to God."

"Much that belongs to religion," says John Macmurray, the English philosopher, "permeates what we call Christianity." But he adds, "I have a conviction that the points which the various world religions have in common with Christianity are in large measure the points which are not specifically Christian, but merely religious."

What is specifically Christian? The glorious fact of the Incarnation and the Good News of Salvation and Eternal Life offered by God through His only Son, Jesus Christ. It is this conception that makes Christianity missionary. "The true state of the case," as Dr. William Newton Clarke said, "must not be forgotten, namely that Christianity sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its youth when it went forth among the religions that then surrounded it; and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love but in love it intends to conquer. It means to fill the world." This conviction is incarnated in the missionary undertaking. It is equally essential if Christianity is to be vital and effective at home.

### **A Ministry of Love**

In the second place the missionary enterprise reveals the basic nature of Christianity as a ministry of unselfish service and of love. Its primary aim was to preach Christ as the only Saviour of the world; but the Christ whom it preached could be no other than the Christ whose first sermon in his home synagogue was from the text: "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." Here in the West our charities and philanthropies have largely passed out from the control of the Church, and seem to rely upon the

humanistic spirit of the community. The organic relationship of all unselfish philanthropy to the Christian motivation has been obscured and forgotten. On the foreign mission field we see charity in its primitive reality. The orphanages, leper asylums, hospitals, schools for deaf and blind, all the unselfish charities of the non-Christian world are still seen as having sprung from a lesson still maintained by the Christian Church. The late F. W. Stevens, professor of law in the University of Michigan and American member of the Bankers' Consortium in China in 1920-23, saw this and bore his competent testimony to it. "I have come to believe," he said in an address in Peking to returned Chinese students, "that America's greatest contribution to China, greater even than America's political friendship is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political or industrial improvement. In all China there is not a single organization on a scale of importance, that aims at moral improvement or that is calculated to bring it about, that is not traceable in its origin to the Christian missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one." And the widest possible meaning must be given to Mr. Stevens' word "moral." It covers the whole ideal of man's deepest and fullest welfare, both of body and mind. Of the latter I will speak in a moment. My point now is that in the missionary enterprise we have seen the inevitable relationship between the love of God and the love of man: we have seen Christianity revealing its true nature in seeking, side by side with the oral proclamation of the truth, to heal every human hurt. It has been, as it was at the beginning, the fountain of the stream of philanthropy, of the healing of disease, of the care of the unfortunate and needy, of charity and compassion and love.

There is also a lesson for us to learn here for our situation at home. Let the Christian convictions and loyalties die down and we shall soon discover the utter inadequacy of our reliance upon community goodwill and humanistic philanthropy. The real driving force in all our apparently secular civilization is not secular. It is the hidden and unostentatious Christian valuation of Christ and the motivation of Christ's love and the love of man for Christ's sake.

### **Relation to Education**

In the third place, we see in the missionary enterprise of the century the fundamental relationship between Christianity and education, between Christ and the freedom and expansion of the



mind. From the beginning with William Carey and Alexander Duff, the missionary has been the founder of schools. He began the first elementary schools in non-Christian lands. He founded the colleges, the medical and industrial schools. He or she was the pioneer of education for women. In many lands the same thing happened that has happened in America. The state took over or built upon what the missionary began. The Imperial University of Tokyo had its origins with Guido Verbeck and Divie McCartee. The National University of Peking, now destroyed, began with W. A. P. Martin. David Murray guided the establishment of secondary education in Japan. In many cases, however, the missionary enterprise is still carrying on its institutions, equal or superior to those of government. All the medical education of the Chinese began with missionary medical schools. Eighty-five per cent of the schools of Africa are still conducted by missions. The outstanding modern educators of India have been missionaries, honored by the government with Knighthood for their service,—Sir William Miller and Sir James C. R. Ewing. Even where government with its resources begins to monopolize the educational field, the missionary enterprise has found its opportunity in pioneering enterprises, the originating liberty of the Christian spirit fulfilling its function of freedom and creativeness.

The present victory of India has borne tribute to this service of the missionary spirit. In his report in 1928, as Chairman of the Royal Commission on Agriculture in India, he said, "We cannot leave the subject of the teacher and his training without referring to a movement which offers bright hopes for escape from the difficulties which clog the progress of education. The new scheme for training teachers which has been worked out by the Presbyterian Mission at Moga, has been adopted and extended by the Punjab Education Department and now prevails in every training institution for vernacular teachers in the province. This system of training at Moga is but one example of the valuable pioneering and experimental work accomplished by missions, to which education in India owes so great a debt."

In America education, like philanthropy, has slipped from its relationship to the Church. The Roman Catholics, to a lesser degree the Lutherans and to a still lesser degree the other Protestant Churches, are seeking to maintain Christian education in relation to the Church but it is a hard struggle against the State with its power of taxation. In Russia and Mexico Church education is extinct; in Germany it seems to be doomed. We are in danger of forgetting the lesson of the past. Where distinctively Christian education is obliterated

freedom suffers. All true education is the child of the Christian spirit and will suffer when divorced from the source which produced it, and from which it must continue to draw its life. Let one tragic contemporary illustration suffice. Germany was once the leader in thought, invention and discovery. And today—!

### The Bond of Union and Peace

This school of the past missionary century is a rich school but I will speak of only one other of its lessons. It has disclosed the one possible bond and basis of a united and rationally ordered human society, namely the Holy Catholic Church. Every other proposed basis of a peaceful world order has broken down; diplomacy, international organizations, "nine-power treaties," leagues and covenants, ententes, alliances, "axes," all world associations of whatsoever sort. Even greed has failed. Indeed greed has worse than failed. Men sell to their nation's enemies the very instruments for their enmity. No words seem more pitiable today than Mr. Kipling's "Peace of Dives"

"The word came down to Dives in torment where he lay,  
'Our world is full of wickedness, My children maim and  
slay;

And the Saint and Seer and Prophet  
Can make no better of it  
Than to sanctify and prophesy and pray.'"

So Dives rose up and bound the world together in irrefragable peace.

"With gold and fear and hate  
I have harnessed state to state.  
And with hate and fear and gold their hates are tied. . ."  
"And behold all earth is laid  
In the peace which I have made."

Ten years after Kipling wrote, Dives' peace was burned ashes and Dives had no need to go back to hell.

There is only one world fellowship that is real and that can bear the strain. That is the world Christian Community. For a hundred years the missionary enterprise has preached it and has been busy building it. Our Church has had its glorious share in it. In a dozen lands it has led in the founding and development of independent national churches with leaders of whom I could tell you, the peers of any in our Church at home, which hold fellowship with sister churches across all boundaries of nation and race, across the gulf of nationality between China and Japan, across the gulf of race in India. The goal of world unity may still be far away and the Christian unities may still be too weak to overpower the human suspicions and rivalries and hates, and the coercive powers and pessimisms and paganisms of governments may still defeat the feeble instrumentalities of Christian fellowship. But, soon or late, the

choice must be made between the unity of Christ and the Satanic sin of a divided humanity. If we learn aright the missionary lesson we shall not despair but wait in hope and love till

Nation with nation, land with land  
Enarmed shall live as comrades free:  
In every heart and brain shall throb  
The pulse of one fraternity.

Some may say, "It has been a great past, and you are justified in what you claim for it, but it is gone and cannot come back or be reproduced. We have come to a new and different day. The old motives which produced and sustained the missionary enterprise are dead. The sacrifices which it required cannot be obtained in the world in which we live."

I do not believe it. There have been changes, and there will be more changes, but they make the enterprise only the more necessary.

The Gospel has not changed. Jesus Christ is still the same, yesterday and forever. If our thoughts about Him and the Gospel change they only change truly as they see Him and His Gospel as something still greater than men have conceived. His is still the Only Name. He is still the only Light of the World. He alone is the Way, the Truth and the Life. Now, as ever, no man comes to the Father but by Him. The world is worse lost without Christ, if that be possible, then it has ever been. Its need of Him is greater than ever in the past. If its flight was such that it required His coming nineteen hundred years ago its desperate hopelessness today requires Him even more. Of the seven nations which are determining the fate of the world today four either openly reject Christianity or tolerate it only as an instrumentality of the State. Of the other three one is frankly secular and in neither Great Britain nor America is the Christian spirit set in supreme authority over the national. In one of his last utterances Henry Watterson declared:

The future looks black enough, yet it holds a hope, a single hope. One power and one power alone can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue, underlying the issue of democracy is the religion of Christ and Him crucified. If the world is to be saved from destruction, physical no less than spiritual destruction, it will be saved alone by the Christian religion. That eliminated leaves the world to eternal war.

The difficulties are greater than ever before. Man has created machines which now tyrannize over him. He has produced an environment which he has not learned to control. His most boasted inventions are as capable of working ruin as of doing good. He is exalting inferior values over the value of man. An age which overestimated man is succeeded by an age which degrades him. Instead of simplifying and enriching hu-

man intercourse the nations burden it with even heavier limitations of travel and trade. Missionaries may be as ready for martyrdom as ever but the martyr cannot get his passport viséd. The difficulties which the missionary met in earlier years have vanished but they have been replaced by new ones. But what are difficulties for, except, as General Armstrong used to say, to be overcome by the grace of God? Twice in "The Influence of Sea Power upon History," Captain Mahan speaks of "the glorious disadvantage of numbers." And St. Paul shows how he regarded difficulties when he said "and," not "but": "I will tarry at Ephesus until Pentecost for a great door and effectual is opened unto me *and* there are many adversaries."

And the opportunities are greater than they have ever been. The national churches in every mission field are inviting help and offering association. In China there is such an open door as has never been known since Robert Morrison landed in 1807. One missionary writes:

Bible teaching is now permitted in all schools, and national leaders are by their example and words urging the youth to find the secret of the power of the Christian religion. Never has the atmosphere of our schools been more Christian. This is indeed the flood tide of mission work in China. Similar opportunity came after the Revolution in 1911 when China became a republic. There is a tide in the affairs of Christ in China which taken at the flood leads on to victory. The ebb tide will later set in, for time and tide wait for no man. Now is the time to bring the ship into the harbor. A missionary today can with the help of the tide and favorable winds make more progress in a day than in a month when the tide is changed.

And so everywhere the tides run with us or against us but our duty abides, the duty to proclaim Christ to the whole world and to every man as the only hope.

Christ is our sure hope. What the conditions may be is a matter of subordinate consequence. They may affect the times but they will not determine the issue. What that issue will be St. Paul declared in the clearest and boldest way long ago. The time will come, he said, when Christ's Name will be above every name, when "at the name of Jesus every knee will bow and every tongue confess that Jesus Christ is Lord." Where was Paul when he said this? In prison, chained to the wrist of his jailer; forsaken by friends; the victim of the ill will of insincere fellow Christians; anticipating a martyr's death at the end of his way. If, under those conditions, Paul could have this faith ought we not to feel shame if we waver in it? We are at least nineteen hundred years nearer this consummation than Paul was. If he were standing where we stand, with what overflowing gratitude would he survey the century past and with what glorious new faith and courage would he advance into the century to come!

# God's Voice from China

*With Glimpses of His Faithfulness in the Experience of the China Inland Mission*

By MRS. HOWARD TAYLOR

*Author of "The Life of Hudson Taylor," "By Faith—Henry W. Frost and the China Inland Mission," and other volumes*

ALONE in his Toronto office, a young man was facing a situation that might well cause concern. He was the newly appointed secretary of a movement which had come into being largely through his prayers and efforts. Carried on a full tide of spiritual blessing, he had taken part in the establishment on this continent of a Mission, begun in England, which had for its aim the evangelization of inland China. But now its beloved leader, Hudson Taylor, had gone on to Shanghai with the first reinforcements from North America, and Henry W. Frost was left responsible for the home side of the work in the United States and Canada. For years, the leading of God in his life had been preparing for these developments—as the biography just published graphically records;\*—but with the newly-formed Council he had now to deal with no fewer than forty missionary candidates and a home-centre to provide for the Mission, so that the problems that pressed upon him were neither few nor small.

All this had been foreseen and considered with Mr. Taylor in helpful hours of fellowship and prayer. "No debt" and "no appeal for funds" were principles of the Mission with which Mr. Frost was in full agreement. The life of faith for things temporal as well as spiritual was not new to him. With his young wife, he had already launched out on the promises of God, proving in experience that as we seek *first* His kingdom and righteousness all things needful are indeed "added" with a Father's loving care. Fifteen missionaries in China, however, and increasing needs at home put faith to fresh tests. Without the backing of any church or denomination—for the Mission embraced all evangelical Christians in its fellowship—and without reserve funds or pledges of supply, prayer to God was the only resource. And on his knees in his office that day the young Secretary was unburdening his heart before God.

And then a strange thing happened. It seemed as if a voice spoke in the silence:

"Be definite, young man, be definite! What is it that you need? What are you really asking?"

Startled, Mr. Frost rose from his knees, went to his desk and began to consider the matter, pen in hand. One after another he wrote down the pressing financial needs and was dismayed to find that they came to a total of six hundred dollars. Could he ask definitely for so large a sum? It was a critical moment for himself no less than for the Mission. But faith triumphed by the grace of God. Spreading the paper on the chair before him, the young man knelt again and definitely asked, in the Name of the Lord Jesus, for the whole six hundred dollars.

"So real was the transaction," he recalls, "that when I rose from my knees the second time it was without a burden of any kind. With complete rest of heart, I went through my correspondence and other work for the day, though as hour by hour went by nothing happened."

Nothing happened in that office—but many, many miles away a friend was led to think and pray about the Mission. Under a sense of divine guidance, this friend wrote a letter which reached Mr. Frost the following morning. At the desk where his list of needs had been made, the latter opened the letter to find a check enclosed for *six hundred dollars*, to be used at home or in China, as it might be needed. This experience opened to the young secretary new vistas of the power of prayer and the faithfulness of God. He wrote:

Did I pray more in detail after that? I certainly did! I remember that I used to breathe prayers in those days that I would have laughed at before, as childish. Something came back to me then that Mr. Taylor had said when we were together at Northfield.

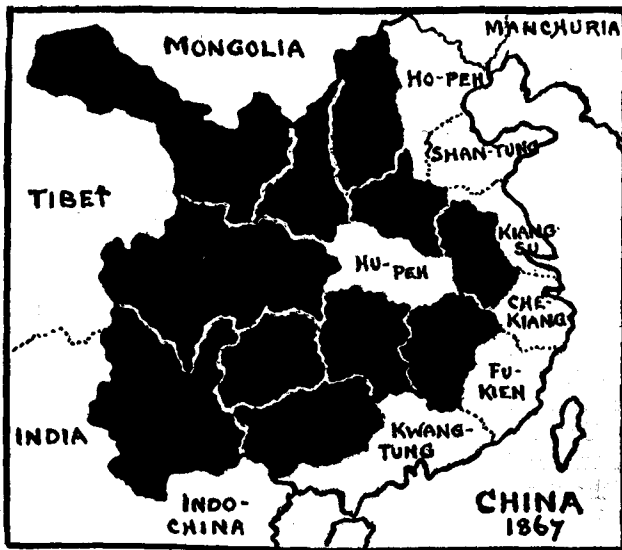
"Have you ever thought," he asked, "of the difference between a father's and a mother's care of their children? The father goes to business, whatever it is, and works hard to provide for his family, but it takes a mother to mend the children's stockings. And in a very real sense, God is a Mother to his people, as well as a Father."

And truly I have found it so, in all the years since then.

By this time (1890) the China Inland Mission was twenty-five years old and had reached a position from which rapid growth was possible. Starting in England in 1865, it had spread to North

\* "By Faith—Henry W. Frost and the China Inland Mission." By Dr. and Mrs. Howard Taylor. Illustrated. 8vo. 364 pp. \$1.25. China Inland Mission, Philadelphia, 1938.

America, but still its home-base was inadequate for the developments that were to come. The growth of those early years had been remarkable and full of promise. The Mission's first objective, that of placing pioneer evangelists in all the inland provinces of China, had been attained in little more than a decade, with the sole exception of the province of Hunan. To enter any of those great regions marked black on the first of our little maps had seemed impossible. The very name, "China Inland Mission," had been a laughing stock to many who did not know the power of prayer. But the eighteen pioneers asked of God



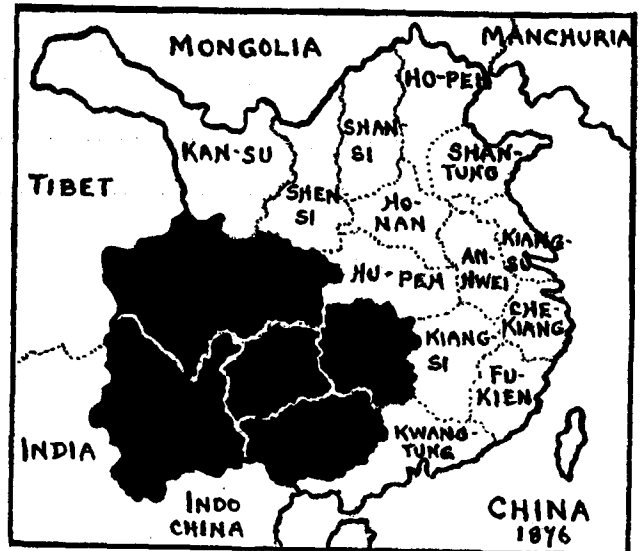
EXPANSION OF THE CHINA INLAND MISSION—I  
Up to 1867, no Protestant missionaries in  
eleven provinces (black)

were hardly ready for their task before the long-closed doors were thrown open by the Chefoo Convention (1876), and the young evangelists were the first to avail themselves of the new situation. In two brief years they traveled over thirty thousand miles in those unreached provinces, preaching the Gospel, scattering Scriptures and tracts and even opening settled mission stations. A glance at the China of 1866 and that of 1877 will show the advance that had been made, at the latter date only one province still excluding messengers of the Gospel—the province of Hunan, famous to-day for its Christian preaching-bands.

And the ground gained was never lost; for the vital work of evangelization went on, reinforced more and more by missionary women, until in 1890, the four hundred members of the Inland Mission were settled in seventy-five stations, chiefly in the interior.

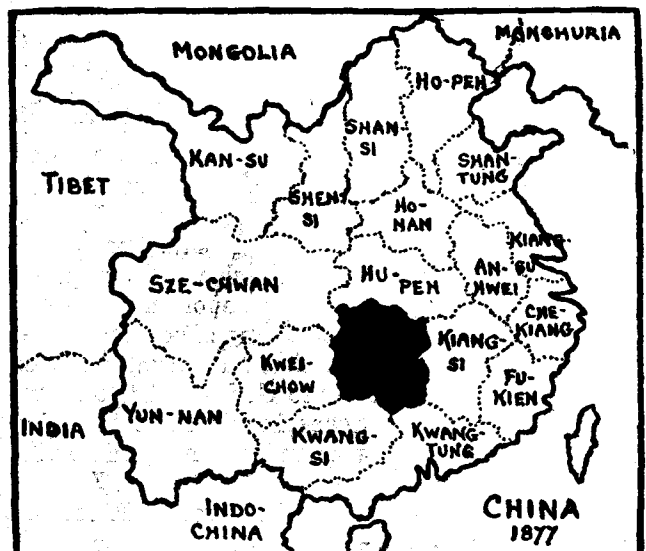
\* \* \*

Back in Toronto, the work had taken deep root, Mr. Frost's spiritual ministry being much valued. Tests of faith were many, but they all served to

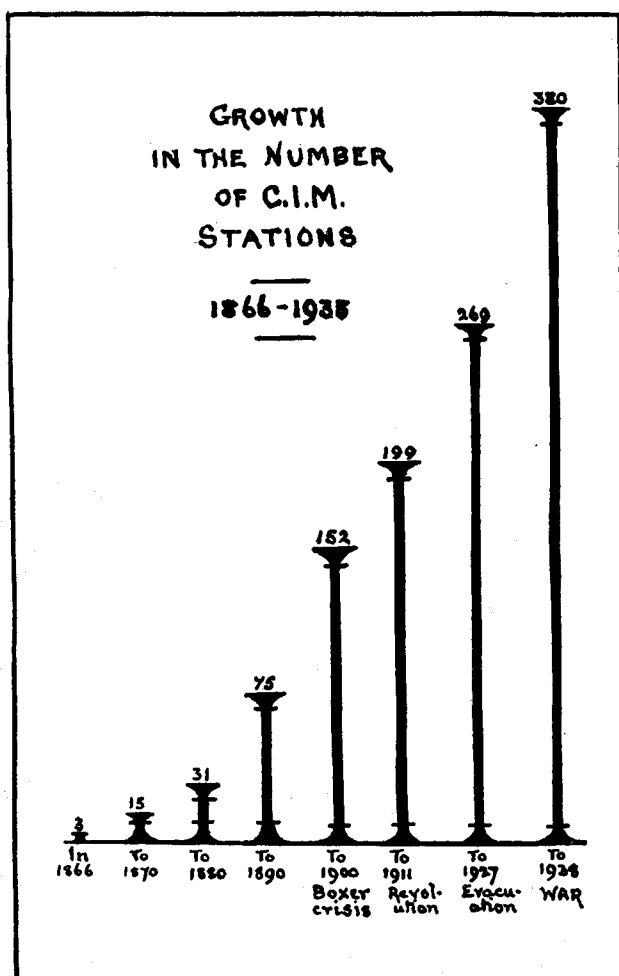


EXPANSION OF THE CHINA INLAND MISSION—FIRST DECADE  
Extension of the work to 1876; still unoccupied  
provinces in black

teach precious lessons of the faithfulness of God. Financial needs were never mentioned, save in the inner circle, where they were constantly spread before the Lord in prayer. Walking before Him day by day, why look to man for the succor He has promised? But the inspired prayer, "Give us this day our daily bread," often took on new meaning. Such was the morning, for example, when there was nothing to put on the table for breakfast when the first bell rang. The interval of ten minutes before the second bell changed the situation providentially, for a hamper arrived from some unknown friend with a generous supply of groceries and provisions, and the large household sat down with thankfulness to a well-spread board.



EXPANSION OF THE CHINA INLAND MISSION—III  
All provinces occupied in 1877. Hunan opened later.  
Kwangsi and Mongolia developed by other missions



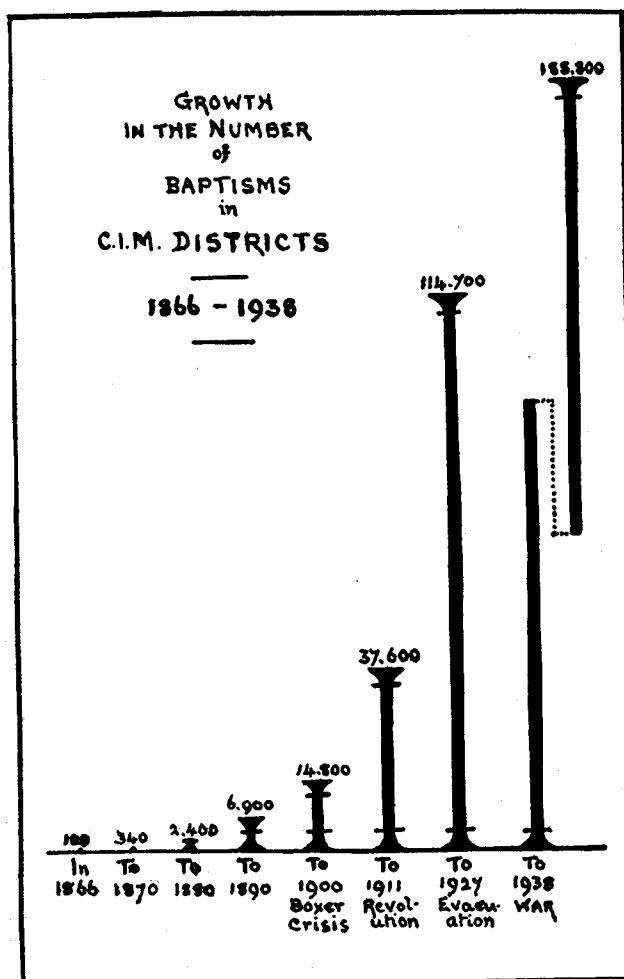
STEADY GROWTH IN CENTERS OCCUPIED BY THE C. I. M.  
Special growth after times of special suffering.  
There are also two thousand out-stations.

One is tempted to dwell upon many of the answers to prayer recorded in the recent volume ("By Faith"), but one other must suffice.

The rather gruff landlord of the first home of the Mission in Toronto was in the habit of calling regularly for his rent. He made no profession of being a Christian, and Mr. Frost was the more anxious to be always ready with the full amount. But one month, through an oversight, the money laid aside for the purpose proved to be fifteen dollars short. Twenty dollars were in hand, but not thirty-five; and the treasury was empty. The morning came when the rent was due, and still prayer seemed unanswered. Not a little distressed, Mr. Frost was up with the first trace of daylight, haunted, even as he waited upon God, by persistent suggestions of unbelief:

"Oh, yes, you will get the money, but not to-day—not before the landlord comes!"

Stopped in the hallway as he was leaving for his office, Mr. Frost was told that a letter had been handed in and was lying on the piano. This, he



INCREASE IN BAPTISMS IN C. I. M.  
IN ANSWER TO PRAYER  
Special growth after Boxer Outbreak, the Revolution, the Evacuation period, and in the present war

saw by the handwriting, was from a member of the Council who knew nothing about the immediate situation. Thinking it concerned some business, Mr. Frost put it in his pocket, but half way to the office was impelled to open it. To his surprise, it contained a check. And there, when he looked at it eagerly, was the *one* and the *five* of the sum so much desired, but it was not fifteen dollars! To the figures that stood out from the check a naught had been added—it was for \$150.00. Almost overwhelmed at such an answer to prayer, Mr. Frost hastened back to tell his waiting wife that the Lord had indeed provided.

"I knew He would," was the quiet though rejoicing reply, for Mrs. Frost's faith had been unperturbed.

With a full heart, the young Secretary arrived at his office to find that the episode was not finished. The Lord had something further to teach him about His watchful care. In the mail-box was another letter, placed there by hand—for it

had no stamp or post mark—and imperfectly addressed. Evidently it was from someone who wished to remain unknown. For on opening it, Mr. Frost found a blank sheet of paper—not a word of writing—and folded within it were three new five-dollar bills. What could it mean—the fifteen dollars over again!

"This time I did not rush back to Mrs. Frost. She was too far away. But I did hurry up to the office, where my overcharged heart found relief in praising the God of all grace. Since then, I have often thought that the gift of a hundred and fifty dollars was to show how ample the love of God is, and the gift of fifteen to show the exactness of His understanding care."

\* \* \*

But to come to the enlargement of the Mission's home-base which followed the extension to North America. Troublous times lay ahead. Unknown to any but the Supreme Director of the work, His servants were to glorify Him in the terrible sufferings of the Boxer Outbreak in 1900. No fewer than fifty-eight of the missionaries to win a martyr's crown, that summer, were members of the C. I. M. More prayer, more faith, more love were needed to strengthen the whole Mission, at home and in China, for its baptism of fire. And in His own wonderful way the Lord prepared for the crisis that He only could foresee.

Those years from 1888, when the North American branch was founded, witnessed extension to other lands also, until some time before the year 1900 the Mission had become international as to its home constituency. The Prayer Union commenced in North America spread with the growth of the work, gathering many into its fellowship in Europe and Australasia as well as in the United States and Canada. And surely it was this worldwide intercession that sustained the Mission in that overwhelming flood of suffering, and carried it through to the blessed aftermath of following years. Up to 1900, the baptisms in connection with the C. I. M. had totalled about 14,000, that is over a period of thirty-four years; but the single decade that followed, witnessed 22,000 baptisms in C. I. M. stations, and a corresponding increase in the centres occupied, as may be seen from the accompanying diagrams.

Since then, the record has been the same through the years, for the story has been one of crisis after crisis, right up to the present period of warfare. Following the Boxer troubles came the difficult period of the Revolution, when large parts of China were devastated by the armies of "White Wolf" and other brigand leaders. Then came the World War, with its inevitable repercussions; the rising power of Communism and Russian influence; the fearful sack of Nanking, and Con-

sular orders for the evacuation of British and American nationals from the interior of China. That crisis of 1927 can be better imagined than described. More than six hundred C. I. M. missionaries were obliged to come down to the sea-coast, leaving their loved work, and with no homes to go to, save as the Lord provided. But provide He did, and in such wonderful ways that no one was without a true C. I. M. welcome to temporary quarters, and every account for traveling and other unforeseen expenses was paid the day it was presented. Truly, "God is our refuge and strength, a very present help in time of trouble." The chief point is that every time of crisis was followed by greatly enlarged blessing.

To these three periods of crisis is now added the present war-situation in China, in which the Mission is facing greater perils and perplexities than ever before. But our Omnipotent Leader is "the same, yesterday, and today and for ever." This is why we have been and are enabled to advance rather than retreat and to send out large reinforcements to meet the adversary's challenge in this hour of his seeming triumph.

It is appropriate that in this Jubilee Year of the Mission's history—half a century from the sailing of the first American party—the complete story should be published under the revealing title, "By Faith," which emphasizes the secret of victory. Before us lie greater opportunities and more urgent needs than ever before. God's voice from China rings out a new and perhaps last call to faithful following in the steps of our crucified, ever-living Lord, the world's only Redeemer. This is no time for fear or for retreat. Forty-two new missionaries sent out this fall, including eight fully qualified physicians, surely means that before us is still set an open door.

"No man can shut it" as long as God gives us the privilege of being "workers together with Him" in and for China.† That great land is seeing Jesus as never before—seeing Him in the sacrificial love and labors of His children. And Christ—the suffering, dying, everliving Saviour—is drawing countless hearts to Himself who alone can meet China's need.

Have not they a right to know of His redeeming love? Has He not charged us with the saving message, promising His own presence and enablement "even unto the end of the age"? It is our day of opportunity, priceless opportunity, of which we shall each one have to give account. We call him "Master and Lord." Oh, to see what He would have us see, that we may do while we can what He would have us do!

† Including these reinforcements, the staff of the Mission now numbers more than thirteen hundred foreign missionaries and four thousand Chinese workers.



# How To Interest Men in Missions

*Some Practical Methods from Experience with Men of Our Churches*

## HELP THEM UNDERSTAND THE CALL OF CHRIST

BY BISHOP RALPH CUSHMAN, DENVER, COLO.  
*Resident Bishop of the Methodist Episcopal Church*

If I am to interest men in missions I must, first of all, have a conviction myself as to the authority of the Great Commission and the reasons behind it. I must believe that the Lord Jesus called us, His disciples, to preach and practice the Kingdom of God on this earth. I must believe this so profoundly that I will either stop praying, "Thy Kingdom come on earth," or will set out to co-operate with Christ in bringing it to pass. I do not believe that there is any substitute for this burning conviction in my own mind and heart.

Second, I must clearly see how tragic are the results of failure to preach and practice the Kingdom of God on earth. In all of our churches, and in the lives of individual church members, this is apparent. Our people perish for lack of vision. Even if we hold that the chief business of the Church is to acquaint its members with God, it is impossible to do this apart from the missionary vision. It is not by searching but by following that men finally find God. Obedience is the organ of knowledge.

Years ago I heard Dr. George A. Gordon say, "Our churches are full of people who have never understood what the call of Christ really is." This is true now. The majority of church members project the Kingdom of God almost entirely into the next world, and give almost no thought as to Christ's plan that his Kingdom shall come "on earth as it is in Heaven." Until we get this larger vision there is little hope that we can have closer communion with Christ.

Therefore it seems to me that the business of interesting men in missions is only secondarily a matter of methods, it is primarily a matter of a conviction as to the imperativeness of the building of the Kingdom of Christ in all the earth.

## THE CAUSE AND THE EFFECT

BY REV. GEORGE IRVING, PHILADELPHIA  
*Author of "A. A. Hyde—Master of Money"*

The *primary* question is, "How can we lead men to commit themselves to our Lord Jesus Christ and to His Kingdom?"

In attempting to arrive at an answer it is diffi-

cult to discover which is cause and which is effect. If men become genuinely committed to the service of our Lord they will, as a matter of course, be devoted to His interests wherever men are found. If men become interested in serving their fellows in the spirit of Christ, near and far, they are bound to have a deepening fellowship with their Lord, which is sure to express itself in every avenue of life.

But how shall we begin to interest men in missions?

My own experience, and that of others that I have observed, is that the beginning of a growing interest and concern is to get people to give money to some specific missionary project or person.

While missionary administrators may have trouble with those who wish to give to special persons or projects, there is no doubt that people grow in missionary concern when they have direct contact with some individual or group about whose work they receive first-hand information. This conclusion is based on actual first-hand experience and close-up observation.

But how can we persuade a person who, while nominally and probably really Christian, has no great zeal for the work of Christ, to make a beginning in giving money? It is here that the ingenuity of Christian love has a chance to operate. No spiritual education is likely to be easy. We must seek to keep the work of Christ before people until they begin to see the sheer fun of having partnership with God.

Of all methods for arousing and deepening such an interest there is nothing like the study of the New Testament. A careful study of the life of A. A. Hyde, of Wichita, who became one of the great givers to missions of his life time, clearly demonstrates that his passion for giving money to help forward the cause of Christ began when he made an intense study of the Bible, and especially the Sermon on the Mount. He said that he there discovered no justification for a Christian laying up a fortune and from the time he made that discovery "literal obedience was determined upon."

It is a dangerous thing to read thoughtfully our Christian Scriptures if one does not want to give with enthusiasm to the cause of Christ, without geographical or other limitation. My two specific suggestions then in answer to the first question are:

1. Endeavor to establish an interest in the work of some missionary person or group.

2. Major on persuading people to make an honest, intelligent effort to know the Christian Scriptures, especially the clear testimony of our Lord and His apostles.

## BY A SENSE OF PERSONAL OBLIGATION

BY REV. MERLYN A. CHAPPEL, NEW YORK

*Board of National Missions, Presbyterian Church, U. S. A.*

Tens of thousands of American Christian men are giving to the support of missions, but the co-operation of many thousands more must be won before the missionary enterprise receives adequate financial support. How may we interest more men in missions? The following suggestions have been gathered from experience in the work of missionary promotion in the home-church.

We can help our men of the church to develop the sense of social responsibility. They already have this to a larger extent in the field of community service. The distinctly Christian missionary challenge, when squarely faced, adds breadth and fulness to a man's social vision. The implications of this truth came home to me recently in the form of a challenge at a luncheon of many service and welfare organizations at the launching of the annual Community Chest drive in one of our progressive middle western cities. The churches were well represented at the speakers' table, as well as throughout the dining room. As I noted the feeling which the speakers, all men, put into their appeal for the less favored citizens of their community, I could see that they were pleading for several prominent features of the missionary program. Surely it should not be difficult to enlist those men who were speaking, and the men who were listening to them so intently, in the active support of the world-wide missionary enterprise.

We can make a much wider use of the pulpit for the presentation of missions. Men are most likely to be found at the Sunday morning service. Pastors who include missionary illustrations in their sermons Sunday after Sunday know full well the value of this in making missions seem a natural thing for presentation to a Christian congregation. Splendid missionary material is available today in great quantity and concise form. Mission Board representatives who come as speakers endeavor to make their sermon a part of the service of worship, just as truly as the pastor does.

We can acquaint the men of our churches with the strong men who pioneered in establishing mission stations at home and abroad. In America the missionary was as truly a pioneer as was the settler, the merchant, and the soldier in the early days. His contribution to the foundation of state-

hood and national growth equals that of any other group. Those were strong men, those pioneer missionaries, interested in every phase of a good life. This same is true of hundreds of men on our mission fields today.

In the case of Home Missions, we must show what is being done for the support of the best form of democratic government. Home missionaries are at work in the "crisis areas" of American life where the going is hardest, the economic conditions are most trying, educational facilities are least likely to be good, and opportunities for uplifting fellowship are not numerous. Church men should know that our missionaries are great exponents of Christian democracy, emphasizing by word and life the value of every human soul in every area of our land. It can be said truly that Home Missions Societies are the greatest force for true Christian Americanization in the entire country.

Missionary speakers soon learn that they must win men to themselves as a preliminary to winning them to their cause. There is no distinction of sex at this point. Women speakers can do this as well as men. Earnestness and a complete devotion to the missionary enterprise are essentials to winning strong men to missions. Speakers must be recognized as the voice of the mission field.

We must show the men that when they invest their money in missions it is well invested. Mission funds are handled by men who employ good business methods. Missionary money is not wasted in denominational competition, but is rather used for the purpose of making the nation Christian. Many a man has become interested in missions by hearing the story of the birth of the National Church in China and the equally romantic story of the interdenominational success of the Board for Christian Work in Santo Domingo.

Men are drawn to missions when we appeal to their sense of fairness in the recognition of a debt. In the United States we owe our religious life to the missionary, foreign first, then national. More than 90% of our churches have, at some time in their history, received Home Mission funds. Sunday school missions are responsible for the building up of thousands of American churches. We must make this fact known and then challenge our men to give other people the chance to hear the Gospel, to become acquainted with Christ, and to find salvation through Him. Men respond to such an appeal.

The tragedy is that not more than one third of the members of our men and women give to the benevolent causes of the Church. The hopeful thing is that many men are now reading mission literature as never before.

## ONE PASTOR'S EXPERIENCE

REV. OSWALD J. SMITH, D.D., TORONTO

*Pastor of The Peoples Church*

In the Peoples Church, Toronto, we do not have a Women's Missionary Society. No money is raised through concerts, bazaars, entertainments, sales and similar devices. Nevertheless—or as one result—the offering for missions three years ago was \$36,000.00; two years ago it was \$43,000.00; this year it has been \$46,000.00.

We now support 130 missionaries, foreign and national, on some twenty different fields throughout the world. We have taught our people for years that the supreme task of the Church is the evangelization of the world, and they have caught the vision. We have trained them, each and every one, to contribute systematically to the great work of Christian missions.

If we were to relegate the work of missions to a group of women we would be saying, in effect, that the supreme task of the Church is not the evangelization of the world but that this is only a side issue which a Women's Missionary Society could easily attend to while the men of the church did something more important. That would be the inference.

We have fifty elders in the Peoples Church. Practically every one contributes systematically. We have one hundred and thirty-five in our choir and orchestra and they likewise take part each year in this great work. Our Sunday school children contributed \$1,200.00. Our Young People do likewise. Everyone has caught the vision and each one feels his responsibility.

We hold a great Missionary Convention in April each year when we invite missionaries from all over the world who are home on furlough to attend and speak. Two addresses are given each afternoon and each evening. The morning is devoted to prayer. These sessions continue for seven days, and thus the people get a vision of a world's need.

Finally, on the 8th day, the closing Sunday, missionary offerings are taken at all services in the form of cash and promises for the next twelve months; month by month the people pay in the amount promised, dividing their entire donation into twelve parts. Thus our needs are met.

By this method we have found that the men of our congregation are intensely interested in missions; in fact, they look eagerly forward to the day when they are to make their contributions, and because we are putting first things first God is blessing us at home; at almost every service people are compelled to stand or are turned away in spite of the fact that we can pack as many as two thousand and more into our auditorium. God

says, "Seek ye first the Kingdom of God and all these things shall be added unto you." By putting world evangelism first we find that all things needed are added, for God is true to His Word.

## INFORMATION AND MOTIVATION

BY REV. CHARLES E. SCHAEFFER, D.D.,

PHILADELPHIA

*Secretary of the Board of Home Missions,  
Reformed Church in the U. S.*

Men usually are interested in big things and in going concerns. Somehow they have gained the impression that missions are a side issue in the program of the Church and that they are supported by the small change given by the contributors. The bigness of the enterprise has never captured the imagination of our men. Consequently, if we wish to enlist their interest and co-operation we must magnify missions as a thoroughly worthwhile enterprise. We must remove the impression that such a work can be supported on a nickle a week basis.

Most men need more information regarding the work of missions. But this is not their chief deficiency. Even now they fail to respond to the amount of information which they already possess. Wherever there is a wide gulf between information and action the whole process becomes sterile and men's work is dwarfed. Men need motivation rather than information. Motivation is produced in two ways: first, by a new sense of values and appreciation of the real worthwhileness of the task; second, by an inward urge or desire to do what ought to be done. Methods, conferences, technique, may prove helpful in generating interest in missions but personal contacts with individuals, fostering in their hearts a sense of value, will accomplish the best results. If men can be led to make big investments in this enterprise, they will show greater interest. "Where your treasure is there will your heart be also." But the reverse is also true: "Where your heart is there your treasure will go also."

## INTEREST IN GREAT ACHIEVEMENTS

BY REV. CHAS. T. LEBER, NEW YORK

*Secretary of the Presbyterian Board of Foreign Missions*

In my judgment there are four emphases to be stressed if we are to interest men in missionary work:

- I. *Make the interpretation of missions to men statesmenlike in scope and content.*

That is to say, lead men to see (in sermon, address or conference) that the Christian mission is not just one little story after another, but that the

missionary movement is the greatest cause in the world meeting such issues as world peace, economic justice, the totalitarian state and the whole question of security and progress with a realism and a power that is not evident in these issues as they are being met by any other government in the world today.

II. *Keep men informed constantly as to the great achievements and outstanding events of the missionary enterprise.*

Sporadic talks are not sufficient. Keep up a thorough and persistent program of missionary education for men, thoughtfully persuading them to read books, pamphlets, news-letters and bulletins (all of which are available if sought) and thus keep men's minds awake and their hearts sensitive to what the Christian movement really is doing across the world.

III. *Give a man something to do in the missionary cause.*

Put men on commissions to study missionary issues, on committees to plan for missionary occasions, in groups to meet and confer with missionary personalities, on programs to speak on missionary subjects, in campaigns to raise missionary quotas, on boards to direct missionary affairs, on creative tasks for missionary projects.

IV. *Let a pastor plan and carry out the missionary task as the responsibility of his entire church, and not as of one group in the church, and then men will take their share of missionary responsibility.*

### EXHIBITS FROM LIFE

BY REV. EDWARD D. KOHLSTEDT, PHILADELPHIA  
*Executive Secretary of the Board of Home Missions,  
Methodist Episcopal Church*

*First*—Portraits from the laboratory of life, rather than dissertations on the philosophy of missions or elaborate statistical summaries, are the most convincing presentations of either home or foreign missions.

*Second*—While statistics do sustain vital relationships to the cause of missions, the most realistic proof of the success or failure of missionary investments must be found not in statistical tables, but in evident exhibits of enriched individual and collective life.

*Third*—According to my experience and observation, the average congregation is most readily challenged and quickened by stories of actual experiences in fields of missionary activity which have revealed worthwhile social and spiritual achievements.

### THROUGH MISSIONARY READING

BY REV. HAROLD S. LAIRD, WILMINGTON,  
DELAWARE

*Pastor of the First Independent Church of Wilmington*

Men should be interested in missions in the same manner in which women are interested, namely, through private missionary reading and the study classes. The problem, however, in interesting men is found in the fact that so few men have a desire to use these methods. My experience has been that, even with women, it is always a small percentage of the membership of the church that has sufficient interest to take up either private reading or the mission study class work. In view of this fact, I am persuaded that the pulpit must not neglect its message on the Great Commission.

Once a missionary asked me if I believed that missionary interest is waning in the Church at home. I replied that missionary interest is not waning in any church whose pastor's interest is not waning. Just as men and women are attracted to the Church of Christ by the preaching of the Gospel of Christ, so they are interested in the extension of the Gospel by the testimony of the Word of God regarding this all-important Christian obligation.

Surely men are as much interested as women in the thrilling accounts of the power of the Gospel unto the salvation of people of every kindred, tongue and nation, when the story is told by one who has been God's instrument in the salvation of souls in heathen lands. Because of this fact, it has been my custom to bring into my pulpit the best missionaries I could find. Nothing interests either men or women in any subject like the firsthand testimony of those who speak from experience.

### AN ANSWER IN A MEN'S MISSIONARY LEAGUE \*

BY FRANK STEWART

*Church Editor of The Cleveland Press*

Every churchwoman in Cleveland knows "the missionary society is strictly a job for the ladies."

That has been the way almost since they built the first church back in colonial days.

Either in the little old country congregation or the big city denomination, it's always been the Women's Missionary Society and the Ladies' Aid that baked the cakes and managed the oyster suppers. They've raised the funds to pay for the mission work in India, Egypt and China.

As for a Men's Missionary Society — well, no one ever dreamed of that — sounded too much like

\* From *The Cleveland Press*.

one of those "believe it or not" affairs. And yet, right in Cleveland's back yard there is just such an organization—a Men's Missionary Society! This men's society—formed solely for support and study of missions—is located in Elyria. It is included in the activities of the Elyria United Presbyterian Church and has a membership of more than forty men.

\* \* \*

This Men's Missionary Society numbers on its roster professional men, coal dealers, store owners, clerks, factory employees, linotype operators, grocers, insurance men—representatives of most any kind of business you can mention.

The Elyria men changed the traditional Women's Missionary Society in only one way. They amended the title just a bit and call themselves the Men's Missionary League—dropping off the word "society." The idea for the unusual church organization was that of the pastor, the Rev. George A. Brown, who has headed the church for fifteen years. He organized the group Nov. 20, 1933, when he decided men, as well as women, should be interested in extension of the church in foreign countries. As a result his Men's Missionary League has received national notice in church publications throughout the country. The movement is spreading in congregations of the United Presbyterian Church throughout the United States.

\* \* \*

Who do the men do? And what kind of fellows are they?

First, about their program. They hold mission study classes. They know where and how their denomination works in Egypt and India—principal mission fields of the United Presbyterian Church.

The League pays for support of a native preacher in one of the districts of India. No emphasis is placed upon finances. The principal interest of the group is spiritual and not financial.

In addition to the strictly mission work, the League has a boys' committee and welfare group which takes part in civic and social activities of the church and community.

It was five years ago last November that a group of men in the United Presbyterian Church of Elyria, Ohio, met at the request of their pastor, the Rev. G. A. Brown, to organize a Men's Missionary League, the first of its kind. This group has grown steadily in numbers and missionary interest. As an outgrowth of the movement started in the local church there are now seven Men's Missionary Leagues in the presbytery.

Recently on a Monday evening, over sixty men gathered at the church to observe their fifth anniversary.

An address was given by the Rev. T. Clifford Strangeway on "World Service Today."

### READING AND DISCUSSION GROUPS FOR MEN \*

Rev. George Taylor, Jr., D.D., pastor of the First Presbyterian Church, of Wilkinsburg, Pa., recently hit upon the idea of a Mission Book Club for Men. Two hundred and twenty men in Dr. Taylor's church and in two other churches of Pittsburgh read "Mecca and Beyond" by Dr. and Mrs. Edward M. Dodd. Upon the conclusion of the reading, 146 members of the club met to hear an address by the author and to take part in a forum discussion.

In the club membership of sixty-nine from the First Church of Wilkinsburg are fourteen engineers, seven executives, two clergymen, twelve clerks, eight bankers and financiers, two dentists, one superintendent of schools, two teachers, five salesmen, three heads of business, two attorneys, three insurance men, and eight unclassified.

A Book Club for Men can be organized through the men in any church or groups of churches, if the pastors will lead the way. Very little of what men read deals with a constructive presentation of the Christian way of life as it finds expression in the races of the world. The object of this club is to encourage men to be informed as to the conquests of Christianity as the true revelation of God in Jesus Christ.

Any man who promises to read the particular book which has been chosen becomes a member of the club and is invited to the dinner meeting when the book will be discussed. The only expense is the cost of the book and of the dinner in case the member attends.

There should be a simple organization and men who hold responsible positions in the church life should be asked to serve as officers. If they show interest it will be easy to enlist some of the other men of the church. An enthusiastic minister is necessary to ensure the success of the club. The dinner meeting is the end of the club for any book. When the club is organized the date is set far enough ahead to give the members ample time to read. Questions that arise in the mind of the member can be noted and become part of the open forum at the dinner. Several churches may join together for the dinner discussion, and someone well versed in the subject should be chosen as the leader.

The secretary of the club should keep a roll of the club members with the name and address of each member, stating he purchased a book, and whether he expects to attend the dinner. In organizing a new club this information will be of great value.

\* From *Christian World Facts*, 1938.

# How Missionaries Work in Africa

*Extracts from letters of pastors, teachers, doctors, and industrial missionaries, of the American Presbyterian Mission in West Africa, printed in "The Drum Call" (October, 1938) in Elat, Cameroon*

## A MISSIONARY PASTOR'S DAY

BY THE REV. FRANK O. EMERSON

"Here Kan, we go far tomorrow, so we must divide the night for an early start. Is everything ready?"

"All set, but one thing; the only avocado is spoiled, but we found a fresh pawpaw."

"I'll be shouting if you are not out at four!",

Just as I was closing the hut door with a slab of bark I heard someone near.

"Who is there?" I asked.

"Me," was the only response.

It was a Nicodemian call; a man with several wives who had decided to become a Christian but before a public profession wanted to know if he must send his wives home to their brothers and await their return of the dowry. It was quite true and he left with a crowded brow and repeated assurance of Divine help. An hour had been cut from my short night, but soon I was comfortably stretched on my camp bed.

Suddenly I found myself half sitting up; under the flashlight my watch indicated a quarter to four. As I stooped to pass under the eaves dripping with dew I discovered Kan already blowing the embers into flame in the little thatch kitchen. By the time I was ready there was a breakfast awaiting me of fruit, cereal, coffee, an egg fried with bacon and toast. Some of the carriers came sleepily in, unstrung the bed net, packed the bedding and folded up the cot. By five-thirty we were feeling our way along the path in the darkness that was just beginning to fade.

Someone called, "Tell my sister in the town three rivers ahead that our small father (uncle) is very sick." Another dark form approached with outstretched hand and said: "Remember to tell the teacher in Oveñ to send me the two francs he owes me."

A mile further along we come to a village where a man is beating a call drum with little zest. It is the call to village prayers. No one else is in sight and we pass on, just as the first gapping, stretching people respond to the call of the drum. Another mile and we find some twenty people gathered for prayers and the leader is droning the tune, "Onward Christian Soldiers" to time that would lose the battle for any army. We enter and bow our heads while prayer is offered and remain through the twenty minutes of assurance

that all Bible teachings are true and then we join with them in the Lord's Prayer.

Passing village after village we presently come to a large company of mourners, a few wailing, most of them sitting quietly under the eaves of the huts. They welcome a short message of comfort and prayer. Soon we come to a large stream. How to cross depends on several things; most fortunate if a canoe is at hand. If not too deep we may just wade in, shoes and all, but we are already soaked to the knees with dew from the grass. When the water is deeper one may degrade himself by being carried on another's back, or in absence of onlookers he may hoist his clothes to his head and wade. This time we found the water a little over knee-deep so we waded over.

At noon we rested in a village where there is a school and chapel. They had heard of our coming and mashed plantain and thick peanut soup were ready for the men, with a dessert of sugar-cane and bananas. My own lunch was supplemented by two eggs and a pineapple. After half an hour we trudged on, our feet heavy, our garments soaked with perspiration, the tropical noonday sun was pouring down on us wherever we were compelled to leave the shade of the forest.

Near three o'clock in the afternoon we were coming down the hill to the last stream before reaching the outstation church toward which we were bound; a small boy ran dripping from the stream and started up the hill opposite calling, "He's come! He's come!" As we climbed the hill we heard one and another of our loads set down with a thud and the shouts of our men as they splashed about in the shallow stream. Women were vociferously warned away, for this was a civilized community. While still some distance from the village we were surrounded by school children calling out greetings. I took their outstretched hands, sometimes three or four at once. How clean and cool some of them were! And some of them—well, never mind.

Then came the women, not so noisy but not lacking in zest. Those with babies were pleased if the little one would hold my finger or smile; others would laugh uproariously if the child cried. Finally, in the street the dozen or more teachers and evangelists, displaying due dignity and reserve; one dressed in tattered trousers and shredded singlet because his good clothes were not yet ironed from the wash; others fortunate in hav-



ing second best clothes, and some, either well-to-do or foresighted, with white trousers, shoes, sale shirts, ties and hats. Later in the day the mature men of the village would come to salute us in our lodging.

Very soon Kan announces that "tea sits" and there on my knock-down table—or, is it a set-up table? are sliced bananas, fresh toast and jam. Did ever a meal taste so good!

The men were in the teacher's house disposing of more food than is worth while to enumerate. Soon the native pastor and his wife appear, one carrying a chicken, the other a basin in which are piled avocados, oranges, eggs, a few pine-apples and pawpaws, while a small boy comes lugging a bunch of bananas. This is the first offering to the white man's appetite; other things will follow through succeeding days but with less formality. Now my canvas bath is ready and the second great privilege of the day is about to take place. Anyone approaching is warned that, "He bathes."

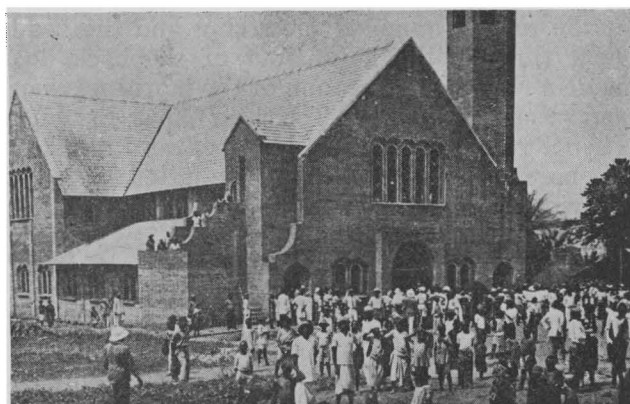
The native pastor approaches with notebook and file cards. Would I like to know what is laid up for the church session tomorrow? I would—not like—but should!

"Forty applicants for baptism and you find them all prepared?" I ask.

"Well, we find they have done nothing." Not the strongest recommendation you think, until you understand that he refers to heinous sins.

"And for advancement as catechumens—twenty-eight? Do all of them know their catechisms?" I ask.

"You yourself must decide. Some are stupid, some are old and some perhaps are a bit lazy, but



THE PRESBYTERIAN CHURCH AT ELAT, WEST AFRICA

we find that they too have done nothing," I am told.

"Tomorrow we shall know. And what of new confessors?" I ask.

"Of them there are many; some of their cases await yourself. One woman married into polyg-

amy after she had confessed years ago; now the other women have all died and she wants to be counted in."

"Do you think her heart has changed?"

"Of that only the Lord knows. Ah, to change

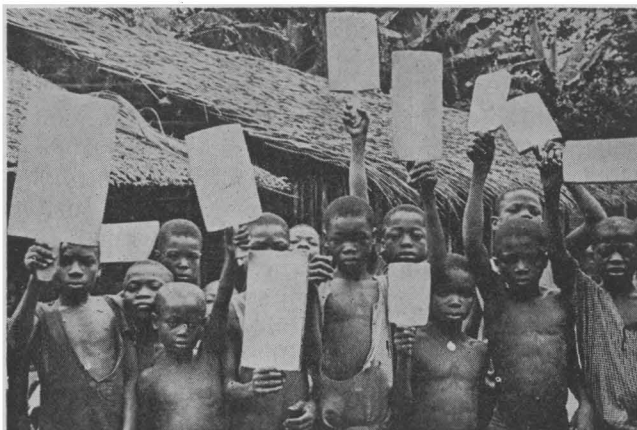


Photo from C. E. Whittier

SCHOOL CHILDREN WITH THEIR WOODEN SLATES

from sin to righteousness is a thing only God can bring about. We should rejoice that His Spirit accomplishes it, or what would we do?"

After a warm supper and a bit of quiet fellowship under the moon, weariness sends us early to our waiting cot where the prayer drum will waken us to a new day on the morrow.

## A MISSIONARY TEACHER'S DAY

BY MYRTIE KIRBY MCCLEARY

Everyone knows that a teacher's interests are not confined to the schoolroom, especially if she is a housekeeper as well, with an adjacent garden and yard to supervise. A busy day, and its contact with the people, should bless both the helper and the helped.

I was awakened at three in the morning by voices outside my window. Startled I slipped through the darkness and peered down. Three bulky forms were huddled against the house, and I called down,

"Who is there?" I called.

"Bia" (We are), came the answer in female voices.

"What do you want?"

"We have brought food to sell."

"But why at this hour?" "Oh, the soldiers are on the path at daylight and would take it. Please come see it."

"Can you not rest on the porch until morning?"

"No, we have to go to our gardens."

Remembering the hungry houseboys, I donned kimona and bed-shoes, lit the lantern and came out onto the porch. I thought to buy hastily by

the basketful, for I was sleepy and chilly, but no—everything must be piled and counted, for the brown woman's financial sense is keen and the white woman's must match hers. But finally all was accounted for. I bade them "walk well" and they departed.

Cuddled down in bed again, my next alarm was from the Girls' School near by. They were opening the day with morning prayers. How they did sing! In spirit I joined with them as the chorus rolled out through the darkness: "I Need Thee, Oh I Need Thee"—*we both did*. I felt better because they had awakened me this way, just as the brown women through the darkness had brought *material* food for my need. Thoroughly awakened, I sought the "quiet hour" after which I was ready for the day. The bird song, the dawn, the awakening activities, all made me glad to be alive.

The house boys came to receive instructions for the day. I directed their work and peeped into the kitchen where my "boy of all work" presides. It was fairly clean; the stove did not shine as when freshly blackened, nor were the dish towels as white as when freshly laundered. But he tinkled the call-bell and I sat down to a good breakfast, thankful for cook and food.

While at breakfast the garden women come for their day's work—a trio whom I sometimes feel I do not need as much as they seem to need *my* help. Faithful, industrious, loyal, daily examples of true women. One morning there were no pawpaws in the cupboard. They are my breakfast food. But ere I sat down, Evina, one of my garden women, appeared smiling as she held out three saying, "I peeped into the cupboard last night and saw there were none, so I got up early to pick and bring these to you." Bless her!

But the school bell is ringing and I grab a bag of books and hurry away, trusting all to the helpers. On the porch are waiting boys who follow me, telling me their wants en route—to beg a pencil, to work for a copybook, to borrow a song book, to ask a question about the lesson. I answer all and provide, if I can, as I rush on.

At the schoolhouse door are about two hundred men and boys who are waiting for the final call and with their three teachers we go in together. Devotions first, the native teacher leading. We have songs, prayer and Scripture lesson, after which we have a brief practice in note singing. How the boys enjoy it, and how quickly they take the four voices and sing their parts! When some were so often tardy for the devotions we required all late ones to sit in the rear of the house until class hour.

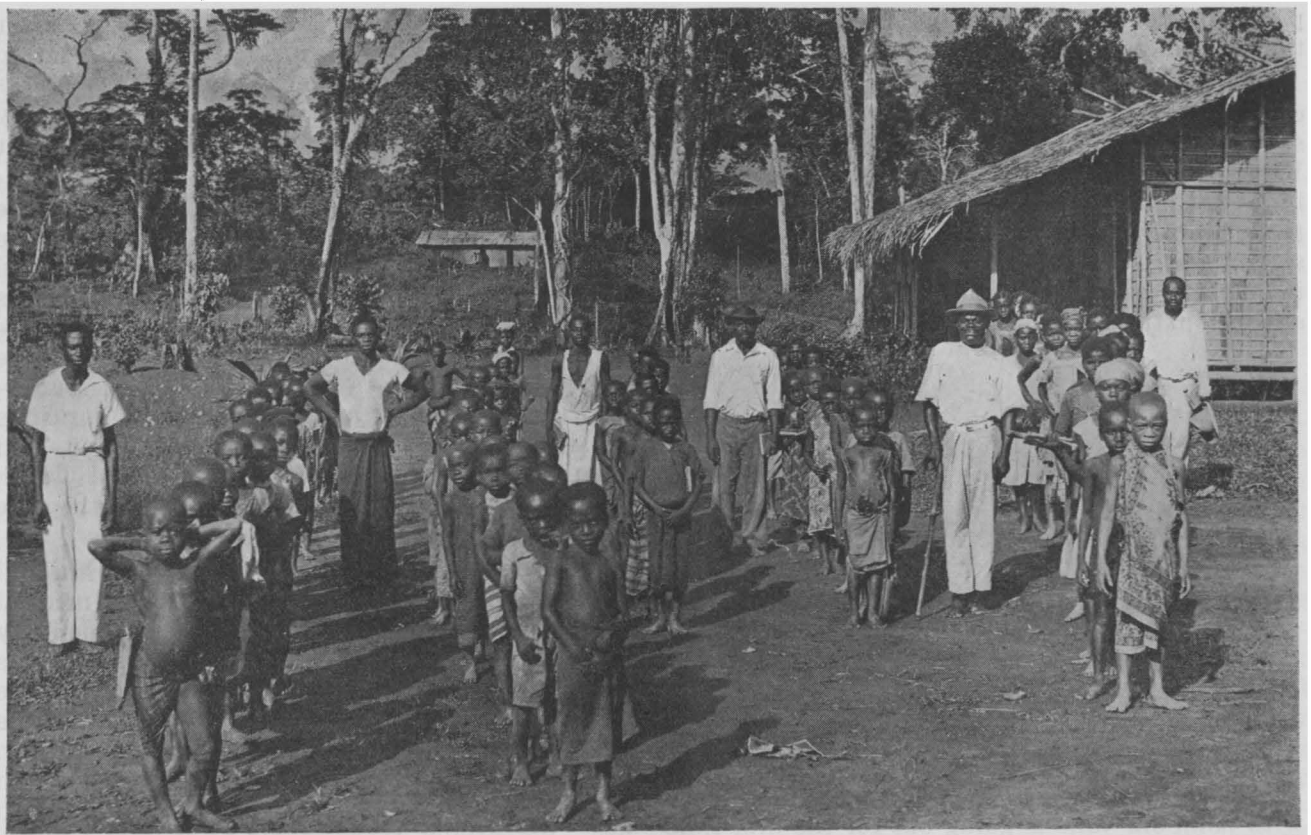
My class of prospective teachers numbered fifty. They have never learned to whisper and "silence is golden" there, but we try to arrange recitations

to help each other. During my first period, which is reading, one stood to read the Gospel and mispronounced a word. That amused a younger boy and he laughed. This so irritated the reader that he stopped, faced about and thoroughly rebuked the laughing one who retorted; it required discipline to regain quiet. When we had finished the tragic story of the death of Judas Iscariot, three hands shot up for question. I nodded to the first one, but all asked in unison, "What became of the bag?"—indicating there were *more* Judas natures. Sometimes, when their childishness is very pronounced, then I remember that this very element in their cheerful nature seems to be a blessing. Arithmetic is the older men's Waterloo. When I found one looking earnestly under his desk, believing he had a flyleaf of "tables," I walked around and found him counting on his fingers. When I asked if he did not know how many fingers he had he said his hand itched and he was scratching it! They are generally clever at drawing and would be at writing, if they did not add quirks and curls to the simpler modern form.

Their good nature carries them far, as was illustrated one morning when I thought a boy had forgotten to remove his wool cap. I came from behind and tried to quickly jerk it off and surprise him, only to find *I* was the surprised one for I found his hair was cut cap-form and it was his crown I was trying to lift! He laughed when I did, but took my advice to have his hair cut.

After four hours' work, broken by a short recess, I hurried home. On the porch was a Mohammedan trader with his goods spread out awaiting me; a boy who wanted a guitar string, four school girls wanted beads. I bought a trinket of the trader, supplied the string and the beads, went through the house, out of the back door, made a round of inspection of the morning's work and sat down to lunch. Too tired to eat, *I thought*. Then I rose refreshed and slipped into my sleeping porch with a magazine. The latter faded into oblivion in time and I slept until the two o'clock bell called me back to the primary boys' school.

Again my porch seemed full. A boy with a wound he wanted bandaged and one wanting a little piece of soap to wash his cloth. I finally satisfied them and rushed away to the schoolhouse. What a noise as I neared it! One hundred and fifty little boys and ten teachers. One saw me, gave the alarm and there was a rush for seats and positions; heads bowed over books and slates and all was quiet for a moment, then work resumed. I went from class to class, watching teachers listening to readers and inspecting their wooden slates—much faulty work, but some very good, done with those little lead pencils that were once held in white hands in America. There was



PRIMARY VERNACULAR SCHOOL AND TEACHERS IN THE PRESBYTERIAN MISSION, CAMEROON

another commotion when closing time came and slates, pencils, rulers, counters and books were collected. But after a hearty song, they all said "Our Father" in prayer. Once outside, some quarreling, more fun and the head teacher saw them started homeward, while I placed tomorrow's lesson on the blackboard.

En route home I encountered a trader's boy, while on the porch stood my old boy, Mejô. I went for my shower bath, fresh clothes and a rest. After the evening meal and other interruptions the curfew bell rang at nine o'clock. I looked at a pile of unanswered letters, selected one and began; but my head went down, my eyes shut and that letter was put off for a more convenient season. The spirit was willing but I went to bed.

### A MISSIONARY DOCTOR'S DAY

BY ROBERT H. MCCrackIN, M.D.

As usual the rattling of pans in the kitchen announces the fact that another day has dawned. Yet, not just another day, for it is Sabbath, the day of rest, when one may stay in bed later. Breakfast is not until 6:45. What a relief it is to realize, as the objects in the room begin to make sense, "Here is one day when the suffering of mankind and of getting up early may tempo-

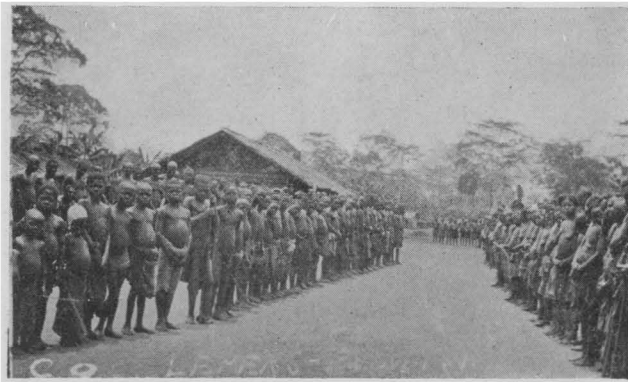
rarily be laid aside, and a day devoted to physical relaxation, perhaps, and spiritual renewal. To-day no operations, no clinics, no workmen to prod, no machinery to repair, no disputes to be settled."

Before a breakfast of pawpaws, avocado pears and oranges could be finished, there comes a medical boy with the tidings that there is at the hospital a very much frightened young man who was bitten by a snake while going to the river to bathe. There was no time to be lost. By instinct or custom, very fortunately, a tight bush-rope tourniquet had been applied, before coming in to the hospital. Still more fortunately the patient had merely stepped on a sharp stone, but on searching through the bushes a companion happened to see a small snake. A vivid African imagination did the rest.

Now it is time to make Sunday morning rounds, which must be done early enough to allow the medical assistants to bathe and groom themselves, whether to teach a class or to hold a meeting out at a leper colony or in one of the neighboring villages. A medical assistant is primarily a Christian worker and personal evangelist, and is given time from the routine of hospital life for these activities both in the hospital and in the surrounding country. He realizes that our hos-

pital work is only a means to an end—the salvation of the lost.

The head of the native staff has already made complete rounds, so that he knows exactly where special advice is needed in the way of treatment. We're sorry to hear that Ziém, the little boy from the grass lands who had a piece of bone removed from his arm, has a fever. But the medical assistant has examined his blood and finds that it is only malaria. It is a surprise to see little Ekô sitting on the edge of her bed shining her skin



LEPERS WAITING FOR TREATMENT BY THE  
MISSION DOCTOR

with palm oil. She is going out for the first time after weeks in the hospital with a partial paralysis of the right leg from a bad case of malaria. She won't be going all the way to the big church but will go to the hospital chapel service. What a day it is for her, when both she and her parents thought she would die, or that she certainly would never walk again!

We must have a look at the little boy who has been sick with pneumonia. His chart shows that his temperature dropped during the night. In the next children's unit we find a three months' old baby girl who fell off of her mother's bed into the fire one night. We were awakened that night by the cries of the baby and the moaning of the father. She seems to be making the grade.

There goes the drum which is beaten theoretically at 8:30, an hour before Sunday school begins. As we go through the surgical wards we find a greater number of hernia patients than any other, but there is always a good percentage of people who have had abdominal operations, elephantiasis, superficial tumors of every size and description, surgical venereal cases, and an occasional goitre. Old Amugu is in the act of cutting another notch in his foot long tooth brush. He was operated on for a hernia, and having no knowledge of the calendar this is his method of keeping track of the days, for he knows that when there are 20 notches he may get up. As with all the others, it is next to impossible to limit their

activity or control their routine in any way after they leave the hospital just as it is difficult to get them in for subsequent examinations unless something new has developed. Therefore, we try to keep them in bed and about the hospital longer than we would ordinarily.

We walk back of the building containing the private rooms, wherein live the élite who come from great distances in search of medical aid and sympathy. By far the larger number of this relatively well-to-do, English-speaking clientele from the west coast make the pilgrimage to be examined by the X-ray, whether they are suffering from a touch of malaria, intestinal parasites or skin irritation. After being examined, and sampling every description of medicine which can be found, they reluctantly admit that they are better and return from whence they came.

Our rounds over we make our way up the hill to the main building to find an anxious medical assistant wanting help with a difficult delivery case, the wife of one of our evangelists. This detour has left just enough time to get to the main church service. The sermon today is one that no one wants to miss. Our oldest African pastor is to speak. Though somewhat broken in body he is alert mentally and filled with Christian fire. Potentially, there should be at least an hour and a quarter when the troubles of the world may be forgotten, except as our attention is drawn to them by the minister, who was just getting under way when the voice of a medical assistant whispers, "We have need of you at the hospital, a strangulated hernia has been brought in." On arriving at the hospital a desperate effort was being made to sterilize the instruments over a kerosene stove which refused to burn properly. The patient was not in very good condition having had his strangulation for four days in his town and three days on the road coming to the hospital. Two of the boys are talking to *him* about his soul's salvation. He is a pagan who, for those four days of waiting in his town, has been trying all manner of native medicine. He confessed his utter helplessness, and desire to place his life in the hands of the Master. The operation was performed and he finally went back to his town rejoicing that he had escaped both a physical and spiritual death. The last word we had was that he was consistently working his way through the preparatory groups toward church membership.

Sunday dinner over and there is just time for about an hour's rest before the 3 o'clock drum beats for the afternoon service. When the mid-point of this allotted time was reached the inevitable again happened—another emergency. This time it was the result of a man meeting a lone



gorilla on a narrow path in the heart of the jungle. Though a merciless killer when aroused, the gorilla is usually very thoughtful in doing no more damage than necessary to disable man, his potential adversary. This is done by cutting through the tendon of Achilles of one foot, just above the heel. This done the gorilla walks peacefully away. This man managed to drag his helpless leg about a mile, to the nearest village. This case was typical of all, in that the wound was made clean-cut as though by a knife. As a result, barring infection, they usually heal up without any difficulty after hooking the ends of the tendon together again.

Space does not permit taking you with us through an entire day. Though often devoid of the coveted day of rest it is a glorious field of endeavor and we love it, as we help these people in their struggle for life against the beasts and insects of the forest, and Christ in His conquest of the beast that is in man.

### A MISSIONARY NURSE'S DAY

BY ARISTA STALEY, R. N.

There was a quick staccato of knocks on the door, a slight—a very slight pause and the rat-tat-tat was repeated with the machine gun persistency, until the din penetrated the consciousness of a soundly sleeping nurse. A veritable torrent of words followed her drowsy inquiry. "Such a foolish woman is that one! Never did I see such a foolish one! She surpasses in stupidity!"

With difficulty the swift flow of words was arrested and definite information extracted from the Bulu widow who aspires to be a nurse in our little hospital. I silently agreed to the foolishness of the poor patient in the maternity ward whom we sought to save from a premature labor. Not once had she cooperated with us and as a result our efforts had failed—which news Hanna had come to report.

In the morning as I was leaving for the hospital I discovered that our cook had preceded me with his wife, Ngono. I was glad for I had already decided that *this* time her child should be properly born, in the hospital and not "on the path," as the last one had been! Preliminaries were taken care of. Ngono begged permission to walk about. Having put her in charge of a nurse in whom I had confidence, I set out for the maternity ward to see another little premature, now two weeks old. My "Good-morning" went begging. Both the mother and grandmother averted their eyes. "What is troubling your hearts now?" I inquired, immediately amassing my defenses against what I knew would be their answer. "We are going home," was the terse response and the basket loaded with

their belongings gave silent but eloquent testimony to their intention. Then for at least the tenth time I marshalled all the reasons as to why that was impossible. All this was given out of my most emphatic Bulu vocabulary, but the only response I received was a sullen look and three words, "We feel hunger." At last they decided to stay awhile longer. The scale was brought and the midget weighed. The slight gain in weight was gratifying and gave me new courage in my battle to keep the baby until it was safe to release him.

Visiting the wards was interrupted by the arrival of a sick boy carried by several of his brothers. They said he was dying and certainly he looked sick unto death. Multiple abscesses during a period of three weeks, and scarcely any sleep and nourishment, accounted for the emaciated, anemic boy who lay moaning with the pain from a large abscess in one thigh. Happily his pulse was good and the abscess was lanced with satisfactory results. Then came the most difficult task—that of convincing his parents that he needed food and drink. "But he is about to die," they stolidly informed me. "He will *not* die if you truly nurse him," was my vigorous reply. They refused to be convinced; it was therefore necessary for me to have soup made and a special guard set to see that the patient was fed! Often it is harder to combat the doubt and fear of the patient and his people than it is to cure his sickness.

Suddenly a wild hail assailed our ears. The nurse I had left to watch Ngono was loudly calling for the woman's husband! The call was coming from the corner of a coffee patch across the road from the hospital. When we reached them, the mother and child appeared to be doing well on their mat of banana leaves! And this was the baby who was to have been ushered into the world properly! I looked reproachfully at the nurse, who hung her head and refused to meet my eyes. We were all speechless as the patient and baby were placed on a stretcher and taken into the hospital. All the answer I could get from Ngono later was, "Ah, my mother, all sense just perished from my heart!"

At two-thirty, refreshed by lunch and a bit of rest, I returned to the hospital where I was met by a sad-faced medical assistant. "I have bad news. The 'big kettle' (auto-clave) has finished being spoiled." I stared at him in consternation. Then my questioning eyes met those of the head assistant and found confirmation of the awful fact. For months had this young man attended to the sterilizing of our supplies and yet this time he had failed to fill the water compartment before lighting the fire! All he could say was, "I'm sure I poured in water." I stood by, gloomily regard-

ing the wreck and wondering what wizard would be able to mend it and if mending proved impossible, just where our little hospital would find the several hundred dollars necessary to provide a new sterilizer!

Away to the children's ward, particularly to see the baby of Ze, for whom we had long fought against the ignorance and superstitious fear of the mother and the old cronies who influenced her. To my amazement no one was with the little patient but a small girl.

"Where is his mother?" I demanded.

"She has gone to the village to get some squash seed to eat."

"Well then, where is Ze?"

"He it is who has gone to get his share of the inherited goats," was her astonishing answer.

A distant relative had died; a division of property had occurred and apparently Ze was so meat hungry he could not resist a visit to a village some four miles distant, leaving his sick child. Silently pondering the vagaries of the Bulu mind, I took the sick baby and gave it food and medicine.

There were more ward visits to be made, including one to Abesôlô, the lad with the large abscess. He listened to my encouragement doubtfully but admitted he was resting better. With a parting word to his people, that if he died, it would be because they did not feed him, I dragged my weary self back to the hospital and then up the hill to home and a hot shower. On the way, came this query to my heart, "Is it worth all it takes, after all?" Swiftly and clearly came the answer, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## AN INDUSTRIAL MISSIONARY'S DAY

BY EDWIN COZZENS

When the mission builder was asked to contribute to this number of *The Drum Call*, he immediately began to make excuses—he was too busy building the church, at Efulan station to write an article. His letter of excuses follows. Is it an article, or not?—*Ed.*

We were sent here to build this long waited for church, but since our arrival in February I have done everything else but that. I have been called away four times on other business.

On arriving I hired more than two hundred men and we went to work cutting as much timber, and digging as much sand out of the river as we could, before the heavy rains began. A permanent roof was put on our residence and a recent fire necessitated the replacement of houses for eighteen workmen.

Take today for an example. To describe the whole day I will have to start about two a. m. when I was awakened by the sound of torrents of

rain falling on that new corrugated iron roof. The heavens surely opened and for over an hour there was no let up. I was dry but how about that sand down by the river side? I could picture those piles of sand with the river gradually creeping closer and closer and carrying those piles of sand, that cost over four thousand francs to dig out, back into the stream again. It must have been like counting sheep for the next thing I heard was the alarm clock. It was six o'clock and time to get started. After breakfast and a "quiet hour" the day's work really began.

The river had risen slightly and the sand was all right. Nevertheless we began moving it to safer ground. After roll call forty-two men were sent to move the sand, forty to break out rock for the new church, thirty-two to saw planks (all by hand), eighteen to the swamps to cut palm leaves for thatch, twenty-eight were assigned to build new houses for the workmen and eighteen were assigned to the new carts to haul in the broken stone; there were a multiplicity of smaller jobs. Getting these men assigned to their different tasks and then seeing them saunter off to their respective places, about as slow as they can drag one foot after another, is the most exasperating part of the day. I watch them and wonder if the church will ever be built.

Each of the twenty-two carpenters needs his own special instruction. At present they are making doors, windows and furniture for the new workmen's town, but soon they will begin dressing the large timbers for the church roof. From the carpenter shop I went to see those timbers that are still in the process of cutting. The tree I visited was a hard-wood tree about four feet in diameter at the base and three feet at the branches. As it was nearly straight we measured it up for the longest members of the roof trusses. Each piece will be forty-two feet long. Since the sawmen had never handled such long timbers before they had to be instructed in almost every step.

I next stopped where the men were breaking out rock. Since almost anyone should know how to build a fire over the rocks and then tomorrow break off the pieces that had cracked off due to the heat, the only instruction they needed was to keep at it! Back at the station I found six men waiting for me. A palaver.

"We want a file to sharpen our cutlasses."

"But I gave Obam a file this morning," I said.

"We know, but he won't let us use it."

Obam then explained that the best way to keep the file from wearing out was for only himself to use it! The men went back to the grass cutting quite satisfied, having something to wrangle about for the rest of the day.



On getting back to the shop I had two hours before noon to work on an old auto engine I was preparing to operate a small saw for trimming the hand-sawed lumber. I was getting my hands dirty when another saw man called me to see a hollow tree they had just felled. A half-mile away in the forest I found the tree. Examination showed about thirty feet still usable so I marked it off in lengths and left the men to their sawing. They were quite provoked as they would have to dig a pit and then saw only three logs.

Back in the shop, too late to start another job before noon, I went to the house. Not too late to start something there. My timekeeper presented last month's payroll to check and then I had to count the money to pay the men. A carrier was also waiting to go to Kribi. Letters were written, packages were prepared and the man sent on his way, but not before the boy from the kitchen was told to hold up lunch for a few minutes.

The afternoon was spent in the shop doing the odd jobs that the men were not able to do and instructing them in the fine arts of filing saws or grinding valves. I got back to the house just in time to listen to the radio news from England at 5:45. After supper I remembered that I was to preach Sunday so I went to my desk to prepare for this important task. We are here not only to build buildings, instruct workmen and to saw lumber, but to open up to these workmen, their wives, their children and their neighbors this wonderful Book, that they might grow in grace and the knowledge of our Lord Jesus Christ.

### A MISSIONARY HOUSEKEEPER'S DAY

BY ELIZABETH MILLER NEELY

"Mummy," piped a little voice from the next room.

"A Jo," muttered Mummy drowsily from her bed, "Why can't you sleep longer—at least until your nurse-girl comes?"

"Mummy, bobo, bobo," in ever persistent tones.

"Jo, keep quiet," orders her bigger sister from her near-by crib.

But Jo has decided the day should begin and so Mummy goes for a bottle and stills her cries.

Later mother, combing her hair is horrified to see in the bathroom mirror the reflection of the table boy in the kitchen industriously washing face, hands and hair in the dish pan.

"Oh, why did I see that, and before breakfast?" she groaned.

Fresh flowers are arranged and the family is breakfasting at last. The plans for the day are discussed. The man of the house has a class of men with very little education, whom he is trying to convert into acceptable evangelists. They will



AN AFRICAN PASTOR AT ELAT

demand most of his time. His wife must write letters to the two children in the homeland and the other two at Elat; the Sunday school lesson is to be studied, for tomorrow she instructs the teachers; the afternoon is reserved for town visiting; also neighbors are invited in for supper. The coffee arrives. Where is the top to the new coffee pot?

"Why it fell and broke," is the nonchalant explanation—six months we waited after we had ordered it from America and we have used it less than a month!

Prayers over, the visitors on the front porch are greeted.

"Mbôlô Esamba, it has been a long time since I saw you."

"Yes, I have been sick. I have brought you a gift of bananas and makabo."

"Thank you so much, the children will be very happy. Will you give them to the cook?"

The second visitor advances. "Let me see, I know you."

"Yes, I am Mejô m'Abe'e."

"Indeed I do know you. How sad I was when I heard your husband had died of sleeping sickness and even sadder when the news came that you had fallen into sin."

"Yes," Mejô continued, "your letter did help, but the thing that brought me back was the thought which came to me every night when I lay down to sleep, 'Am I to perish eternally just because I love the things of this world?'"

"Come in and sit down while we talk."

So many years to cover since the days when Mejô was one of the bright women in school.

Another face appears at the door—an attractive woman, with a beautifully kept skin rather light in tint. Flashy earrings add to her charm and a great poise. Almost fourteen years have elapsed since this white woman lived at this station so how can she attach the right names to faces she remembers.

"I am Metyi," the woman introduces herself. "Years ago we traveled the forest paths together. That was when you were new and just learning to talk Bulu. My husband is an elder at Nkôln-yeñ. This is my daughter," introducing the attractive child with her.

Dear, Dear, the clock says half past ten. No time is left for instructing the flower gardener; those letters cannot wait. Exactly three sentences have been composed when ear splitting screams rend the air. Little two-year-old Ruth arrives, blood streaming from one knee.

"Pretty medicine, Mummy," she exclaimed, indicating the mercurochrome bottle.

The second letter is under way when the wash boy pokes his head around the corner to ask for money to buy starch. Another visitor coughs from the front porch and demands Madame. But before lunch the letters are finished and a slight inroad made on the Sunday school lesson.

Lunch is over and siesta. Notebook, pencils, tracts are in hand ready for a visit to the near-by village, when the table boy comes bringing a hopeless looking wreck the pumpkin pie baked for the evening guests.

"What happened?" I ask in tones none too gentle.

"I took it out of the cupboard and it fell."

"Well, go gather oranges for the evening desert."

The missionary neighbor joins company and off go the two. Today they will revisit the homes visited two weeks ago. How pleased the women are to be called by name, not realizing that their names with the numbers of their houses are in the little notebook. Mejô, a poor old sick woman is still lying back in her dark corner.

"Has anyone taken you out under the eaves to see the sunshine?"

"No." Her brother says she is too much of a burden to carry out every day; the big six-foot lummo and she a little shriveled up morsel!

Finally after much persistence he is persuaded to carry her out and place her in a deck chair. Has he since done likewise? Next week we must go and see.

"Etua, where is your second wife? Last week

you were in her house watching her shell peanuts."

"I am sick," grumbles Etua.

"Ah, so you go to the first wife for comfort, is it so? Why did you marry more than one wife?"

"It is a Bulu custom."

"What kind of clothes are you wearing?"

"White man's."

"Why do you not wear the kind of clothes worn by your fathers? How many children have you?"

"None."

"A friend told me of a man who had nine women and no children. He put away his women and married one wife. Then had fourteen children."

In the next house the visitors are pleased to find that Mvondô and his wife, Mvutu, are living more happily together.

What a joy to step into Eyinga's little mud hut. Even a stranger could sense that here is a Christian home and it swarming with little duplicates of the mother. These people who long for children, can they not see that big families are the offspring of Christian parents?

Mbengon, a fine Christian in Madame's school so many years ago, calls from across the street, "Come over and talk."

How our hearts warmed within us to sit and watch her deft fingers prepare plantains for the evening meal. Her husband's second wife came giggling up the street. She is possibly as old as our Miriam so far away in America. How could she marry that old polygamist and be so flippant about it?

Up the street lives Kabiye who informs us that her husband is accepting payment for their daughter, Olle, hoping to purchase another wife. "Is the man paying for your daughter a Christian? Do you know him well? Does your daughter want to marry him?" Thus we pelt her with questions.

"He said he would become a Christian but he has not yet done so. He drinks heavily. My daughter does not wish to marry him and says her father will return the money or go to prison." "Good for her," is our commendation. "Do not let her weaken and the government administrator will uphold her decision."

The day is cooler now and we hurry home to bathe and dress for company supper. It is nice to sit around the table and converse in a language more familiar than the one used all day. Then we play a frivolous game before we say good-night.

A few minutes to read before the light is blown out, another moment to ponder over the day that is done and to utter the prayer, "Forgive us that which we have left undone which we should have done this day."

# The Challenge of Venezuela

By WM. H. RAINEY, Caracas  
*Agent of the British and Foreign Bible Society*

**D**URING his third voyage across the Atlantic in 1498, Christopher Columbus first touched the mainland of South America, near the mouth of the river Orinoco. The following year Alonso de Ojeda penetrated the Gulf of Maracaibo, and seeing the Indian houses built of piles driven into the bottom of the lake, he called the country Venezuela or "Little Venice."

A century ago Simon Bolivar was the most famous personage in South America. Born of noble family at Caracas in 1783, he studied law at Madrid and witnessed the closing scenes of the French Revolution in Paris. Returning to Venezuela, he became the leader of the widespread insurrection which finally liberated South America from the yoke of Spain. In 1824 Bolivar was chosen president of a republic which stretched along the southern shores of the Caribbean sea from the Atlantic to the Pacific. Soon after Ecuador was added and the Spaniards were driven out of Peru.

Venezuela is the South American republic nearest to the great markets of North America and Europe. Caracas, its capital, is but ten days' journey by steamer from either New York or London, and one day by plane from the United States.

On arriving off the Venezuelan coast, the traveler finds himself face to face with a high range of verdure-clad hills, rising almost from the sea-shore to a height of from 5,000 to 8,000 feet. At the foot of this Cordillera, on a narrow strip of ground, is situated La Guaira, the principal port. Beneath the burning rays of the tropical sun—and there are few places in the world hotter than La Guaira—without a breath of air to refresh the atmosphere, the traveler awaits the train on the little railway that connects the port with the capital. They blow the whistle, the toy-engine makes a supreme effort, and the little convoy of three carriages begins to climb the flank of the mountain. Soon the port is almost lost to sight. One large white building is clearly visible, standing alone on the outskirts of the town, and surrounded by a high wall which gives it an air of mystery as though it had something to hide. And there is a mystery here—the greatest of all mysteries, the enigma of human suffering; it is the leper

asylum, and reminds us that this disease is very prevalent in the sun-bathed republics of the Caribbean.

The train winds round the hills, skirting precipices, disappearing into dark tunnels, emerging a few minutes later with a puff of relief; then the summit of the pass is reached, 3,500 feet above the sea; the blue Caribbean disappears from view, and we begin to descend the southern slope to the tableland. Soon the city of Caracas, the birth-place of Bolivar, appears below, its churches and larger buildings standing out clearly in the brilliant sunshine.

All the way from La Guaira a broad cart-road runs parallel to the railway-line, and winds its way like a yellow ribbon among the green hills. Venezuela is one of the most advanced republics in South America in respect to highways, for roads mean as much to the young nation as to the Roman campfire. The Government has set an example to Latin America, spending money on communications rather than on spectacular public works.

Caracas is situated in a naturally beautiful spot at an elevation of 3,000 feet, surrounded by green hills. To the east there is a break in the range and access is given to a smiling valley bright with golden maize and sugar-cane plantations. The royal palm and the banana lend an air of romance to the streets and gardens, and there is a feeling of lassitude in the air that probably accounts for the national trait—never doing today what can be postponed until tomorrow. The city is clean, well-paved, and lighted with electricity. In the Plaza Bolivar, round the beautiful equestrian statue of Bolivar, the life of the town is concentrated, and reaches its maximum intensity just before sunset, when the day's work is over and the people come abroad to see and be seen.

Venezuela is naturally a rich country, with an immense area and vast resources, but it has been depopulated through its numerous revolutions. Politics have been considered the royal road to riches, and initiative has been crushed by unscrupulous governments. Physically the land is divided into four natural divisions—the Llanos, the Andes, the basin of Lake Maracaibo, and the basin of the Orinoco River. The Llanos are im-

mense plains, covered with long grass, extending from a little south of Caracas to the River Orinoco. Here roam great herds of cattle attended by rough cowboys, who live much as their forefathers lived at the time of the War for Independence, when those agile riders, armed with lance and lasso on their wild horses, carried panic into the Spanish hosts. The region of the Andes extending from Caracas to the southeastern shores of Lake Maracaibo, contains peaks reaching a height of 16,000 feet. There are cities such as Merida, situated 5,415 feet above the sea with a mean temperature of 64 degrees.

This temperate zone produces the most active people of Venezuela, and the term "andino" is synonymous with energy and enterprise. The basins of Lake Maracaibo and the River Orinoco are the most fertile regions of the country, and produce all the fruits of the tropics; but the prevalence of malaria plays havoc with the white population.

### Untouched Indian Tribes

Here are numerous tribes hardly touched by civilization, and vast unexplored regions awaiting their Humboldt and Livingstone. Around Lake Maracaibo four distinct languages are spoken, and within a sixty-mile radius seven more. To the west of the lake, reaching as far as Rio Hacha in Colombia, is the territory of the powerful Guajira tribe of Indians. They live in small villages made of round thatched huts, which at a distance look like ant-hills. The floors inside the huts are covered with grass on which sleep the inhabitants as well as their domestic animals. The men are bright and strong, but more fond of fighting than of working. In warfare they use blowpipes with darts dipped in the deadly curari poison. The women till the fields as well as attend to domestic duties. Their animistic religion consists of a belief in two great spirits, from which emanate good and evil. All nature—the forests, streams, rain, thunder, etc.—is believed possessed by these spirits. The Guajira tribe, about 60,000 strong, is quite untouched by Evangelical missionary effort. No book of the Bible has as yet been translated into their language. Both men and women may be seen in Maracaibo on market days, clad in the blue and white garments they wear for contact with civilization. A certain number of Guajiros speak Spanish, and a few are able to read.

Many other untouched Indian tribes live in this little-known republic. Some time ago, while traveling in the state of Zulia, I came into contact with the representative of an oil company who offered me financial support and a house if I would undertake to civilize the Indians living near the company's concession. He complained that they shot arrows at his workmen from the security of the

forest. Two men had already been killed by this means. He wanted the Indians turned into useful pick and shovel men, otherwise, he said, "if they do not abandon their heliocose attitude we shall be obliged to take stern reprisals." Two Americans are reported to have found their way into the dense forests inhabited by these Indians, and to have seen the remains of cannibal feasts. They escaped with their lives by shooting a number of the natives. It is open to question whether the tribe referred to are cannibals, but the Guarhibos of the Upper Orinoco certainly are addicted to this habit.

A census of Venezuela, taken by the writer, shows eleven missionary societies working in the republic, with a total of 103 workers (including wives)—68 foreign and 35 national. The population of the country is 2,411,952; thus we have one worker for each 23,417 people. However, of the twenty States comprising the Venezuelan Union, eight, with a total population of 579,239, are still unoccupied by Protestant Missions. This virgin territory, which includes strategic centres of the first importance, constitutes a challenge to Evangelical leaders—as do also the Indian tribes.

The Bible Societies are to the fore in the evangelization of this field. The Roman Catholics do nothing whatsoever to provide the people with the Bible and copies of the Vulgate are not only exceedingly scarce, but cannot be purchased for less than \$25. This sum puts them quite beyond the reach of the common people, who earn, on an average, about \$1.00 a day. The American and British & Foreign Bible Societies in Venezuela have made the Bible one of the best-known books in Venezuela. The circulation of the Scriptures in the republic is not free from obstacles. Heavy duties have to be paid to get the books through the Custom House; then their distribution is strongly opposed by the Roman Catholic Church. Moreover the Venezuelans are not a reading people. However, there is one Book within the reach of all, and many thousands of huts are scattered throughout the country where the Bible is the only book, and where it is read again and again until its pages almost fall out of the binding. We have rejoiced to see these Bibles, and their worn appearance has made us think of homes in North America where the Bible is not read. Throughout the land may be found groups of Bible-readers, formed by traveling colporteurs; what is now necessary is the systematic visitation of such groups by missionaries with a view to forming churches. Much of the fruit of Bible work is lost because the number of missionaries is too few to take advantage of the opportunities presented. The time would seem to have arrived when a forward movement would reap a mighty harvest as the result of years of patient sowing.

# A Christian Approach to the Moros<sup>\*</sup>

By REV. FRANK C. LAUBACH, Ph.D.,  
Dansalan, Lanao, Philippine Islands

*Missionary of the American Board*

EXPERIMENTS during the past eight years in a missionary approach to the Mohammedan Moros in the southern Philippines have attracted wide interest.

The situation is easier than in many other Mohammedan countries because Mohammedans here are not, as a rule, very well grounded in Mohammedanism and because the Philippine government is increasing its pressure upon the Moros of this province to break with many old customs and religious ideas. The result is that the people are changing rapidly.

The opportunity has been unusual. The actual number of people converted from Islam to Christ is not large, but we are exerting a decisive influence upon the Moro people.

Our approach has been attempted along two lines—by service and through the study of Islam and Christianity with the Moslems.

## Lines of Service

The first important service which we have attempted is *The Literacy Campaign*.† Every week our teachers are starting many people on the road to literacy. We have given away a hundred thousand inexpensive primers printed on cheap paper. This is not only making Lanao Province literate but it is also making countless friends. When you sit down beside a man and patiently and lovingly help him to read, he is surprised and asks you how you are going to be paid. Frequently he says, "Our own *imams* do not teach us unless we pay them. Why are you doing it?"

This gives us our opportunity and we answer in some such fashion as this:

"I have studied the lovely life of Nabi Isa (Prophet Jesus) and found that every minute of the day, from the time he arose in the morning until he went to sleep at night, he was helping somebody—teaching, healing, defending, and serving. Is that not the most beautiful way to live? I have discovered that when you spend your time helping people, it makes your heart

sing. If you try to rob people or beat them, it makes you feel mean, but if you try to help them, it makes you happy; and so I have discovered that the happiest way to live is to help people. When I get through teaching you, I want you to go out and teach other people. Don't take any money for it, and see if it does not make your heart sing."

An agricultural nursery has been conducted to discover what crops succeed in this province; what trees, vegetables, and grains are best adapted to the climate; and efforts have been made to teach the Moros lessons learned in this nursery. We have given away thousands of seeds—oranges, papayas, avocados, grapefruits, balsa, mabolo, many hundreds of bunches of spinach, Georgia yam tops, and yawtia, for the Moros to plant around their own homes. We have taught them how to bud their own orange trees, and are furnishing them with budded orange trees at fifty centavos each. We are also experimenting on our own land with cinchona trees, mahogany, derris root, ramie (from which Chinese linen is made), vetiver (a native product which is the basis for the best perfumes), many varieties of other farm and forest products. These we distribute throughout the province as rapidly as they prove successful.

A dispensary, conducted by a nurse and her assistant, meets a great medical need, for this province is afflicted with all kinds of diseases which follow ignorance and dirt. The commonest of these diseases are dysentery, tuberculosis, malaria, beriberi, tropical ulcers, boils, and influenza. There are a great many wounds, particularly on the feet, since most people are barefooted. Our dispensary gives nearly a thousand treatments a month. At first only the Moro men were willing to be treated, and many were afraid. No women came at first. Now both men and women come with great eagerness, for they have learned that they can be cured at very low cost. The average treatment costs five centavos (2½ cents gold). There are many calls from women giving birth, and other people who are too sick to come to the dispensary.

A library, with about three thousand books and

<sup>\*</sup> From a paper prepared for the International Missionary Conference, Madras; December, 1938.

<sup>†</sup> A complete description of this campaign is contained in "Toward a Literate World," by Dr. Frank C. Laubach. 177 pp. \$1.75. Published by the Foreign Missions Conference. New York.

some twenty-five magazines and newspapers, is much used by the young people—Christians and Moslems. Students in the public schools use this library constantly for reference. The soldiers from the training camp frequently come to read the papers, and magazines, and to borrow books, as do the other citizens of Dansalan. Frequently the afternoons find the library crowded. Most of the books have been sent by kind-hearted people in American churches. As a rule they send the books that are really of value and interesting.

An indispensable service is the printing press, which prints books, pamphlets and a fortnightly newspaper called *Lanao Progress*. We have the only printing press in the Maranaw language. Indeed until this press began, no Maranaw had ever been printed.

There are many advantages in having a monopoly upon the printing. Nothing has ever come into print in this province that would not pass the most critical censorship. Whatever may be said of reading in other countries, there is no doubt that the reading in Lanao Province is improving the people, as well as interesting them.

The books which interest Moros most are their own production; foreign translations are not good sellers. This experience is highly important. In Africa, for example, one finds that nearly all books are written by foreigners and from the foreign point of view. If the native Africans could be encouraged to write the type of literature that would be appreciated most by their own people, a great new interest would develop in reading.

We have two dormitories, one which takes care of thirty-two young Moros who are attending the high school, and another for about an equal number of Christian and Moslem girls who are going to the public schools in Dansalan.

We spend nearly half an hour every morning in the dormitory with the Moro boys learning the finest poems and chapters from the Bible and Koran, and songs from our Christian song books. A list of about eighty selections that these boys learned in two years speak more eloquently than any words. Here are a few:

Sura I (Koran)	Concerning Prayer
What to Forget	The Celestial-Surgeon
Psalms 23	The Lord's Prayer
Psalms 1	Psalms of Life
Life—Henry Van Dyke	From Age to Age
The Loving Word	Be Strong—Babcock
Live and Help Live	God Give Us Men
The Builder	Brotherhood
When in Disgrace	If—Babcock
Abou Ben Adhem	Our God, Our Help in Ages
A Noble Deed	Past
God's Promise	Straight and Tall
Love and Light	My Prayer—Thoreau
Kind Words	Philippines, Our Motherland
Awareness	The Pilgrim Way
Brotherhood	The Ways—Oxenham

I Would Be True—Waters	Chambered Nautilus—Bryant
Things That Endure	Prayer—Tennyson
When I Have Time	Psalms 121
The Human Touch	The Present Crises
Giving	To the Knights
All You Have Loved	First Corinthians
Trees—Kilmer	The Heart of the Eternal
O Maker of the Mighty Deep	To a Waterfowl—Bryant
The Human Touch	He Leadeth Me
The Rainy Day	This Is My Father's World
Discovery	The Psalm of Life—Tennyson
Four Things	
Salutation of the Dawn	Isaiah 55

The Moro young men have been organized into what is known as the "Good Life Movement." This organization now has a membership of over 130 men, including almost all the leading young Maranaws. The Movement has two main objectives: To develop character, and service.

*Lanao Progress*, in an editorial, described the purposes of the society as follows:

It is impossible to exaggerate the possibilities of the "Good Life Movement" which was organized in Dansalan on August 7th, by a group of earnest young Maranaws. These young men, among the finest and most high-minded and respected in the province, are seeking to help one another to live THE GOOD LIFE, and to bring to bear pressure and persuasion upon all young men in Lanao to seek the good life with them. Their major emphasis is upon trustworthiness, and loyalty to the government in every good effort for Lanao. They resolve to be 'matitw' (straight) in every act and purpose; 'isa isa' so honest in word that nobody will doubt what they say; 'kusarigan' (trustworthy) in every detail of life.

These young men are convinced, that when Christians and Moslems reach the highest levels of character they are very close together. The Moslem and Christian saints have the same loving attitude toward their fellow men. The members of this society hold out the hand of cooperation to all men who seek to live "The Good Life." They have found the principle elements of a noble character in both the Moslem and Christian religions. These are seven in number:

#### Seven Tests of Character

To abandon evil habits of thought and action.  
To be honest.  
To be pure.  
To be unselfish.  
To be loving.  
To seek and obey the Will of God in every detail of life.  
To help their fellowmen to find THE GOOD LIFE.

This society has begun something which may echo around the world. We know of no place on earth where Moslems and Christians have in this definite way set out to come closer by becoming better. Both Christians and Moslems have failed to live the highest life in which both profess to believe, and the men and women seeking "The Good Life" really belong shoulder to shoulder.



If they can show true love and courage and have faith to persist, this new movement may become the beginning of a new era in the history of Moslem-Christian relations.

The First Sura of the Koran is as follows:

In the Name of God, the Compassionate, the Merciful  
Praise be to God, Lord of the worlds!  
The compassionate, the merciful!  
King on the day for reckoning!  
Thee only do we worship, and to thee do we cry for help.  
Guide Thou us on the straight path,  
The path of those to whom Thou hast been gracious:—  
With whom Thou art not angry, and who go not astray.

"The Good Life Movement" has thus far engaged in thirty-eight social efforts in Lanao, some of which are as follows:

Complete the literacy campaign to make this province 100% literate.

Hold meetings at which experts in agriculture, health, government, animal husbandry, metal craft, business and other useful subjects may speak and answer questions.

Distribute seeds, vegetables, seedlings, graftings, and plant culture information throughout the province.

Encourage attendance at school.

Distribute literature about health, sanitation, and cleanliness prepared by the Bureau of Health, the Red Cross, the Anti-tuberculosis Society, and our own and other presses.

Promote games and wholesome social activities.

Study the Boy Scout Manual and similar helpful books.

Act as peacemakers among the Moros and between Moros and Christians.

Spread information about animal diseases and aid in their eradication.

Encourage vaccination.

Spread a knowledge of law and ordinance and advocate law observance.

Make a survey of communities to find what are their chief needs.

Improve the water supplies and introduce sanitary toilets.

Help to encourage native Moro arts and crafts.

Join the crusade for world peace.

Encourage sick people to make use of doctors and hospitals.

Spread knowledge about modern agricultural implements.

Prepare to be worthy leaders of this province.

Work for a tubercular sanitarium in Lanao.

Begin new types of manufacturing in Dansalan to use Moro products.

Work for improved housing conditions in this Province.

Study the resemblances of Christianity and Islam.

The service which consumes more time than anything else is helping Moros out of trouble:—those who are arrested or in prison; those who are out of work; those who are oppressed; those who are unable to read legal documents; students who need financial help; enemies to be reconciled. The list is almost without an end. Every day finds many people in need of some kind of personal attention, and about half our time is devoted to this kind of service.

Working for civic improvements. Our Mission

has taken a great deal of interest in civic problems, although as foreigners we have kept aloof from politics. No matter who are elected officials, as a rule, they are eager to know what they can do to enhance their popularity with the people. Some are always genuinely interested in the welfare of this country and welcome constructive ideas.

### Mutual Understanding

Along with this program of social service goes the effort to understand the Moros and to be understood by them. We have felt that the way to avoid mistakes is to study their literature and their religion. If we understand them well enough they will be more willing to understand us and to know that our ideas are not born of ignorance concerning them.

1. *Appreciating Literature.*—We discovered that the Moros have a really important literature. Most important are their fifty epic poems describing the heroes of their ancestral home. We have collected many of these epics, and have had them translated into English. The language of these epics is that of the ancient Moros and is no longer used, excepting in poetry. Besides the epics many lyric poems are composed by their best singers. Each issue of our *Lanao Progress* contains one of these songs, most of the Moros sing this lyric before they read anything else.

2. *Appreciating Craftsmanship.*—We have also endeavored to show our appreciation of the really fine work done by the gold, silver, and brass workers and other artisans. The best Moro houses are decorated with beautiful Moro art and the owners are delighted when they are appreciated. In a contest held throughout all the schools of the Philippines the native art of Lanao won first prize. This appreciation has had a most wholesome effect upon the Maranaw people, and has tied these Christians with new bonds of inseparable friendship.

3. *Appreciating Their Religion.*—We have also made a study of the Mohammedan religion as practiced in this province. This led to the realization that Mohammedans are not separated from us as far as we had supposed. Dr. James L. Barton's book "A Christian Approach to Islam" revealed years ago that there is indeed a strikingly large common ground. "Christendom and Islam" by Prebendary W. Wilson Cash, has also thrown light on the subject.

Every Sunday evening there is a united meeting of Moslem and Christian young people, about thirty to fifty of each religion, where they sing Christian songs, repeat Christian and Moslem prayers, and recite the noblest religious and inspirational prose and poetry of all countries.

Some will say that we are covering up the er-



rors of Mohammedanism and are therefore not true to all the facts. Our answer is that in the past there have been too many attempts to select facts which will prove that Islam is infinitely below Christianity. For centuries both Christians and Moslems have selected or invented statements that tended to widen the gap and to whip up fanatical hatred between the two religions. Our aim in Lanao has been to reveal the neglected facts that will beget love.

There is an exhilaration of enlargement and of discovering that many people whom we had supposed to be in the dark were much nearer the truth than many people who profess but do not live our own brand of religion. With this thrilling discovery comes also an enlarging conception of God.

In our age who can deny that one great need of humanity is to heal the wounds of fear and false propaganda and dislike that threaten to engulf our civilization? Everywhere the healing balm is needed, in national, religious, racial and economic affairs. Love must be built upon understanding and a desire to appreciate whatever is lovely in others.

When one sets out to heal the ancient wounds caused by Christians and Moslems, one soon makes astonishing discoveries. We discover that the *good* Moros who are very loyal to their religion are also very friendly toward us.

Our task now seems to be to persuade men and women of both religions to surrender themselves completely to the will of God, believing that as they seek more earnestly to do His will they will come closer together.

We learn from the Moros while they are learning from us. For example one cannot be in contact with Mohammedanism without feeling that God is *omnipotent*, and that He is all-wise. The word Islam, meaning "Will of God," stresses the side of religion which is under-emphasized in most Christian communities. Here in Lanao, we Christians, stimulated by that great slogan "The Will of God," are striving to give our lives to God anew, so that we will equal the best Mohammedans in our desire to find and to do God's will.

The Moros have responded to this attempt to appreciate them, by attempting to appreciate Christianity. One hears from Moslems no word of dislike or opposition for our church and believe that we shall see a mass movement, in which an entire province will participate. This rapid shifting of ideals toward Christianity is the most significant event in Lanao today.

Dr. Margaret Smith, of Oxford, in her studies on "Early Mysticism," found that mystics of Mohammedanism and Christianity are in some cases so close together that they cannot be identified by

anything they say or do. The mystics in any religion ought to represent the best in that religion, for they seek to come closest to God.

To match the greatest mystics of the Christian Church one can find Sufis who also had wonderful experiences of God. A Sufi woman, Rabia Al Adawiyya, of Basra, is said to have lived a life of saintliness and fellowship with God, never exceeded among the Christian saints. When asked by several men to marry, she replied: "I have ceased to exist and have passed out of myself. I exist only in Him." She wrote these beautiful lines: "I have made Thee the companion of my heart. My body is available for those who seek its company and my body is free toward its guests, but the beloved of my heart is the guest of my soul."

Dr. Margaret Smith points out that Mohammed himself derives most of his religion from the Christian sects of the Near East. His resorting to a cave in Mount Hira was an imitation of the Christian monks whom he knew. Bowing and prostration in prayer were in imitation of the ritual prayers of the Syrian Christians. Night praying was taken from the Syrian monks who read the Psalter twice between evening and morning. The fast of Ramadan was an imitation of the Christian hermits during Lent. His teaching about heaven and earth emphasizing fear was that of the Syrian Christian Church. Penitence, ascetism and self-discipline are certainly taken by Islam from the Christian Church. Alms-giving was also an imitation of the monks of Mohammed's day. Other-worldliness, which is so strongly emphasized among the mystics of Islam, is a Christian idea—"Lay not up treasures on this earth, but lay up treasures in heaven." \*

Thus, in many ways, we are appreciating everything good in Lanao and in Islam, believing that the Moros will return our spirit by living our religion. This spirit of appreciation is reflected in the pages of *Lanao Progress*. Practically every issue has some reference to Mohammedans who have revealed the Christian spirit. For example, an article on "Why Moslems Fast," includes the statement that the "Prophets before Mohammed, such as Jesus, Moses, Abraham (peace be on them all) were all acquainted with fasting." Another issue published the statement that the Mohammedans have four scriptures—Tauret (the books of Moses); Zabur, (the Psalms); Injil

\* There is a long list of words used by Mohammed, not found in the Arabic pagan religions, but borrowed from the Christianity of his day. From the Nestorian Church Mohammed took the word "Rahman" which means "merciful" and "munin," which means "believers." From the Aramaic language he took the word for "prayer" and for "glory be to God"; and from the Syrian he took the word for "purify" and the words for "salvation" and "illumination," "worship," "remembrance," and "repentance." The words for "Lord" and "divine" came from the Gospels. The list is very long, and proves the close dependence of Mohammed upon the Christian people of Arabia.—F. C. L.

(the Gospels), and the Koran. Another article by a leading Moro Christian insists that honesty is the will of God and that the dishonest man is a traitor both to God and his country.

Another issue prints the widely known Christian sermons of the General Chiang Kai-Shek and his wife, on "My religion." In the September 15 issue is the report of Stanley Jones' visit and excerpts from his speeches in Manila. Another issue says that the one most important thing in the world is to find the Will of God and that therefore everybody ought to go to church, because it is difficult to find God alone. Another issue tells the story of the life and death of Macaindeg Tataro, the leading Mohammedan to become a Christian, and points out his beautiful Christian life.

The Moro people are responding by taking a generous attitude toward Jesus Christ, as is illustrated in an article on "Jesus Christ in the Light of the Islam Religion," by Domocao Al. Alonto. This Moro Moslem says, (in part):

Jesus Christ is revered not only in Christian nations, but also in the Islam world. This may sound surprising to an ordinary Christian who has not had a chance to study the Islam religion, or Mohammedanism, as it is commonly known in the realm of her sister religion, but truly indeed the Moslems revere Him too.

Jesus in the Moslem world is known by three different names: *Nabi Isa*, *Alaihi Salam*, meaning "Prophet Jesus on whom be peace," *Ibn-i-Maryam*, the "Son of the Virgin Mary," and *Al-Mashih*, "the Messiah." The phrase *Alaihi Salam* means "On whom be peace," and this phrase is used after the name of every prophet, from Adam to Mohammed. All good Moslems never miss to use this phrase in mentioning the name of Jesus.

One section of the Koran, Chapter 19, entitled "Mary," is devoted to His birth and His mission. According to this chapter, the story about His birth does not differ in many respects from the story in the Bible. "So she took a veil (to screen herself) from them; then we sent to Her Gabriel, and there appeared to her a well-made man." She said, "I fly for refuge to the Beneficent God, if thou fearest Him be-gone from me." He said, "I am only a bringer of a message from thy God that I will give thee a holy Son." (19:18-19.) This verse in the Holy Koran gives light on the birth of Jesus. . . . Mary was surprised for no human hand had yet touched her. She said: "How shall I have a son and no mortal hand has yet touched me, have I not been pure?" (19:20). But the man told her that God, the Creator, can create anything out of nothing. He said: "Even so, thy Lord says: 'Easy is this with me:' and we will make him a sign to mankind, and a mercy from us." (19:21.) This is the way Mary received the message in the light of the Holy Koran. . . . In this point the Christian principle differs. While in the light of the Islam teaching Jesus is only a prophet raised by the Almighty, the Christian teachings consider Him as being the Son of God, or the Personification of Him. . . .

Jesus Christ in the light of the Moslem religion is a Messiah, an Apostle. "The Messiah, son of Mary, is no more than an apostle, the apostles before him have indeed passed away . . ." (5:75). He is a great Teacher, a religious reformer. He preached His gospel with love.

The Koran did not, however, stress this point. It, however, gives light to the fact that in the course of Jesus' preaching He would make many enemies. However, the Koran gives light to the fact that he is a personification of love and humility. . . .

The Koran clearly states that Jesus will be raised to life. "And peace be on me on the day . . . I am raised to life." (19:33.) This clearly shows that Jesus was raised to life after his death. But the details are not specified in the Book.

In spite of the differences of opinion about this great Teacher and Reformer, He is still revered both by the Christians and the Moslems—to the Christians as the Son of God, member of the Holy Family, and to the Moslems as the Prophet, the Messiah, the Apostle, the religious Teacher, and Reformer and in a figurative language, sent by the Almighty "To look for the lost sheep of the Israelites."

In some of our Christian Sunday services the entire congregation is asked to write ideas as to the proper approach to our Mohammedan neighbors. Among the many suggestions which our church members have offered are the following:

Study the likes and dislikes of the Moslems. Then pray that they may open their hearts to you and to God. Serve and pray and praise, but do not try to condemn.

Attend the Mohammedan worship on Friday noon. Join them in their fun and games with enthusiasm. Take them on outings with you.

Have more public programs jointly with them, including lectures on health, child welfare, cooking, and housekeeping.

Never for a moment allow your mind to have any feeling except brotherly love. Always keep in mind and say and act the truth that we both worship the same God and are therefore brothers.

Let the church support a Moro *pensionado*. Have a recreation center for Moros and Christians together. Have a convention of Christian and Moslem priests.

Open dormitories for Moro boys and girls of all ages so that they can go to school. Have Christian children in these dormitories too. Parents will be impressed if we have the children live together, play together, and learn together.

Let the Christians study the Moro language well. Then go to the houses and have friendly talks about our religion and theirs.

Urge every Christian to apply the Golden Rule. Fair, honest treatment will attract them to the Christian way.

United prayers for the propagation of the Gospel among the Moros. Preach Christ to them without fear or reserve. Plant the seed and let the Holy Spirit do the rest. Praise be His name!

Work for education of old and young alike, for this is the great hope.

Encourage the comparative reading of the Bible and the Koran.

Have our new church building look like a mosque. Ask the Moros to worship there when they wish.

Put the Bible in the public schools and let them learn.

Hammer away at the fact that they and we are worshipping one God, for they think Christians have a different God.

Send students away from the province to Silliman University, so that they will have courses in the Bible.

# Sumatra—A Miracle of Missions

By MRS. LEE S. HUIZENGA, Shanghai, China  
*Missionary of the Reformed Church, U. S. A.*

A FEW years ago we made a trip to the island of Sumatra while my husband was inspecting Christian leprosaria. Today as Dr. Huizenga baptized three lepers in Shanghai, I thought of the hundreds of lepers in various parts of the world who have found the Lord in leprosaria. Sumatra has many such.

Sumatra is one of the largest islands of the Dutch East India. Its rich natural resources are largely untouched. It has also wonderful rubber, coconut and tea plantations. Each year many tourists and people from India and the Federated Malay States spend their vacation here to take advantage of the delightful climate on this island.

In the center of Sumatra is the large and beautiful Toba Lake, and in this lake lies Samosir island upon which heathendom is still practically untouched by Christian influence. A missionary of the Rhenish Mission carries on the Gospel work all alone in this isolated place with a few converts, surrounded by overwhelming heathen influences.

Seventy years ago the island of Sumatra was all heathen, like this lonely spot. Then most of the Batakks, the native tribe of Sumatra, were head-hunters and many were cannibals. Now great changes have taken place.

One of the greatest surprises we met was in the highlands of Sumatra. We had been traveling for hours through mountains and jungle and had seen no signs of Christianity. On every side we saw natives living in their filthy homes; their children playing about naked. We saw the large Batak house in which several families live together in community style, each family occupying a small part of the house. There were no windows in the houses and the air was almost unbearable from the heat and smoke of fires used for cooking food. Here large families were raised and such conditions have existed for generations. When the boys reach the age of puberty they are isolated from the rest of the family and are compelled to live together in bachelor's quarters.

Other villages, with a much poorer class of pagans, showed a very inferior type of building, although the social customs were very much the same. There were no schools for the boys and girls.

We went on to the Toba Lake region and there

noticed a remarkable change in the whole outlook of the people. They were friendly. They were better farmers, their homes were more private for they had individual homes; their children were better dressed and clean; schools and churches dotted the area, and there was even a Christian leper hospital. Their cemeteries also showed a marked difference over the burying grounds of their neighbors in the highlands.

What was the cause of this transformation? It was the Gospel of Christ. In about two generations this change has taken place. We found that a missionary, D. Ludwig J. Nommensen, had come to Sumatra in 1862 as the first missionary. This "Apostle to the Batakks," as he is called, worked among them until in his 84th year and died on the 23rd of May, 1918. Because he lived there, Sumatra has been changed.

When Nommensen came to Sumatra there were practically no Christians on the island, when he died there were over 180,000 baptized Believers in Christ in the Toba Lake district. Today there are in the Bataklands 510 schools with 32,700 pupils, all receiving Christian instruction. There are 788 teachers, and 2,200 elders in the Batak church. The whole countryside is dotted with churches and schools. Nearly one-half million Batakks are under the influence of Christ and tremendous changes take place in home, social and political life.

Nommensen was original; he had great foresight, tremendous power and high ideals. His fellow-workers found that for sympathetic and constructive work it was desirable to fall in line with him; and they did.

Another outstanding feature in Nommensen's life was his devotion to His Lord. Honors were piled upon him, but he refused to speak of them. Said he, "These honors are of little importance to me; they give no real joy. Nothing should captivate my heart that is earth-born. I am only a poor sinner who desires to be saved by the ransom of Christ."

As we saw the wonderful work of grace among these ignorant heathen of two generations ago, we dedicated ourselves anew to the Lord's service, desiring to spend and be spent for his service. It is "not in vain in the Lord."

# Christian Bands in War-Torn China

By REV. ANDREW GIH, Bethel Mission, Hongkong

IT WAS a summers night and the moon shone brightly. We were in Kuling up among the hills where the famous Summer Bible Conferences are held—a sort of “Chinese Keswick.” Many missionaries and Chinese workers usually come together here for spiritual refreshing and for preparation for work.

I was preaching in the Union Church when we heard the first air-alarm. It was a clear, striking sound, and a sudden feeling of fear, inexpressible, came over the people. The thought came over me of the uncertainty of life and that all ought to make sure of their soul's salvation. I made the appeal and about four or five responded. After that we scattered and a few of us sat on the rocks under the trees while the Japanese bombing planes raided the province. We prayed that God would protect us and deliver us from awful destruction. Soon after “all clear” was sounded; our hearts were filled with gratitude that the planes, which had been coming toward us, had changed their direction.

Early one morning without any warning we saw three planes flying toward us, away up in the sky. At first we thought they were Chinese planes. But God knew they were not; suddenly thick clouds covered the whole residential area, and we could hear the whirr of the planes over our heads. It was reported later that a factory had been bombed about ten miles distant and several people were killed or wounded.

Four of us from Bethel were at Kuling and it was a joy to see Christian workers with a sense of the reality and nearness of Christ, going out to face difficulties and dangers. Some were soon to face this awful war in their districts. We may never see them again on this earth but we thank God that they received a blessing at Kuling.

Our way back to Shanghai being cut off, we decided, after much prayer, to go to Hunan Province for evangelistic meetings. That was last September. Fortunately we bought our tickets to go by a British boat up the Yangtze to Hankow where we could take the train to Hunan. The ship was so crowded that we were compelled to sleep on the deck, packed together like sardines. The Lord wonderfully led us. We spent four months holding evangelistic meetings in different cities and although many places in the province

were bombed there was no raid when we were preaching in any particular city. In Chenghsien the church leaders thought at first that we could not have any night meetings because the electric lights might be put off at any time. But we used gas light and the church was crowded night after night. A number accepted Christ and on the last Sunday morning fifteen converts were baptized.

## Bombs and Busses

Early Monday morning I went to the bus station to leave for our next stopping place. The bus was already crowded but I managed to get a seat. About two hours after we left the city we heard that it had been bombed. After I had made half the journey I had to change to another bus across the river. This bus was over-crowded and I could not persuade the conductor to take me. Several hundred people would be waiting for me at my next meeting place and if I missed the bus I had no way of getting there in time. I was left behind but reminded the Lord that I had prayed that I might be at the meetings that night. It was early in the afternoon and I was hungry so I went to buy a bowl of rice. While I was eating, the station master sent to tell me that a second bus was going and that I could go on it. That certainly was an answer to prayer. I was only about half an hour late for the meeting. We filled all our engagements except one in a city that had been bombed too often so that the people had left for the country. Liling was bombed just before our meetings and we thought that the people would not come out; but the Lord did a wonderful thing and night after night the big church was so crowded that we had to preach to the children first and then send them away to make room for the adults. We had to tell late-comers to come the next evening for many were already standing in the aisles. About one third of the people in the city attended these meetings. Every convert received a Gospel copy and during that week more than twelve hundred copies were given out.

The Rev. Frank Ling, who was leader of another Bethel Band which worked in Kweichow Province writes that going through these mountainous districts if there were not busses they had to ride in chairs. In one city there was only one chair and one of the two chair-bearers was unable

to carry. So Mr. Ling and Mr. Yang had to walk and to climb up the hills. Many times they had to stop on the roadside to pray for strength. After the first day they were so tired when they reached the small village that they hunted for a hotel to spend the night. There were only three rooms—one of which was for cows and pigs. One room offered for their sleeping room was so dark and filthy that they could not sleep there so they went out to the guest room. Here they found no bed but some empty coffins and coffin lids. Spreading their bedding on the coffins they went to sleep. Mr. Ling said to his friend, "We are not dead yet, but we are tasting death!" Christ had not where to lay his head, but they had a coffin. That night they slept very soundly, not even conscious that they were sleeping so near to the cows and pigs.

On the third day they lost their way going by a small footpath through thick woods. They inquired the way several times and at last found the main road. In some places they could not buy anything to eat—not even eggs. Mr. Ling finally was able to buy some rice-porridge but the next day he had dysentery as a result of eating it.

There were many difficulties in traveling. One day the bus in which he was riding got out of order along the hilly roads. The driver was not a mechanic and he could not repair it. There was no other bus going that way so the passengers got out and walked to the nearest village to find lodging. Mr. Ling felt too weak to walk so was left behind and slept in the bus that night with the driver. They could see the hungry wolves on the hilltops, but God protected them and they slept well. This mission band traveled four thousand miles; they walked on foot four days, rode in chairs for eleven days and held over sixty meetings with definite conversions.

### A Glorious Revival

Another Bethel Band in Kwangsi Province reported glorious revivals and many cried to the Lord for salvation. Kwangsi has been most strict in the conscription of law and that province alone has furnished the Government with about half a million men. The Christian Missionary Alliance Bible School there was emptied of young men. A military officer came to meetings one night and was converted so that the next day he brought his whole family and urged them to accept Jesus Christ as their Saviour. He wanted to be sure that he might meet his loved ones in Heaven.

Certainly hearts are hungry all over China. We would like to send out more young men to bring the message of God's love and salvation to the sin-stricken, broken hearts. The refugees now number 100,000,000 and many have lost all their earthly possessions. They need to know the One who loves and cares for them, who gave His only

begotten Son to die for their sins. As we travel from place to place we never meet Christians who feel bitter toward Japan but they pray that peace and order may be restored. I pray that God will grant righteousness and justice in the Far East. Japan and China have so much in common that they ought to live in peace as neighbors. May God grant that these two nations may come to understand each other.

One of the Chinese Christians, Mr. Ernest Yin, the Provincial Minister of Finance for Hunan, wrote a letter requesting Christians in China and all over the world to observe a day of prayer on behalf of China. He wrote:

I am writing you on a very urgent matter that the Lord has laid upon my heart, and one that I am sure to which you too have given great consideration. It is the matter of prayer.

It is nearly one year since the war started in China and at present it looks as if it will be a long drawn out conflict. The awful destruction and great loss of so many innocent lives weighs me down with grief. I am burdened to know what we Christians should do. I know of only one thing we do and that is to pray.

The Lord has laid it on my heart to suggest to a few friends that as a group we might suggest a Day of Prayer for Christians in China and in foreign lands. Can we not stand unitedly in definite prayer that God will bring about a speedy and righteous settlement to this awful conflict?

I realize that we in China, whether engaged in Government service or in any other pursuits have grievously sinned against God. But I believe that if we humble ourselves and call upon the Lord He will hear us and save us. Therefore I believe it will be pleasing to Him if we set apart a Day of Prayer. I suggest September 4th, or even an earlier date for this purpose.

In an address by Madame Chiang Kai-Shek at Hankow, she says:

The Generalissimo and I feel that no words we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to hundreds of thousands of refugees. You may remember a few years ago it was quite the fashion to decry missionary efforts. There was even a commission sent from America to investigate mission work because there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison and others? Is the missionary spirit dead? If we are really impartial and look around us and take an impartial view of what has happened in the last nine months I would say their successors are right here! Every one of the missionaries possesses the same valour and the same undaunted spirit that the missionaries of old had. I would go a step farther. When we picture old Dr. Morrison in a sanpan with his Chinese teacher, working under the heat of the tropical sun on the translation of the Bible into Chinese, while edicts from the Emperor had been issued against him, we think of that as being very heroic. But when we think of what the missionaries have done during the last nine months, I would say that these missionaries have not been one whit less heroic. . . .

Coming back from the war it was the missionaries who visualized the need of refugee zones and saved hundreds of thousands of people, men, women and children. Here in Hankow you have started refugee camps and your International Red Cross Committee has organized help for

our wounded soldiers. In Kaifeng they have well-organized plans for establishing a refugee zone whenever the need arises. From all over China come reports of work like this. Those of you who are here now have done so much for our people! We do appreciate it.

These quotations show the general feeling among the Christians in China. They feel guilty before God and realize their own helplessness. They pray for forgiveness and depend on God and His mercy. Throughout China people are also very grateful to the foreign missionaries. It is time for the Christian churches all over the world to stir themselves to relieve the suffering and to preach the Gospel in our distressed land. We believe that we have unprecedented opportunities before us.

As for the war orphan question: Madame Chiang Kai-shek in her letter to me says:

I am exceedingly glad that your mission feels that it will be possible for you to take care of fifty war orphans. There are so many tens of thousands of these destitute, homeless little ones, that anything we can do to better their lot is only a drop in the bucket. Yet, it is incumbent upon us as Chinese, and as Christians, to do all that we can on their behalf.

The fifty war orphans are already cared for by the mission in Hongkong and there are thousands

more. We are planning to send a group of workers, headed by Rev. Frank Ling, to start a large orphanage in Tuhshan, Kweichow. The China Inland Mission has kindly offered property there for this purpose. Remember us in your prayer. Since the loss of our mission property in Shanghai the Bethel Mission is branching out. We have now one hospital in the French Concession in Shanghai and another was opened last May to take care of the war babies. The Gospel Hall work has been re-opened in Shanghai. In Hongkong we have over fifty promising young men and young women in our Bible School. The Orphanage here receives new children almost every week. Opportunities for preaching are wonderful. We lost our press but the printing department is still going on, and we have printed Dr. R. E. Neighbour's book, "Victorious Living," Dr. Oswald Smith's on "The Revival We Need," and Dr. Walter Wilson's "Miracles in a Doctor's Life." Tens of thousands of tracts and a monthly magazine in Chinese are also printed on our press. And now the Bethel Bands will again be sent to the needy fields. The need is great, but our God is greater. Pray that much blessing may accompany our efforts to bring about the greater things for His Kingdom.

### MOVING DAY IN A CANTON HOSPITAL

Mrs. Theodore D. Stevenson (Beatrice Scott), an American missionary in Canton, sends this interesting account of moving into their new hospital before it was bombed by the Japanese.

"Char-women, with beaming smiles, carried heavy pails of water and scrubbed all day long and far into the night—and if they dropped an occasional cleaning rag down the new drains and flooded a floor or two, it was with the best of intentions and only because they had never met proper plumbing before. The gardeners left their beloved pots of chrysanthemums (an unusual thing) and moved heavy cupboards hither and yon. The hospital carpenter stayed up until the wee, small hours adding last minute touches to the furniture. Even the nurses lent a hand and voluntarily cleaned windows (a very 'face-losing' business for nurses).

"Downstairs the doctors were adding finishing touches to their smart new offices and examining rooms, and seeing to it that the ferns and blackwood furniture in the adjoining waiting room were placed in conventionally staff attitudes. Carpenters hammered; electricians installed and blew out fuses with equally cheerful rapidity; the telephone company put in a local dial system which everyone must stop their work to try out; the elevator men (who were being paid by the day and therefore did not share the general enthusiasm for accomplishment) reluctantly put their final screws in place; the kitchen staff, proud in their new aprons, triumphantly served up the first meal; the first baby was born in the new delivery room.

"And then, unbelievably, we were in; all the wheels were in motion.

"Best of all, this new efficiency is for everyone. The public wards and private rooms with bath are equally attractive and convenient—same curtains and spreads, same electric fixtures, same devoted nursing care, and the same chance to hear about Christ, the Life.

"One patient remarked: 'We like your hospital because it is so clean,' by which she meant new, empty of the evil spirits that lurk in dead corpses. We hope it is 'clean' in that very sense—purged of the evil spirits of superstition, ignorance, callousness, pain—and that its example will count for good in this community and city and country."



# A Revival in Angola, West Africa

By MAURICE E. PARSONS, Elisabethville,  
Belgian Congo

A REVIVAL has been sweeping over the Angola Mission field for more than a year.

The leader of the Methodist Conference, evangelist Joaquim Bernardo, received a genuine baptism of the Holy Spirit about four years ago. This changed him from a shifting, uncertain, ineffective preacher into a man aflame with a passion for souls, mightily empowered in prayer and preaching so that he is greatly used in winning souls. One of his Spirit-filled workers is a grandmother who has been called "the bride" because she walks very slowly as do African brides in going to the weddings. In trudging from village to village to pray with needy souls at these revival meetings, her aged feet have become so sore that she can hardly walk; and yet she keeps on with her work for God.

This corps of workers began meetings in one village and after several days the people still sat stolidly as the invitations were given. There was no spirit of prayer or revival. What was the matter? It was discovered that the local pastor and another had become jealous of each other and neither would budge toward confessing and asking forgiveness. This attitude of the pastors had spread to their people so that there was animosity between the two villages.

Joaquim Bernardo and the others were praying that God's Spirit might break through. Finally one night there came to the pastor a great conviction of his own sinfulness and pride and

such a vision of the havoc his unforgiving spirit was working among his people, that he could not stay in bed. Hastening to the river, he got into his canoe and paddled the 20 miles to the village of the other pastor. There he poured out a confession of his own wrongness and besought forgiveness. This completely broke the other, and he in turn, with tears and sobs, took the blame. Peace flooded their souls.

Together they returned to the scene of the special meetings and after they told their story it was not long before there were outpourings of the Spirit. Darkness was changed to light; blindness to sight; sorrow to joy; and strife to peace. Following this revival most of the people of the village went to the second village and paved the way for a revival there by asking pardon for past attitudes and actions, and then joined in singing, praying and rejoicing with their friends. They spent a week in winning victories in heart and life through the power of the Spirit. Individual hearts had been made right, and there was marvelous "peace on earth among men of good will," because there was born in Bethlehem One whose name is not only "The Prince of Peace," but also "Jesus" "for He shall save His people from their sins."

I have met many such examples of the grace and power of God in my two years in Africa. There are whitened fields in which there are few laborers.

## White Fields in Rhodesia

By BISHOP JOHN McKENDREE SPRINGER,  
Umtala, Southern Rhodesia

*Bishop for Africa of the Methodist Episcopal Church*

"BEHOLD ye among, the heathen, and regard and wonder marvelously." As we shuttle back and forth across Central Africa between the Atlantic and Indian Oceans for the conferences, visiting stations and seeing some work of other societies and touching a camp meeting now and then, we are thrilled to see the thousands of joy-lit faces and to note the transformed lives. Large numbers of African Christians are actively

engaged in service as class leaders, stewards, nurses and foremen, and hundreds as capable teachers, evangelists, and ministers. Truly God is working "a work in your time which you will not believe though it be told you." This is as true in 1938 A. D. as it was in Habakkuk's time.

This year we attended seven conferences, two of which were interdenominational. The first was the 60th anniversary of Protestant Missions in

the Congo and was held at Leopoldville. Two hundred and forty native delegates from eighteen different tribes gathered for the first conference of the Congo Methodist Church, which preceded the conference of missionaries. Most of these people understood one of the three native languages used: Kikongo, Lingala or Kiluba. Many of them also understood French, which was used in some of the sessions.

In addition, three hundred natives, trained for the choir, had been assembled from these tribes, and their voices blended beautifully. The cloth for their vestments was given by the textile company which, from cotton grown in the Colony, weaves 60% of the calico used in the Congo; and a tailoring firm made them up free of cost. Many local firms donated food and gave other help to this Native Christian Conference.

A pageant was given in a natural amphitheater on the west bank of Stanley Pool, a lake-like widening of the mighty Congo, near the very spot where the first missionary, Bentley, landed sixty years ago to build his station among the wildest of savages. This landing was depicted in one episode. Other scenes portrayed the way in which the Government had put an end to slave trading, and showed how medical missions are routing the old-time witch doctor. There were seats for 5,000, but the demand was such that the performance had to be repeated on the next day. The highest Government officials attended and were greatly pleased. On the closing Sunday of the Native Conference vast congregations joined in services in the three languages.

In the Missionary Conference one hundred and twenty-six delegates from twenty-two Protestant societies spent eight days in fellowship, prayer and the discussion of problems and policy. In the Congo there is the fullest comity in the Protestant group, all working as though united in one society, joyfully acknowledging one Lord, and

definitely building up one Church—"The Church of Christ in Congo."

Next came the All-Angola Conference held at Chilessso. For this forty-one missionaries and natives were present from nine different societies. The president, citing the intensive practice of athletes, musicians and others, gave new content to the words of Paul to Timothy to "exercise thyself unto Godliness." Considering that in this Colony, as in the Congo, there is intense opposition on the part of Roman Catholics to Protestant Missions, this became very appropriately a dominant note in the Conference.

Preceding each of our five Annual Methodist Conferences we had a three days' Retreat.

The revival in Angola, reported a year ago, has continued through the year. Over a thousand have professed conversion to Christ. The day after the Angola Conference closed, John Webba, the senior minister of the Conference, entered into his rest. Webba assured his sorrowing wife that God was taking him "Home" and that he was not afraid, and that the heavenly Father would care for her and the children. He left five sons, all in Christian work, including an elder and a deacon. As a boy, this prince of the Kingdom had been considered by his heathen chief as worth merely the price of four razor-back pigs, and had been given as payment for a fine in lieu of the porkers.

The Congo Conference was held at Sandoa, and over 800 partook of the Communion, though it was only sixteen years since the Brintons cleared a place in which to build the grass huts in which they had to live all through the first rainy season. Talk of miracles! When we saw the congregation of some 2,000 Christians assembled at the Church that first Sunday and thought of the other thousands throughout the circuit, where there had not been more than a dozen Christians sixteen years ago, our hearts sang the Hallelujah Chorus.

# The Gospel the City Needs

By A. SCOTT, New York\*

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

**T**HE city needs the Gospel of Christ. It is obviously true that there is no spiritual need of one class of society greater than that of another class. The crying need of the day in which we live is a reproclaiming of the Gospel of Christ to all men everywhere.

\* Brought to Christ in the McAuley Cremorne Mission.

Christ died for the ungodly. Through Him lies individual salvation as well as the one effective remedy for the social ills of the day but even the most consecrated of Christians are prone to wander into concern over prison conditions and their reforms, conditions in the so-called slum areas, temperance, the motion-picture evils, war and peace, and many varieties and shades of modern political and economic philosophy. The ills of the body social are many and, while true, none of

them are according to the Will of God. Christians energetically spend time tilting at these wind-mills, all the while failing to realize the full significance of our Lord's words, "Ye must be born again." For is it not only through that which is born of the spirit that the day of social regeneration will ever be possible? Meanwhile we mistake good causes for the one good cause—the redemption of humanity by everlastingly proclaiming the everlasting Gospel of the Son of God.

Are there forces of evil abroad in the city? Are there spectres of poverty, greed, lust, crime, vice, pleasure seeking to the exclusion of all else, and the spectres of moral looseness and laxity to be seen on every hand? Can the aim of the Christian, of the mission or the "up-town" church, be anything other than to point to the Christ of Calvary as the remedy for all that is contrary to the will of God? Can the substance of any Gospel that is to save humanity from itself be anything other than the sacrificial death of Him who said, "I am the way, the truth, and the life"? On what is emphasis to be placed other than on the human need for its one and only Saviour? The Gospel the city needs is today that old, old story, first proclaimed by Him whose footprints have long

since been washed from the sands of Galilee's shore, Jesus Christ of Nazareth.

There are citizens other than Christians, who are concerned with the ills of the day, as is evidenced by a trend in civic thought. The difference existing between those others and the Christian lies in the remedy proposed for application. The civic forum is no longer a platform from which are heard the words of the wise; no longer the nations press, nor again the voice of the radio, but the thinking processes of the entire people is gravely concerned with the welfare of society. Within itself economically distressed, politically disturbed, morally retrogressed and spiritually decadent, the nation derives but little comfort from events beyond its borders. All over the world there exists a state of near-chaos needing but little to become chaos in the absolute. The present lies shrouded in doubt, while the future is darkened by fear. And yet, for this nation and those beyond our borders, there is a way out; it is the road back to God and back to a reverence for the things properly to be revered. The road back is the road leading forward whereon lies the realization that man's will cannot run contrary to the Will of God.

### DILEMMAS MUST BE FACED IN CHINA

Christian forces in China are realizing that war brings moral problems, by-products, as well as those that have to do with refugees, evacuation and the like. One of them is the opium traffic. One earnest layman advised silence regarding opium, lest embarrassment be caused the central government, which, he said, was largely dependent on opium revenue for carrying on the war; but those in a position to know say that Chiang Kai-shek has been and is uncompromising in his efforts to suppress the cultivation of the poppy even at the expense of amazingly large revenues. It is in the areas occupied by Japanese that the traffic is flourishing, and if there is to be a fight against this evil it must be by Christian forces that remain there.

Another problem concerns the choice of silence, or defiance in connection with preaching. Occasionally, warnings are given against proclaiming any doctrine of God that might be interpreted as a slight against the emperor. There has even been a suggestion from high mission circles that certain publicity material prepared for the Madras Conference which indicated that body's intention to exalt the supremacy of God above any state authority might make it more difficult to secure the attendance of the delegations from one or another totalitarian state. Some missionary leaders in China have begun to realize that the carrying on of church work in conquered territory does not insure freedom from that kind of problem.

A third quandary has to do with the use of a foreign flag, for more than once missionaries have been asked to lend their national flag to protect a church or school which legally belongs to the Chinese; and still another question is that of sale of property to the Japanese. Shanghai offers an illustration. Under pressure from Washington the Japanese agreed to return the property of the University of Shanghai, which they had occupied since last autumn. But they specified that it should not be used either as a Chinese school or as a residence for foreign missionaries. Also they refused to issue passes to the missionaries or university representatives to traverse the roads leading to the campus. Negotiations led to the suggestion that the Japanese purchase the buildings and grounds. But Chinese faculty members, and Board of Managers, to a man, rejected the proposition. They would rather be without a college than accept even the huge sum suggested.

—*Christian Century.*

# Effective Ways of Working

## Tested Methods for Increasing Interest at Home

EDITED BY MISS GRACE W. MCGAVRAN, 5718 OAK AVE., INDIANAPOLIS, INDIANA

### A Solo in Costume

The hymn which follows is one written for use in the Leonard Theological College in Jubbulpore, Central Provinces, India. It may be sung to any one of several tunes which are noted below.

Have this sung as a solo with the singer in the costume of India. Introduce the solo with the information about its origin. Suggest that in this and other hymns of aspiration we join with Christian friends in India in feeling that only through Christ can that beloved country find the true Way of Life.

Use it again in some program on India given for the whole church, with the same introduction.

If you wish instead to have the missionary society use it as a hymn during their India study, ask your choir director to help choose that tune for it which will best lend itself to congregational singing. Then have a time when it is learned. This should not be a part of the devotional period, but the devotional period may well be shortened occasionally to insert in the program a five- or ten-minute "learning period" when new hymns such as this are learned. If you give time to learning it, be sure it is used frequently enough thereafter to warrant the time thus spent.

The tune to which this is sometimes sung is "Clem." These other tunes are good—"Panoply of Light"; "Feliciter"; and for congregational use "Hymn to Joy." The last named requires the repetition of the third and fourth lines of music, sung very softly, for the refrain. Other tunes in the same meter may be

more familiar to your group, but be sure that the mood of the music interprets suitably the emotion of the hymn.

### Marbled Halls of Ancient Kingdoms

Marbled halls of ancient kingdoms,  
Mighty empires passed away,  
Baffled lore and mystic longing,  
Join the cry for life today.  
Open is the door effectual,  
See the multitudes that yearn,  
Reaching up from crushed existence,  
'Tis for life their hearts do burn.

"Show us Jesus!" Hear the cry of  
Multitudes in thronging mart!  
Send us, Lord, our Pentecost to  
Bear the Cross to India's Heart!

Forth there goes the weary pilgrim  
Seeking peace in lotus shrines;  
Though the proffered ways are legion,  
Still the heart of India pines.  
Christ the living way we offer,  
High we hold His Cross of love,  
Joyfully we join in service,  
Build we beauty from above.

"Show us Jesus!" Hear the cry of  
Multitudes in thronging mart!  
Send us, Lord, our Pentecost to  
Bear the Cross to India's Heart!

"E'er abide in me," says Jesus,  
"Would ye fruits of Spirit bear,"  
Yea, abide in us, we pray Thee,  
Grant us power to do and dare.  
So, we pledge Thee who hast called us,  
In one fellowship sublime,  
All we are in glad abandon,  
Make us prophets of our time.

"Show us Jesus!" Hear the cry of  
Multitudes in thronging mart!  
Send us, Lord, our Pentecost to  
Bear the Cross to India's Heart!

—C. Stanley Thoburn.

### Help Your Social Committee

In studying a foreign country like India, it is only fair to your social committee to give them some help in their planning. Twenty-five cents will bring you "Fun and Festival from India," which contains many ideas for decorating, for music, for menus, and for all that local color which

can add so much to your year's study. It is true that a wide-awake committee can find out many things from many sources and do without the book, but it is also true that many a committee will have neither the time nor the sources of information; and that many another committee has to choose between finding out and putting into effect. You handicap your committee by failing to put into their hands the result of much research which, in a pamphlet like this, concentrates ideas and materials which have taken weeks to get together. Give your committee this tool and then expect good use to be made of it. It will result in much more effective work on their part.

### A Book Dinner

We might take a hint from a sorority group in Illinois. They needed books for their library. Each girl was asked to bring back in the fall a book she had enjoyed during the summer. The chapter then had a book dinner. They used the books brought, as centerpieces. For after-dinner speeches, each girl told why she liked the book she had contributed. A Fall, or New Year's Book Dinner might launch our groups in some very worth-while reading. Even if only a very few books are donated the interest created in them will secure their effective use. Write the name of the donor in the front of each book and lightly paste in a slip of paper on which each one who reads the book may put her name.

### Stimulate Reading

A meeting often ends early or someone who was to have been

on the program unexpectedly fails. One organization has a library committee whose members are always prepared with one or more book reviews. Just a word from the leader in an aside, and a delightful and stimulating book review appears on the program as if it had been planned as a part of it. Since these reviews never increase the usual length of the meeting they are always enjoyed and do much to increase the reading-desires of the members.

### Burma Comes to Iowa

At a young people's rally in Sheffield, Iowa, the Saturday night dinner took the form of a Burmese scene in which the posts of the room simulated palm trees, the menu cards were in the shape of pagodas and the menu written in Karen. Peanuts and sweets were served in coconut shells. The pastor, his wife and their children (formerly missionaries in Burma) were dressed in Karen costume and sang, "Jesus Loves Me," in that tongue. On the long table was constructed a Burmese village replete with thatched-roof houses on stilts, groups of elephants standing about, and two pagodas in dominating position. Three devotional addresses were given. The menu consisted of *Me* (rice), *Dahsih* (pickle relish), *Thequitha* (banana), *Kapi* (coffee), *Ice Kri* (ice cream), *Ghethu* (curry), *Thagotha* (tomatoes), *Goh Seh* (cake).

### Meet the Situation of Your Group

A church in a busy Kansas town found a method of securing regular and large attendance of business women at their missionary guild meeting once a month.

A flat, yearly charge was made each member to cover the cost of the very inexpensive supper served promptly at six o'clock ten times a year. Note that an absent member's supper-fee was available to equalize costs.

Three women of the church, who did not belong to the group, prepared a simple, well-balanced meal.

The business women came direct to the church from their offices, those arriving early having time to enjoy a bit of visiting. Those for whom the trip was longer, or who were free later, arrived just in time for the meal.

At six-thirty the supper was over and tables were cleared.

The program lasted from six-thirty to a quarter to eight. The business was brief and efficiently planned; devotionals were meaningful but short; and talks or addresses were planned to take an exact period. At 7:45 the benediction was pronounced, so that any member with an evening engagement was free to go.

At times the church was deserted by eight o'clock except for the woman employed to wash dishes. At other times a group lingered for an hour or more, enjoying each other's comments—or, just "visiting." Occasionally an interesting speaker held a sort of post-session as thought-provoking as the address. But this rose out of circumstances and not through planning.

Consider the situation: A group of women from forty to sixty in number, who had so many conflicting interests and responsibilities that a free evening could not be discovered, found that they could take the earlier hour, provided certain conditions were met. They had no responsibility for the meal beyond paying. (For years a dollar per member per year provided the meal and dishwasher.) They were content with a meal so simple that its cost and preparation were reduced to a minimum. There was promptness in starting and clock-like regularity in closing. A good program was provided, usually from outside the group.

Perhaps some of these conditions are not ideal. But cancel one of them and that particular group would have dissolved. For instance, had the leaders attempted to provide for the program from within the group, a certain proportion would immediately have dropped out. They wanted to be stimulated and forced to think, through force-

ful and clear-cut presentations by people able to speak with authority.

We cite this case, not as one to be copied, but as an example of a church ready to find a way to give its business and professional women the missionary education they needed and wanted at a time and in a way which could enlist the greatest number.

To insist on old forms of organization—on ancient times and places and ways of meeting is to hamper the cause. Find the problems facing a group in connection with their meeting for missionary education. Discover the type of work which will challenge them. Arrange a way of getting together which will be both convenient and effective. Then keep the conditions inviolate.

### Use Dolls for Publicity

The *Women's Missionary Friend* (October, 1938) carries an advertisement by Mrs. Elsie Clark Krug, 2227 St. Paul Street, Baltimore, Maryland, which has a fine suggestion for publicity. Mrs. Krug has for sale India dolls, made in India in a home for widows. These dolls represent different castes and occupations. Write for her price-list. Her suggestion is that newspapers will gladly photograph them and write articles about them.

Securing the right publicity for special meetings is a weak point in most church groups. Newspapers are always ready to use really interesting copy. They cannot be expected to run the dull sort of announcement that attracts no one.

Snappy and news-worthy write-ups, especially when accompanied by pictures *suited for making cuts* and really *telling a story*, will have ready acceptance in many newspaper offices.

We hope later to devote an issue to the question of effective publicity and would be glad to receive accounts of especially effective publicity for missionary events in your church.

## We Want to Know

What was the most effective piece of work you did for Missions last summer? Or the summer before? We do not necessarily mean a meeting. Through what enterprise, technique, novelty, or method did you affect the lives of members of your congregation, missionary group or individuals in a worthwhile way, in spite of heat, summer "slump," etc.? In other words what did you do to make your work, or some phase of it a success, in spite of the usual summer handicaps?

Our May issue, according to present plans, will be devoted to that problem, and we want to give others the best of your suggestions. Address the editor of these pages at 5718 Oak Avenue, Indianapolis, Indiana.

## Effective Personal Introductions

Contrast these two situations. —A younger member of a missionary group brought a guest to the meeting. She introduced her to several who made her welcome with the inconsequential pleasant chit-chat of new acquaintances. Imagine their annoyance when she was later introduced as an outstanding worker in another denomination and the speaker of the day. They had lost a golden opportunity for informal conversation on some of the things in which they had been especially interested, and felt that their speaker must have thought them unusually unconcerned about her own background and interests.

A tactful hostess of another missionary group brought a guest. She introduced her to several members. Each time the hostess was able to mention some particular interest which the member had shown in the type of enterprise carried on by the visitor. Both were made to feel that it was because of a common interest that she had brought them together; she chatted with them long enough after each introduction to be sure that each had a key to the other's activities. The guest,

who later spoke to the entire group, was inspired by the assurance that she had before her women intelligent on the subject of her address. Several members were able to listen with greater delight because of their informal "preview" of the speaker.

The words in which a speaker addresses the group are only half of the service she may render. Choose with care a few persons with whom the speaker may chat in the social moments preceding the meeting. Questions will flow much more readily following the address if there has been an opportunity for the speaker to meet at least a few of the members in the right way.

## Try This Game on India

A heart-warming little note from Mrs. Aitchison, the former editor of these pages, written in pencil as she takes her enforced rest-cure, has come to the present editor. In it Mrs. Aitchison mentions a game on India, *Know Your Mission Lands—India*, which has come to her and which she feels would be interesting and worth-while. We are delighted to have her recommendation, as a copy of the game has not so far reached us.

The game is similar to the well-known *Lotto*. The cards contain questions and answers selected from the interdenominational mission study books on India. Two to fifteen people may play. It will provide a lively game period for from two to fifteen children, young people or adults. It costs only 50 cents postpaid.

Order from: The Literature Department, The Women's General Missionary Society, 904 Publication Building, Pittsburgh, Pa., or from Mrs. E. D. McKune, 211 Fifteenth Ave., S., Nampa, Idaho.

## An Unusual Book Opportunity

The autobiography of a lady of India, recently off the press, offers a wonderful opportunity for a book review. In the first place its title is "Himself," an intriguing thing in itself. "An autobiography of an Indian lady, and called 'Himself'!" \* writes one woman inchedulously.

\* "Himself" by Ramabai Ranade, translated by Katharine Gates. \$2.00. Longmans Green, N. Y., 1938.

The book is true to its title. The theme and motive of the life of an Indian woman is her husband. The charm of the book is unusual. It portrays most delicately the devotion of the womanhood of India to her ideal. Ramabai Ranade, its author, moreover gives a moving picture of the contrast between the purdah-bound women of the average household and the struggle for freedom on the part of these who like herself in obedience to the desire of an enlightened husband are defying custom and tradition to leave seclusion and enter public life.

Something of the theme and outlook of the book might be given by one woman, who must be able to enter with sympathy into the feelings and life of the Indian woman. The story itself may be given by another woman, reading from the book if desired, as if she were seeing for the first time her own words in print. She should be dressed in an Indian sari, as delicate and as rich a one as possible, for the Ranades were wealthy.

## Learning Through Drama

An interesting little playlet, prepared and published in India for use in the village schools to portray their own program, is available at 10 cents a copy from Mabel W. Moomaw, Vocational Training School, Anklesvar, Broach District, India. It is entitled "My Son."

Juniors would enjoy using this in a study of India. There are gaps in it which they would need to fill after study. For instance, a child reports on the birds that are seen in the village. This, in the village school program, is easily done. Our children would need to look up India and find out about birds there.

Its value would lie to a large extent, for children in this country, in the study they would be led to do in order to give it. They might even make some changes in it to make it clearer to an American audience. They might get quite a bit of delight from putting on something written for and actually given by children in India.



# BULLETIN

## Council of Women for Home Missions

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

### A CALL TO PRAYER GOES OUT TO ALL PEOPLE

#### LET US PRAY:

Father, grant that I may take my religion seriously and invite the spirit of Jesus Christ to permeate everything I say and do.

May the law of love be the law which governs my everyday life. May I seek to reproduce the warm friendliness of Jesus in my home, my neighborhood, my business life, and in my smallest personal contact.

Help me to seek out some person or group whose immediate needs cry out for Christian service and in mutual sharing give all that I am and have.

Help me to study, work, and pray for better understanding among people of all races and nations. Help me to be willing to live dangerously that peace may come in this our day, O Lord.

"God will not ask thy race,  
Nor will he ask thy birth.  
Alone he will demand of thee  
What hast thou done on earth."

Let us put our love into deeds  
and make it real.

### THE WORLD DAY OF PRAYER

Sometimes we need a sudden sentence to lift us into a new focus on ourselves! Listen therefore to Emerson: "*Civilization is the history of good women*—" as sudden, as provocative as that! But is it true? Each one of us will at least agree that it cannot be *not* true; for wherever a high civilization has been created and maintained, the women have been as geared into it as the men; and, because of their quieter influence behind all

scenes, we know that with husbands and children and servants and neighbors and friends, at home or abroad, these good women created a contagious and engaging climate around them which others undoubtedly copied.

The quality of goodness we mean includes ideals spiced with imagination, and fine living done for a purpose. Suppose that for even one day in the year all such women could pause, kneel in prayer for one another—that their common dream for their world might materialize, through



—Albrecht Dürer

themselves. Who knows what impetus this could give to weaker women trailing along in the footsteps of their leaders?

For many years now the first Friday in Lent has been set aside for the World Day of Prayer. East, West, North, South, from dawn to dusk, somewhere on the face of the earth, women actually will be meeting for just

such a warm purpose—to remember one another, to dedicate themselves anew to creating the Kingdom of Heaven on earth, and to capture the attention of the listless and the lukewarm, that all may realize a little of the startling attraction to be discovered in Jesus Christ and to be expressed in lives touched afresh by His beauty!

This year's Service of Worship for Friday, February 24, has been prepared by a group of young women in the United States, using as a theme, "Let us put our Love into Deeds—and Make it Real." It is a searching sequence of responsive readings, prayers, and hymns, with periods of penetrating silence and a stirring roll call of the nations. It is designed to stab any woman awake into seeing herself as someone expected to alter the trend of history and shift civilization into a more truly Christ-like era: through the definite mention of the high traits in the character of Jesus.

But even before the practical stimulus of the printed page is reached, the cover itself offers the silent influence of Albrecht Dürer's "Praying Hands." These Hands have a legend significant enough to be told first to the small interdenominational group which will meet beforehand to plan the February 24th service, and then retold at the World Day of Prayer service also, in order that their very patience may suggest the beauty vested in the humblest of us, when dedicated to the highest. For Dürer had a friend who had been trying to be a great painter; but try as he might through the years, greatness passed him by; yet he never gave up. One day Dürer's imagination saw in those unsuc-

cessful hands not thwarted dreams, but the incarnation of such genuine worth that he asked to draw them in the attitude of prayer, to suggest the dignity of labor and the benediction of hope.

This is so symbolic of our own consciousness of being neither brilliant nor famous; yet a quiet glory touches our merely average hands when folded in prayer: "May the beauty of the Lord our God be upon us; and establish Thou the work of our hands; yea, the work of our hands establish Thou it."

That this has been an actual result to communities observing the World Day of Prayer, our 1938 report of it proves, one section of which paints the picture:

For the women of Shanghai the Women's World Day of Prayer had unusual significance. "The love of Christ our only hope," was the unifying theme. The committee which set up the program was composed of Chinese, Japanese, German, Russian, English and American women. This committee appointed a sub-committee to plan for a meeting in the Chinese language.

The Chinese service brought the audience face to face with the implications of the love of Christ in our war-torn city. In the midst of our tragedy and losses we were given to see we still had much to be thankful for. In the time of confession the personal and national sins which have contributed to this situation were confessed. The forgiving love of Christ constrained the audience to forgive those who have sinned against us. At the close of this service, those who were at home in the English language went to the international service. . . .

This year the international service met in the Community Church. Twelve different nations were represented in the audience. Each one prayed in her own language. The earnest prayer offered by a Japanese woman for the sufferers in the war will long be remembered. The high peak in the service was the candle lighting service when women representing different nations approached the central candle to light the unlighted candles they carried. A holy hush fell on the audience as the Japanese and Chinese women from opposite aisles approached the central candle and at the same time lighted their candles to return to spread their light. It was so evident that the only way out was for the love of Christ to lift us all above narrow nationalism which is darkening our world. We were challenged to spread the light of His love as the only way out of the darkness which is fast enveloping us.

There is a similar benediction waiting to bless your town also! To promote such vital and vigorous fellowship the following supplies are available; and in case yours is one of the cities where the World Day of Prayer has never been observed, will you not consider that because you have read these words you are therefore the very person to initiate the observance and to take the first steps which these leaflets will list?

The following supplies for the observance should be ordered from denominational Boards:

Call to Prayer—free (in limited quantities).

Adult Program—"Let Us Put Our Love into Deeds—and Make It Real"—2 cents each, \$2.00 per hundred.

Young People's Program—"And Who Is My Neighbor?"—2 cents each, \$2.00 per hundred.

Children's Program—"God's Children Live in Many Lands"—1 cent each, \$1.00 per hundred.

Poster (11x17)—5 cents.

The Church, A World Fellowship (A Review of the World Day of Prayer, March 5, 1938). Single copies free, \$1.00 per hundred.



MRS. F. E. SHOTWELL

This article was prepared by Miss Margaret T. Applegarth, Chairman of the World Day of Prayer Committee of the National Committee of Church Women, representing the National Council of Church Women, the Foreign Missions Conference, and the Council of Women for Home Missions, Room 63, 297 Fourth Avenue, New York.

## Hearty Welcome!

The women of the West Coast are welcoming as a worthy successor to the late Miss Adela J. Ballard, Mrs. F. E. Shotwell, the new Western Area Supervisor of Migrant Work, appointed by the Council of Women for Home Missions.

Those of us who have met Mrs. Shotwell are delighted with her personality, with her background of education and with her qualification in experience. Personally she has grace and charm; her degrees in secular and religious education as well as sociology assure excellent professional preparation and her experience in working with young people and church groups, as well as in Nevada Welfare Work and in Colorado, Washington, Oregon and California migrant projects assure practical application of her knowledge. Quite as much as with all these, we are delighted with her evidence of judgment and balance in difficult situations and with her determination to restudy the needs as they are today and the effective program for the future.

With the changing type of people making up the migrant group, from a largely foreign element never economically above a subsistence level, to a group largely native Americans, many of them dispossessed farmers from the dust bowl, who have formerly been independent, Mrs. Shotwell is proving herself an understanding and helpful friend.

We can think of no one better qualified for the four-fold approach necessary to work in the migrant areas: contacts with government workers, church groups, employers and the migrants themselves—all approaches requiring wisdom and tact in an unusual degree. The Council is indeed fortunate in its choice of Mrs. Shotwell. She will need our understanding and cooperation. We pledge our support and wish her well.\*

\* From a letter to the editor from Mrs. R. L. Bowen, Vice President of the Southern California Council of Federated Church Women.

# A Story for the Children

## Yasha, the Refugee

BY VIOLET WOOD, NEW YORK

Yasha stood in the school yard, unhappily the center of a circle of jeering boys. They were laughing and calling out "Yasha is a refugee! They threw him out of Russia! They threw him out of Germany! Yasha is a Jew boy. He is ten years old and only in the first grade! He can't even speak English. Yasha is a refugee!"

Miss Inglis, the principal, saw all this as she looked down from her office window into the yard. She knew that if she called the tormentors off, she would only add "teacher's pet" to the list of names given to Yasha.

She turned from the window to a boy standing beside her, and said: "Karl, I am glad you came to see me about Yasha. I will try to do something about it. What are you going to do?"

"Well," Karl began, "last Sunday we were talking in Sunday school about persecution and I told our teacher it sounded like what the boys do to Yasha. She said I ought to do something. I figured it out that he's really smarter than we are 'cause he knows a little English, some German and a lot of Russian. We only know English. Do you think I could help him with English?"

"You certainly could," responded Miss Inglis. "If you give him lessons faithfully, I'll be able to promote him much faster, for Yasha is a bright boy. Only his lack of English is holding him back."

Several weeks went by. Yasha was feverishly learning English under the guidance of Karl. The young teacher would have liked to bring his pupil into his Sunday school class, but Yasha journeyed every Sabbath with his parents to the Synagogue in a near-by city. In spite of Karl's kindness, Yasha was very unhappy. The boys often chased him home shouting, "Yasha is a Jew boy, a refugee, a refugee!"

One Monday morning a visitor came to talk to the whole school about health, for it was the first day of Health Week. To all the children, except Yasha, it was like a holiday. For him it was punishment, as he had to sit with the first-graders and he was so much bigger that he felt uncomfortable.

Miss Inglis made a little speech about their visitor, a famous Russian doctor. When the doctor himself spoke, a whisper of surprise went around among the fifth grade boys, "He sounds just like Yasha!" Dr. Malkin made them all laugh by telling stories of germs that never go to sleep, but dig little tunnels in unbrushed teeth and live happily in dirty finger nails. He started a new story: "When I was a boy in Russia I was a *belfer*. Now I guess there is no one here who understands that word. Is there?"

At the word *belfer* Yasha jumped. He knew. His father had long ago been a *belfer* in Russia. He raised his hand and Dr. Malkin called on him. Yasha spoke in rapid Russian, "A *belfer* is a boy leader who used to bring the younger children home from school at night in old Russia when there were no street lights. He walked at the head and carried a lighted lantern."

Dr. Malkin said, "Very good. That is entirely right, but you must come up here and tell us about it in English."

Tremblingly Yasha faced the school, not wishing to tell the doctor that he knew so little English he was only in the first grade.

The doctor put his hand on the boy's shoulder and said, "Now take your time, my boy. English is much easier to speak than Russian. Your Russian is perfect. You do your school much credit."

Yasha suddenly lost his fear and in good English told how his father, like Dr. Malkin, had been a *belfer* in Russia.

Down in the audience Karl beamed with pride. He whispered among the fifth grade boys, "Didn't I tell you he's smart?"

After the program was over Miss Inglis detained Karl and Yasha. "I am proud of you both," she said. "Yasha, you may get your things and I will take you into the third grade today. If Karl continues to help you, I'll promote you until you're in his class."

At recess Karl told the other boys. He tossed off a few Russian words that Yasha had taught him. The boys crowded around jealously, "How about your teaching us some Russian? Why don't we start a Russian-English club?"

"All right," said Karl, "if you will let Yasha be president."

"Sure," one of the boys answered, "if he's not mad at us for calling him names."

At first Yasha could not believe that they wanted him, but when he understood that they really meant it, he thought that he was the happiest boy in America.

## Making Use of This Story

See how many famous Jews the children can name.

*Disraeli*, twice Prime Minister of Great Britain.

*Mendelssohn*, composer of beautiful hymns and songs.

*Sarah Bernhardt*, famous XIX century actress.

*Yehudi Menuhin*, 21-year-old violinist of international fame.

*Albert Einstein*, mathematician, author of theory of relativity.

*Benjamin Cardozo*, Justice of the Supreme Court of the United States.

*Stephen Wise*, Jewish leader and rabbi.

Ask the children to bring in current clippings from magazines and newspapers about the Jewish persecution in Europe today. Let the teacher or parent link up the story of the persecution of the Pilgrims and their flight as refugees to America.

Give the children hymn books and see how many hymns they can find, the music of which was composed by Felix Mendelssohn, such as "Still, Still with Thee"; "Hark! the Herald Angels Sing."

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## MISCELLANEOUS

### Christianity Has Not Failed

Who are bringing most credit to their country, and serving it most effectively in distant lands? asks the *Central Christian Advocate*. The answer is: "The missionaries." The *Advocate* amplifies this answer:—

... The missionaries have been life-savers; they have restrained Japanese raiders and rapers; they have given first aid and hospital service to Chinese and Japanese alike. The population turns by thousands to the missionaries. They stay, though local government has collapsed and local officials have fled.

Nor are they immune from danger. Mission properties have been wrecked. Nine Roman Catholic priests were butchered—that's the exact word for it—at Chengtingfu, Hopei Province, when the Japanese came in. Mission stations have been looted.

The Japanese have been restrained by the presence of missionaries, whom they didn't dare to kill, and who would be witnesses of whatever outrages the invaders might commit or allow. Outside mission areas, the fate of Chinese women has been a thing that cries to heaven for vengeance, but very few Japanese soldiers have dared invade mission premises. . . .

The mission hospitals have been swamped and swamped again by the tides of wounded. In peace time they were the best hospitals in China, and their war work has been a miracle of devotion, desperate toil, and personal as well as surgical daring.

### Survey of World Missions

The comprehensive statistics of Protestant missions, issued by the International Missionary Council, is the result of two and a half years' work on the part of an able staff. The total Protestant Christian constituency in non-Christian lands has expanded since 1925 from 8,340,000 to 13,036,000; or more than in the previous twenty-two years. Communicants have, during the present century, trebled in India;

increased fivefold in Africa, Japan and China, and sevenfold in Africa. The increase since 1903 in Korea is seventyfold. There were practically no Protestants in the Philippines in 1903; now there are 190,000. Seven out of every one hundred Negro Africans are now professing Christians—about one-half of whom are Protestants, and one-half Roman Catholics. Compared with Asia the baptized Christians in Africa are proportionately over five times as numerous, and the missionaries are proportionately four times as many.

The present number of Protestant missionaries is 27,483—or about 527 less than in 1925. Missionaries to Asia have decreased by 2,345, and increased in Africa by 2,158. Since 1925, the salaried staff of native workers has increased by one-third, and now amounts to 203,468 workers. There are now 17,789 ordained Protestant nationals. It is significant to note that in Japan during the past thirteen years the missionary body dropped from 1,253 to 829, while the ordained Japanese increased from 950 to 1,759.

In China and Japan, one out of seven students of college and university age is in a Christian institution; in Korea the percentage is higher. Scripture translations have increased, the largest growth being in Africa; and everywhere an astonishing increase in Scripture distribution.

But there is an arresting side to this survey. Out of a world population of 2,095,000,000 there are still 1,377,000,000 non-Christians. Progress in reaching unoccupied fields has not been marked. However, into most lands the leaven has been

introduced, and it is pervading the national life.

### Minority Churches

The world Alliance for International Friendship Through the Churches has adopted a minimum standard of liberty for churches that form a minority in any country. The nine points require: 1. Freedom to determine its faith and creed and freedom from any imposition of another philosophy or system of morals; 2. Freedom of public and private worship, preaching and teaching, and freedom from imposition of other religious ceremonies; 3. Freedom to determine its constitution within the limits of the laws of the state and to administer its own affairs; 4. Freedom to use the mother tongue of its members in all activities of church life; 5. Freedom to determine and control the education of its ministers and to decide upon their suitability for service; 6. Freedom to give religious education to their youth on the same conditions as the majority churches and to bring them together in youth associations; 7. Freedom to support and carry on social service, charitable work and missionary activities at home and abroad; 8. Freedom to use all rights open to citizens and associations, e. g., the ownership of necessary property and collection of funds; 9. Freedom of exchange, cooperation and union with other groups of the same church or with other Christian churches.

All of this means simply that members of minority churches should have the rights guaranteed to all citizens by any democratic Bill of Rights. No church is safe in a State where such rights are denied.

—*Christian Century*.

### Methodist Missions Reduced

The Methodist Board of Foreign Missions, at their 120th annual meeting in November, report that war, and the domination of increasingly large areas by the totalitarian governments are steadily reducing the spread of Protestantism and the possibility of maintaining church institutions in mission countries; and that freedom of religious worship is meeting the strongest political opposition in the history of Protestant missions. Opposition to the work of the missions in Japan, Korea and the conquered parts of China, in Italy and Italian colonies, in Spain and in Germany was singled out in the report. Italian territory in Africa has become practically impossible for Protestant missions, and should Germany's demand for the return of colonies be granted it will place under their domination territory where Christian missions now exist; while if Franco wins in Spain, Protestant work is in danger of being forbidden. Beyond Spain, let it be remembered, lies all South America.

—*New York Times*.

## NORTH AMERICA

### Religious Films

The many efforts during the past fifteen years to secure good religious films have not been a success. England seems to be far in advance of America in this respect. *The Manchester Guardian* recently observed that the Religious Film Society is carrying on its program with excellent effect. Says the *Guardian's* London correspondent:

"The Religious Film Society and its publicity agent, the Cinema Christian Council, arranged during the 'indoor' season of 1937-38 for over two thousand bookings of films, including two based on Tolstoy's *Where Love Is, God Is* and *What Men Live By*. Several more new films will be added to the society's booking list for the coming season. Episodes from the life of St. Paul have been taken for a two-reel sound film, *Faith Triumphant*, which is being made at

Pinewood. Two have already been finished—*The Call of Samuel* and *The Good Samaritan*—and a third, *Woman's Faith*, is nearly ready."

### Beer "Ads" Turned Down

America's largest producer and distributor of short-length motion picture advertising films, the Alexander Film Company, of Colorado Springs, Colo., has announced its policy to drop advertising of beer in its 7,782 contracted motion picture theaters.

In abandoning beer accounts, the firm is sacrificing an annual net income which has been exceeding \$50,000. The action was due to a belief that the other clients do not relish being placed in the company of beer advertisers on theater screens. This firm is reported to handle approximately three-fourths of such advertising in the country. Its contracted theaters show to more than 25,000,000 theatergoers each week.

—*Union Signal*.

### No Essays on Atheism

A year ago the following advertisement appeared in a Yakima, Washington, paper:

In order to promote tolerance and a broad-minded attitude toward religious questions, the American Association for the Advancement of Atheism is offering prizes for the best literary exposition of arguments against the Christian religion. . . .

If the Christian religion is what its proponents claim for it, it should welcome the most searching and studious investigation into its past, its present set-up, and its possibilities for the future. If it can't stand such an investigation, it is unworthy of the support given it.

The American Association for the Advancement of Atheism, therefore, offers a first prize of fifty dollars, second prize of twenty-five dollars, and five additional prizes of five dollars each for the best essays by pupils of high schools and junior colleges of Yakima County, on "The Folly and Futility of Christianity."

Interested to know what, if any, was the response, the editor of the *Sunday School Times* wrote the Association, and by return mail received the reply that no essays were submitted.

### Crime Figures for New York

New York City's crime record shows that the city mission task of the Christian Church is far from finished. *The New York Sun* has just revealed some startling facts, among them the fact that there was a murder for every day except one in 1936, the latest year for which complete statistics are available. Assault, robbery and larceny cases totaled 14,158, while minor felonies reached 34,207. While the major service of the Police Department is the apprehension of criminals, the prevention of crime is also its responsibility. Constructive measures in crime prevention include provision for 77 outdoor playgrounds and 44 indoor recreation centers. Moreover, the Police Athletic League provided vents for young energy in sport instead of crime, and enrolled 34,407 members with attendance well beyond a million in its sport events.

For other measures in crime prevention, the Police Department must continue to look to the schools and to the churches, and especially to the Sunday schools.

### Church Boat in North Carolina

In the isolated coastal regions of North Carolina, a church boat now is regularly taking religious services to long-neglected communities, many of which until the past summer had not seen a minister in more than two years. This work is under the direction of Rev. A. H. Marshall, rector of St. Philip's Church of Southport, N. C., and Mrs. Marshall. Together they visit isolated communities in their boat, the *Josephine Marshall*, conducting services from the deck of the boat anchored near docks, in cottages, in private homes, and even in village grocery stores. Despite the necessity of long treks over swamp trails filled with poison ivy, mosquitoes and sand flies, residents of the area have greeted the services enthusiastically, and at times more than 100 on short notice have journeyed for miles to attend the gatherings.



It is estimated that more than 55 communities along the inland waterway are thus being served.

—*The Living Church.*

### Cooperative Venture in Tennessee

A new venture in cooperative living is being inaugurated at Ravenscroft, Tenn., an abandoned mining community. When the mining company moved out, some sixty families were left stranded. The Rev. Edwin White, who has been a missionary in Cumberland County, undertook to relieve the situation; some young women volunteers were enlisted to take charge of a community house and the Farm Security Administration sent a young couple to lend aid in rehabilitation through subsistence farming. An option has now been obtained from the mining company on 7,000 acres of mountain land, together with all the houses in the mining camp and all mineral rights at a price of \$3.50 per acre.

The leaders hope to secure government loans for cooperative enterprises at low rates of interest and to organize the community on a cooperative basis with skilled farm and business management. There is, in all the land, no more tragic story than that of stranded communities in the southern highlands where mines have been mined out, timber cutting completed and eroded hillside land depleted. The wage earners are unable to move when the company moves.

—*Christian Century.*

### Churches Cooperate at Shasta Dam

The Home Missions Council will cooperate in interdenominational religious work for the families of the 7,000 persons who are to be employed in building the national government's new Shasta Dam on the Sacramento River, near Redding, in northern California. One town already has been built by the government and three other town sites are being developed. At Boulder City, Nevada, which is another center of inter-com-

munion work supported by the Church Boards that compose the Home Missions Council, the local church is now almost self-supporting. The Rev. Harold H. Eymann is the successor of the late greatly beloved "Parson Tom" Stevenson, the former Boulder City pastor.

—*The Presbyterian.*

### Problems of the South

The population of the South is increasing more rapidly than that of any part of the United States. Its excess of births over deaths is ten per thousand, as compared with the national average of seven per thousand; and already it has the most thickly populated rural area.

The South must educate one-third of the nation's children with one-sixth of the nation's school revenues. Only 16 per cent of the children are in High School, as compared with 24 per cent in other states.

The health-protection facilities of the South are limited. For example, there are only one-third as many doctors per capita in South Carolina as there are in California. The South is deficient in hospitals and clinics, as well as in health workers. Many counties have no facilities at all.

The South leads the nation in the employment of children in farm and factory. One hundred eight out of every one thousand children between ten and fifteen years old are employed in the South, compared to forty-seven out of every one thousand children of these ages in the country as a whole.

—*New York Times.*

### The American Indian

According to the latest census, about 50 per cent of all American Indians live in three states: Oklahoma, Arizona and New Mexico. This is an increase of 1.2 per cent a year for the past seven years. The agency in charge of federal activities for Indians has an extensive program, which includes tribal organization; increase of Indian land-holdings; soil conservation and irrigation; conservation of

other natural resources; road construction to open up remote areas; Indian arts and crafts; health service, relief and rehabilitation.

Many missionaries at work in the vicinity of some of these activities are not favorably impressed with all of them. Several feel that the Indians are being subjected to so rapid a change and so many new influences that they have been unable to make the adjustment satisfactorily. Tribal customs, so opposed to Christian ideals and so hampering to Christian training, are encouraged by the Government. The problem of increased drinking remains unsolved.

—*Monday Morning.*

### Chinese Presbyterian Church in San Francisco

The Chinese Presbyterian Church of San Francisco observed its 85th anniversary in November. Although all Chinese are fond of elaborate celebrations, this occasion was a simple one because of the sufferings in the home land. This church was organized November 6, 1853, by Dr. William Speer, who had been a medical missionary to China, and was the first such organization of Chinese outside of Asia. Since the beginning, the church has had Chinese pastors except for brief intervals. It maintains a close relation to the community through its present pastor, who serves on the staff of directors of various civic organizations. Schools have been established and Christian homes set up in China by those who have gone out from this church. Ten churches in China have been founded and supported by gifts from Chinese Presbyterians in the United States.

—*Monday Morning.*

## LATIN AMERICA

### Christian Education in Cuba

Cuban delegates to the Havana Congress on Christian Work in 1929 proposed a plan for a continental federation of evangelical churches, but the plan met with no enthusiasm in



Cuba. Again in 1937, cooperative fellowship was discussed at the H a n a v a Conference on Christian Education; and last October definite plans materialized at a Conference in Camagüey, Cuba, when, by unanimous vote, the Cuban Council of Christian Education was formed.

Article I of the new constitution states "the purpose of the organization will be spiritual, educational and fraternal, with special aim to promote the cooperation of the evangelical churches in Cuba in the promoting of Christian education. It is our further purpose to enjoy the world-wide fellowship of the Christian churches in affiliation with the World's Sunday School Association."

It appears that Cuba has done more in the way of leadership training than most of the other Latin American countries. There is evidence of a broader and deeper understanding of essential Christianity and its relevance to individual life. However, it must be noted that there is not the same sense of responsibility for the maintenance and extension of the Church. Possibly its nearness to the United States, and the facilities there for the support of pastors may partially explain this fact.

—WSSA News.

### On Mule Back in Honduras

Miss Mabel Rowell gained a new understanding of the need in Honduras when she made a two weeks' evangelistic trip across the country on muleback. She writes in the *Evangelical Christian*:

There are no hotels in the villages where we stopped, but every house has a lean-to roof in front to shelter the calves, pigs, etc., during the night, and they will always allow travelers the privilege of slinging their hammocks there and usually the privilege of using their open fire in the kitchen. At one place we stayed I was awakened several times in the night by a little fat pig who thought it would be nice to rub his back under my hammock and incidentally on me. This trip has taught me that there is no such thing as private life in Honduras, at least in mountain sections. But there are always compensations and instead of giving blessing to those dear believers I think I received. The

simplicity of their faith was most refreshing.

In one village where we knew things were not right, opportunity was given at the close of the meeting to set affairs straight; there followed such confessions and going to each other and asking forgiveness for harsh words or bitter thoughts as would put most American congregations to shame.

—*Evangelical Christian*.

### Fair Exchange No Robbery

C. H. Morris, American Bible Society Agent in Amazonia, with two of the Society's launches visited the immense archipelago in the mouth of the Amazon River, where most of the people are rubber gatherers, and live under very unfavorable conditions. At one place, a man expressed delight at the opportunity to own a Bible, of which he had heard but had never seen. "Read more," he pleaded, when the colporteur read to the end of a chapter. He paid for his Bible with seven bunches of bananas. An elderly blind widow exchanged some corn for a Testament.

In the course of this interesting journey a great variety of commodities were received in exchange for the Scriptures. Here are some that helped to make the launch resemble a traveling general store: 119 fowls, 12 ducks, 8 parrots, 193 eggs, a large supply of bananas and maize, coconuts, rice, fish, salt, vegetables and two canoe paddles.

The sales of the journey amounted to 1,897 volumes, including 154 Bibles and 374 Testaments.

### Evangelism in Peru

One of the most interesting points in Peruvian evangelism is its tendency to hinge around households rather than individuals. Quite spontaneously, and without comparing notes until afterwards, national workers in different parts of the Republic have been led to use the family as the basis of their approach to the community. An evangelist may visit every family in a village before he finds the family he is looking for; perhaps visit

the whole community several times before being invited to come in, but once he has gained a hearing, he will sit where the family sits, comment as little as possible, preferring to let God speak for Himself through the simple, clear reading of one passage after another. Where there has been a receptive spirit, he will suggest praying to God just where they are. At first their thoughts run something like this: Is it really possible to pray to God, through Jesus Christ? Don't we need to pray to an image, some visible near-by representation or representative of the far off God? Is no other mediator necessary? No intercession by saint or virgin, apostle or martyr? How simply he prays! It is just like talking to a father! But does he think that God will really hear him? Doesn't he need a priest? Why, he prays to God as though he knew Him, as though he could see Him! Then they begin to listen to what the evangelist is saying; that they might know that they have access to the Father through Jesus Christ, might know their sins are forgiven. Usually, the family will start daily family worship, and the evangelist is content to leave it at that, with the suggestion that they invite their friends. Thus a congregation is formed.

—*The Neglected Continent*.

### Growth by Persecution

It is almost fifteen years since, in answer to an urgent telegram, missionaries of the Evangelical Union of South America entered the little town of Catolé de Rocha in Brazil. The story from there is one of continuous persecution; the greater the persecution the greater the progress; and the greater the progress the greater the persecution. This area is a small outlaw kingdom, with two rival clans; and the word of the dominating clan is law. While one clan reigns, the other suffers, waiting opportunity to take revenge. Finding favor in the eyes of the then dominating chief, the missionaries, during their first visit to the district were accompanied

upon practically all of their evangelistic excursions by a sergeant and two soldiers of the State Police. Under this favoring wind, three churches were erected by 1932. One was destroyed by enemies, but in 1938 a fourth was built, and now a national pastor is available to take the oversight of these churches. The work was prospering, new preaching points were established, and in his desire to see further progress the young pastor invited another national pastor to hold a series of meetings. This released a flood of bitter persecution which culminated in the pastor's forced departure from the town to save his life. The encouraging fact is that five or six people have been converted.

—*The Neglected Continent.*

## EUROPE

### Freethinkers' Congress a Failure

The International Congress of Freethinkers held in London in September was considered a failure by the Russians. Their delegation did not attend, but were represented by an observer who read the speeches of absent leaders. The delicate international situation was one of the reasons advanced to dissuade them from attending. Information was also conveyed from high and friendly quarters, that their plan of insisting upon the communistic and militant Godless character of the Congress, might lead to Government intervention and the suppression of the gathering as threatened public order. It is reported that Russian Godless leaders will create an international commission to organize future international congresses, under the expert guidance of Yaroslavsky, their president. The U. S. A. is suggested as the meeting place of the next Congress in 1939.

Following the London Congress, discussion has been stimulated in several countries as to the difference—if any—between the terms "Godless" and "Atheist." Leaders in Moscow who were asked to define the differ-

ence have stated that there is no real difference between them. The Godless are those who lead the struggle against religion according to the teachings of Karl Marx, Engels, Lenin and Stalin. These are not only Godless but also Communists. Atheists are those who have separated themselves from religion, who belong to socialist political groups but who have not yet accepted Communism.

—*World Dominion Press.*

### A Queen's Message to Youth

Queen Wilhelmina, of Holland, recently celebrated her 58th birthday and the 40th year of her reign. From the beginning she realized that divine resources would enable her to rule in peace and justice. In a broadcast to her people, the Queen urged youth to undertake great responsibility with character, devotion, understanding and fidelity. Her words have deep significance for the youth of today, not because of royal privilege but because of a warm and humble faith which this great woman has in God. She said:

Even at the time of my accession, I was conscious of the insufficiency of human knowledge and ability, and firmly believed that only the aid of God could provide our wants. I now look back on these forty years in the light of the Lord's guidance and am filled with gratitude.

—*Watchman-Examiner.*

### Friendship for Spain

American children in Sunday schools and other groups are sending goodwill suitcases filled with toys, clothing, soap and other articles to refugee Spanish children as an expression of sympathy. The suitcases are distributed in both Loyalist and Nationalist Spain by the American Friends Service Committee. The project is one which religious educators and many other leaders in children's work have found of great value in cultivating a spirit of international goodwill among children.

The suitcases can be secured from the Committee on World Friendship among Children at \$1.00 each. When filled in accordance with instructions given

by the Committee, they are returned to the Shipping Room of the Committee on World Friendship among Children, at 207 East 19th Street, New York, from which they are forwarded directly to Spain. It is expected that the supply will be exhausted before December 31st.

### Methodists Keep Out of Trouble with Nazis

Bishop John L. Nuelson, of Zurich, Switzerland, reports that the Methodist Episcopal Church organization in Germany and Austria have been cut loose from international ties and thus have kept out of trouble with the Nazi Government. Catholic and Lutheran Churches are state-sponsored churches, their ministers on the state payroll, so that Nazis look upon them as state employees, and their utterances are judged as loyal or disloyal.

On the other hand, Methodists support their own churches and preachers, as in America. Therefore, they have a degree of freedom in speech and organization.

—*New York Times.*

### Niemöller Can't Be Seen

Dr. Adolph Keller, of Geneva, was in Berlin some weeks ago, and asked the authorities, without much hope of success, whether he might see Martin Niemöller. Dr. Keller relates his experience:

To my surprise I received no refusal. But the secret police which had re-arrested Niemöller knew better and answered: "Niemöller can't be seen now or later."

Niemöller is to be silenced. This courageous voice is no longer to be heard. He would be free if he would sell his liberty and promise to remain silent. There is a time for saying no and a time for saying yes. Niemöller would not be famous, if he would not be a symbol for a new type of Christianity: a symbol for a militant church, for a suffering church, for a church of witness who says again like Luther: Here I stand, I can't do otherwise. We speak sometimes of the unknown soldier. Niemöller is a soldier of Christ known the world over, and it is a matter of Protestant solidarity not to forget him.

—*Pageant.*

### Confessional Church Leaders

Thus far, 77 pastors and church officials of the German

Confessional Church have been suspended from office by Nazi authority. There are 49 pastors who have been forbidden by the state to enter the parishes to which the church has assigned them. But most crippling of all are the national speech prohibitions, *Redeverbote*. Recent information states that 41 leaders of the Confessional Church are now forbidden to preach in public. Church leaders anticipate a bitter struggle this winter over the control of church finances. Of the 26 church districts in Germany, 22 already have state-appointed finance commissioners. The majority of these commissioners are men openly hostile to organized Christianity.

—*Pageant*.

### Visitor from Bulgaria

Rev. A. F. Kremenlieff is in the United States as a representative of the Union of Congregational Churches in Bulgaria, to plead the cause of forty Congregational churches in that country which were started by American missionaries about seventy years ago.

The first American missionaries went to Bulgaria over 100 years ago on their way to Turkey, seeking a field there, but finding unexpectedly a receptive people in Bulgaria, remained to teach and preach the Gospel. Thirty missionaries of the American Board have been in Bulgaria, and when the last was withdrawn three years ago, because the American Board could no longer be financially responsible for the work, practically all Bulgarians could read, largely as a result of the mission's educational program.

Mr. Kremenlieff says that Bulgaria is the only tolerant country in the Balkans, and the only country where there are seven schools of American origin. The people are peasants, obliged to live very simply. The church which Mr. Kremenlieff serves as minister is in a town of 7,000 inhabitants, where there is not a single motor car, no piano—only two bicycles, and two private telephones. Very few can

afford meat, butter or fruit, and tea is used only as medicine. A pound of sugar costs half a day's wage. "We have nothing but hope," says Mr. Kremenlieff, "but hope is strong. We believe Bulgaria needs the Protestant Christian message." He believes that the friendship of Christian democracies means much to the small nations of today, and particularly to those who are making a profound struggle to keep alive faith and hope.

—*Advance*.

## AFRICA

### Revision of the Koran

A professor in Al Azhar University, Cairo, threw a bomb-shell into Mohammedan circles by demanding the revision of the Holy Koran—to bring it in line with the times. He declared that the punishments required by the Koran should be revised, and cited two verses as examples: thieves, both men and women, must have their hands cut off, according to the Koran; and in a case of adultery, both guilty parties are to receive 100 lashes. These punishments, the Sheikh avers, are out of conformity with modern civilization. His pronouncement caused such a flurry that a deputation of professors and Mohammedan clergy urged an investigation to determine whether such punishments are really being carried out in the Mohammedan world today.

—*Religious News Service*.

### Emancipation of the Blacks

The All-Africa Convention includes representatives of the natives of all Africa. This Assembly has just organized a research department to deal with all questions concerning indigenous races in Africa, which promises to raise the standard and insure the efficiency of African leadership. The movement has been launched by Africans of academic attainment, who hope to establish study groups along the line of cultural, religious and social justice activities; fundamental causes of social degeneration, the extent of

foreign influence, and all problems based on proven facts. Such a movement cannot fail to revolutionize Bantu political, agricultural, economic, social, religious and cultural organizations.

—*Indian Social Reformer*.

### Youth Conference at Efulan

The West Africa Mission at Efulan has had its first Youth Conference. For weeks in advance preparations had been going on. The office boys mimeographed illustrated invitations in red and black type. Registration tags had been cut out by the school girls, and 300 programs mimeographed and bound in yellow covers. A huge gasoline drum of peanuts had been shelled, roasted and ground by the younger dormitory girls. The 300 programs proved inadequate. Of the registered delegates, 125 paid six cents for their food, and slept in the dormitories.

One of the most attractive features was the music, composed for the occasion. One of the French teachers, a pastor's son, wrote out native tunes, and the missionaries wrote words that expressed the Conference theme—"Christ liveth in me."

—*Presbyterian Board News*.

### Evangelical Work in Angola

The President of Portugal recently visited Angola, and manifested his good will toward evangelical work in various ways. It is expected that the Colonial Minister will make a longer stay, and thus have opportunity to see at first hand the value of this work. Among the visitors at the biennial meeting of the Evangelical Alliance was the Portuguese Inspector of Schools, who was there to explain Portuguese ideals of education; and still another encouraging fact is that a colonial paper, normally favorable to Catholic missions only, has recently called attention to the valuable work of Protestant missionary societies.

Recently the Portuguese League of Evangelical and Mis-

sionary Action sent out the first Portuguese missionary to the island of São Tomé, where he is the only evangelical worker. At first he encountered considerable official opposition, but in response to a representation made by the League in Lisbon, permission to preach has been granted and as many as 500 people have attended the services.

—*World Dominion Press.*

## EASTERN ASIA

### Near East Christian Council

The Near East Christian Council is the only cooperative group in Bible lands, and is a clearing house for information on work for Moslems and Jews. Five new organizations were received into membership in the Council at its last meeting, making in all some forty missions and Christian organizations in full membership. The areas represented on the Council are North Africa, Egypt, Sudan, Abyssinia, Syria and Palestine, Turkey, the Balkans, Arabia and Mesopotamia, and Iran. The Council cooperates with Sunday Schools and Bible Societies.

One of the converts, a former Jewish rabbi of Poland, was riding on a train one day in Palestine when he saw a man reading a small book, and asked what it was. "The New Testament," the man replied. The rabbi asked, "Why do you read a book of fables like that?" "Since you offer such a criticism," said the man, "I suppose you are very familiar with the New Testament." The rabbi had to admit that he had never read it. Then the passenger went on: "Being a scholar, I am sure you will agree that it is not proper to speak good or evil of a book until one has read it. If you will promise to read it, you may have this Testament." The rabbi promised and took the Book. He began to read and was struck with the quotations in the Gospel of Matthew from the Old Testament, and the claim that they were fulfilled in Christ. He had not finished the first Gospel until he was convinced that

Christ was the Messiah. He gave his heart in faith to the Master and announced his decision to the congregation of which he had charge in one of the cities of Palestine. At first they thought he was mad, but were soon convinced that he was in his right mind and most sincere in what he said. He had to leave his position, of course, and was for some time in Beirut, but has now returned to the Holy Land.

—*The Presbyterian.*

### Refugees Too Long

"We have been refugees too long," an Armenian exclaimed bitterly. But years of disappointment and the unwillingness of nations to admit them to citizenship or even as temporary residents to give them a chance to make good, have still failed to dull the aspirations of many that they may yet be a nation, able to work, live and hope once more. The long drawn out misery of living in wretched shacks, ruining alike to their health and character, is in Syria gradually drawing to a close. In Aleppo there are less than 30 families now in the camps, but in Beirut and Alexandretta there are still 2,000 or more carrying on a precarious existence in the same tumbledown and leaky shelters, on the outskirts of the city, as 16 years ago.

It is amazing that they somehow manage to retain a semblance of decent home life, and spotless cleanliness. A few straggling plants in an old tin can are almost always to be seen, and not far off will be found a wooden shed (larger and more likely to be at least partially watertight) which acts both as church and school.

The Nansen Office for Refugee Work closed at the end of 1938, and although strong pressure has been brought to bear on League officials in Geneva regarding the need to replace it by a Refugees' Commission, to look after the interest and legal protection of the refugees, nothing can yet be said as to the actual result.

—*Evangelical Christian.*

## Progressive Iran

The Shah is furthering a movement to end illiteracy by means of night schools for adults, and all illiterate adults are required to attend. The municipalities which issue permits to various kinds of workers will refuse to do so, unless these workers attend classes in the various cities. Another sign of progress is seen in the new Girls' Handicraft School, where homeless girls in normal health, between the ages of 12 and 18, are given free home care, with a three-year course of training in domestic science, handicraft and child care.

The Christian Church in Iran is the outgrowth of the work of the Presbyterian Mission in the north, and the Church Missionary Society in the south. The Church of both these missions has a membership of more than 3,000. About 1,000 of these are converted Moslems, more than 200 are converts from Judaism, a few were formerly Zoroastrians, and numbers are Armenians and Assyrians.

—*World Dominion Press.*

## INDIA AND BURMA

### Are Hindus Losing Ground?

A Hindu writer of Bombay says in an article in *The Mah-ratta*: "The following figures indicate that the Hindus as a community are deteriorating in numbers. Between 1891 and 1931, the total population of India increased by 22 per cent in 40 years. But the percentage of increase of Hindus was 15 per cent and hence they lost 7 per cent in population; while the Moslems increased by 35 per cent, and hence they gained 13 per cent. As against the general average of increase the Hindu numerical strength is lower by 7 per cent; while all other communities have increased: Moslems by 35 per cent, Christians by 145, Sikhs 127, Buddhists 79. The comparison of population between 1891 and 1931 definitely shows that Hindus alone are losing their numerical ground."

### To Whom Shall They Go?

It is impressive that so many in India are looking wistfully to Jesus, and wondering if He is the friend they need. They have seen the miracle of the loaves and fishes reenacted in times of famine and scarcity in the history of Christian Missions; they have come within range of the Church's ministry in medicine and education; hope has been revived by the scheme of rural reconstruction, and they have heard of "the Bread of Life that cometh down from heaven," and are not turning away. This trend is as marked among aboriginal peoples as among the Depressed Classes.

In the hills of Assam a Christian leader, speaking for himself and his clan, made this observation: "The future of our people lies with Jesus Christ: only as we are loyal to Him, can we prosper as a people." From unlettered villagers in the Bhil country comes a similar statement: "For us, Jesus Christ is the true Guru: He alone can save us."

### What Is Religion?

Rev. M. S. Pinkerton, of Etawah, North India, writes of an unusual meeting in the city bazaar. A crowd composed of adherents of different religions had assembled to hear addresses on "What Is Religion?" Four religions were represented by spokesmen: Jain, Sikh, Hindu and Christian. One could hardly think of a broader subject, and to condense it into a half hour was not easy.

The Hindi term *dhurm* is interpreted as either religion or righteousness. Mr. Pinkerton was the first speaker on the Christian *dhurm*. He tells us that a "thumb-nail" summary of all the talks would be:

*Sikh*—Be strong; follow your Teacher.

*Jain*—Knowledge of self. Know thyself to be God, all powerful and righteous within thyself. Don't beg from God.

*Hindu*—Works. Do righteousness according to the rules of your caste or sect.

*Christian*—Grace. A loving, suffering God rewards your faith with the gift of righteousness. Continue ye in it.

In the Etawah district Christians continually suffer for their faith. "Take these 500 rupees and forsake your Christian religion—or if you don't I shall soon dispossess you of your land," said a Hindu landlord to a poor village Christian. "I don't want 500 rupees. I want Christ," is the astonishing reply—astonishing because that amount of money represents at least three years' income for him. That was several months ago. The landlord has already partially made good his threat by craftily and unlawfully taking part of his land.

### Village Improvement through the Church

As a project of the "Rural Reconstruction through a Living Church," a clean-up village contest was undertaken. Rev. J. C. Heinrich writes in *Agricultural Mission Notes*: "We finished our Clean Village Challenge Cup Contest on April 16, with an inspection of seven villages that made up the finals out of one hundred villages that contested. We had to cover 150 miles of village roads in one day, and anyone who knows Indian village roads will tell you that that is some covering. Martinpur took first place." Mr. Heinrich and all the judges had a meal with the Mohammedan district magistrate who is an old student of Forman Christian College and has been a strong backer of this clean village effort.

This Rural Reconstruction movement, which has a yearly grant from the government, has great possibilities. As a result of fertilization and irrigation the wheat crop has more than doubled, a third factor in this improvement being the use of selected seed from government experiment farms.

### The "Comity of Missions"

Mr. A. L. Jackson, after visiting a number of missions in

South India—the Scotch Presbyterian, Lutheran, Methodist, Syrian Protestants and Anglican—makes some observations on denominationalism. His experiences, he says, made him understand the difference between the East and the West in this respect. In the West, denominationalism is a history of misunderstandings and quarrels; in the East, it is a history of enrichment because there has been so much cooperation. "This good point comes from the Lutherans," or "that good thing comes from the Methodists." Sometimes when one mission fails through lack of support in the home field, another mission steps in and takes hold. Here and there one finds one member of a family an Anglican, another a Methodist; upon asking why, one finds it is because one brother moved from an Anglican neighborhood into a Methodist one, so that often one's denomination is determined by geography, rather than dogma—a by-product of the "comity of missions."

—*The Mission Field.*

### Christian President of a Municipality

When the municipality of Manmad first exercised its right under the new constitution to elect its own president, it unanimously chose Mr. C. G. Chhatre, a former headmaster of one of the Zenana Bible and Medical Mission's schools, who is well-known for his fine Christian character. That the first free choice should fall upon a Christian, is a matter for deep satisfaction.

Mr. Chhatre came as a master to the Mission's Paton Memorial School when only nineteen. As the years passed, his aim became increasingly the glory of God, and his life and witness won him the reputation of being incorruptible in all public affairs, and satisfied with none but the very best workmanship in all he undertook. His wife was headmistress of the Hindu Girls' Mission School for many years, and won the trust of all around her.

At a mass meeting held in his

honor after the election, Brahmans, Hindus, Mohammedans, Mahars and Christians all took part. Speaking of Mr. Chhatre's character, one Hindu said it is what it is because he follows the teachings of the Bible.

—*The Indian Witness.*

### Among the Bhils

Rev. J. C. Koenig writes in the *Outlook of Missions* of a visit made to Ratlam, a station in Central India (where 20,000 were received into the Church within the past twelve months) to work in collaboration with the missionary there on the manuscript of a union hymnal. In the course of a fifty-mile drive through the district, groups of smiling Christians were met in nearly every village. In some villages all inhabitants had accepted Christ, in others half of the population, seldom less. There are nearly 400 villages with Christians in that area.

These new converts are Bhils; their former religion, animism. Gone now is their fear of evil spirits; they believe that Christ is present to protect them in all situations. Whereas drunkenness had been all too common, the liquor vendors are now put to it to make a living. Officials testify that they have ceased to be a police problem.

When the first Bhil inquirers presented themselves to the missionary he doubted their sincerity, so to test them he emphasized that every true Christian desires that others may be saved. "Teach your neighbors and bring them to me," he said, "then I shall baptize you." After some time one inquirer came bringing half a village with him, all of them asking for baptism. This test is still applied to every inquirer.

### Beggar Children's Village

A children's village in the suburbs of Bombay, where destitute children can be housed and trained, is contemplated by the government of Bombay. There are nearly 10,000 homeless, beggar children in Bombay, and it is felt to be essential that these

children be given the opportunity to become useful members of society. It is therefore proposed that these destitute children be removed to some healthy spot outside the city, and be divided according to their inclinations and possibilities. Those who are capable of taking an education will be put in one institution, where special attention will be paid to their mental development. Those who have an aptitude to learn some industry will be put into an Industrial School. Those suffering from mental deformity will be put in another institution. About 100 acres of land would be required to carry out this plan.

—*Baptist Missionary Review (India).*

### Rural Reconstruction in Burma

Mr. Brayton C. Case, of Burma, reports a Rural Reconstruction Rally in connection with the meeting of the Burma Christian Council. A resolution was passed recommending that mission stations have Rural Reconstruction committees to help village churches carry on this form of activity along the lines of improved economic life, health and recreation. Recreation is thought of in terms of its wider significance as including inner spiritual renewal as well as social stimulus. It is urged that these activities become a part of the normal expression of the Christian spirit in village churches. The Burma Christian Council committee will work out suggested activities for village Christians, and the Judson College group is asked to make up some traveling exhibits which may be used along visual education lines at suitable public occasions.

Another resolution called the attention of Mission Boards to the desirability of recruiting rural station missionaries from those who have had agricultural college training.

The late K. T. Paul, Rural Secretary of the National Council of the Y. M. C. A., India, Burma and Ceylon, recognized

the importance of this work in a statement he made in 1926:

"The conclusion was driven in upon us that the Indian villager is not helped unless he is helped simultaneously in every phase of his life, and in regard to every relationship he bears to others. The service must be comprehensive to get anywhere, and it must be simultaneously comprehensive. In other words, what is wanted is not reform but reconstruction, from the center out and all around."

## CHINA

### Can Communists Be Christian?

Rev. Donald D. Rees, of Hankow, has been talking with a missionary doctor, who thought it would be well to create a better understanding between the "Eighth Route Army" and Christians. To this end he has been traveling through Shansi. He everywhere met a friendly response. Some of the listeners came afterward and said that they, too, were Christians. He also met a number of the highest authorities among the Communists, and they all told him they had nothing but friendly feelings for missionaries. It seemed advisable to have this in writing, so when he met General Chu Teh, in supreme command of the Red Army, he asked him for a message he could carry back to other parts of China. Here is an English translation of the document:

The Eighth Route Army expresses its thanks and gratitude for the kindness and help rendered to China by the foreign missionaries during her war of resistance, especially to those doctors and nurses who work under great difficulties and dangers. Their work in China not only means a great deal to the Chinese army, but also renders tremendous service to Chinese refugees and people. I hope that our international friends will continue to support China's war against aggression, and that those doctors and nurses in the war zone will remain there to work. Furthermore, we welcome our foreign friends to extend further their service in aiding China by taking care of the sick and wounded in the war zone. The Eighth Route Army has no prejudice against missionaries. On the contrary, we welcome them. For our war of resistance not only fights for the independence and freedom of



the Chinese nation, but also for the maintenance of world peace. In this respect our goal is just the same.

(Signed) CHU TEH.

—*The Living Church.*

### Refugees Want Bibles

Refugees who, in the stress of getting away, left their Bibles behind are buying new ones, saying they cannot get along without their Bibles. Copies are being made available not only for retreating Chinese, but also for the invaders. The famous "Dare to Die" battalion in the final siege of Shanghai were all provided with pocket Testaments. It will be recalled that restrictions placed on the teaching of the Bible in mission schools has been repealed.

—*Watchman-Examiner.*

### Result of a Cure

A merchant of Shunteh, North China, Mr. Tung Ming Shao, was successfully operated on for amoebic abscess of the liver at the Hugh O'Neill Memorial Hospital. Some weeks later he asked the church people to come to his home to hold meetings, and those who went were given a handbill which Mr. Tung had had printed for distribution. The following is a free translation:

Greetings; I used to get a disease of big abdomen. Many doctors do not know what the disease was. And also they haven't any way to cure it. Then I went to the Gospel Hospital of west of the south suburb, Shuntehfu City. On one side their doctors did their best to me and on the other hand, I prayed very eagerly to Jesus Christ. I only stayed there one month and my heavy disease had been cured. This is really wonderful. And I deeply feel that Jesus cured me by their doctor's hands. They favored me so much that I should like to make it known to others. Therefore, on the 11th of the 5th moon from 10 to 12 in the morning and 3 to 5 in the afternoon at #64 of Indigo Market Street, I will invite the members of the Presbyterian Mission to come to preach the Gospel, and I will also express out my former disease to you in detail. We will be very welcome if you have time to come. I am, (signed) Tung Ming Shao.

When the day came for the service, benches were borrowed from neighbors, tea and watermelon seeds were prepared.

About 80 were present in the morning and 70 in the afternoon. There was preaching, singing and testimonies, including Mr. Tung's. DR. H. E. HENKE.

### "The Three Musketeers"

This is the name given admirably to three Murdoch sisters, Presbyterian missionaries in Hwaiyuan, China: Doctor Agnes, Nurse Margaret and Teacher-Evangelist Mary. The war caught them en route to China after furlough, and they were stopped in Shanghai, unable to get permission to go into the interior. While marooned there, they took charge of a hospital for Chinese war victims which had been set up in the second story of the old Chinese Chamber of Commerce building. Dr. Agnes and Nurse Margaret followed their usual professions, and Teacher-Evangelist Mary kept the books. In time the puppet Chinese government of the district, moving its offices into the first floor of the building, threatened to seize the upper floors. "They won't do that easily," laughed one missionary informant, "for the Murdoch sisters in themselves are equal to half a dozen puppet governments!"

Finally, came permission to go into the interior, and they started immediately. Reaching Nanking they were given the choice of proceeding on a crowded military train or waiting for the regular train. They decided on the military train as the surer way of arriving. The next stage was Pengpu, where they stayed overnight in a convent; and the last lap was on a flatboat loaded with wine casks and piled with rifles and machine guns. Hwaiyuan reached at last, no one met them; no one had dreamed they could get through so soon. Heads lifted as they came along the street—war-strained faces broke into smiles of recognition.

—*Monday Morning.*

### "Wolf" Children

The "wolf" children of Shanghai are homeless, hungry waifs,

about 50,000 of them, who have been set adrift by the tides of war. Of this number, about 40,000 are now being cared for by various philanthropic societies, while the other 10,000 roam the streets. Bishop Roberts, of the Episcopal Church, received a letter from the Chinese pastor of St. Peter's Church in Shanghai in which he said:

A Refugee Children's Educational Committee has been organized to provide some schooling for these unfortunate children. About twenty thousand are receiving the benefit of two hours' schooling a day. The Government has subsidized the Child Welfare Association with a certain sum of money to care for the orphans only. It is hoped that after the war the Government will be able to provide accommodations for all the orphans in the country. The Government has been collecting orphans in various places and has sent them to the interior to be taken care of. It is alleged that the Japanese are also collecting stray children in the occupied zones and have shipped thousands to Japan for some unknown purpose. One report is that they are to be imbued with Japanese ideas.

As to war widows,—the Shanghai International Red Cross gave me a figure of no less than 10,952 as "women without relatives and support" from their camps. How many are outside the camps, they cannot tell.

### Evangelists for Manchuria

Several missions are represented in the student body of the Newchwang Bible School in Manchuria. The latest annual report indicates that on the faculty and Board of the school are representatives of the British and Foreign Bible Society, American Southern Baptists, Reformed Presbyterians and others. Twenty-one students graduated last June, and all of them have found work with churches, schools or hospitals in Manchuria. Visitors to the School are impressed with the earnestness of the students, the consecration of the teachers, the administration and the strategic location in the heart of the city, where students have abundant opportunity to preach the Gospel. —*The Christian.*

### Tibet's "Gospel Inn"

The Gospel Inn, which came into being through the gift of a

Moravian convert, is now an accomplished fact. The wayfarer may feed and stable his horse, and find for himself a shelter and a resting-place, and the needful things wherewith to cook his food. An evangelist goes in and out, engaging the travelers in conversation, and by word and example setting forth the claims of Jesus Christ. So practical and picturesque a way of spreading the Gospel appeals to the pilgrim, the trader, and the wayfarer alike, and each goes on his way refreshed and rested. He carries in his mind a memory of Christian charity: the Name of Jesus has sounded in his ears. —*Life of Faith.*

### JAPAN-CHOSEN

#### Government Seeks Hold on Churches

Whereas the Japanese government now deals with Christian churches as individual congregations, it seems likely that in the future they will be dealt with according to their denominational grouping, if the final draft of the new regulatory law for supervision of religious bodies accepts the opinion current among members of the Education Ministry committee now studying the law. It is expected that each group would be required to select a representative who would be responsible to the government for keeping order in his group, and for seeing that his group obeys government regulations and who would act as a liaison between the government and the group. A reporter of *The Japan Advertiser* was told by a representative of the Education Ministry that these changes are being recommended in order to secure a closer connection between the government and the Christian churches, and to make it possible for the government to make effective use of the Christian church groups in educating the people in the national spirit of Japan.

#### Working Under Difficulty

Dr. Willis Lamott, new Director of Publicity for the Presbyterian Board of Foreign Mis-

sions, who has recently returned from Japan reports 2,000,000 Japanese under arms. News and speech are rigidly censored; even to utter the word "individualism" may endanger one's liberty; all the Church is feeling the pressure of Government regulation. Obviously, it is not easy for a small group of Protestant Christians (204,000 out of 67,000,000) to carry on their program, yet the wonderful thing is that the work is going on, and with added emphasis.

Except in the necessity for cautiousness of statement, there has been no need for curtailment of the religious program of any school. No school reports internal difficulty and several are conscious of an increased sense of intimacy and Christian fellowship between the missionary and Japanese members of their faculties. The Oral School for the Deaf in Tokyo made application to the government for incorporation in January, but its application was denied because the school's charter contained the words, "based on Christian principles." The Mission voted to forego the privileges of incorporation rather than remove the offending, but very fundamental clause.

In evangelism the watchword has been "forward"; in fact, the Japanese Church recognizes the work of the missionaries as so important that it is asking that more workers be sent out. In response to this request, the mission has sent the following appeal to the Board in New York:

The Mission wishes to put itself on record with all possible emphasis that these requests of the Japanese Church cannot be treated lightly and should be filled at the earliest possible moment. Such opportunities do not wait! The fact that Japan is now involved in a great emergency simply heightens the urgency of these requests. Without possible doubt Japan is the dominant nation of the Far East, so that as goes Japan, so goes the Orient. This may truly be the last opportunity within this generation, at least, to enter what is still an open door.

#### "Water-Level People"

Japan has a class called "water-level people," probably a

survival from slave days, and they are so despised that even children will have nothing to do with them. When boys and girls from this class were invited to a special Sunday school program in Kyoto, the regular pupils met them with a shower of stones.

"What about being kind?" the teachers asked. "That will do for other folks," said the children, "but we won't stay if they come to our program." Finally, a compromise was worked out; the visitors stayed in one group far from the platform and the ordinary pupils near the stage. As the program progressed, everyone became so interested that segregation was forgotten. By the time the illustrated talk on the childhood of Jesus came on, all the children crowded around the teacher, with all social lines wiped out.

—*Monday Morning.*

#### Their Happiest Class

A young missionary teaching English in the Girls' School in Tokyo gave a written assignment on "Why I Am Glad I Came to Joshi Gakuin." She was not expecting the comment made by every girl in the class. Some liked the good looking uniform of the School; others were interested in the frequent visits of foreign guests and still others were pleased with the friendly spirit of the School, in contrast with government schools; yet every one of the girls mentioned her joy in attending the daily chapel service.

—*Monday Morning.*

#### Records Broken in Chosen

All Bible Institutes and Conferences in Korea have had record-breaking attendance during the year. Not only that—students have manifestly experienced spiritual uplift. Growth in local societies and increased efficiency on the part of leaders are most gratifying. A new phase of this Institute work has been in the line of correspondence. There have been sent through the mail 369 Japanese, 127 Korean and 3 Chinese copies of the Gospel of John, with about

a dozen key verses marked in red ink and a tract entitled, "Have you heard about Jesus?"

About ten days later, these were followed up with a tract and a copy of the pamphlet, "Catechism on the Apostles' Creed," which will give them the gist of the essential doctrines of salvation.

The rolls of the 84 churches were gone over, and a handwritten invitation sent to every young baptized man on the roll, urging those who had never studied in the Bible Institute to do so and those who had already entered to come and continue their course. There were something over 200 of these letters sent out. One interesting result was that quite a number who had become slack in their attendance began coming to church again.

Letters of sympathy, encouragement and assurance of interest and prayers have gone out from the station, as well as the monthly letters and leadership material that go to the country churches.

### Many Handicaps

Rev. Edward Adams, of Taiku, Korea, in his annual personal report, says the political atmosphere is far from conducive to Christian teaching, and adds: "You may read quite a bit into that statement without danger of exaggeration." Five years ago a week of meetings would bring from 100 to 200 decisions; today, the number seldom goes over 50. Wild rumors are afloat as to what will happen to one who becomes a Christian. Permission to hold meetings rests with local officials. Mr. Adams is convinced that the best way to meet the situation is to emphasize evangelism.

## ISLANDS OF THE PACIFIC

### Responsibility for the Philippines

Americans have very meager knowledge of the Filipinos, their needs and possibilities. As to be expected, the Islands have not

received as much attention as they should have, and so there is now under consideration a Philippine Committee of the Foreign Missions Conference of North America, similar to those on the Far East, India and Africa, through which interest is created in these fields.

At a meeting of the American Council of Missionary Boards Related to the Philippines last March, it was recommended that this Council become the Philippine Committee of the Foreign Missions Conference; that its functions be mainly consultative and advisory, and that it constantly study policies and program for Christian work in the Islands. It was also recommended that one of the Secretaries of the Foreign Missions Conference be assigned for part-time work in the Philippines.

—*Evangelical Bulletin.*

### Protestants on Moluccas Islands

The Moluccas are the spice islands of the Dutch East Indies. The Protestant religion was brought there in 1615 by the Dutch East India Company, who brought ministers as well as merchants. For three centuries Christian work was supervised from the island Amboina, and the Dutch government supported the undertaking, fully aware of the civilizing influence of the Gospel. In 1935 a new epoch began, when both Church and Government felt strongly that the Church of the Spice Islands should learn to stand on its own feet. A synod was called, and after a constitution for the new Church had been drafted, it received both ecclesiastical and governmental approval. The official ties were severed and the independent *Moluksche Protestantsche Kerk* came into being, with a synod and nine mission districts. Some idea as to the size of this Church may be gathered from the fact that there are 179,458 baptized members, organized into 577 congregations, and served by 437 native preachers.

The government has not en-

tirely withdrawn its financial support, but agrees not to participate in the management of the Church, or exercise any control over its teaching.

Native congregations are now raising annually \$6,000 to carry the Gospel to unreached heathen in New Guinea.

—*Moody Monthly.*

### New Guinea Wilds

Wild tribes in the center of New Guinea's mandated territory, visited for the first time in 1933, are no longer isolated. Permanent government and mission outposts have been established there. When the discovery of about 200,000 people in this interior who had never heard of Great Britain, the World War or the League of Nations, it was inconceivable that so huge a population could have remained unheard of so long. But since their discovery, extensive developments have taken place. Five government outposts, manned by European officers and native police recruited in other parts of the territory, and ten missions are introducing government and church influence. Numerous mission schools have been founded in various parts of the plateau, no part of which is less than 5,000 feet above sea level. The climate is invigorating; hot days, but nights cold enough to require many blankets. The tribes differ in language, type and culture; some are war-like.

A recent visitor describes some of the types. Quills, shells, tusks, pieces of tin, even shirt buttons adorn the holes punctured in ears and nose. Huge bunches of leaves hung from the back provide a cushion to sit on. The skin of the young girls shines with pig grease. Some are painted from head to foot with vivid red, except forehead and nose, which stood out in conspicuous black.

A system of roads is being developed, and the people are encouraged to cultivate gardens. Long, spadelike sticks are used for this purpose.

—*New York Times.*

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**Central Africa Revisited.** By D. M. Miller. Illus. 121 pp. 2s. Africa Inland Mission. London. 1938.

After an absence of some fifteen years the author went on a tour of more than sixteen thousand miles in Central Africa. He was able to address over twenty thousand people and visited many of the stations and outposts familiar to him in pioneering days.

The great changes he saw in facilities of travel, governments, reactions to the Gospel message, missionary development and organization were thrillingly encouraging. The difficult task of making a rapid tour of a great area is reported, and Mr. Miller includes vivid descriptions of country, the inhabitants, mission stations and the hazardous excitement of African travel.

Heartening accounts of the spiritual awakening sweeping over many parts of Central Africa are followed by the author's reminder that the work of Protestant Missions in Africa must be carried on against a four-fold front—the paganism of a passing age; Mohammedanism, the restless competitor of Christianity in large parts of Africa; non-evangelical activity which is spreading with alarming rapidity; and modern materialistic civilization.

L. K. ANDERSON.

**Soudan's Second Sunup.** By Desmond W. Bittinger. 1 map, 8 pages of illustrations. 252 pp. Price, \$2. Elgin Press, Elgin, Ill. 1937.

One who has lived for many years in West Africa finds it refreshing to read a book which gives one's own impressions in such a vivid and engaging way.

Mr. Bittinger is a missionary under the Church of the Brethren in the interior of the Soudan.

Although he has spent only seven years there, he has been able to delve beneath the surface and discover the depth of character, the pathos and the humor of the West African in a remarkable way. His experience has been wide, and his understanding and sympathy must have made him a valuable missionary.

Certain chapters of this book are of outstanding value and interest. The one on "West Africa through the Centuries" shows an immense amount of research work, and will be of especial interest to anyone who studies history in the light of the happenings of the present day.

The author's explanations of native customs and superstitions are accurate and readable and show deep sympathy and love for the African.

Anyone with a taste for hunting will get a real thrill from reading the chapter on "Game Trails," in which Mr. Bittinger tells more than one hair-raising experience. In another chapter, entitled: "Just what does a missionary do, anyhow?" he gives the intimate details of the system used by his Mission for bringing the Gospel to the people of their district, and for educating the young people.

The book is altogether delightful and valuable to study classes, ministers, and others interested in Africa.

MARY R. GOOD.

**Gateway to Tibet.** By Robert B. Ekvall, B.A., F.R.G.S. 8 vo. 198 pp. Christian Publications, Inc. Harrisburg, Pa.

There are all too few Gateways to the almost impenetrable Land of the Lamas—North Eastern India, Western Szechwan, North Western Kansu.

Even at these forbidding frontiers, the gates open obstinately. Far back in the nineties of last century, Dr. Susie Carson Rijnhart, with her husband and infant son, entering through the latter gateway, reached the Lhasa district in Inner Tibet, but at the cost of the lives of her two loved ones, and herself to be uncompromisingly ejected.

During the same decade, and attempting entrance at the same general Gateway, two young men of the Christian and Missionary Alliance, the vanguard of the Kansu-Tibetan Border Mission, reached the frontier city of Old Taochow. This book is the story of that great adventure, a thrilling tale of more than two score years. These intrepid pioneers, and the forces that followed, found themselves at a natural divide between the plains and rolling farmlands of China proper and the forest clad ranges, deep ravines and grass-covered plateaus of outer Tibet. This region during its long history has been the meeting place and battle ground of several branches of the human family, and descendants of these still inhabit the area and struggle for supremacy. Chief of these are the Chinese from the East, the Tibetans from the West and the Moslems from the ancient highway of Asia to the North West. Indeed again and again during the decades recorded in this story, Moslems have risen in rebellion; Tibetans have made border raids and Chinese have fought their way back to at least nominal control. The record of such sanguinary struggles, plus the awful scourge of the White Wolf savages and the more recent Communist commotions, make these pages a stirring mod-

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

ern history of that far-away region.

But the author's motive is to record quite another struggle. It is that of establishing Christ's rule in those unruly regions. Work among the Moslems has also been carried on with courage and has in some instances won their admiration and friendship. But to change allegiance from the Prophet of Arabia to the Christ means death. One did so. Here is the sequel:

"Two months later when one of the missionaries rode through the threatening dangers and all the horrors of a freshly sacked city to see if there were any to be saved, the mutilated bodies of Chi-ko-tse and his family lay outside the compound gate."

In happy contrast to this, the freedom-loving Chinese, whether in rich farming regions or among the merchants and soldiers of the frontier, have heard the message gladly and in city, town and mud-walled mart groups great and small are forming into a self-sustaining, self-governing and self-propagating church of Christ.

The major motive of the mission has been however, "to send a missionary to Tibet and keep him there." In this respect too the great dream has come true. Not one but several workers are now holding the fort in widely scattered stations. Long journeys have been taken, even reaching to the Goloks of the grass-lands, and there are invitations and earnest intentions to visit peoples in the regions yet far beyond the border mountain ranges.

The book is written with fine clarity and courage and contains information and inspiration for all who are and should be missionary minded. A good map, some illustrations and a comprehensive introduction add much to the understanding of the story.

J. L. STEWART.

**A Missionary Arrives in Brazil.** By T. Bentley Duncan. 192 pp. 2s. 6d. Pickering and Inglis Ltd. London. 1938.

In the above volume Mr. Duncan does not generalize, or preach a sermon on missions;

he tells a story—and what a story!—which, as D. J. Findley says, is "more like a chapter in a modern Acts of the Apostles" than a book on missions.

The story is divided into sixteen short chapters which deal with the work of a young man and his wife in the inland city of Joazeiro, Brazil. This city, entirely unevangelized and unfriendly to the Evangelical missionaries, is located in the malaria-infested valley of the San Francisco River. Mr. and Mrs. Duncan did the "impossible," under the guidance and power of God's Spirit. They started without one Christian disciple and after five years they were able to build a church in which there were hundreds of adherents, with a commodious building, and without incurring any debt. The first Brazilian pastor of this church was won to Christ under Mr. Duncan's ministry.

There is need for more missionaries like the Duncans to show that the day of miracles is not past. Evidences of this fact that God is working would lead the church at home to support missionary work more adequately.

A. H. PERPETUO.

**Lectures on Japan.** By Inazo Nitobe. 373 pp. \$2.00. University of Chicago Press. Chicago. 1938.

In these times of universal condemnation of the Japanese, it is well that this book should remind us that not all Japanese are ruthless militarists. What Dr. Nitobe's attitude would be toward his country's present invasion of China cannot be known, for he died in 1933. But we do know that he was a man worthy of all honor, a fine scholar, a true statesman, a Christian gentleman of broad sympathies and international reputation. He was an active member of the staff of the League of Nations in Geneva for seven years. He was president of the Institute of Pacific Relations in 1929-31, and at the time of his death was chairman of the Japanese Council of the Institute. In the last year of his life, on his ninth visit to America, he delivered a series of lectures on the social, political and cultural development of the

Japanese people. These lectures have just been published in this attractive volume. They are delightful reading, characterized to a high degree by ability, wisdom, breadth of view and frequent sparkles of wit. Whoever wishes to know what is best in Japan and the Japanese, and we trust that the number is large, should read this book. It shows that there are better Japanese than those who are now ravaging China. Incidentally, it helps Americans to see themselves and their discrimination against Japanese in migrants as a fair-minded Japanese observer sees us.

ARTHUR J. BROWN.

**The Poems and Verse of Betty Scott Stam.** Portrait. 8 Vo. 129 pp. Kelly & Walsh, Ltd., Shanghai, China. 1938.

The name of Betty Scott Stam is known far and wide as the charming and brave young missionary who, with her husband, was killed by Chinese communists in 1934. The "Miracle Baby," Priscilla, was saved and is now a charming little girl, living with her grandparents, Dr. and Mrs. Charles E. Scott, in Shantung, China.

These poems and blank verse, lovingly gathered and published for wider reading, reveal a remarkably beautiful and poetic character. The earliest was written when Betty was only eight and a half years old and the last ones twenty-seven years later. They cover many subjects—nature, family, college life, human love, and Christian thought and devotion. They are worth reading. The collection makes an excellent gift book and, like the story of "The Triumph of John and Betty Stam," by Mrs. Howard Taylor, may be purchased from the China Inland Mission, Germantown, Pa.

**The Christ.** By A. Wendell Ross, D.D. Fleming H. Revell Company, New York, N. Y. 222 pp. \$2.00.

In twelve courageous chapters, Dr. Ross, a Kansas pastor, places the life of Christ before us as it affects people today. With rare skill he blends the facts of the Gospel record with the needs of modern men. The result is a solid study of the Redeemer

which has the authority of authentic history fused with the force of contemporaneity.

The chapters include "Jesus and Childhood," "Jesus and Women," "Jesus and Marriage," "Jesus and Modern Life," and "Jesus and Tomorrow." Each presents the treasures of Christ's Person and power as they satisfy the spiritual needs of believing people. The exaltation of Jesus the Christ, the Son of the living God, strikes a responsive chord in the reader's heart. The author also shows how the evils and hypocrisies of Christ's day are experimented in our day. Dr. Ross successfully fulfils his aim: "to emphasize that the New Testament Gospel will bring salvation, peace and eternal life to all who believe."

R. I. LINDQUIST.

**Men of Power.** Vol. II. By Fred Eastman. 8 vo. 186 pp. \$1.50. Cokesbury Press. Nashville, Tenn. 1938.

These skillfully condensed biographies deal with men famous in religion, art, war and literature. The author is professor of Literature and Drama in the Chicago Theological Seminary and has already published a similar volume dealing with Thomas Jefferson, Charles Dickens, Matthew Arnold and Louis Pasteur.

Dr. Eastman draws a realistic picture, dwelling on the weak points of his characters as well as revealing their strength and achievements. He shows Oliver Cromwell to be a stern, bloody soldier and dictator, as well as a religious zealot and self-sacrificing statesman. John Milton he pictures not only as a poetic genius, but as a political pamphleteer, unloved by his own daughters and having few friends when he died at sixty years of age in blindness and poverty. Francis of Assisi is pictured as an unusual man, a wandering friar, "God's Troubadour," who exemplified voluntary poverty, humility, love and joy that was in conflict with prevailing desire for wealth, mingled with pride, hatred and fear. The sources of Francis' power are stated as having been: his mother, his spiritual experience, his

love for God, his sacrificial devotion to the masses and the strength of his Christian convictions.

In the Italian artist, Leonardo da Vinci, Dr. Eastman sees also the engineer and scientist born out of wedlock and left in poverty at his father's death. He did not have the schooling that the times offered but learned from nature and in the school of experience. At eighteen he came into touch with a famous naturalist and astronomer and Verrochio, a sculptor. He was charged with heresy by the Church, was handicapped by lack of funds but finally became court painter to Francis I. His painting of the "Last Supper" nearly perished because he used oil paint on a clay base over a damp refectory wall. But Leonardo da Vinci's work survives. Lessons may be learned from each of these four famous men.

**The Church Takes Root In India.** By Basil Mathews. Map. 12 mo. 198 pages. \$1.00 cloth. 60 cents paper. Friendship Press, New York. 1938.

The Church in the mission field is the main topic to be considered at the coming Madras Conference. India is one of the most colorful, varied and important mission fields in the world. It is the subject for mission study this coming year and Mr. Basil Mathews, who has recently visited India, has written this as the senior textbook. He has a graphic, popular style, is well acquainted with his subject and knows how to write. He gives a very "spotty" picture of India in brief compass. After describing village life and the changing times in India, he tells of the progress of Christianity and the building of the Church. The book has a good map, statistical tables, a helpful topical reading list of eighty books and an index. Here is an excellent introduction to a fascinating subject.

**The Faith of the Church.** By Charles M. Jacobs. 114 pp. \$1.00. United Lutheran Pub. House. Philadelphia. 1938.

We have read this little book with warm appreciation of its

value. It consists of series of addresses on the Apostle's Creed, in the chapel of the Lutheran Theological Seminary at Mt. Airy, by the late president of the Seminary. It is difficult to say anything new on a subject which has been so often discussed; but it is worth while to have an old subject presented in a fresh and effective manner. Dr. Jacob's purpose was not theological but devotional. Of course, he has expressed theological views and he has occasionally raised questions that he has not adequately answered. But the book as a whole is wise, luminous and helpful to a high degree, a tonic to faith and an aid to devotion. All who read will henceforth repeat this ancient creed with a fuller and richer understanding of its meaning.

ARTHUR J. BROWN.

**The New Testament: a Translation in the Language of the People.** By Charles B. Williams. 575 pp. \$2.50. Bruce Humphries, Inc. Boston. 1938.

New Scripture translations by individuals are becoming numerous. While they cannot be considered substitutes for the standard versions, they are often helpful for comparative readings. This translation has been made by a well-known Baptist scholar who has made many contributions to Biblical literature and exegesis, and is now Professor of Greek and Ethics in Union University, Jackson, Tenn. He says that "our aim is to make this greatest book in the world readable and understandable by the plain people," and that "this is not a word-for-word translation; it is rather a translation of the thoughts of the writers. It is the thoughts of our New Testament, not its single words that we have tried to translate." Such an objective involves a risk that, in attempting to state what a translator thinks that the inspired writers intended to convey, he may sometimes be mistaken, or unconsciously influenced by his own theological presuppositions. Most Bible students are more desirous of knowing just what the inspired writers actually said than in



knowing what any translator thinks that they meant to say. While the colloquial style of present-day English lacks the stately rhythm of the standard versions, we feel sure that many students will be grateful to this devout scholar who has earnestly sought to make the New Testament more easily and fully understood.

A. J. B.

**Prophecy and the Tottering Nations.** By Keith L. Brooks. 12mo. 100 pp. \$1.00. Zondervan Publishing House, Grand Rapids, Mich., 1938.

The editor of "Prophecy Monthly" and author of "The Jew and the Passion for Palestine," gives here an interesting study of Biblical Prophecy and modern times. This is all we know of the author, an Englishman who has revised and enlarged his earlier prophetic studies on the Last Days and the Second Coming. They are worthy of attention, even though we may not agree with all the author's interpretations and applications.

Mr. Brooks considers the rejuvenation of the Roman Empire under Mussolini as significant but does not look on Il Duce as the Antichrist. He quotes many political leaders, scientists, historians, newspaper writers and Bible students to support his very positive opinions. "Babylon," of Revelations, Mr. Brooks takes to be the "Counterfeit Bride of Christ"; the Red Horse and Potter's Clay he interprets to be Socialism and Bolshevism. In like manner he interprets the references to the "Man of Sin," the return of the Jews, the Jewish feasts, Apostasy and the word of Christ to the Church of Laodicea. The book stimulates us to prayerful study of the Bible and the signs of the times in modern history.

**Seeing Prophecy Fulfilled in Palestine.** By Geo. T. B. Davis. Illus. 12mo. 127 pp. 1s. 6d. net, paper. Pickering and Inglis, Glasgow, 1938.

Mr. Davis, a Bible evangelist who has widely promoted the "Million Testaments Campaign" in China, South America and elsewhere, has recently visited Palestine. He here describes

some of the great changes taking place and their relation to Biblical prophecy and the future of the Jews. The facts he brings out are of tremendous interest and importance, and the end is not yet. Read what he says, whether you do or do not agree with the author in his conclusions.

**Impending Great Events.** By John Ritchie. 12mo. 192 pp. 2s. 6d. Pickering and Inglis, Glasgow, 1938.

These addresses on "The Second Coming of Christ and subsequent Events" were delivered in Great Britain and in North and South America, but there is nothing to indicate *when*. The author believes that the return of Christ draws near. Many earnest students of prophecy and of history agree with him and the possibility of the approach of this great event makes the study and preparation for it of supreme importance.

Mr. Ritchie, whose father was a well-known evangelist and Bible teacher, begins with a study of "The Ages," and unfolds in a popular way the Bible teachings on the Second Coming, the Day of the Lord, the Rapture of Saints, Israel's future, the "Appearing," the Millennial Age, the "Last Day" and Eternity. The subject is too much neglected by Christians. Why should the Day overtake us "as a thief" because of this neglect? Mr. Ritchie is a devout Bible student but he deals very little with modern events. An index would be useful.

**Voices of the Twelve Hebrew Prophets.** By G. Campbell Morgan. 12mo. 160 pages. 2s. 6d. Pickering and Inglis, Glasgow, Scotland.

The Minor Prophets, as they are generally called because of the comparative brevity of their messages, are less known but not less important than Isaiah and the other "Major Prophets." Dr. Morgan is a prince of expositors—always incisive, clear, spiritual and practical. He deals with the Bible intelligently, as the inspired "Word of God" and shows the practical value of the message of each prophet for the present day—for example:

Amos and the Famine of the Word; Hosea on Sin, Judgment, Love; Nahum on the Vengeance of God; Habakkuk on the Problems of Faith. Pastors and young Bible students will find these brief, popular studies especially helpful.

**Look on the Fields.** By James Stephen. 192 pp. Illus. 2s. 6d. Pickering & Inglis. London. 1938.

Hoping to deepen interest in the program of evangelization in every land, the author has collected brief surveys of the work in 34 different fields, made by resident workers. The book has value because it appraises the changed conditions in almost every part of the world, due to government restrictions and other menacing forces.

Some encouraging features are noted, among them the increasing circulation of the Scriptures.

H. H. F.

**World Treasure Trails, Vol. II. India.** By Ethel E. Ward. Drawings. Paper, 50 cents. 125 pp. Woman's M. S., Free Methodist Church, Winona Lake, Indiana.

Juniors will like these true tales of India, written by the daughter of a missionary—one who loves the people of her native land. The stories describe adventures with monkeys and wild animals, children and snakes; weddings and widows, Moslems and Hindus. Each chapter is supplemented with a series of hints for those who would follow these "treasure trails." It will be a useful study book for Juniors.

**Blue Skies.** By Louise Harrison McGraw. 8vo. 262 pp. \$1.00. Zondervan Pub. House, Grand Rapids, Mich. 1938.

This story of Christian work among Jews in an American city breathes a Christian spirit and reveals a knowledge of Christ as the only Saviour of both Jew and Gentile. The author shows acquaintance with Jews and their attitude toward Christ and Christians; also she reveals truly the ignorance, indifference and antipathy of most nominal Christians toward the Jews. Through the story runs a double romance, with many complications.

## Obituary Notes

(Concluded from second cover.)

Rai Bahadur N. K. Mukerji, of Allahabad, was called home as he was taking his place in the Katra Presbyterian Church for the morning service Sunday, October 30, 1938. Mr. Mukerji had been carrying on his program of activities and had attended the General Assembly of the United Church of North India late in October. He was the treasurer of the Assembly. For thirty-four years, N. K. Mukerji had been secretary of the North India Book and Tract Society of Allahabad. He was among the first Christians to be placed in executive charge of a great inter-Church enterprise. "To meet him was a tonic, for there was strength in his character." His duties as Secretary of the "Tract Society" were heavy but he found time for many outside responsibilities. For two terms he was president of the Indian Christian Association and served as secretary and president of the U. P. Christian Council. At the time of his death he was Chairman of the Civil Rights Committee of the U. P. Christian Council and was president-elect of the All-India Indian Christian Association. Mr. Mukerji served for sixteen years as a member of the Allahabad Municipal Board and was Vice-Chairman for a number of years. He voluntarily retired from the Board but consented to serve as Special Railway Magistrate. He was an active member of the Upper Chamber of the Provincial Legislative Assembly. He wrote: "You will believe me when I say that it is always my desire to do my utmost to render whatever service lies in my power to the Christians."

## New Books

- Christ Among the Telugus. Carol Graham. 16 pp. 3d. S. P. G. in F. P. London.
- Each with His Own Brush. Daniel J. Fleming. 86 pp. \$1.50. Friendship Press. New York.
- Good Morning. Louie D. Newton. 92 pp. 75 cents. Broadman Press. Nashville.
- It Will Be Daybreak Soon. Archibald Rutledge. 129 pp. \$1.25. Revell.
- Lesson Commentary for Sunday Schools. Edited by Chas. Wiles and D. Burt Smith. 320 pp. \$1.75. United Lutheran Publication House. Philadelphia.
- The Horizons of Stewardship. Herman C. Weber. 116 pp. \$1.25. Revell. New York.
- Guy Bullen. By His Friends. 136 pp. 5s. Highway Press. London.
- Women and the Way. Christ and the World's Womanhood. A Symposium. 196 pp. \$1.00, cloth; 50 cents, paper. Friendship Press. New York.
- The Wild Rue. A Study of Muhammadan Magic and Folklore in Iran. Bess Allen Donaldson. 216 pp. 10s. 6d. Luzac & Co. London.
- Getting Acquainted with Our Friends in France. Sarah G. Klein. (A Unit in World Friendship—Junior Grades.) 30 pp. 60 cents. Revell. New York.
- Toward a Literature World. Frank C. Laubach, 178 pp. \$1.75. Foreign Missions Conference. New York.

## Union Church in Egyptian Sudan

All Christian communities at Malakal, the headquarters of the Upper Nile Province and an important center in the Egyptian Sudan, plan to unite to build a common house of worship.

Although there are representatives of the Greek and Coptic Orthodox Churches, the American United Presbyterian Mission at Doleib Hill, the Armenian Church, the Church of Scotland and the Church of England, there is no Church in which any of these communions can worship. In addition to these, there are a certain number of Christian Shilluks, Dinkas, Baris, etc.

As it is impossible for any of these to have their own special churches, it was decided, at a general meeting held on August 16, at which all these churches were well represented, to build a church in which each body can hold services according to the customs and rites of that church, and on occasions to have united services.

In the erection of this church, there is no idea of speeding the movement towards union. The ministers and priests of each church will, when they are available, conduct services according to the rites and customs of their own church.

The Sudan Government is allotting an excellent site in a central part of Malakal at a "peppercorn" rent.\*

—*Egyptian Mail.*

\* Contributions should be sent to representatives of cooperating churches at Malakal or to the National Bank of Egypt, Khartoum, Sudan.

## TESTIMONY OF THE QUEEN SALOTE OF TONGA \*

The following testimony to the influence and good achieved by Christian missions in the Pacific was recently given by the Queen of Tonga and by the Prince Consort, Tungi.

I speak as the representative of the women of Tonga. We are a small land, and a small people. We are only on the way in education and in the knowledge of the things and happenings that belong to the great world outside. We are not a wealthy people. We have very little money. No one is very rich, but no one is in want.

Our people are a cheerful people. The root of that cheerfulness lies in two things—our faith and our land. Before the Christian Church came our people were cheerful, but they were living in serfdom and fear. They did not realize that they were serfs, but when the missionaries came with the truth of Jesus, and the King's heart was touched, he led them to realize their serfdom; then with the knowledge of God real cheerfulness came, and freedom from fear. Although they arrived at cheerfulness through their faith, they were still poor, and had no way to show their faith. When the land was distributed to them, they were able to prove their faith. Now they are free and every one has his own land granted by the Sovereign. The freedom that they enjoy is different. If the workers "strike," everything becomes hard and difficult, and the comforts of life are affected. But such things cannot happen here. In our land no one can disturb the contentment. No one can create a strike. If a man wants to fish, he may fish. If he wants to grow yams, he may grow yams. If he does not want to do so, he does not grow them! That is the way the Tongans live.

The Church is developing a healthy tone. It has its ups and downs, but we have a firm and constant faith in God. In Him is our trust. We are one with you in our desire to further the Gospel in heathen lands. There will be many providences hard to understand, but God is with us.

\* From *The Australian Missionary Review*.

# A New Year Gift Suggestion

THE MISSIONARY REVIEW OF THE WORLD will keep you, and others to whom it goes, in touch with the need of men for the Gospel and the progress of missionary work in all lands. The writers include home and foreign missionaries of experience, pastors, native Christians and other Christian workers.

## DON'T MISS THIS OPPORTUNITY

is good only until January 23rd. We will send two annual subscriptions—both new or one new and one renewal—for one year for \$4.00. (Regular price \$2.50 each.)

Look at last year's index and note the wide range of important topics covered, and the outstanding authors.

**Save \$1.00. Take advantage of this offer NOW. Two Yearly Subscriptions for \$4.00**

MISSIONARY REVIEW PUBLISHING CO.,  
Third and Reily Sts., Harrisburg, Pa.

Enclosed please find \$..... for ..... subscriptions to THE MISSIONARY REVIEW OF THE WORLD. (\$2.00 each. Foreign postage 50 cents extra.)

Name..... Address.....

Name..... Address.....

Name..... Address.....

Date..... Signed.....

# Do Not Miss THE MOSLEM WORLD

PUBLISHED BY THE HARTFORD SEMINARY FOUNDATION

Editors: SAMUEL M. ZWEMER, EDWIN E. CALVERLEY

## Some Articles in the January Number

Islam at the Madras Council . . . . .	Nicol Macnicol
Dr. Kraemer on Islam . . . . .	W. G. Shellabear
Missions in North Africa . . . . .	Harold B. Smith
Christianity and the Arabic Mind . . . . .	Mounir R. Sa'adah
Mohammedan Teaching About Jesus . . . . .	James Robson
Mohammed and Divorce in the Koran . . . . .	Richard Bell
Missions to Moslems in China . . . . .	Claude L. Pickens
The Ali Ilahis . . . . .	Mirza Karam
Book Reviews	Current Topics
Survey of Periodicals . . . . .	Sue Molleson Foster

## ➡ SUBSCRIBE NOW ⬅

50 Cents a Copy. \$2.00 a Year (postpaid)

THE MOSLEM WORLD

156 Fifth Avenue, New York City

British Agents: MARSHALL, MORGAN & SCOTT, 12 Paternoster Buildings, London, E. C.

Price in Great Britain, Eight Shillings a Year, net

In combination with

THE MISSIONARY REVIEW OF THE WORLD

\$3.50 a Year. (Foreign Postage, 50 Cents.)