

# THE MISSIONARY REVIEW the WORLD

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**A Papuan Missionary's Journal**

*Russell W. Abel*

**What I Found in Japan**

*Henry P. Van Dusen*

**Travel Difficulties in West China**

*Howard Thomas*

**The Need for World-Wide Evangelism**

*Alexander McLeish*

**A Desert Domain---Among the Indians**

*Flora Warren Seymour*

**What God Has Done for My Soul**

*Leland Wang*

**When I Was a Leper in India**

*P. Ghose*

## Dates to Remember

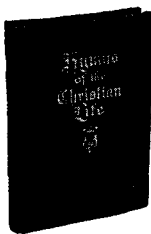
- October 1—Loyalty Sunday.
- October 11-18—Twelfth Quadrennial Convention of the Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church, Chicago, Ill.
- October 19-25—International Convention, Disciples of Christ. Richmond, Va.
- October 24-25—130th Annual Meeting of the American Board of Commissioners for Foreign Missions meeting with the Mid-West Region, Pilgrim Church, St. Louis, Mo.
- October 27-29—Annual Meeting of the Board of Home Missions of the Congregational and Christian Churches, to be held in the Second Congregational Church, Waterbury, Conn., in conjunction with the meeting of the New England Regional Committee of the Missions Council.
- October 27-29—National Council of Young Men's Christian Associations. Detroit, Mich.
- November 5-12—International Prophetic Conference under the auspices of the Moody Bible Institute of Chicago, Mecca Temple, New York.
- November 10-13—International Goodwill Congress. Hotel Schroeder, Milwaukee, Wis.
- November 19—Men and Missions Sunday.
- November 24-25—Annual Meeting, United Stewardship Council. St. Louis, Mo.

## Obituary Notes

Dr. Cornelius H. Patton, Secretary Emeritus of the American Board of Commissioners for Foreign Missions, died on August 17 at the age of seventy-eight at Waterville, N. H. In addition to his long service for the American Board, which was a major interest of his life, Dr. Patton was an author with a keen sense of literary values and a most finished style. In addition to other writings, he wrote a little book on prayer, "The Rosary," which is a book of devotion and fine workmanship.

Rev. Benjamin M. Jones, Methodist missionary to Burma, died June 26 in Hongkong. He was 59 years old and had been an active missionary for 36 years, as an itinerant pastor, author and translator, high school teacher superintendent of Chinese and of Burmese schools in Rangoon District, and head of the noted Rangoon Boys' High School.

Dr. Duncan J. McMillan, a former secretary of the Presbyterian Board of Home Missions, died June 28, at 93. His first service was as superintendent of Presbyterian work in the territory which is now Idaho, Mon-



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tana and Utah; and after nine years became the president of the College of Montana, remaining there until called to New York City to become a secretary of the Board of National Missions from which position he retired six years ago.

Dr. Eduard Geismar, professor of theology at the University of Copenhagen, died last May. He was considered one of the world's greatest theologians. He tried to include the whole of human life in his thinking, and it was said of him that he was "afire for the Gospel."

Dr. Wm. E. Biederwolf, the well-known evangelist, and director of Winona Lake Assembly, died at his home in Monticello, Indiana, on September 2, at the age of seventy-one. He was graduated from Princeton University in 1892 and from the Seminary in 1895 and became a very successful evangelist. He carried on this work all over America and in foreign lands for forty years. He made Winona Lake Assembly a great center for summer religious conferences. Dr. Biederwolf became deeply interested in lepers during his visit to Asia and was a director of the American Mission to Lepers, to which he was a large contributor. He was the author of several books on Christianity.

Miss Mary W. Torrence, Assistant Treasurer of the Board of National Missions of the Presbyterian Church, U. S. A., died on August 8. Born in Ovid, N. Y., Miss Torrence was the eldest daughter of a Presbyterian minister, the Rev. Hugh Wallace Torrence, and studied at Elmira College and New York University.

## Personal Items

Dr. Forrest L. Knapp, on August 1, was elected Associate General Secretary of the World's Sunday School Association, in charge of the American Section. Since 1929, Dr. Knapp has served on the staff of the International Council of Religious Education as director of leadership training, and in recent years he has also been director of field administration for the Council.

Dr. R. L. Howard, of the American Baptist Foreign Mission Society, now has administrative responsibility for the Missions in Burma, Assam, Bengal-Orissa and South India. For 14 years, Dr. Howard was first a teacher and then president of Judson College, Burma.

Dr. John C. Killain, Secretary of the American Baptist Home Mission Society, announces that the Society has added a fourth Gospel trailer for use in field work. Two are used in the far western States, one in the mid-west and one in the southern States.

Commissioner George Carpenter, leader of the Salvation Army in Canada, was elected by the high council to be the fifth general of the Army to succeed General Evangeline Booth. Under the Salvation Army's constitution General Carpenter will have autocratic powers but he has promised to use them democratically.

General Carpenter was born at Raymond Terrace, Australia, sixty-seven years ago. He filled several executive positions before becoming editor-in-chief of Army publications in Australia. In 1911 he was transferred to the international headquarters in London and traveled extensively in England and on the Continent. Returning to Australia, he became in 1923 editor of "The War Cry" at Sydney. As Lieutenant Commissioner, Mr. Carpenter was territorial commander of the Eastern District of South America from 1933 to 1937. He became Canadian territorial commander at Toronto, Ont., in July, 1937.

Rev. Frank K. Singiser, who served six years as a missionary in Burma, and was for a time a secretary of the American Baptist Foreign Mission Society, has recently been chosen Executive Secretary of the Massachusetts Bible Society.

Dr. Clarence E. Krumbholz, of New York City, has been elected Secretary of the Department of Welfare of the National Lutheran Council.

Dr. James H. Rushbrooke of London was elected president of the Baptist World Alliance at its recent meeting in Atlanta, Georgia. Dr. Rushbrooke, who has been general secretary of the Alliance since 1928,

(Concluded on page 433.)

## THE MISSIONARY REVIEW OF THE WORLD

DELANAV L. PIERSON, *Editor*

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## Editorial Chat

The end of vacations and the beginning of war in Europe marked the coming of September. What will be the immediate results God alone knows, but all through history wars and rumors of war have not been able to defeat the loving purpose of Almighty God. His people have suffered in Egypt and Palestine, in Babylon and Rome in the days that passed but in the end the enemies of God and of righteousness have been overthrown. The same will be true in the present conflicts in China, Korea and Europe. The very "gates of hell" cannot prevail against the Church of Christ.

In the meantime the missionary campaign of the Church goes forward with new spiritual victories all around the world—in Papua and China, in India and Japan, in Africa, and America. Read the record in this issue of THE REVIEW and take courage. Pass the magazine on to your pastor and other friends. Now more than ever we need to unite in earnest prayer for our missionaries in every land, and we need to ask God how we can best help them and His cause by sacrificial gifts.

\* \* \*

Here are some recent comments from our readers:

"This is the first time that a copy of the world-famous REVIEW falls into my hands. It is truly a great joy to travel through its pages and have a good view of the various missionary activities throughout the world. It represents almost all the chief countries of the world where the Gospel of our Lord Jesus Christ is preached."

K. G. KURIAN.

Malabar, South India.

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"THE REVIEW has been and is most helpful." CARRIE M. KERSCHNER,  
*Executive Secretary,  
Woman's Missionary  
Society of the Evangelical and Reformed Church.*

## Personal Items

(Concluded from second cover.)

was elected president to succeed the Rev. Dr. George W. Truett of Dallas, Texas. The Rev. Dr. W. O. Lewis, Paris representative of the American Baptist Foreign Mission Society, was chosen general secretary. Albert Matthews, Lieutenant-Governor of Ontario, and C. T. Le Quesne of London were reelected treasurers for the Western and Eastern Hemispheres.

\* \* \*

Mrs. Prem Nath Dass, Doctor of Pedagogy from Boston University, is President of Isabella Thoburn College at Lucknow, India. This was the first Christian college to be established for women in Asia. Dr. Dass is a graduate of Goucher College, Baltimore, from which she received the degree of Doctor of Laws.

\* \* \*

Rev. Charles H. Riggs of Nanking, China, has been given the "Decoration of the Blue Jade," one of the highest honors which can be bestowed by the Chinese Government for meritorious service and humanitarian work. Mr. Riggs was a member of the Nanking International Relief Committee during the taking of that city, and was instrumental in saving many thousands of lives. This decoration has rarely been conferred upon any foreigner. Mr. Riggs was also presented with a hand sewn silk banner, suitably inscribed, by grateful refugees.

\* \* \*

Dr. Conrad Hoffmann has just returned from a deputation program in

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London, Edinburgh, Belfast, Liverpool, Durham, Dublin and Wales. Two gatherings were organized by the International Committee on the Christian Approach to the Jews.

\* \* \*

Dr. Charles J. Turck has resigned from the staff of the Board of Christian Education to take the presidency of Macalaster College, St. Paul, Minn. He began his work with the Board in the spring of 1936 and had previously been professor of law at Tulane and Vanderbilt Universities and dean of the College of Law at the University of Kentucky.

\* \* \*

Friends of Dr. and Mrs. Frank O. Gamewell, formerly a missionary of the Methodist Episcopal Church in China and in charge of the fortifications in the British legation during the Boxer Rebellion in 1900, are planning to establish a \$50,000 endowment fund for the Gamewell Professorship of Christian Religion in Yenching University, Peiping.

## What This World Needs

- A little more kindness is what this world needs;
- A little more loving in words and in deeds;
- A little more helping of brother along;
- A little more smiling, a little more song;
- A little more lifting of somebody's care;
- A little more giving, a little more prayer;
- A little more thinking on things that are true;
- A little more patience, and tenderness too;
- A little more brushing of worries away;
- A little more thanking for blessings each day;
- A little more climbing toward some shining goal,
- A little more seeking for things of the soul;
- A little more courage in paths still untrod,
- A little more trusting in mankind and God!

—Evelyn Gage Browne.



INDIANS OF THE NAVAJO RESERVATION VISIT THE GANADO MISSION



CHRISTIAN AMERICAN INDIANS AND THEIR FRIENDS IN CONFERENCE AT BACONE, 1939

SOME INDIANS AND THOSE WHO ARE WORKING WITH THEM

*(See article on page 448)*



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

OCTOBER, 1939

NUMBER 10

## Topics of the Times

### DARK CLOUDS OVER THE WORLD

The thoughtful reader of the book of Job will have noticed, in the speech of Elihu, repeated references to the gathering clouds and darkness that preceded a thunderstorm. And then we read that the Lord answered Job in the midst of his tragic perplexity "out of the whirlwind," and said: "Who is this that darkeneth counsel by words without knowledge?"

Today the darkness deepens over Europe and Asia. There are wars and rumors of new war. The radio and the press carry into every home the latest news about the conflicts. In Asia the undeclared war against China continues with all its horrors. The Man-gods of Nationalism, Fascism and Communism continue to set themselves against the God-man, Jesus Christ. Meanwhile the rulers of nations take counsel together to break asunder the bands of Christian ideals and cut the cords of human brotherhood. Hitler's disregard for his treaties and promises and his declaration on the invasion of Poland were typical of the man himself and of the collapse of moral sanctions and regard for humanity in modern warfare. There was not a note of regret, not a hint of personal pain in such decision to invade Polish territory, with the consequent destruction of life, liberty and property.

In his book (just published), "Democracy Today and Tomorrow," Dr. Edward Beneš of Czechoslovakia—himself the victim with his people of totalitarian aggression—states that all Europe is in a state of profound disintegration—morally, socially and politically. The long struggle for political democracy, beginning in feudal and monarchic days, and passing through the era of the American and the French Revolutions, the changes rung by the nineteenth century and the liberalism of the twentieth, have developed into what he calls "The struggle for a kind of social and economic

democracy," with totalitarianism of various sorts (and power-politics of the oldest kind) harrying it on all sides. And the result has been persecution of the Church. Except in France, Switzerland, Holland and Italy the Protestant Churches of Europe are suffering from poverty and oppression. Many church buildings have been confiscated and evangelical theological schools have been starved into submission. The war now waging will not make it easier for Jew or Christian to live and work in Central Europe.

But Christians should not lose heart nor faith nor courage. Ours is an undiscourageable hope. We know that the darkest hours come before dawn; that God creates the rainbow out the clouds; that He guided his people by a cloud through the wilderness. "Clouds and darkness are round about Him, but justice and judgment are the habitation of His throne." In these days it may seem to us, as to Jeremiah, that God has covered himself as with a cloud so that no prayer can pass through (Lam. 3:44) yet at the end of his lamentations the prophet knew better, for he exclaimed: "Thou, O Jehovah, abidest forever. Thy throne is from generation to generation." Under God's shadow we can live among the nations and carry out His great commission. The Gospel of the Kingdom knows no race-barrier and no political frontier. In the darkest hour the true Light still shines. The end of the world is not yet, and the last chapter of European history will not be written by a self-glorifying ex-corporal.

Amid the confusion of present-day events and the Babel of tongues, amid the darkening of counsel by words without knowledge, we may hear the voice that came from the cloud on the Holy Mount: "This is my beloved Son in whom I am well pleased—hear Him." The darkest hour may reveal God's love to broken hearts. "The night also is Thine," for then we can see the stars.

The missionary enterprise does not rest on opportunism. It is *always* supremely urgent. When our Saviour foretold the days of darkness that would precede His return He said "And the gospel must first be preached unto all the nations" (Mark 13:10). That is the law of priority; now is the hour for us to apply it to our meditations, our prayer-life and our sacrificial giving. Then we shall sing the forty-sixth psalm until Christ "maketh wars to cease unto the end of the earth." In every period of conflict and clouded horizon, let us follow the word of God spoken through the Psalmist: "Be still and know that I am God. I will be exalted among the nations."

S. M. ZWEMER.

## THE WAR AND MISSIONS

The lessons that were supposed to have been learned in the Great War that ended twenty years ago seem to have been forgotten; the ideals of abiding peace and Christian brotherhood have been scrapped in the new international conflict that broke out in Europe on September third. Germany is defying Poland, France and England in her campaign for coveted territory. Millions of men are under arms and bombs and bullets carry terror and destruction by night and by day. Ostensibly the cause of the conflict is the desire of the Reich for the possession of a seaport on the Baltic and for a strip of land—the Polish Corridor to the sea—which was guaranteed to Poland by the Treaty of Versailles.

There have always been, and are today, many conflicts on this planet—economic and social, moral, military and spiritual—doubtless there always will be. But there is a vast difference in the objectives, the weapons used, and the spirit manifested. It is appalling to think of the destruction that results from such conflicts as that now going on in Europe and China—the ruthless and often cruel sacrifice of life and property; the lowering of moral standards, the wasteful expenditure of money; the selfish profiteering and the hatred generated.

There is such a thing as a Christian warfare and it may even be possible to carry on an armed conflict for a Christian objective and in a Christian spirit—as in any campaign to uphold law against crime, and in efforts to protect innocent and helpless women and children from cruelty and oppression. The Word of God has sanctioned some wars in the past and predicts other warfare in the future. Some such conflicts may be necessary in this world where sin abounds. But any wars sanctioned by God must have their motive and their objective in selfless love and must be conducted under the laws of righteousness, with mercy and justice. The truly Christian warfare

is fought with spiritual weapons and is against all selfishness and sin; it is waged for the purpose of extending the spiritual rule of the holy, righteous and loving God of the universe.

There is such a campaign being carried on to-day in the form of Christian missions to spread the Gospel of Christ. It is a warfare not against flesh and blood, but "against spiritual wickedness in high places"; it is not fought with carnal weapons but with the "sword of the Spirit which is the Word of God."

These two conflicts clash—the national or military and the spiritual or militant. The wars in China and Europe are wasting resources in money and life that God has provided for the good of mankind; they are a prostitution of science and talent and personality to evil ends, and are diverting these blessings from constructive uses that will help make Christ known and will promote His way of life. Worldly wars hinder the work Christ came to do, that for which He gave His life; the work that He commissioned His followers to carry forward. Human life is held cheap in warfare, while God holds it precious; moral and spiritual standards are sacrificed and degraded in selfish human conflicts, but obedience to these standards are essential signs of God's reign in the hearts of men. No one can estimate the total evil effects of the war of 1914 to 1918 in the influence it had on the people of Japan, China, India and Africa when they saw "Christian" peoples in bloody and cruel conflict when Christian ideals were trampled upon. The world has not recovered from the blighting effects of that war and now we face another which may be as devastating and far-reaching.

We realize something of the material and social evil effects of war and the waste of human energy, but many are apt to overlook the direct results on Christian work and on workers who are drawn into the whirlpool against their will. Think of the Moravians, the Lutheran Christians, the Baptists, Methodists and other Evangelicals in Germany. Many of the China Inland Mission workers are also Germans. The missionary work carried on in many lands by these friends has been curtailed or ended by the cutting off of workers and supplies and by the suspicion in which all Germans are often held by fellow Christians of other nations. There are on the mission fields to-day over 1,300 German missionaries representing seventy evangelical societies. What is to be their fate? The contribution that German Christians have made to missionary statesmanship, religious scholarship, and to human progress cannot be estimated. What can they do in days of bitter international conflict?

The evils of inhuman and un-Christian warfare are staggering but in the midst of it all there

is great opportunity for Christlike service and to reveal faith in God. Suffering for the right develops character and selfless ministry to sufferers reveals Christian virtues. Already in China, the courageous, sacrificial service of missionaries, both to combatants and non-combatants, has made the Chinese realize the superiority of Christianity and has revealed the true spirit of Christ. Many Japanese also have come under the spell.

What then shall be the attitude of Christians in times of warfare? The early disciples were warned by Christ himself, "When ye hear of wars and rumors of wars, be not troubled"—as to personal safety, or the ultimate outcome.

The Christian's position is, first of all, one of unshaken confidence in God, His power and love and overruling purpose. He will finally be victorious. Christians may suffer but they will not shrink from holding high the banner of Christ.

Second, Christians will be resolved to obey the command of Christ—"Love your enemies" however difficult that may be. We have the example of Him who "when he was reviled, reviled not again"; who asked forgiveness for those who sought His death.

Third, Christians will sacrifice self in order that they may carry on loving service. They will maintain the work of God at home and abroad and will sympathetically support the workers who count not their lives dear unto themselves. We are fellow workers with God in the terrific struggle of good against evil, of love against hate.

Fourth, Christians will pray for spiritual victories; they will pray even for human enemies; they will pray for those who are in places of great responsibility; they will pray for all who are carrying out the commands of Christ and are ministering to ignorant and needy and suffering mankind.

Christians may not win the world by battles with material weapons but they will not fight evil with evil and need not be defeated in the good fight of faith and love to win mankind to the life that is offered by Jesus.

## THE MISSIONARY SITUATION IN CHINA

After two years of "undeclared" and unjustifiable war in China, the situation is one that stirs sympathy and compassion for the Chinese, with admiration for their leaders and for the missionaries who are standing by in this time of trouble. Probably a million Chinese have been killed or injured and ten million have been made temporarily homeless. Millions of dollars' worth of property have been destroyed.

A letter was sent from the REVIEW office to fifty British and American missionary societies, asking for information as to the effect of the in-

vasion of China upon Christian mission work and as to the changes in the last two years. Only about one half of these societies have answered the questionnaire.\* But from those who have replied we gather the following facts:

Eighty per cent of the Protestant mission stations (about 1,000) are still occupied by at least one foreign missionary each. A few have been closed because of lack of workers, at the request of foreign consuls or on the demand of the Japanese. Some societies, like the Christian and Missionary Alliance, the China Inland Mission, and the Evangelical Church, report more stations operated today than two years ago.

The number of British and American missionaries on the field (about 5,200) is almost as large as in July, 1937, when the conflict began. Some wives and children have been obliged to leave their stations, and some others have come home on furlough or have been transferred to other fields. About ten per cent of the missionaries on the field in 1937 have been withdrawn or have died and have not been replaced. A few societies have actually increased their staffs.

The greatest change has probably taken place in the institutional work. In some places it has been necessary to close the primary and grade schools because of disturbed conditions, but in numberless cases the Chinese teachers and pastors have stood by and are carrying on the work even without foreign help. Many of the colleges and union institutions have been obliged to move westward to less disturbed and exposed areas. Most of them are carrying on, but with depleted staffs, less adequate equipment and fewer students. Some colleges actually report an increase in students, in part due to transfers from closed institutions.

Many societies report an unusually large increase in baptized members—for example, the English Baptists, a threefold increase, and the Church of the Brethren, 100%; some show a falling off, and many can make no report.

As to the destructive effect of the conflict, only six missionaries are listed by three reporting societies as killed but others have been injured. A few Chinese pastors and some thirty Chinese Christian workers are reported killed. A large number of Christians have been slain or injured in bombing raids or other attacks but there are no full reports on this. Much mission property has been destroyed or damaged in about fifty stations. The Southern Methodists report forty pieces of mission property occupied by Japanese, looted, damaged or destroyed in eight stations. The value of damage to property of the Southern

\* We regret to say that we have thus far received no statement from the American Board (Congregational), the United Christian Missionary Society (Disciples), the China Inland Mission, or the Missionary Society of the Protestant Episcopal Church or the Southern Presbyterians.

Baptists alone is estimated at \$500,000; the total loss to all Protestant societies will run into millions.

What about the present emphasis in mission work? Most of the seventy-five British and American societies having work in China express the belief that the greatest emphasis should be, first, on evangelistic work; second, on relief of suffering, by caring for the injured, sick and destitute; and third, by educating Chinese Christians to carry on the work and to build up a new China.

As to the outlook, the general opinion is that now is the day of unique opportunity. The Chinese people are more open to a sympathetic response to the Gospel than ever. While the Japanese invasion has created new difficulties in travel and missionary work, and while new hindrances are put in the way in Japanese-occupied territory, there are compensations in the way China is being awakened and unified; the spirit of materialism also shows a decrease.

The present-day appeal to America and England includes five things: first, an expression of real sympathy in China's struggle for her rights and for the right to make progress unmolested; second, the sending of material help in this struggle, with gifts of money to feed, clothe and house the destitute and to minister to the sick and wounded; third, continued support of the missionary work, without any retreat; fourth (particularly stressed by many), the need for earnest prayer for courage and wisdom for the Chinese leaders and for the establishment of peace, based on righteousness; fifth, a strong demand that America and Europe stop furnishing war materials to the aggressor nation, Japan.

One of the dominant notes in the messages sent by these missionary executives representing work in China is a courageous determination to carry on the work of Christ, faithfully and sacrificially, counting on God to fulfil His promises and to bring ultimate success to His cause. The followers of Christ have never been promised temporal prosperity or freedom from suffering, but they have been promised peace in the midst of trial and the victory through Christ.

## THE CHRISTIAN YOUTH CONFERENCE

While the political leaders of Europe were feverishly preparing for war or seeking to find some way to maintain peace; while the youth of Japan were in deadly conflict with the youth of China, 1,350 representatives of the Christian youth of the world were meeting in Amsterdam, Holland (July 24 to August 2) to discuss how to promote the peace and welfare of the world in political, eco-

nomie, social, educational and religious spheres. Unlike international gatherings of most political representatives, each of the sessions of the Youth Conference began every morning with worship of the God of the universe, including prayer for guidance and the will to do His will. The Bible as the revelation of God was studied to discover His way of life for mankind.

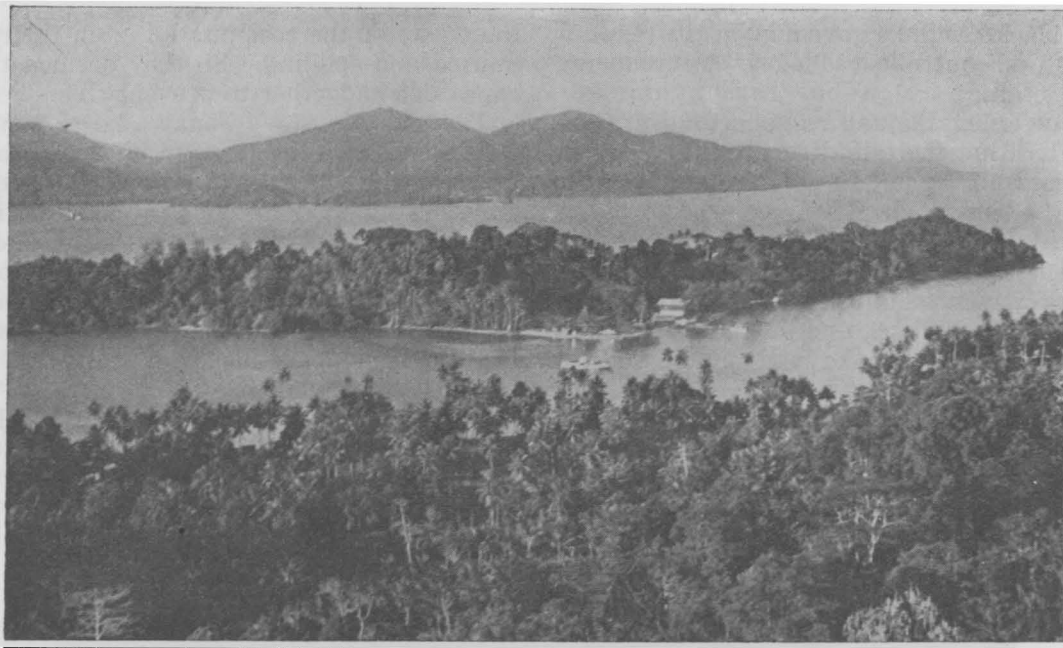
It was a friendly conference in which 220 separate religious groups were represented, including the peace-loving Society of Friends and exiled members of the Russian Orthodox Church. The purpose of the meeting was neither to legislate or to pass resolutions. The delegates met to bind Christians closer to God, to the Church of Christ and to each other, to study ways of promoting a better understanding, deeper sympathy and greater friendliness among the Christian youth of to-day—presumably the leaders of tomorrow—if destructive war does not wipe them off the face of the earth. Seventy-two countries of the world, in all of which there are strong Christian movements and united organizations, were represented. America sent the largest delegation (325); and over 500 came from the continent of Europe. All races, nations and sects met on the basis of parity and with equal right to be heard. (Germany, Greece and Russia sent no delegates).

The dominant notes were the desire to acknowledge God as revealed in Christ and the need to recognize unity in the midst of outward diversity. Delegates endeavored to emphasize points of agreement rather than differences, whether political, philosophical or theological. While there was a universal desire for international peace based on righteousness, many delegates thought this a desire that is beyond the possibility of realization under the present national and differing ideologies. It is generally conceded, however, in Christian circles, that the one basis for a firm, lasting and brotherly peace is the establishment of the Kingdom of God through a world-wide acceptance of Jesus Christ as Lord and Saviour.

It is interesting to note that 58 per cent of the delegates were under twenty-six years of age and more than half the delegates were students.

The delegates were divided into forty-three groups for Bible study and discussion under seven main sections, which dealt with "The Church: Its Nature and Mission," "Christian Youth in the World of Nations," "Christian Youth in the Economic Order," "The Nation and State," the Christian Education, Race Problems, and "The Problem of Christian Marriage and Family Life."

The slogan of the conference was "Christus Victor."



THE HEAD TRAINING STATION OF THE KWATO MISSION, SEEN FROM LOGEA, PAPUA

## From a Papuan Missionary's Journal

Extracts from the DIARY OF RUSSELL W. ABEL

*Author of "Charles W. Abel of Kwato"; Missionary of  
the New Guinea Evangelization Society*

THIS diary contains no thrilling stories but it gives a picture of the common round and daily task; often that is the very place where your prayers are most needed. In the running of a mission, preparing classes, training young people, we need to pray that God will guide and control, and that the results may be well laid foundations for the building of Christian character, and reliable leadership for the future. Remember that this is written in the middle of a rainy season, only ten degrees south of the Equator, when so much of our activities are hampered or determined by the whims of the roof of clouds over our heads.

*May 22.* Great to-do over a measles scare in Samarai (a neighboring island). No one allowed to go there unless urgent business calls, and those who go are forbidden to dally. They return as Pariahs!

Genahia (one of the Papuan Christians) turned up from Hilawa. Things have been very dead there, but they are trying to wake up from stupor. Genahia was stirred by a talk Cecil Abel gave recently at a mid-week service. It was about villages

controlled by God—houses, coconut plantations, gardens, improvements and village finances, all surrendered and run according to God's will, instead of haphazardly or selfishly. He also talked about surrendering old prejudices; letting God guide in new economic methods, instead of being bound by tradition to the methods of forefathers which were unfair and wasteful of time and energy. Those old methods left some sections of the community with much leisure while others had absolutely none. Genahia returned to Sariba (his wife's village) where they talked about this, and were keen about it. "But after a few weeks," said he, "I could see it was only a lot of preaching; there was no action to it."

So Genahia went to his own village, Hilawa, called the Christian people together and asked them what there was in their village and everyday living to show that they knew Christ, and to indicate His control and guidance in their lives. He said:

"If Hilawa is a sample of this great truth then it means nothing."

They all agreed. So one evening, armed with a



chalk and blackboard, he gave a *lauheata* (exposition) on "God-controlled villages," reproducing Cecil Abel's talk.

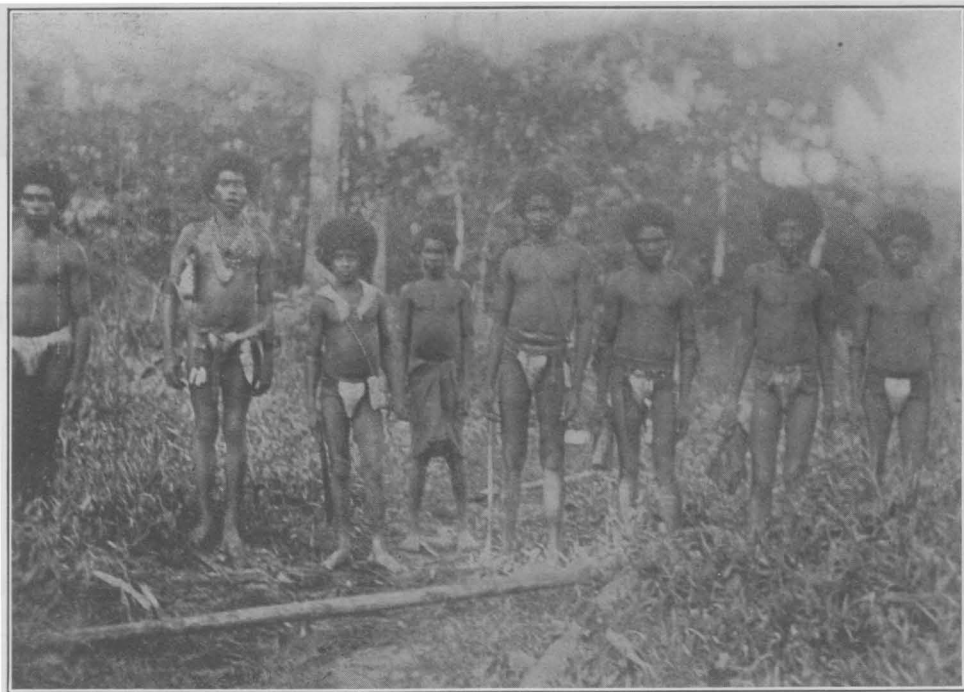
"Yes, how true," they all responded. But Genahia reported that the talk did not really convict. "They agreed all right," he said, "but *I* was the one who was convicted. I was pricked to pieces by my own talk!"

As a result he introduced me to a man who felt that he had a responsibility to think through the agriculture of the village, and to lead a team who would be responsible for the food supply, and for working out a plan for this under God's guidance. This man was only a nominal Christian, but he started praying, and having Quiet Times, which

the waste of the coconuts lying on their beaches, unused and spoiling. So they decided to build a copra drier together to prevent this.

*Tuesday, May 23.* Today a large crowd of visitors came from the steamer. These occasions are of great value in breaking down the prejudice of travelers against missions, because of ignorance and the misinformation that is soaked up in steamer bar-rooms. Therefore we do not begrudge the time taken, when they can come and see the work for themselves. We showed them the different departments of the work and they left just before lunch.

Among other things, they saw machinery in the mill and carpentry shop requiring skill and



RAW PAPUAN HEATHEN — THEY CAN BE TRANSFORMED

was something new to him. He became so enthused over the guidance that came in answer to prayer that he said to Genahai, "This matter is too big and too wonderful for me to tackle as I am. I am going to make a full confession of the past and put all that right, and then I will be free to find God's will for the future." Religion had meant nothing to this man, beyond a vague acceptance of the belief that there was probably a God far away, but that obeying Him was too difficult for mere mortals. Now he is having a real experience.

"I merely bring you the men," said Genahai, "we have nothing else to show. But next time we come we will have something we have proved about God's will for gardens."

These people took their first step as a village, in the making of a community copra drier. In a united Quiet Time they had been convicted about

concentration, being worked swiftly and efficiently by Papuans. They visited the school and the printing shop and the hospital. Then followed a tea-party which gave us some good opportunities for talks with people whose ideas may affect our future and theirs. There was such a crowd gathered for this that the mission house verandah resembled a hotel lobby!

I dined at the High School with the staff and boys, and gave a talk afterwards on "Justice" and its checkered growth through the ages.

*Wednesday, May 24.* The day began with a combined worship service and Bible study, to which more or less the whole island gathered. This was led by Cecil Abel. We studied II Corinthians 8, the subject being giving on the Macedonian plan. "*How that in great trial of affliction the abundance of their joy and their deep pov-*

*erty abounded unto the riches of their liberality. For to their power and beyond their power they were willing of themselves . . . and first gave their own selves to the Lord, and to us by the will of God . . . Therefore see ye that ye abound in this grace also."*

Our minds ranged from the giving of those early Christians to Chiang Kai-shek's "Do-or-die" corps, who consider themselves already dead, having given their lives for their country, so that they can be chosen freely for the most dangerous jobs.

After that we dispersed to our usual routine. Soon the sounds of everyday activity replaced the hush of the time we had spent with God—school children being drilled, the marshalling of the kindergarten, the rhythm of the printing machines in the distance, the thump of the pile-

laden with oil drums and timber for the new Bismaka house. By the time we reached Davadava it was raining hard, and so dark that John Smeeton (our skipper) suggested making for Bisimaka and spending the night there, instead of crossing the Bay to Koeabule. So an hour later we turned into the quiet haven of the secluded Bisimaka Bay, where we had supper. A few of the Bisimaka girls came down in the rain and peered up at us, but heavier rain drove them away, and made us doubly thankful for the comfort and accommodation of the new boat.

We came across to Koeabule this morning. The girls had polished up the old house, and filled the rooms with roses and flowers which made it look most welcome, and belied its age and sagging floors. This was done to welcome "Auntie Parkin."



A PAPUAN CHRISTIAN TEAM OF EVANGELISTS STARTING OUT

driver at work enlarging our wharf, the puffing and wailing of the sawmill shredding tree trunks into sawn timber.

There was a pause for prayer all over the island during the afternoon, as word went round that a very serious operation was about to be performed at the hospital. The medical staff had a particularly heavy day and looked tired at dinner time.

Cecil Abel departed for Milne Bay in the "Eauedo." I spent the evening at the High School, where we had singing practice as is usual on Wednesday evenings. Among other things we learned the Dwarf's Song from Snow White. It sounds well with boys' voices.

*Koeabule—Saturday, May 27.* We left Kwato yesterday at 4 p. m.—Miss Parkin, Marjorie (Mrs. Smeeton) Jonty (her little son) and myself. After being lustily farewelled at the wharf by the crowd, we steered into a rolly sea. We were well

This was Miss Parkin's station for many years. In fact the plantation was nursed by her through its infancy, sick trees doctored and nurtured, unruly, over-flowing rivers were diverted and trained to spill elsewhere. The centre that Koeabule now is owes its early foundations to her faithful spade work, twenty-five years ago.

Cecil Abel turned up in the "Eauedo" after lunch, and I and some of the boys joined him on a Saturday afternoon picnic across the Bay to Davadava. We fished and caught a couple of beauties. Business was mixed with pleasure and the objective that gave point to our trip was the inspection of some property on the way. Having done this, we landed up at the river-mouth where Andrew and Eabomai, old Kwato students, have a little school and centre on a neck of land that divides the sea from the river. Eabomai's little house was spotless, with fresh mats on the floor. We sat round on the floor while she served tea,



PAPUAN RACING CANOES—FORMERLY USED FOR WAR

delicious baked godibu (a kind of native asparagus) and pawpaws.

Eabomai is a real patriot who has done a lot for her country. She has been responsible for teaching scores of adults to read. Wherever she has lived she has made it her business to see that people could read their Suau Gospels. Papuan adults with their ossified brains are no joke to teach. But Eabomai has dogged perseverance, a quality Papuans are supposed to lack. There are many who read their New Testaments today, and owe this great privilege to her patience. Added to this, she has run a little boarding school for ten years now. Some of her old pupils have married and built their own homes at Davadava, where quite a flourishing little village has developed. When I was inspecting village schools a few years ago, I was impressed with the Scripture knowledge she had drummed into her pupils. Whatever else they did not know (and the standard attempted was not high) you could not floor them on Scripture, and they were able to quote it by the ream. On top of all this Eabomai has given eleven children to her country. The youngest is an infant in arms; the eldest is a teacher in the Mai-vara school; the second is a kindergarten teacher at Kwato; the third, a boy, is in the Kwato High School and is learning engineering. They are stepping along in the family tradition of service. The rest are littered all down the grades, but their parents have established a heritage for them to live up to. Their grandparents on both sides were cannibals.

We returned to Koeabule for dinner just as the calm spell broke into rain squalls which continued through the night.

*Sunday, May 28.* The rain squalls blew and tormented alternately all through the night. At 9:30 the Gospel team foregathered for a meeting to consider the day's plans. Most of the work of the day was to center at Mutuiwa, where some of the lads felt they had a work to do. At the morning service at 11, I spoke on Paul's witness in Acts 26, "I was not disobedient to the heavenly vision." I showed them what being faithful to that vision cost him, and what was the result to the world.

We had an evening service with the station children, and singing in the building that was formerly a copra kiln but has been transformed into a roomy meeting hall by clearing out the interior.

*Monday, May 29.* John Smeeton and I left Koeabule at 7:30 a.m. The boat had a heavy program of loading at various places, and during the intervals I met people ashore. We finally reached Kwato at 9:30 p.m., in a downpour of rain, 310 bags of copra reeking aboard, and an inexorable tide forging against us.

*Wednesday, May 31.* The usual mid-week service in the morning. Arthur Beavis led us in a study of the 103d Psalm. Every time he mentioned the Psalmist, David, his small son David (aged 3) sitting in the audience, nearly jumped out of his skin, convinced it was all about him, and beamed at everyone!

I spent the evening at the High School teaching singing: a case of the blind leading the blind (or perhaps the dumb leading the dumb would describe it better!) The principle is, Do as I say, but not as I do. However, it all went with a swing, and we spent a jolly evening, even if the ladies at



the other end of the building did need cotton wool for their ears.

*Thursday, June 1.* A distracting day of squalls and rain. Cecil Abel was operated on yesterday and is having an uphill time, an attack of malaria having made the going hard.

A team meeting this evening to get the work of the week-end clear, and to ensure the maximum

her stride. Having given eight stalwart sons and daughters to her country, and having at one time run a very efficient village school, she took up nursing when her husband died seven years ago, and has proved a most valuable unit of the medical corps. Some of her old pupils are responsible village leaders now.

*Monday, June 5.* The High School staff met as a team this afternoon to check up on the progress, educational, physical and spiritual of the school and to discuss details of teaching and general running, so as to insure that it is not being run on self-effort, into which it is easy to lapse, but according to God's will and in His power.

*Wednesday, June 6.* Led the mid-week service, studying Christ's teaching on prayer, the necessity of sincerity, and the Lord's Prayer as a pattern for our communion with Him.

The place is very full of babies. The Beavises are living in the Big House at the moment with their children; we have a visitor from another part of the territory with her two, and of course the dozens of little brown toddlers. All of which



DORIS PURCELL AND A CLASS AT KWATO SCHOOL

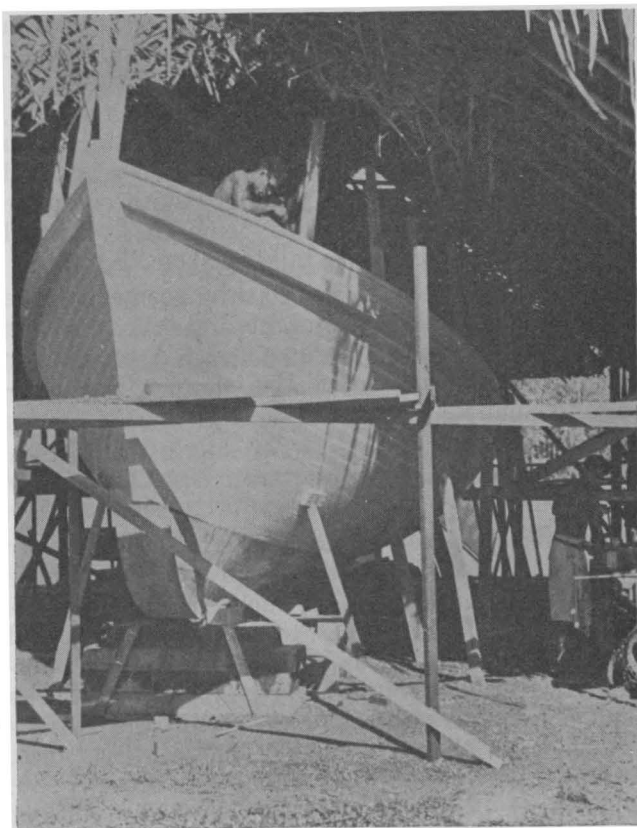
use of the two boats that will be at our disposal. Philip is taking a team to Koukou on the "Lantic." People from Kihikihiuna and Gadogadoa are coming over on the "Eauedo" to spend Sunday here; Halliday Beavis and Tiraka taking responsibility for them.

*Saturday, June 3.* Chief event of the day was a cricket match. The mothers took their infants to a children's party in Samarai, from which they returned at dark, at which time some of the infants were showing distinct signs of a hang-over! The mothers regaled us at dinner with amazing stories of the capacity of their respective offspring for ices and meringues.

*Sunday, June 4.* A big crowd came to Kwato this morning, in spite of the stormy weather, and we had a crowded morning service, followed by Communion. There were special meetings for some of the visitors in the afternoon, and chances for personal talks.

Cecil still needs much care. The medical staff are having a busy time and are being fairly run off their feet. Garoinedi, the head Papuan nurse, is away having a long over-due holiday inland. There is great need for more nurses.

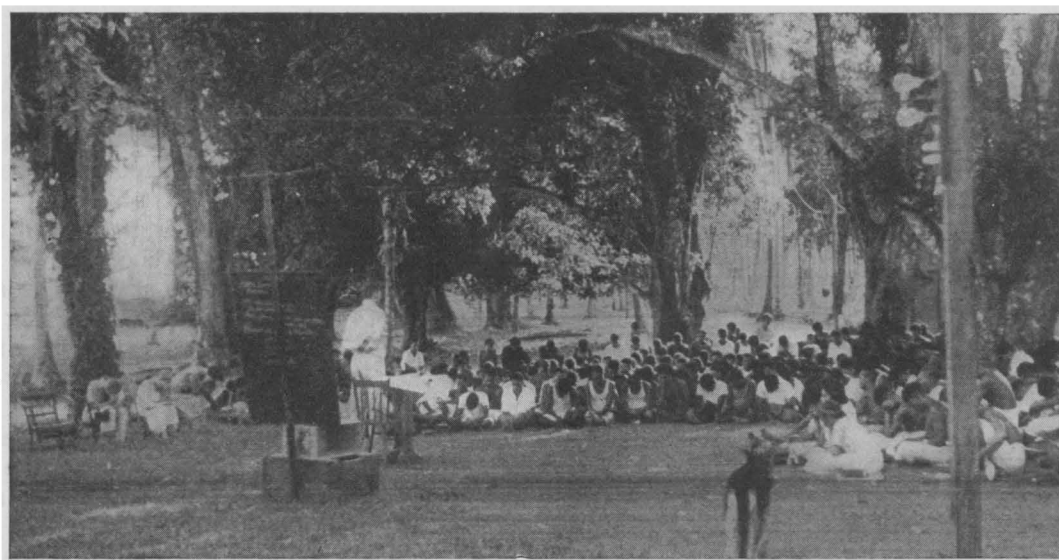
Garoinedi, one of our ex-nurses, is another of our patriots who took marriage and a career in



BUILDING A SIXTY-FOOT BOAT AT KWATO

keeps us young. All who live at Kwato develop into resourceful Children's Hour entertainers!

*Thursday, June 7.* Cecil is improving but a hurried council of war arose out of Miss Parkin's critical condition. (She came back from Koeabule,



A CONFERENCE WITH PAPUAN CHRISTIANS AT KOEABULE, MILNE BAY

ill with dysentery). There is danger of infection so the Beavises decided to take flight for Milne Bay at once. We waved farewells from the wharf at 2 p. m., and the "Kwato" forged ahead into a billowy sea. The house seems very empty without them all.

I carried Miss Parkin, all too frail and light, into the Beavis' vacated room. She said, "You know Ezekiel gives us only three-score years and ten." (She is well over that.) I with complete lapse from orthodoxy said, "Nonsense, Ezekiel didn't know what he was talking about."

*Friday, June 8.* Miss Parkin seemed worse this morning, after a bad night, and very weak for the battle that is required of her. A messenger took a notice board round the island with a message in Suau:

"Today our mother Keduruma is very ill; at 9 o'clock let us stand aside from our work to pray for her. Let us be of one mind in our asking."

At 9 o'clock a bell chimed and a hush swept over the island. Some paused for prayer just where they were their tools in their hands. Others joined in twos and threes. One saw whole school classes with their heads bowed. A group of laundry girls prayed round the ironing table. Cooks and their helpers put aside pots and pans. Nurses prayed with their patients. The printing office, a whirl with humming machinery since 7:30, when work begins, was quiet. We felt a current of power, and peace instead of anxiety.

*Saturday, June 9.* The day dawned clear and bright: a welcome change. Saturday morning is always a busy time. All things crowded out or left undone during the week await one, like sediment at the bottom of the cup. A cricket match occupied the boys. The reefs, which were bared

at low tide, drew a still greater crowd. While others of us, and some of the High School boys, went fishing and shooting. We fished from the "Eauedo," until we reached Nasalualua, a typical Robinson Crusoe isle. There is a romantic tunnel right through the island, beaches, steep verdant hills, and impossible rocks and cliffs. We scaled the hillsides, scrambling through tangled undergrowth, and stalked up and down razor-back ridges for fat white pigeons. Our shots, however, merely sent them circling happily into the air. We had some strenuous climbing of cliffs before we got back to our anchorage at sunset. We enjoyed the exercise and the sunbake on the launch, and sang songs all the way home.

*Sunday, June 10.* We awoke to an orchestral roar of rain, whipped up by winds. It lasted all day unabated. There was no hope of any Sunday service as our folks possess neither raincoats nor umbrellas. Nor are there fires by which to get dry. So people had their own little meetings in their own homes or classrooms. We had a prayer meeting up at the mission house.

We managed to have an evening service, however, for which we squeezed into a house on the hilltop, called the Flat, as the hall of the Big House, where it is usually held had to be kept quiet for Miss Parkin. She needs constant nursing, night and day. Mary Abel is untiring by her bedside.

*Monday, June 12.* The weather remains bad but schools and activities continue just the same, and the boats fulfil their programs and battle against the elements.

The rain hinders much that we plan. Some of us did a most unheard-of thing. We spent a "homey" evening playing a game with our guests,



who receive the minimum of attention, but are uncomplaining.

*Tuesday, June 13.* Spent a lot of time today trying to get a bit of light into some darkened minds. This over an unfortunate affair that is bringing no honor to Christians, for those concerned have called themselves that. A— in love with B—'s wife, ceased struggling against the idea. So for Kwato's sake he left, and took up his residence at a nearby village. His friends there welcomed him, as they thought he would be a help to them. Three months later B—'s wife followed him there, and they decided to regard themselves as man and wife: all that is necessary in Papua. The village people protested.

"If you were a heathen or ignorant man we would not mind. But you know better. You come from Kwato, and we look up to you."

They gave him two alternatives, either to send the girl back to her husband or leave their island.

"We are trying to build a new marriage standard," they said, "and you come and kick the foundations. You left Kwato out of respect for Kwato, why do you not respect us?"

"You make the wrong way too easy," said others. "When our children get into difficulties in their married lives, they will say, Why cannot we do that?"

Some of them were a bit "white-wash club" about it. The elders of the village pleaded with the man and woman to think what their example was going to mean, and to sacrifice selfish thoughts for the sake of the new Papua. The woman wrote a long effusion, ending: "This love binds us, who knows how to unite it? We cannot."

The man added a pathetic postscript: "I bear you no ill-will. I appreciated your words last night, but I am unable to heed them. I have chosen this path and do not know how to leave it. Let the blame be mine."

A— then got a job in Samarai, where B—, the injured husband, was working. B— said to a native policeman,

"I couldn't take legal action against this fellow for I am a Christian and cannot take a brother into court. But if I meet him I will probably knock his head off!"

This was reported, so the whole matter was brought to court and made public. There followed a sad washing of the dirty linen of those who had once testified to Christ's power in their lives. In the end, A— was told to choose between a term in jail or leaving the village, in accordance with the wishes of the majority. He chose the latter, a blow to him, as his work and interests are all in that vicinity. Then people came from the village, which he left as a child to come to Kwato

to school and to which he has never returned, and they said:

"We don't want you here. If you are a Christian and have broken your taboos it will be unlucky for us to have you among us; we do not want you."



THE NEW GENERATION IN PAPUA

A similar message came from the girl's village: "Do not come here to live. We would not mind if you were heathen, but since you are 'children of the light,' it will probably start an epidemic."

The way of transgressors is hard, though I never thought it was in Papua.

*Saturday, June 17.* Miss Parkin entered into life eternal last night after a long, weary day, and in spite of all that skill and love could do. "Fear not, I am with thee" was a verse that she kept repeating, and which comforted her greatly. Her spirit found release at last and all was peace and joy for her. So ended a brave and selfless earthly life.

She was greatly loved by many to whom she ministered, so that there was a hush of sorrow on the island. The house was full of Papuans who wanted to do something to help, or sat around for comfort or tried to share the courage they had found.

The following morning, in the Prayer Garden beyond the church, we laid her to rest—the last of the three pioneers who blazed the trail for us, and in much hardship, but in unflinching devotion set a standard of self-sacrifice and service for Papua. May we follow in their steps.

# What I Found in Japan

*A Letter from Dr. Henry P. Van Dusen, of New York\**

THIS is not an easy time to visit Japan. It is all the more difficult if one's purpose is an embassy of friendship and consultation with Japanese Christian leaders. Fortunately, our itinerary brought us there before our main visit to China. Had we come to Japan straight from six weeks of exposure to the concrete actualities of Japanese rule in Korea, Manchuria and China, it would have been more difficult to respond to the gracious hospitality of our Japanese friends with wholehearted enthusiasm or to maintain a restrained silence before their pitiable self-deception regarding the policy and program of their Government.

An initial impression is that the Japanese Government makes it as disagreeable as possible for foreigners to enter and travel in their land, and then the Japanese people outdo themselves to make it altogether delightful to remain. . . . There is no land on earth where the graces of courtesy, of hospitality, or kindness, are so instinctive and so lovely, where every personal relationship is so habitually infused with beauty and consideration. We shall carry always, as one of the happiest of life's memories, vivid recollections of the unwearied solicitude and unnumbered kindnesses of Japanese friends.

But, for all that, Japan is today a tragic nation, tragically misguided and self-deceived, and destined, one fears, for a bitter future. The moment one moves from the realms of personal relationships into areas where the nation's life and policy are involved, it is a wholly different world. Silence, secretiveness, evasiveness and a baffling semi-mystical subdued passion possess the consciousness of almost every Japanese, even the finest Christians. In greater or less measure, their thinking (or better, *feeling*) on political and international matters is dominated by a combination of insidious, all-pervasive propaganda and unthinking patriotic loyalty which appears to be the strongest force in their beings. No one can understand Japan who has not felt at first hand the power of this passionate reverence—the deepest, and noblest element in the Japanese nature from which flowers much that is finest in their ethics and religion as well as their history and culture. It is the root of the respect for learning and scholarship which creates so lovely and touching a relationship between pupil and teacher. It is the

secret of the bond between children and parents issuing of a depth and beauty in family unity unknown in the modern West. It breeds deference toward the past and its heroes which safeguards the heritage of the race. It inculcates obedience to authority in any form. And it prepares the Japanese spirit for humble obeisance before the Holy God and eager yearning to know and do His will.

But it also predisposes the Japanese to uncritical credence toward all official teaching. The fact is the people know almost nothing, literally nothing, of the truth about the war in China—its causes, its initiation, its course, the methods and objectives of their own forces in its prosecution. They hear only of the menace of Communism and atheism, of the villianry of Chiang Kai-shek, of the unbroken victories of their armies. As one Japanese friend remarked to me with characteristic innocence, "If our forces are really so successful as our papers tell us, they ought to be in inner Tibet by now!" In the papers, English as well as Japanese, there is hardly a column, whether it tells of action at the front or of purely domestic happenings in America or Australia without remotest connection with Japan's concerns, which is not doctored to preach its moral. Japanese propaganda is transparently crude. But, by the same token, the Japanese people are unbelievably credulous.

Apparent enthusiasm for the war is everywhere evident—in the omnipresence of uniforms, in continuous parades to speed soldiers to the front, in the dignified public reverence toward the ashes of the dead as they come home. But, when one is reminded of the national fondness for uniforms at all times and learns that the parades are carefully staged and attendance at them prescribed, he accepts the unanimous judgment of foreign residents that there is no popular enthusiasm whatsoever—only troubled bafflement at the war's duration and its severity, and dumb loyalty to national leaders.

One's strongest impression is that the underlying psychology of the Japanese nation is one not of courage or ambition or hatred or cruelty, but of fear. They fear almost everything—Communism preëminently, but also China, Russia, the Western powers, America, especially the American Navy. That fear breeds a national policy moderated neither by truth nor by fairness, nor even by shrewd discretion. It is this fear and an-

\* Dated Tokyo, September 20, 1938, and condensed from *The Presbyterian Tribune*, August 31, 1939.

other outstanding trait of the Japanese character which promise to be their ultimate undoing—the fact that they lack the most elementary capacity to understand the ordinary and inevitable psychological reactions of other peoples. In consequence, they constantly appear to go out of their way to offend by every device Chinese and all other foreigners, all the while persuading themselves that they are winning others to a “truer understanding” of Japan’s altruistic destiny as the expeller of western influence from the Orient and the saviour of all other yellow and brown people from white domination to their true destiny as satellites of Japan’s divine Emperor. To put it crudely but without exaggeration, in dealing with any other people, the Japanese as a nation have no sense whatever. The most devastating rebuttal to the whole Japanese case for her present ambitions—and it is definitive—is the fact that, though Japan envisions herself as the emancipator of all oriental peoples, there is not one of these peoples from Siberia to Malaya, however much they may chafe under western rule or resent white exploitation, which does not contemplate one other fate with infinitely greater fear and loathing—the possibility of Japanese domination. It is a sad truth that Japan hasn’t a single friend among the nations nearer than Rome or Berlin.

There would seem to be only two possible outcomes for Japan—either a radical change in national leadership and policy or ultimate involvement in a titanic conflict with one or more of the “Great Powers” issuing in crushing military defeat. If the latter should come, whatever our desires and the efforts of our peace lovers, it is much more than probable that the principal power arrayed against Japan will be the United States. The most disturbing single fact in Japan, for her no less than for the peace of the world, is that no well-informed observer holds reasonable hope of the first of those two alternatives.

It is against this background that we must view the Church in Japan. In such a national situation, the Christian movement faces superlative difficulties.

The missionaries, with certain few very sad and unfortunately very prominent exceptions, are fulfilling a difficult rôle magnificently, the rôle of “dignified silence.” It is a silence which is costing many of them intense suffering for every instinct prompts them to declare a Christian judgment upon Japan’s outrages. To their Japanese friends, their abhorrence of Japanese aggression must be very apparent, though there is no uttered word of criticism or condemnation. They are in Japan as friends and counsellors to the Japanese Church. It is not their province to judge national policy but to lend to their Japanese colleagues such sympathy and strength as they can.

One wishes he could speak with the same clear enthusiasm of the Japanese Christian leaders. We must recall that they learn no truth about the war save as it reaches them from foreign papers through foreign friends. And that the sentiment of reverent and obedient loyalty which is the noblest attribute of rational character moves deeply within their souls and readily allies itself with religious devotion. They recall with their fellow-countrymen the injustices and indignities which their nation has suffered from the western world. They, too, are extraordinarily obtuse to the normal feelings of other peoples. The uninvited embassy of five distinguished Japanese Christian leaders to Peiping in the summer of 1938 to counsel with Chinese Christian leaders for the evangelization of North China was a vivid illustration. We sat at dinner one night in a friend’s home with a foremost Christian statesman who had paid a heavy personal price for his courageous liberalism in the days before this war. His wife remarked that she and her husband were spending much time studying the Chinese language. I inquired why. He replied that his people, though they owed so much of their culture to China, really knew almost nothing of China’s history and literature and art. He and his wife wanted command of Chinese for this purpose. Then he added, his face lighting up with a beautiful smile, “You know this unhappy incident is drawing the Chinese and Japanese peoples so much closer together.”

Regarding the war, the Japanese Christian leaders for the most part keep a studied silence. Undoubtedly most of them regret its occurrence profoundly and abhor the suffering and taking of life. Undoubtedly a few strongly disapprove their government’s actions, blaming them upon the dominance of the military clique. Undoubtedly within the souls of all, there is grave disquiet and some acute suffering which stirs sincere sympathy. But very, very few of them are able to see the whole matter in anything like its true light. It is especially disquieting to discover young Christian leaders, trained in American graduate schools which pride themselves on their “debunking realism,” falling victims to those most blatant propaganda and absurd mythologies. A brilliant young professor with several terms of study abroad confided to me, “Christianity’s great problem in Japan today is to unite worship of the Emperor with worship of God.” And so there is no “Confessional Church” within the Christian Movement in Japan. Even the most clearheaded and fearless leaders argue there would be no gain from the suffering and martyrdom which forthright protest would involve. The sacrifice of self (*hari kari*) is too familiar to stir response.

Almost sadder than ignorance and credulity is

the mask of silence cast over Christian candor. Almost no Japanese Christians speak with complete frankness to foreign friends, even most intimate associates of many years. It is said that they dare not speak frankly to one another.

And yet the unshakable loyalty of Japanese Christians, even those of most warped perspective, to Christ is beyond question and profoundly impressive. He has taken a hold upon them which

is hardly short of miraculous. As one studies and puzzles over the issues for the future of Christianity in Japan, one comes to feel that it is He, and He almost unaided, who must fight the battle within their souls against all that would lure them from truth and the kingdom. For before them there lie not only severe problems in relation to Government and nation, but many trials and dangers within the life of their church.

## A Desert Domain—Among the Indians

By FLORA WARREN SEYMOUR, Chicago, Illinois  
*Author of "The Story of the Red Man" (see Frontispiece)*

PERHAPS the most colorful of the four regional conferences of the Fellowship of Indian Workers this past summer was the one at the Ganado Mission in Arizona, in the heart of the Navajo reservation. Two other important conferences took place later, one at Lake Tahoe, Nevada, and one at Thomas Indian School in western New York.

At Ganado, (about fifty miles from Gallup, New Mexico) in the swirling sand of the southwestern desert is a beautiful center of fellowship and aspiration, it is characterized by sincere, unflagging, effective work for the physical, mental, moral and spiritual good of the Navajo people. A school takes the young Navajo through high school grades; a hospital, under the management of Dr. C. H. Salsbury, ranks with the best; in the nurses' training school young women graduates—chiefly Indian—are equipped to practice their profession in any hospital or community in the land.

The Christian chapel is the oldest building on this peaceful green island in the midst of a sea of sand. Last June representatives of ten or twelve religious denominations, and leaders of many different Indian tribes of the southwest, met at Ganado to discuss the problems of the Indians.

Because this is Navajo country, and because the problems of the Navajo have been most pressing of late, the predominant note was the needs and attitudes of these shepherd people. All phases of the problem were represented. The Superintendent of the Navajo reservation, E. R. Fryer, discussed the Federal government's work and aims. Another speaker was Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation, who, with a number of associates has been making a survey of the reservation with a view to bringing about some conciliation among the opposing views. Mission-

aries from all corners of the huge 50,000 square mile reservation—larger than Massachusetts, Rhode Island and Connecticut combined—spoke of the different aspects of their work. Most fruitful of all was the contribution of the Navajos themselves since they are the subjects of so much of modern experimentation.

The attitude of the National Indian Bureau has been considered by many as hostile towards this tribe which it is required by law and treaty to care for as a guardian. Since the Navajo election of last September the futility of this attitude has been apparent even to those least inclined to favor the Navajo's side. In spite of every effort by radio exhortations and personal visitations, in spite of the pressure of jobs withheld and jobs offered, the Navajos, by a vote of four to one, elected as chairman of the tribal council, the man who has been their leader in their struggle of the past few years—Jacob C. Morgan, a graduate of Hampton Institute, a resident of Farmington, New Mexico, and a native Christian missionary. With him was elected a council whose members are from two-thirds to three-fourths in harmony with the ideals and purposes of Chairman Morgan.

It was obvious that the government program could not keep up a show of "Indian self-government" and at the same time deliberately disregard the opinions and desires of the large majority of the tribe. Even the Indian Bureau, in spite of the arbitrary powers it possesses can not remain permanently in conflict with its wards. Some measures to secure harmony and cooperation are imperative.

When the tribal council was called together, some months after its election, a five-day session was held in accordance with Indian ideas of council procedure. To the Indian mind adequate time

for deliberation is all-important. "I won't want to sit down again for a month," said one delegate when he arose at the conclusion of the five-day conference.

While some measure of agreement had been reached, yet the day before the beginning of the Ganado meeting it was evident that trouble was brewing in the Leupp district over the reduction of horses. The reservation superintendent and Chairman Morgan flew together by Government airplane to the scene of the difficulty—distances are immense on this reservation—and Morgan helped to bring the reluctant Navajos to consent to the reduction of their stock.

Admittedly, the Navajo Reservation maintains too many "Indian ponies" for the good of its sheep and cattle. Reduction in the number of horses

age-old habits and attitudes can not be changed by a simple twist of the wrist. Navajos are not accustomed to handle money and cannot yet look upon wages and cash as their basis of livelihood. Moreover, the official statement that they need not use the money they earn to pay debts at the trader's store has helped to break down Navajo credit and sense of responsibility for debt; it has also hastened the dissipation of these wages via the gambling and illicit liquor route.

The liquor problem is admittedly more serious today among the Navajos than at any time in their history. It is still a crime for any man, white or Indian, to bring intoxicating liquors upon the reservation. But roads and automobiles are too many and the desire to enforce the law is too feeble to insure law enforcement. The result is



HOGANS—HOMES OF INDIANS ON THE NAVAJO RESERVATION, ARIZONA

had been urged for many a year, and some slight progress has been made. But the reduction of sheep is something that touches the Navajo life more closely, and when the Indian Bureau demands that the number shall be radically reduced the assent of the Navajos is not easy to gain.

As Chairman Morgan cleverly put it in his speech at the Ganado Conference, the question is one "less of soil erosion than of soul erosion." Both Navajos and their friends working among them deplore the breakdown of Navajo morale in the past few years. For a livelihood they depend on lambs, wool and rugs brought in at intervals throughout the year for credit at the trader's store. The discouragement of the sheep industry in recent times, and the introduction of more government work—first called Indian Emergency Conservation Work, and now officially referred to as the CCC of the Indian Department—has been intended to establish a cash basis of living. But

that the highways are strewn with empty bottles and drunkenness among Government employees, white or Indian, goes practically unrebuked. The result is widespread evil and the outlook is not hopeful.

While the opposition of the Indian Bureau to Christian missionary work is not quite so pronounced as it was two or three years ago, still, the encouragement of the "ancient Indian traditions" is featured, and the revival of old pagan rites and ceremonies is applauded at Washington. Only a few days before the Ganado conference the Secretary of the Interior, visiting the region, made a public speech and gave out interviews in which he urged the people of New Mexico to preserve "their colorful Indian ceremonies" as an attraction for tourists and as one of the great financial assets of the region.

"Yes," said one of the Indian speakers at the conference, "come down here in a few years and



you'll see me on exhibition in a barred cage, and Tsi Notah, here, in another. On that cage will be a sign reading 'A NAVAJO INDIAN, PRESERVED FOR THE BENEFIT OF TOURISTS.'" The audience appreciated the resentment of a self-respecting Navajo at being held up publicly as a curio or museum exhibit.

"Ancient traditions" in the shape of medicine dances met with discouragement even from the government for a brief period last spring. In the winter an epidemic of diphtheria was not considered serious enough to warrant the adoption of quarantine measures such as would have been rigidly enforced among white people. "Yebechai" dances over diphtheria patients, with the gathering together of Navajos from far and near, brought about a great spread of the disease in November and December. In January the spread of meningitis, added to the prevailing epidemics, came to notice in the newspapers, and assistance was given to the Navajos in putting a ban on public meetings until the epidemic should be under control.

So, though officially—in its own words—giving "full faith and credit" to the work of the native medicine man, the Indian Bureau found it expedient to ask the medicine man to soft-pedal his spectacular ministrations except in the case of less serious diseases. In the meantime he may continue to help spread such diseases as tuberculosis, or to allow minor infections to run their course in the name of "the ancient religion."

The Bureau establishes expensive and well-equipped hospitals with highly trained staffs, and yet at the same time encourages the submission of patients to native healers whose stock-in-trade is a primitive and superstitious "magic" that defies all modern rules of health and sanitation. These old *shamans* are said to number one-seventh of the adult men of the tribe; their demand for sheep and goats in payment for their ministrations helps to increase the poverty of the Indians. In contrast to these medicine men stand the young women of the nurses' training school at Ganado, whose hope and purpose is to aid their fellow tribesmen by acquiring the highest standards of health and sanitation.

It is to be regretted that a larger number of these student nurses are not from the Navajo tribe. The difficulty lies in the fact that for some ten years the Indians of the country have been subjects of the experimental type of education which calls itself "progressive." The Navajos are a semi-nomadic people, and until recent years it was obvious that boarding schools offered the most feasible form of training to children whose parents might be here today and elsewhere tomorrow. Disregarding the evidence of facts, an elaborate plan for building a great number of costly gov-

ernment day schools was projected and carried out. Of seventy-two schools originally planned, thirty-eight are now in use—more or less; their ability to attract and hold Indian pupils is still far below their seating capacity. At one time the schools were to be entirely Navajo, conducted by Navajo "assistants" and in the Navajo language. Then they were to be made "community centers." Later their great purpose was to be to make the Navajo "soil erosion conscious." After several years of extravagant and changing experimentation, there is coming about something approaching the school which the Navajo desires and needs for his children, a place where they may learn the language and the ways of the white civilization which is dominant even in this remote spot. The Navajo, though himself unlearned, knows well that the "three R's" furnish a road to more successful contacts with the white race, the better disposal of his goods, and a greater chance of advancement. Like other parents, he wants his children to have what will help them.

Even now, with the schools apparently abandoning the most useless of their nebulosities, attendance does not justify the huge expense of inaugurating or maintaining them. Nor does the experiment justify the conclusion that the Navajo children in general are receiving an education. Including the mission schools and the public schools, as well as those offered by the Indian Bureau, not one third of the Navajo children of school age are enrolled and in even irregular attendance.

It is difficult to find Navajo girls who have had the educational training requisite to begin a nurse's training course of study. The school at Ganado should be used for high school work but not enough pupils have received training from the government schools to fit them for high school entrance. The high school department of the Navajo Methodist Mission School at Farmington, New Mexico, graduated its first class last spring; as it sends out a group of educated young people each year, there will be a very little better supply to draw upon to fill the great need. The Navajo is asking for education; but instead of bread he too often receives from his appointed guardian something pitifully like a stone.

The mission schools—of different denominations—are greatly appreciated by the Navajos as was evident to all who heard the Indian missionaries speak at the Ganado conference. Christian missions are exerting a great influence upon a people who, though remote and out of touch with civilizing influences, have always been eager to learn and are ready to adapt themselves to changing conditions. Let us hope that their "soul erosion" can be checked and that through the efforts of their Christian friends they may rise to their full stature as a people.

# The Need for World-Wide Evangelism

By ALEXANDER McLEISH, London

*World Dominion Movement*

ON THE journey from London eastwards to Vancouver the traveller passes through all the great mission fields of the world. I have made this journey twice in the last two years, visiting most of these countries. Two-thirds of the world's population are found in these non-Christian nations, and among their 1,400,000,000 people 150 years of mission work have built up a Christian Church of 15,000,000. These numbers, however, convey little of the real nature of the Christian impact which has been associated with the other great forces, good and bad, which have brought the backward nations of the world into the stream of modern progress. The Church, however, has at last firmly established itself in many of these lands, a fact which was demonstrated at the World Missionary Conference at Madras during the last fortnight of 1938. For three months the 474 delegates were approaching and leaving India along all the lines of world travel, and teams of these delegates have since been visiting the lands of the older Churches.

Even in these days of frequent world conferences, this Conference was of peculiar significance. Most of the 64 countries and territories represented were those of the younger Churches, and fifty per cent of the delegates represented these Churches, a large number of whom were young men.

The subject of the Conference was "The Church"—the Christian fellowship throughout the world. The dominant fact revealed was that the Christian Church today bears its witness and fights its battles in a non-Christian world—a world largely antagonistic to the idea of world brotherhood. One-tenth only of its total population belongs even nominally to the evangelical or Protestant Church. Let us be under no delusion as to the fact that the Christian Church is still a minority movement the ideals of which are a perpetual challenge to the dominant spirit of the world in which it exists.

A few months ago I attended a meeting of the Inter-Church Aid Committee at Basel, Switzerland, and listened to reports of the Churches in Europe. The majority of these Churches are in dire straits today—Germany, Austria, Hungary, Czechoslovakia, Spain, Italy, Russia, Poland, and Eastern Europe generally; all are, as one speak-

er said, on "the edge of the abyss." Its well known secretary, Dr. Adolf Keller, entitled his recent book on the European Church situation, "Five Minutes to Twelve." This is the attitude of the Church leaders of Europe to present-day trends in that Continent. They consider that we in North America and Great Britain have entrenched ourselves behind a barrage of false security. The world is no longer indifferent or neutral with regard to the challenge of Christianity; it is organizing itself in opposition, in anti-God movements, in a multitude of religious cults, and in nationalistic religions which provide no moral basis for spiritual reconstruction of any kind, hence the chaos and confusion which prevail everywhere. The gravity and urgency of the situation cannot be exaggerated, for the Church is called to bear its witness in an atmosphere predominantly antagonistic. The Madras Conference called the Churches of the world to confession and repentance for their share in this situation. The Church's provincialism, its divisions and its strife were condemned, and a call sounded for a new unity in face of a distracted and divided world. Can the Church rise to this call? It is a matter of extreme urgency that it does so.

Great attention was paid to the extent and character of the unfinished task of the Church. No longer did the Churches of so-called older Christian lands stand in a position of superiority to the younger Churches of other lands. These representatives of the whole Church in the world, in many protracted and strenuous sessions, considered the implications of the Church's faith in a non-Christian environment. They realized that every problem was at root a spiritual problem. They reviewed the Church's obligations in regard to the State, to economics, to social problems, to the needs of rural areas, and always came back to the fact that only new men can create or sustain a new world. Regeneration comes before reconstruction. The eternal problem of the Church stood out clearly, namely, how to carry on its task of witnessing to the source of this new life in Jesus Christ. This unfinished task of effective Christian witness was studied over the whole world field.

There is, it was noted, in Europe a concerted, organized attempt to secularize the minds of mil-

lions of people. Attention was, however, concentrated on the Christian task in the non-Christian world. Many countries and areas are entirely closed to Christian witness, such as Afghanistan, the Soviet Republics, Bhutan, Outer Mongolia, Nepal and Tibet. The fact that countries once open are closing to the Gospel is a significant feature of our times. Swedish missionaries in Turkestan have just been driven out. Protestant work in Ethiopia and the Italian African colonies has practically ceased to exist; continuance of work in the old Syrian province of Alexandretta is threatened.

In *China* it is estimated that 45 per cent of the country is entirely untouched by Christian forces. Half of *Manchuria* is beyond Christian influence. *French Indo-China* has many areas and tribes untouched, and only one missionary society. The *Netherlands Indies*, in addition to having large areas still closed, has some areas which are open but not entered, and many areas which are barely touched. It is estimated that there are 36,000,000 people outside the possibility of hearing the Gospel.

In *India*, in addition to a large number of Indian States in which no missionaries reside (about 500), there are areas consisting of two, three and, in one case, five million people without effective Christian witness. The fact that in India there are only 14 Protestant missionaries and 7,000 Christians to the million people, shows the magnitude of the unfinished task. The existence of 60,000,000 of the depressed classes and aboriginal peoples is a call for increased effort. The fact that large significant movements to Christianity are taking place among these depressed classes is a challenge to all concerned. In ten years this opportunity may have passed away. Evangelistic effort among the 80,000,000 Moslems and Sikhs is also wholly inadequate.

In other areas of Asia the number of missionaries is so small that vast tracts of country are still untouched. This is especially true of Moslem lands such as *Arabia*, *Iraq*, *Iran* and *Turkey*, and of the great Buddhist areas of *Burma* and *Siam*, and the rural areas of *Japan*.

In *Africa*, in spite of the high average of 56 Protestant missionaries to the million people, and though the growth of the Church has been more rapid than in any other continent, there are still many areas and tribes to be reached, especially in the Moslem north, French West and Equatorial Africa, Portuguese Guinea, Mozambique and the Emirates of Nigeria.

*South America* presents another territory which calls for the services of many more workers. Relatively, the evangelical Church is not even as strong there as in India. In *Mexico* and *Central America* the Church is only half as strong as in

*South America*. Some islands of the French West Indies, such as Martinique, are, with the exception of the Adventists, quite untouched by Protestant missions.

Further study reveals the presence everywhere of special groups and classes, particularly immigrant populations, which have been largely overlooked. This is particularly true of the Jewish communities throughout the world, especially in Poland, Eastern Europe, South Africa and South America.

It is impossible to enter into further detail here, but it is well to remember that the Christian task is not merely concerned with areas and numbers, but with the creation of the Christian way of life as it affects the social, economic and cultural life of these peoples, in other words with the establishment of the Kingdom of God in human relationships. Truly a stupendous task!

### The Character of the Task Ahead

(1) The Church is faced with a situation in its missionary task where areas are closing to the Gospel and where many peoples have become less open-minded to Christian influences. There are revivals within Buddhism, Hinduism, Islam and Shintoism.

(2) There is more organized opposition to the Christian witness than at any time within the past one hundred years. There is a real danger that if the work of the Church is not intensified adverse movements will become so strong as to seriously threaten the Christian cause throughout the world.

(3) The world is in a ferment; nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties.

(4) There are more non-Christians in the world now than there were ten years ago. The increase in membership of the Christian Church has not yet overtaken the increase in population.

(5) The resources in missionaries and funds from the sending countries are relatively considerably less than they were some years ago, and in consequence there has been a curtailment of evangelistic effort and a reduction in the number of missionaries, especially in Asia, and the abandonment of work in many rural areas.

These facts speak for themselves. They present a picture of the kind of world within which the Church is operating today. To realize the vast extent and urgency of this task is the first step in any attempt adequately to meet it. This the Madras Conference did more realistically than any previous conference of its kind. Yet this vision of need must become the mainspring of effective action.

In meeting this situation there is no ground for

pessimism. The success of the Christian mission in so many lands makes that clear. What was till recently wholly the task of the Western Churches has now become the task of the universal Church; and the Conference emphasized that each branch of the Church must be of service to all the other branches. The strong must help the weak, and the rich the poor. The great task of world evangelization may, in one sense, be said to be just beginning when we think of its magnitude and difficulty. This task in this new day must be undertaken by a partnership between the older and the younger Churches, by a pooling of all resources, and by the cooperation of all Christians, says the secretary of the largest missionary society in the world.

Another fact to be stressed is that the acceptance of Jesus Christ as Saviour and Lord involves the duty and privilege of every Christian witnessing to the faith he has found. This is no mere platitude, but should and ought to be the greatest factor in the Christian movement. The witness of man to man has always been the main factor in the spread of the Christian faith, and will always be so. "Ye shall be witnesses of me," says Christ. In Nigeria, where the Church has doubled its membership in the last twelve years, ninety per cent of its members have been won by the witness of the Africans themselves. The same is true

of the great Batak Church of Sumatra, and the mass movements of India.

The call to the Church is to go forward. Nothing in the present difficult world situation in any way invalidates the Gospel. It is still the power of God unto salvation, and ten thousand modern miracles could be instanced in proof of it. There is no way to world peace save through world evangelization. The early Church was martyred for its faith that "Jesus Christ is Lord"; in this day we believe men are no less heroic.

Can the Church summon Christians everywhere to a new adventure for the Kingdom of God? Can it give youth a new vision of the purpose of God for the world? Can it challenge men to live dangerously for the sake of the Gospel? "Safety first" is no motto for the soldier of Christ. Every fact in the world situation calls upon Christians to carry forward the Church's task more resolutely. Neither in Great Britain or in the United States have we done what we could. We have nothing to boast of and much to repent of, but we can do better if we will. We should make as much as possible of the prospect of a new world partnership in evangelization in uniting our resources of men and money in pursuit of one common task. Such an effort alone will justify and guarantee the continued existence of the Church throughout the world.

## The Unique Supremacy of Christianity

One of the boldest offenders against the truth concerning Eastern non-Christian religions is H. G. Wells. Professor R. E. Hume, who was born and bred in India, and knows intimately its language and literatures and its life, says:

"From an intensive study of the sacred Scripture of the various religions I make bold to state that H. G. Wells does not know the historical documentary facts when he makes statements concerning Mohammedanism, Buddhism, and Christianity such as the following:

"Islam . . . was the broadest, freshest, and cleanest political idea that had yet come into activity in the world and it offered better terms than any other to the mass of mankind' ('Outline of History,' Vol. 2; p. 23).

"There was in the real teaching of Jesus . . . nothing to prevent a personal disciple of Jesus from accepting all the recorded teaching of Buddha' (Vol. 1; p. 582)"

"I would testify that the study of the various religions has produced a greater confidence in the unequalled religious value of the Christian Bible and especially in the supremacy of Jesus Christ. There are points of similarity between Christian-

ity and other religions, although at each point Christianity is superior.

"There are three points in which I cannot adduce any parallel from the history of the other religions; namely, the character of Jesus Christ himself, the character of God as revealed by Jesus Christ, the work of the Holy Spirit as assured by Jesus Christ.

"These are the very points which are essentials of Christianity as formulated elaborately in the doctrine of the Trinity or as summarized simply in the benediction of Paul in 2 Corinthians 13: 14, 'The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.'—From *The Philippine Evangelist*.

"Five cents for gum may stretch your jaw muscles but contract your dollar. Five cents for missions may contract your jaw muscles, but may work miracles in many a land. A five dollar 'permanent' will be all gone in six months, but a five dollar investment in a missionary, goes right on 'world without end.'—From *Dollars After Their Kind*. Printed in *The Presbyterian Tribune*.



Photo by Dr. Douglas Collier

A CHINESE HOME ON THE HIGH HILLS OF YUNNAN, WEST CHINA

## Travel Difficulties In West China

By HOWARD THOMAS, Kiulungkiang, Yunnan  
*Missionary of the Presbyterian Church, U. S. A.*

EDITOR'S NOTE: Courage, a sense of humor, a conviction of the call and comradeship of God, and some acceptance of the "oriental attitude" of mind—all these are of great help in enabling missionaries to endure hardship cheerfully and victoriously in the midst of dangers and difficulties. The following extracts from letters received from Rev. and Mrs. Howard Thomas, two young Presbyterian missionaries, who have recently taken up work in Yunnan, West China, across the border from Siam. The letters are dated October 11, 1938 and March 27, 1939.

October 11, 1938

WHEN we first came into West China from Burma a very annoying clause was stamped on our passports in this fashion: "*This passport not valid for travel in or to China.*"

In Bangkok, on our way up here, the American Consulate informed us that we should send our passports to Yunnanfu and that everything necessary would be done in the proper manner, since there is no Chinese consul in Bangkok.

Our passports were not examined at the border and consequently we came into China expecting to send our passports to Yunnanfu immediately after the local officials had examined and returned them.

When we arrived at our station, Kiulungkiang, we presented our passports to the local officials and after a few days the documents were returned, with the word that they were good and in order. We prepared to send them to our American consul; but before we could get them *en route* they were called for in order that the Chinese officials might have them translated into English. They were not returned for three months; they came with plenty of bad news, with the orders for us "To get out of China at once and secure a visa." We went and begged permission to remain until after the rains, but there was no mercy. We were told that the women might



remain but that we must leave at once. So Dr. Nelson, the senior missionary and I began to plan for a nine-day pack trip in torrents of rain to Kentung, Burma; then a two to four-day bus trip to Taunggyi, and a two-day rail trip to Rangoon.

We found that we couldn't beg, borrow, or buy horses; so we had to hire Chinese carriers. The men can carry up to forty-five pounds in the dry season, but this was during the rains. We had one pack pony, two riding ponies, and a very poor horse. We tried to make a pack pony out of him, but when we put a load on his back and walked him around in the rain for two days to train him, he just wouldn't be good.

We were two days late in starting because we had to spend so much time finding carriers. Finally on May 11th, about three-thirty we got away, and after going about five miles, pulled into a village for the night. One of the natives asked us to share his dwelling; so ten carriers and two foreigners gave him a thousand thanks and made their beds under the bamboo and grass that he called home. Oh, but it did rain that night.

To assure getting across the mountains to shelter on the following day, we left early in the morning and plodded along all day in mud and rain. At ten-thirty we stopped for a bite to eat. Imagine us perched on the mountain side in the "flood-like" rains, trying to build a fire and cook our rice and tea. Ruth (Mrs. Thomas) had roasted a chicken; so our first meal was a good one. After eating we moved up the trail and that night we stopped in a Buddhist temple. Our carriers were about dead and many had sore feet. Walking in the wet jungle from five in the morning until eight at night was almost too much for them; but they wanted to keep the doctor and pastor with them and so were willing to work to prove it. The temple was *filthy*, but it was dry. After our men had cooked a hurried supper, we dragged ourselves off to bed, after I had washed my feet to the knees to get off the worst of the mud.

The rain was still very much with us the next morning but at about ten o'clock we arrived in Moung Hai and presented our cards at the "yamen" (magistrate's office). The magistrate was provoked at us because we had not stopped in to see him on the way up, complaining that we had crossed his territory without his official permission. The real reason for his animosity was that we had stopped at the home of a friend of the mission, one of the leading tea merchants, rather than at the "yamen." Consequently, he "lost some face."

After about two hours with the official, and an exchange of compliments he sent us away with

smiles. He even begged me to accept his son in my home and teach him English and French.

The next day we left Moung Hai in the sunshine, but before we had gone far it began to rain and we spent most of the day in water. The horse flies were terrible, and my pony bled copiously. Just before we reached our destination that day, we came upon a section of low country, completely inundated. Here it was necessary to hire a guide to get us across the fields. That night we slept in another temple, which was quite clean. Our sleep was disturbed during the night by an earth-quake. If you want a real thrill go into a temple with tile roofing and have an earth-quake entertain you. The officials sent soldiers along to see that no harm came to us—ostensibly to guard us; actually to see that we left China. We had to pay them and provide their food.

The following day the going really became tough for in many places the mud and water were up to the horses' bellies. We were soon covered with mud from toes to top. My pony, a four-year-old stallion became "heady" and fought me half the day.

In the evening we stopped at a Chinese school (in name only), consisting of a bunch of bamboo thrown together in the quickest possible manner. A bit of grass, called thatch, was thrown on the roof to keep out the rain. This was a red letter day in my life as I had a soap bath. Usually I waited until the mud dried and then brushed it off with a towel; then the following day the rain would wash off the dust. This day doctor and I went down to an old well and by means of a bamboo which had been made into a dipper we were able to dip water out for a bath. I slept horribly and the next morning discovered the reason. Imagine my amazement at finding my sheet literally smeared with blood. We had picked up a couple—seemed like a dozen—leeches after our bath and took them to bed with us. They certainly can do a "bloody night's work." We also had gone to bed with a host of wood ticks, which came in for a share of the feast.

Next day we had about four hours of sunshine and soft winds and after that the deluge. It doesn't seem possible that there could be so much mud in the world as we went through that day. I was utterly exhausted, dragging myself through that mire, while the carriers dragged themselves and our loads, each weighing at least forty pounds. And to make matters worse there were several bad slides and fallen trees to work ourselves and horses around and over. It was a long hard day and both men and horses showed the effects. The temple in which I slept that night was freshly painted and the odor was stifling, but we were too fatigued to be bothered by it. I got my second bath and attempted to shave.

On the following day we reached the customs house, and found that the bridge at the river had been washed away; so we had to cross by native boats, while the horses swam. I always carry a small pressure stove and boil my own drinking water but that was little for three men. The Chinese coolies drink anything and get away with it or it gets them. The custom's official had collected \$672 from me the first time I came in, and a friend of his held me up for nearly \$400. He gave us a warm welcome; why shouldn't he be pleased to see me? The Chinese are great tea drinkers. As soon as we were seated a pot of tea was set before us and was instantly drained. Another also vanished hurriedly and from the time of our entrance, about five o'clock, until we went to bed about nine, we emptied seven pots of tea. (Each pot held about two quarts.) I felt that I would gladly have paid five dollars for a glass of iced water—and probably would have died after drinking it.

We were invited to have breakfast with the official—and so we got a very late start. There is a custom out here that is quite convenient. When we enter a Tai village, the headman is required to put us up for the night if we are reputable men. (We had a letter from the Chow-Fa proving our intrinsic worth.) If we accept his hospitality, he is obliged to extend the invitation to our men. This makes an opportunity for personal evangelism, but this time we didn't have the language.

After we did get going it seemed to me that we were fording rivers and mud holes all day. It rained hard and we had a terrible mountain to go over. We struggled up the slope and slid down the other side. I pitied the horses that carried loads. I figured that it was safer riding on the level and walking up and down hills, which was about all the way. We swam into a temple covered with mud and filthy water. After a bath (a shower afforded by the gully in the roof) I dived into a meal and was asleep almost before I had finished. Sleep hid the filth and vermin while I dreamed of cleanliness and good food.

At about five o'clock we were ready to yoke, and lift, but we didn't get away before seven. At about two that day the rains let up for a while and I decided that I would give my horse the bit and let him run. We were on the top of a mountain and the trail was good, sandy and hard. He ran. Doctor came with us. We were quite a bit ahead of the men. Just at the crest of the mountain we noticed some very large and interesting tracks, deeply embedded in the soil. When the men came, they said that the tracks were of a tiger the largest that they had ever seen. They were recently made, as the rains had not washed them out. At four we reached the river and after two hours of oriental bargaining we were ferried across.

The village from which we were ferried has a very bad name. The men were worried for fear that the villagers might raid us in the night and rob us, that means *Rpa-lay-owh*, or finish, for when the Tai rob, they kill. But after prayers we went to bed and slept soundly. "A mighty fortress is our God."

The following day we decided to leave the carriers and forge on ahead so that we might reach Kentung that day. Ordinarily that stage requires two days' travel. It was the toughest day I have had in a long time.

We stayed in Kentung two days with the Bickers. Dr. Richard and Rev. Raymond Buker are twin brothers, Baptist missionaries from New England. They are wonderful folk. From here we went by bus to Taunggyi. What roads! ! ! Imagine travelling from six in the morning until eleven at night, seventeen hours with probably two hours out for meals, and making only one hundred and fifteen miles. There were no springs in the seats either! From Taunggyi we went on to Rangoon by rail, "Narrow gage." The mountains are so steep that our engine kept zig-zagging back and forth to descend to the plain. En route doctor and I were both stricken with malaria and unable to secure any quinine. This was my first attack and it was a beauty!

It never entered our heads that we would have to spend more than three or four days in Rangoon. We spent twenty-two. The American Consul had to cable Washington for permission to amend our passports. The Chinese wouldn't give us a visa without the "clause" being altered. All the time it kept raining unusually hard and our carriers threatened to go back home and leave us. "Sera" was killing horses by the hundreds, rumors of banditry on the Burma-China border were flying thick and fast. The Lord kept me marvellously calm and at mental ease.

Finally we left in a whirl wind and arrived in Taunggyi by train on time. Bad roads and mud took their toll in time, but most in patience, and we were two days late arriving in Kentung. We paid a diplomatic call on the British official who warned us against trying to make the trip "up country" on account of bandits and the impassable roads. The Burmese government had a double frontier force on duty because of conditions. It is a great thing to have a living faith in a Living Heavenly Father.

The trip home was marked by about six weeks of more rain worse than the trip down. We had seven ponies from Kentung—thanks to Buker's influence—three of them loaded with money, and our carriers were loaded light. We set out to make good time and we reached home in seven days and two hours. Think of it: seven and a half days of very difficult traveling to go one hundred and fifty

miles. The Chinese said: "Just think, the foreigners made the trip in seven days during the rains! Why we take nine days during the dry season. Great men those foreigners."

When we arrived in Moungh Hai, we were a sight to behold. That day we had come across inundated lands and down very difficult mountain trails. We were muddy, bearded, and filthy. We went to the home of our friend, the tea merchant, and delivered some articles we had purchased for him. Doctor Nelson went to the mission hospital to assist Dr. Tan, a Chinese doctor, with some very bad burn cases. I went to the magistrate to present our passports. He wanted to keep them for some time. I blankly refused even to consider the point. Our consul had set me a procedure to follow and I stuck to my guns. Suddenly he became flowery and insisted that I remain in his home for three weeks as his guest. Here was a situation on which I had not planned. The magistrate must not be offended for I wanted his assistance in the work that I was planning in his district. His son proved to be the solution to the problem. The boy had taken a fancy to me and I won the father's admiration. After carefully explaining the situation through an interpreter, who had been educated in one of our mission schools in Siam, the magistrate decided that I could go home in three days. Quite rejected I left the "yamen" and ran into another English-speaking Chinese official who was grateful for some advice that I had given him regarding American farming methods and farm machinery. When I told him that it was imperative that I leave Moungh Hai at once for home, he promised to speak to the magistrate immediately. After five minutes he came back all aglow, saying that I could go today, but I must first attend an official wedding. Finally I blurted out that our ponies had gone on with our men to the next village and that I hadn't a thing to wear save the dirty clothes on my back. That would be quite all right. The magistrate would call for me at two-thirty.

I returned to the home of the tea merchant, cared for my horse and then did my utmost to make myself presentable.

At the given time the magistrate called and informed our host that he was waiting for us. I felt utterly defeated when I walked out and saw the silks, jewelry, correctness of their Chinese dress. We were herded into the home with all the glowing politeness of the Orient and found two or three hundred people gathered. They separated and we walked with the magistrate to the seats of honor. Surrounded by silks and fineries of every description our dirtiness was made the more glaring. Fortunately our "trail odors," smoke, horses, mustiness, and dirty waters, were covered

by much perfumes. But there we sat bearded, wet, muddy, and Nelson was wearing an automatic pistol strapped over his shoulders, embarrassed amid the flower of Chinese society in Moungh Hai.

After the wedding, the magistrate led us about the room and introduced us to every person of importance. We were then taken to the home of the groom and given the seats of honor at the

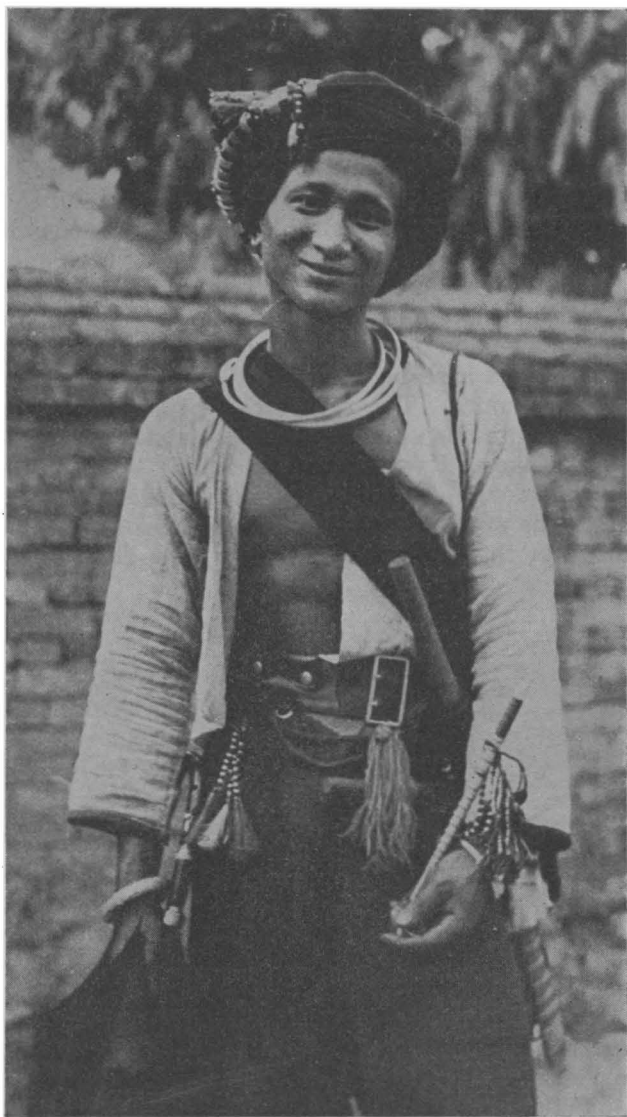


Photo by Dr. Douglas Collier

A WESTERN CHINESE HILL TRIBESMAN

head table. They brought on an eighteen-course dinner, the second one since ten o'clock.

Since our return to Kiulungkiang many things have happened in our village. To begin a series of sad events, a beef floated down the river and whirling about on the turbulent, swollen river stopped to touch our shore with pollution and death. Several of the villagers hadn't had enough to eat in months. Here was meat; so they availed themselves of it, covering the taste of "death long

present" with spices and vegetables. One woman aged and blind, the mother of a youngster, soon died. Another chap was saved by a native trained in our hospital. A third lived to suffer all the agonies imaginable and some that you can't imagine. The church is supporting as many as it can and the missionaries are at the end of their gift money. A sick man had to have food; so he sold one of his daughters to a Chinaman, to be used by his guests. Ruth went to Mrs. Park and asked to buy her back. The Chinaman was very kind and said that the girl was too dumb to be of any use to him, so that he was glad to be rid of her. She is now at home with her brother.

The most tragic event was the case of a family who were driven from their village because of the "spirits." The father of this family was accused of being a spirit man. He died many years ago, but his spirit seems to have taken up its abode in the body of his son. A man was taken ill in the village and made an accusation against the family. As a result they were forced to flee the village at once. The father came for permission to come into our village. Then the mother was recently taken ill with what is called "break bone fever"—dengue fever. The old villagers assert that "the spirit" is now entered into the woman and that they were correct in driving the family

out of their village. This is a direct challenge to the Church and we set ourselves to pray for deliverance. A few days ago the woman came to church, restored to health.

Our native Christians have the idea that the Church is a mint. They are very indifferent to the needs of the others around them and think that evangelism is not their work. Pray with us that God will send His Holy Spirit among us with a real reviving power. We are praying for souls that many may be brought to Christ and find new life in Him. We are conscious of a need of real Spirit-filled evangelisms. Pray that God will anoint some one and send him forth in the power of the Spirit to build a Church to the glory of His name. May God give us strength to maintain our radiance and helpfulness without signs of discouragement. We must not look on these and other problems as beyond improvement and become hardened to them. May God grant to us the passion for the lost, the heart of love, and the penetrating mind of Christ. We desire to serve effectively for His sake. Each Tuesday evening interested Christians are gathering at our home to pray for two things; a clean and upright heart and a mighty outpouring of God's Holy Spirit. Will you join with us?

*(To be concluded in November.)*

## When I Was a Leper in India\*

*A Letter from an Indian to the Editor of "The Indian Social Reformer"*

TO THE EDITOR OF "THE INDIAN SOCIAL REFORMER"—SIR,

Together with many another college young man, I have for long been influenced by what you write and imply to be the correct attitude to the Britisher, Christian missions, Rajahs, etc.

Several years ago, something however happened that began to change my mind with regard to the correctness of your reasoning and information in some instances. While practicing at the court-house one evening, a doctor friend began looking me over rather closely and said that I looked as though I had leprosy and should be examined.

This I did, and his diagnosis was found to be correct. For a long time no one seemed to realize that anything was wrong, or at least said nothing about it. Then my patches rather suddenly began to grow, and I was looked at askance by my friends and practically put out of the house by my relatives.

Upon inquiry I was told that the best Leper Asylums were in the hands of Christian missions. To go to one of these "proselytizing factories," however, did not appeal to me at all after all that you had written about missions. Not having any other place to go to, I was almost forced to take refuge there however.

Entering this leper settlement out in the district was an experience that I will never forget. I was given a neat little house with two rooms. There was running water, septic tank, a garden, and everything else that was necessary. The very day I arrived the doctor came to see me. Quite contrary to my expectation he did not say anything about being a Christian, nor did he ever

\* From *The Indian Social Reformer*. The editor of *The Reformer*, in printing this letter, says: "We were no more responsible for Mr. Ghose's old indiscriminating prejudice against all Christian movements in general, including the Mission to Lepers whose excellent work we have always recognized, than we are now for his equally indiscriminating enthusiasm for all Christian movements. For instance, *The Reformer* of December 18, 1937, wrote: '*The Reformer* has felt obliged to criticize the proselytizing activities of foreign Christian missions as they aim at destroying the spiritual heritage of the people in which alone their religious life can find root and sustenance. The Mission to Lepers, however, is an expression of pure humanitarianism untainted by any ulterior motive. Neither Hinduism nor Islam has anything comparable to show and, so long as this is the case, Christianity must be allowed precedence from a purely humanitarian point of view.'

after during the whole time I was there. The effect of his visit will ever remain. He was a young European that reminded me of an incarnation. His English was faultless and for an hour he took time to talk to me about everything under the sun. His kindness, his sympathy, his understanding, his humility, his joy and his clear-cut answers to all my anxious questions, left no doubt in my mind but that this was a man who knew what he was talking about. During my stay there I was to see that Governments from different parts of the world were sending their experts to this young man in order to learn from him. He received enough offers for big jobs during the course of the year to make any plain human being envious, and yet in spite of it all, he remained here with us lepers where he was getting a mere pittance, even feeding us at times from his own kitchen.

I had heard that there was also a European nurse in the settlement, but some days passed before I had my first interview with her. And the way this happened was peculiar. One morning quite early a young lady came in, talked to me for a short time, and then put her hand on my shoulder saying, "Don't worry, you will be all right in two years." When I complained about a sore she opened the bandage with her own hands, and had a look. I realized that she was no ordinary nurse, but it was not until that evening that I found out that she was the European nurse. When I realized that this young lady had done what none of my relatives would do, tears came to my eyes.

There was a beautiful church in the settlement, but I had decided to keep my distance. Many a Sunday morning I had stood at the door listening to the singing and other music, but had vowed never to be caught in this "proselyting net." Yet

one beautiful morning I assured myself that there would be nothing wrong in going in and having a look. I went and in some ways was conquered. Everyone was so reverent, the church so beautiful, and the service positively touching. The speaker spoke about finding your life by losing it. If anyone ever had a right to speak about this aspect of life I was sure that these missionaries had. I thought of what had happened to that little laughing nurse. When I first knew her she was a plump little thing, but before the hot season was over, she looked like a faded rose. Looking at all the maggot-infected leprous sores had turned her stomach and for weeks she could not eat. At times she sank down while at work from sheer faintness. When we asked her what was wrong she smiled and said "Nothing." Many a time her leper friends united to pray to God for her. She stuck to her post, and finally conquered, but only after a terrible struggle.

Now I am home again well and hearty. Just by looking at me no one would suspect what happened to me, but the experiences at this Christian Leper Asylum will ever remain a blessed memory. At heart I am a Christian. I do not suppose it would be possible to be anything else after the experience I have had.

You will now understand why it is that I can no more joyfully assent when you throw mud at Christian movements; in fact it pains me, and I cannot help but offer a silent prayer for you whenever I find these bitter remarks made in ignorance. Purity and sacrifice and kindness cannot be eradicated by covering them with impurity, unkindness and unloveliness.

Yours, etc.,

P. GHOSE.

*Calcutta, May 8, 1939.*

# What God Has Done for My Soul\*

*The Testimony of a Chinese Christian*

By LELAND WANG of Foochow, China

"COME and hear, all ye that fear God, and I will declare what He hath done for my soul" (Ps. 66:6).

I was brought up in a Confucian home in Foochow where two hundred people lived together in a compound; none of them were Christians.

I never went to a Sunday school or mission when I was a boy, and the first Bible that ever came into my hands was one given to my father by his Christian friend; he did not even read it. One day I saw this beautiful book on his desk and said, "Father, may I have that book?" He said, "Yes," I began to read it but could not understand, and I thought it was a useless book. As a boy I liked

\* Part of a chapter from "The Arrows of the Lord" by Leland Wang, 1 shilling. Marshall Morgan and Scott, London.



to collect postage stamps, and so I used my first Bible as a stamp album. Today I can truly say that the Bible is my meat and drink.

One or two stories of the days of my youth will give some idea of the background of my life. If anyone treated me well, I liked him; if he did not treat me well, I hated him. Once, when I was a very small boy, I was staying with my mother's brother. He spanked me so I did not like him. I wished he might have a headache or a stomach-ache, then I would feel happy. One day I asked somebody if I might drink some kerosene oil, which we use for lamps, and I was told that it would make me sick. So I stole some of the oil and poured it into my uncle's rice. But my uncle had a nose and, he could smell it before he ate. He asked, "Why is there oil in my rice?" and someone said, "This boy has been asking if he might drink oil, so he must be the guilty one." Of course I was punished again.

Our family owned a shop in Foochow and when money was taken, silver or paper was put into a big receiving box at the back of the shop; but pennies were not so carefully guarded, and the coppers would sometimes fall on the floor. This was a great temptation to me. I thought, if I ask for a few pennies for candies perhaps they won't give them to me, so I will try to get some for myself. I put paste on the bottom of my shoes and then walked about the shop, coming out with the pennies sticking to the bottom of my shoes. As I did not pick the pennies up I thought that I did not steal. If I had not come to believe in the Lord Jesus Christ, I do not know what sort of person I would be today.

When I was fourteen years old, I went to Shanghai to study in a Government School. Of course there was no Bible teaching there. One day I fell from a high place and broke my leg and had to stay in hospital for a month. During that time I began to study our Chinese religions—Buddhism, Confucianism, Taoism; but they gave me no satisfaction.

Two years later I went to Cheefoo, and while there I began to think, Where do men come from? Where do we go after death? What is the real purpose of life? I could not solve these problems, so I thought—the aim of life is to be happy. Then I began to indulge in the pleasures of sin, drinking and gambling and other vices, but they gave me no joy.

About this time I finished my schooling and came to Woosong where I entered the Chinese Navy and became an officer. Then I became engaged to be married to a young girl who was not a Christian at that time. One day, to my surprise, I received a letter from her, telling me that she had been converted in a Gospel meeting held in

Hua Nan Women's College, Foochow, conducted by Miss Ruth Paxson. She asked me to go to some church and hear the Gospel. I was disappointed and wrote to her saying, "I have no time to go to church; I want to be frank with you, I do not care to go." My fiancée was disappointed but did not break the engagement because betrothals in China are considered almost as binding as a marriage.

Shortly after that I came back to Foochow and my parents arranged for our wedding. My fiancée wanted to be married in the chapel of the Women's College, but the principal said that if we did so, we must have a Christian wedding. So, although I was not a Christian, we had a Christian wedding. The pastor said to me, "You need not do anything, Mr. Wang; I will ask you a few questions and you just nod your head." After he had read the Scriptures, he asked us all to stand in prayer. I had never been to a prayer meeting so I watched to see how the people prayed. I saw that some had their eyes closed and some had their eyes open, so I stood with one eye open and one eye shut!

After the ceremony, according to Chinese custom, the bride and bridegroom must bow to the ancestors; my wife refused to do this as she was a Christian. I was not pleased, neither were my parents, and I went myself and bowed before the ancestral tablets. Today I am glad that my wife took that stand, because now all my family are Christians; if she had yielded to our wish, there would have been a different story.

On the next Sunday, my wife asked me to go with her to church, so I went. I could not understand what the preacher was talking about, but I was greatly impressed with the last hymn, "Nearer my God to Thee." I thought, these people must have a wonderful God for they wish to get near to Him. People who worship other gods and idols are afraid of them, but to a Christian the words "God be with you" are a comfort.

After the service the people shook hands with me and said they hoped to see me next Sunday. My wife said, "Mr. Wang is not a Christian yet, please pray for him."

She asked many people to pray for me, and I said to myself that I would see whether God answered their prayers. At that time I thought that prayer was superstition.

One day when I began to think how Christianity had come to China over a hundred years ago; since then schools have been opened for the children, hospitals for the sick, homes for the lepers. I thought, Christians are doing many good works so there must be good in its source. Jesus Christ must be a good Man. Also I thought, the history of this world is dated either before or after the

birth of Jesus, B. C. or A. D. Why was not some outstanding person in history chosen instead of Jesus of Nazareth? Again I thought, Jesus must be a wonderful Man. I decided that I must know the life story of Jesus; or I should be lacking in common sense. So I started to read the New Testament. The first chapter of Matthew's Gospel—"Abraham begat Isaac; and Isaac begat Jacob . . ." and all that was not interesting to me, but I read on, and came to the Sermon on the Mount. When I read where Jesus said, "Blessed are the pure in heart: for they shall see God," I said to myself, How can I expect to see God? I know the condition of my own heart too well. Again I read: "When thou doest alms, let not thy left hand know what thy right hand doeth." I thought if I do something good I like people to know about it and to talk about it. So the teachings of Jesus began to attract my attention. The more I read the Gospel the more I realized that there must be a living and true God, the Creator of the universe. I began to realize that I was a lost sinner in the sight of God. Then I began to see that Jesus Christ, the Son of God, was the mediator between God and me; that He died for my sins on the Cross, and that He is able to save to the uttermost all those that come to God through Him. Finally in 1918 I took the Lord Jesus Christ as my Saviour. Thus the prayers for me were answered.

After I was saved I became deeply concerned over the salvation of my family. Praise the Lord for the promise, "Believe in the Lord Jesus Christ and thou shalt be saved *and thy house*." I began to pray for my mother, and she was the first one to come to the Lord in answer to prayer. Then afterwards my brother Wilson came to the Lord, and he is now a preacher of the Gospel. Then my two younger brothers, and finally my father, all came to the Lord. My uncle also (the one to whom I gave the oil) came to the Saviour before he died. Praise God for His marvelous salvation.

Reading God's word has been a great blessing in my spiritual life. One day I read these words in Acts 17:11, "they . . . searched the scriptures *daily*," and I decided to do the same thing by God's help. Now I usually read ten chapters of the Bible every day—two in the Old Testament, two in the New Testament, five Psalms and one chapter of Proverbs. In this way I read through the Old Testament once a year, the New Testament three times a year, and the Psalms and the Book of Proverbs once a month. The Psalms teach me to pray and how to commune with God; the Proverbs teach me how to deal with men. My motto for the past years has been, "*No Bible, no breakfast*" because I realize that I must "seek first the kingdom of God and His righteousness."

In 1920 I was baptized by immersion in obedience to the Lord's word. Then (in 1921) one day as I was reading Isaiah 52:11-12, "Depart ye, depart ye, go ye out from thence . . . for the Lord will go before you; and the God of Israel will be your rereward." I felt that the Lord wanted me to be "separated unto the Gospel" and to be a preacher. I gladly obeyed His call and I felt that the Lord wanted me to be an evangelist, a free instrument in His hands to go wherever He led me. But I could not ask my father to support me and did not know how I could support my family. One evening a missionary gave me "The Life of George Müller of Bristol." I read it with great interest and said to myself: George Müller did not go around to raise money for his orphans; God supplied his needs in answer to his prayers. God is no respecter of persons, and if He can answer George Müller's prayers, He can answer mine. If God is the true and living God, then I have no need to fear. Jeremiah 10:10 answered my question, "But the Lord is the true God, he is the living God, and an everlasting king." I thought also: If the Lord can supply the needs of two million people, including women and children, in the wilderness for forty years, then He can easily take care of a small family. So I decided to trust the Lord to supply all my needs (Philippians 4:19).

I went back to Foochow and started to hold open-air meetings. I used to take a bell and a basket full of tracts and Gospels and go out where crowds would gather around and listen while I sang and preached the Gospel.

The Lord has marvelously opened the door for His unworthy servant to preach in different parts of China, and in 1928 He called me to go to the South Sea Islands. After the tour I told the churches in China about the need of the Gospel in Malaysia and we have sent out twelve Chinese missionaries to preach the Gospel to the Chinese people there as well as to the natives. The Lord has graciously blessed that work in the salvation of souls. It is a great joy to see sinners come to Jesus Christ and to receive salvation from Him.

I praise the Lord for the joy and privilege of knowing Him and making Him known to others. I marvel at His matchless, amazing patience with me. His grace is sufficient for me and I long to see others come to the knowledge of this wonderful Saviour, whom to know is life eternal.

I have chosen for my life text Paul's words in Galatians 2:20: "I am crucified with Christ (identification): nevertheless I live; yet not I, but Christ liveth in me (habitation): and the life which I now live in the flesh I live by the faith of the Son of God (realization), who loved me and gave himself for me" (substitution).

# Effective Ways of Working

## *Tested Methods for Increasing Interest at Home*

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

### **Effective Use of Maps**

Each of us needs to gain a clearer idea of the world outreach of missions. We are all a part of the world mission of the church. During this year we are thinking especially of Christ in the life of the world.

During a world-wide study of missions they were taking, a young people's class in Sunday school made a map of unique value. It portrayed contacts which they had, through every channel they could discover, as their study progressed, with the church at work in all the world. A congregation or missionary society might well make such use of such a map this year. Consider some ways in which it might be developed.

The first requisite is a large outline map of the world. It may be home made. It is wise to mount it on composition board, soft enough so that interesting bright headed pins may be inserted easily, but hard enough so that small lettering by hand in India ink will show clearly. The map may be hung in the lobby of church or parish house, but should not be too unwieldy to be moved, if desired, to some other place in the church for specific use.

The idea is to let the map develop from week to week as members of the church and its organizations have contact with the world-work of their local church and denomination. Contacts will be of many sorts as will appear in the paragraphs below.

One person may have the responsibility for deciding what items are to be entered on it, or, a young people's group, or a committee, may undertake the

development of it. A member from each of various interested groups, such as the Sunday school departments, Sunday evening groups, church and missionary organizations may be represented on the committee. This committee need not meet often, but each member should feel responsible for helping the chairman who does the actual lettering, decides what to put on, locates places and chooses the "legend" or information to be put on the map.

The meaning of the map in the lobby should be explained to each organization or department, emphasising the process by which the contacts of the church with the world-work will be entered upon it. The congregation and members of organizations should be asked to follow its development from week to week during the next few months.

The first Sunday may show where the local church is on the map, with some other features added, including the location of the church's living link missionary; the fields in which the denomination is at work; lands from which members of the local congregation come; the field of work of some recent missionary speaker; or some information of like nature. Each identification should be by means of a bright headed pin, with small, clear, dark printing to give the necessary explanation—such as Donald Wright, missionary in Bolenge, Africa, spoke to us July 15. A pin would be set at Bolenge, and the printing near it.

The second Sunday might find an addition like this: Our Juniors are studying our mission work at Buenos Aires, through

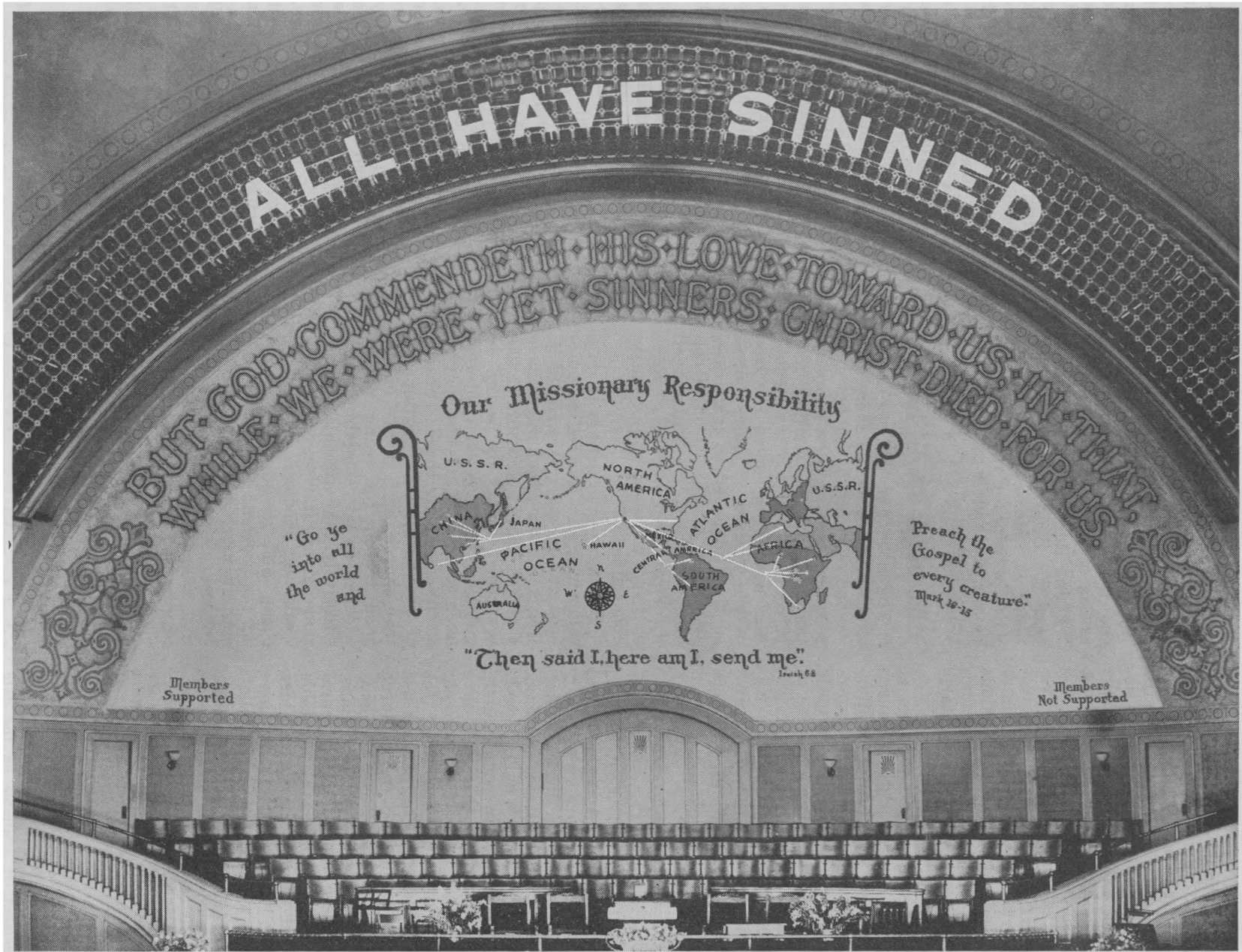
September, 1939. The pin and the legend would be at Buenos Aires.

The third Sunday might find all the denomination's mission points, marked with pins of a special color and the names of the towns inserted. A pin of the same color should be inserted in the border of the map with the explanation: A blue (or the color used) pin, indicates where one or more of our missionaries or national representatives are at work.

As the weeks go by, more items should be added, especial attention being paid to recent outstanding contacts. When an offering is sent, the Board Headquarters may be located, with the legend: December 30, the quarterly remittance of our church was sent to the Board of Missions for the world-wide work of the church. The route taken to the field by a group of newly commissioned missionaries may be shown by colored arrows. The country, dealt with in a book which the congregation is being urged to read may be colored. China may be dotted with tiny pins or spots when an offering is taken for China Famine Relief.

Use color freely. Colors may be vivid and not obscure the writing if you use the transparent kind used to tint lantern slides and photographs. It is inexpensive and can be secured from any dealer in photographic supplies. If you use India ink for a legend color can be applied over it without obscuring the legend.

A wide-awake committee or chairman can make sure that the map develops in an intensely interesting way. Small groups (such as an Intermediate Class,



THE MISSIONARY MAP AT THE CHURCH OF THE OPEN DOOR, LOS ANGELES BIBLE INSTITUTE  
(Showing fields represented and work supported by the Church)

the Junior Department, the Ladies' Aid, or the Men's Bible Class) should have an opportunity to study the map intensively from time to time, with a résumé by the pastor or the church missionary chairman describing the commitments of the local congregation for missions, and some consideration of the value of the enterprise. Frequent reference to this project in various meetings will stimulate individual study. Various groups will have pride in finding their own particular contacts noted on the map.

While we suggest this use of a world map as a whole-church enterprise, we are not indifferent to its value in a single organization. Often a group is quite unaware of the ramifications of its own contacts and service; the development of such a pictorial representation of its own outreach will be of immense value.

### Our Response to Distress

The Church Committee for China Relief (105 East 22d St., New York, N. Y.) is the unified agency of the churches of America. Send for their leaflet, "Church Committee for China Relief—What? Why? How?" for the leaders in your church. It is important that you have this leaflet even if you do not now plan to do something for China Relief. For general use among members of your church and its organizations, the leaflet gives several very good plans. We quote the following paragraph on materials available so that you may have some idea of the valuable help they give you in working for China Relief.

The following types of materials are available free on order: leaflets for general distribution, posters, envelopes for pledges and cash offerings, newspaper mats and articles for local publicity, informational leaflet for speakers and workers, a play that can be presented by dramatic clubs or persons selected for that purpose. There are several copies of a 16mm. film, "For the Wounds of China," requiring 15 minutes to run. One of these may be secured by special arrangement, if available on the date desired. Order supplies *two weeks* in advance of time needed, if possible. State number of each item desired

and/or average attendance at church services.

Naturally, supplies should not be ordered without the leaders having first studied carefully the general leaflet to which we have referred and a definite plan for use of the supplies and for the taking of an offering.

China Relief is an urgent necessity. Send for the leaflet. Study it. Make effective plans, with its help, for your church to have a worthwhile part in the relief of human suffering in China.

### Make Use of Special Interests

The missionary society of one church had in its membership a woman who, although not herself a poet, had a keen appreciation of and discriminating taste in poetry. She kept a notebook into which she copied the best of the modern religious poems as they appeared in magazines and other periodicals or in collections of verse. She had carried it forward over a period of years so that it became a truly remarkable collection.

No one ever asked her to do a thing with that interesting notebook and no use was made of it. Her collection, which might have enriched the whole church, was ignored. Lovers of poetry do not, as a rule, urge their interest upon others. It must be sought. At the same time, those in charge of the devotional programs in that church, well aware of the good reason for using poetry which often says something more effectively than prosaic expressions can say it, were often using weak and mediocre poetry, or cheap and meaningless jingle. *At the moment* they could find nothing more worthy for their purpose. Meanwhile there was that woman with her notebook teaming with exquisite, simple, vivid and vital poems on almost any subject they needed!

She might have been appointed as research secretary for the group in the field of religious verse. Given the theme for study for the year she might have been asked to make a special search for poems which would enrich the groups' study, their under-

standing, their devotional spirit, their appreciation.

Because of this woman's special interest in poetry she might have been able to help plan special uses of it. How much it would add to a program on India to have a woman dressed in the lovely Hindu costume come slowly across the platform and, profile to the audience, before a tiny shrine, repeat one of the deeply devotional poem-prayers of an ancient Hindu saint, such a prayer as those found in *Temple Bells*. A Christian mother of India might be seen reciting to her child one of the beautiful poem-hymns of Tilak, the Indian Christian. A tableau might be arranged in which a mother reads to her family a group of modern religious poems. There are many ways in which the beauty of poetry can be joined to simple dramatic art. It is well, however, to avoid the dramatic "reading" of poems which have been memorized.

The research person may not always plan a dramatic use of verses. She will sometimes merely turn over suitable material to the devotional committee. Or she may suggest that someone read quite simply a group of poems from the written or printed page. Sometimes a poem can be used as a group prayer. Hymn-poems can be used verbally and later learned as hymns. A poem may sometimes be made into a poster. Occasionally individual copies of a poem may be given to each member of the group. A short verse may be copied on offering envelopes or containers for special offerings.

If poetry is of special interest to one member of your group, make use of that interest to enrich your fellowship. In a small way, or in a large way, make use of it. Incidentally, it is better to start in a small way and grow, than to overdo something and then have to drop it or curtail its use.

### "Dawn in the West"

This excellent one-act play of China today, in its great migration of intellectual and governmental forces to the West, is well



worth your consideration. It is by Helen Wilcox, and is prepared and distributed by the Church Committee for China Relief, 105 East 22d St., New York, N. Y. Copies are provided free for performances in the interest of funds for China relief to be sent to the committee. Otherwise the charge is 25 cents a copy. The young people's department could put on this play very effectively, or it might be handled for an interdenominational meeting, by a cast from the different churches.

### Decorations for Missionary Events

Decorations for missionary teas, meetings, etc., should serve some specific purpose, if they are to be worth the time and trouble it takes to prepare them. There are various types of decorations, some of them are noted below.

1. Decorations may give a specific national or racial emphasis. A missionary tea was held in a room beautifully decorated with well-made artificial cherry blossoms. The furniture was all wicker or bamboo. This made a fine setting for the Japanese program which was part of the "tea." Another study group on Japan arranged a "center" devoted to the display of Japanese articles. This "center" was backed by an interesting Japanese print. A third organization held a meeting where the worship center was formed by a Japanese painting of a scene from Jesus' life. Below it was propped up an open Japanese Bible. Incense was burned on either side instead of candles.

The first setting gave atmosphere. The second provided not only a Japanese focal point for the eye, but made it possible to use some of the articles during the study. The third said very plainly: Japan has an interpretation of Christianity to give us. Let us have our eyes open to its message wherever we find it.

2. Decorations may emphasize different phases of a country's life. One Christmas meeting was held around a tiny crèche from Mexico. At a dinner meeting a series of scenes from Chi-

nese life were presented through the table decorations. A study on Africa was accompanied by posters showing the evolving stages of African village life—centuries of change experienced by the people in a few years.

Too often our idea of a country is narrow. Well chosen decorations can enlarge a group's concepts of a country, its people and their customs.

3. Decorations may give information. Picture maps and other maps may be used with good effect. A charming home has its dining-room decorated with maps of different countries. The missionary meeting might follow suit, with the difference that maps used for one meeting will need to be bold in their message and vivid in their coloring so that a close view is not necessary. Globes form an interesting part in decorating. Posters, attractively made, may also be used.

4. Decorations may have a message. Good missionary pictures play a real part. A fine picture may be given a central place. It should be properly lighted, interpreted and enjoyed in a special way during a special meeting. Its less conspicuous place among other decorations in a room later on will be all the more meaningful.

5. Decorations may be symbolic. A map of Africa with crossed African spears hung on one side, and on the other side a simple cross made of two straight, slender tree branches, or of light wood, may keep before the audience the question of whether Africa is to be a hotbed of inter-tribal, inter-racial and inter-national warfare and bickering, or of whether Christian brotherhood is to prevail there.

Decorations need not always be used. But when they are used, they should play a definite part in the educational or emotional aim of the meeting. Study the use of decorations and the effect that can be produced to the greater glory of God, rather than merely to tickle the fancy of the audience.

### Increasing Attendance

"I like to take guests to my missionary meeting for I can count on the other members greeting them, chatting with them, and making them feel welcome.

"I like to take them because I am sure that the program will be interesting and worthwhile.

"In fact I enjoy taking them as much as I enjoy taking someone to my favorite club."

The woman who made these statements was speaking sincerely.

How many of us can make a similar statement? If we cannot, it is because we ourselves have not worked at making the guests of other members have a delightful time, thus helping to create that custom; it is because when our turn came to be on the program we have not raised its standard just a little by our type of preparation and presentation, thus helping to set a high standard for all programs; it is because we have not had a pride in our missionary society and worked with others to make an invitation to visit it as desirable a thing as an invitation to visit our very nicest club.

The real character of our missionary society is not judged by our guest meeting day. It is judged by how many of its members bring guests to the regular meetings.

The missionary society with a large guest-attendance will have an increasing member-attendance too.

### An Urgent Need

It has often been found a problem to select something quite tangible which children may do as a service to others. This is especially true where the gift is designed to fill a real need. The project of filling the Friendship Suitcases with articles badly needed by Spanish children who are suffering in war-devastated Spain is a very practical and worthwhile service.

Information about this project in detail can be secured from the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

# BULLETIN

## Council of Women for Home Missions

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

Frequent reports appear in these columns on two of the more colorful phases of the Council's program, the work for Indians and Migrants, but our readers should not forget the other important activities of the Council, work for Peace and better Race Relations, study of Legislation in matters related to our interests, participation in plans and programs for Interdenominational Conferences and cooperation with the United Christian Youth Movement through the Committee on Young People's Work which is a joint committee with the Home Missions Council. The Chairman of this Committee, Miss Julia Heinz, attended the Amsterdam World Conference of Christian Youth and we are happy to offer you this month her report on that significant gathering.

### Christus Victor

Amsterdam! To almost two thousand young people and leaders of youth this word is no longer a place on the map! It is a great spiritual reality. It is alive because representatives from two hundred and twenty separately organized religious groups found here a common meeting ground for the expression of their faith. Coming from seventy-one nations with the horror of devastating wars already in progress, and the everywhere-present preparations for coming disaster so desperately apparent, youth faced the coming issues and found demonstrated at Amsterdam the living, vital, throbbing reality of the way to peace.

Of what moment now are "Amsterdam" and "Madras" when the whole world trembles

at the thought of what lies ahead? Can past conferences stem the tides of evil that seem about to engulf the entire civilized world? Can past conferences counteract the tides of hate that are about to be directed toward the millions of people who themselves are only the victims of circumstance?

Suddenly the thing that thousands said could not happen has come. Millions whose prayers have been for peace have been compelled to take up the sword. And in the face of this we write a report of the Amsterdam World Conference of Christian Youth. What great resolutions and recommendations have issued from this Conference that will guide youth today in their several countries to determine their course in the face of today's overwhelming reality? None . . . Amsterdam made no formal recommendations. Amsterdam passed no weighty resolutions. It expressly stated that it did not meet for that purpose. But Amsterdam gave to each of its delegates a great commission, for Amsterdam was a living witness to the fact that representatives from seventy-one nations could meet as one body in spite of differences of language, creed, and color; in spite of barriers, denominational, confessional, language, customs, national allegiances; in spite of existing enmity between nations, "Christus Victor" brought together and held them so a great gathering of youth and leaders of youth in the interest of the greatest cause on earth—ecumenicity. It demonstrated what the world has not found possible and then commissioned all who shared in that demonstration to "Go and tell."

"No continent lacked representation," said "Quarry Article I" published at the Conference, "and it is doubtful whether any other representative gathering has ever brought together as great a number of official delegates from as many countries under any auspices, on any occasion, anywhere in the world, not excepting the meetings of the League of Nations."

It is significant indeed that in a day when nations and peoples are drifting farther and farther apart, the Church of Jesus Christ is issuing a call for all who call upon His name to sense the "essential togetherness" of the children of one Father.

Significant also is the fact that youth is finding its place in this great movement. For many of the younger delegates it was their initial experience in the ecumenical movement of our day, for fifty-eight percent of the total number of the delegates were under twenty-six years of age, and forty percent of all present fell in the 25-26 year group. Three out of every five delegates were men.

The leadership planned wisely when the Bible and worship were given a central place at the Conference. Prayerful and consecrated planning were rewarded, for both of these features paved the way to a better understanding of each other. Perhaps in no other way were our differences and our unity so well revealed as when struggling with language differences in our separate groups, we found that one of our common failings was considerable unfamiliarity with the Bible. No less important was the discovery that there was much confusion among

us as to the relation of the message of the Bible to the decisions which youth must make today. But there was born also a new sense of the necessity that youth be clear and articulate concerning the fundamentals of its faith, if youth shall be able to take a definite stand in relation to the many conflicting ideologies and blind faiths with which it is challenged today.

One of the interesting observations made by the writer was the fact that we of America together with China and India were constantly brought face to face with the continental (European) point of view—for we were repeatedly rebuffed when in our eagerness to “do something about it” we were reminded that God does the doing and that we are merely tools in His hands. While the continental mind was busy with the theological implications of a Bible passage, the western mind was seeking its practical application. And the significant discovery was made that the continental youth knew far more about the Bible than did youth from the West—and that Chinese Christian youth were also more conversant with Bible content, while youth from India, aided by their mystical background, presented still another philosophical viewpoint often far outreaching both continental and western thinking. Over and over we heard members of the American delegation say — “I thought we were so far ahead of the rest of the world, but instead we have rather a superficial conception of the realities, and what seems vital and necessary to us may not be the most important thing after all.” Again and again we heard expressions of humility and apology for American arrogance. So we learned from each other—for one leader was heard to express herself thus— “We of Europe must learn from you of the west that it is necessary to be practical in this matter of religion but we feel equally sure that we must not lose our hold on the Bible in so doing, for we see in that your weakness.” One very interesting as

well as significant statement made by a leader in one of the discussion groups revealed the fact that in a certain European country the Y. W. C. A. was founded on the American plan five years ago but since its founding had become gradually more of a spiritual center. This again brought the West to an analysis of its own institutions. This same leader, however, pointed out that in recent international gatherings of the Y. W. C. A. groups there was evident a much stronger spiritual note on the part of the Western delegations.

In our differences, therefore, we found new strength and a new sense of unity. Speaking of unity, Pastor Elie Laurial of France said, quoting Fr. Grary, “The nations will not be saved in isolation, any more than individuals. In this century it is a movement of entirety that God demands of the human race . . . When, ignoring all secondary aims, the nations go straight to the purpose of God: when they stop crucifixion, the crucifixion of the man-God in every man who is killed by the sword, by slavery, by ignorance or by hunger, then will divine benediction rest upon the nations. And the first nation to realize this righteousness of the Kingdom in its own country will draw others irresistibly after it.”

Dr. T. Z. Koo of China, in speaking of the need for some form of international machinery, called attention to the fact that twelve unbroken eggs do not make an omelet. “And no more can twelve nations not willing to go the whole way make a League of Nations,” said he. Differentiating between “International” and “Christian” he called attention to the fact that internationalism means little today because it places upon us no obligation, and the world is waiting for the manifestations of the sons of God, who though they carry the name of the Son of God, yet fail so often to be their brother’s keeper.

*(This report will be concluded in the November number.)*

## Something New!

The Council of Women for Home Missions has a very attractive Migrant Luncheon Set of fifteen pieces printed on paper. The centerpiece (14"x22") is a colorful map of the U. S. showing some of the crops of each state. The fourteen place mats (11"x14") show the fourteen states in which the Council has work for Migrants. These are all in four colors and on each are indicated the places where the Council projects are. The complete set only 50 cents. Order from the Council of Women for Home Missions.

## Question Box

In how many Government Indian Schools do the Home Mission Councils have Religious Work Directors?

Where are these schools located?

What types of Indians attend these schools?

How many denominations cooperate in support of this work?

What type of program is carried on?

*(Answers next month.)*

## World Day of Prayer

*Theme:* In quietness and confidence shall be your strength.

The program, unusually devotional in character, was prepared by Muriel and Dorothy Lester.

## Prayer

*Prayer is so simple,  
It is like quietly opening a door  
And slipping into the very presence of God,  
There in the stillness  
To listen for His voice,  
Perhaps to petition,  
Or only to listen;  
It matters not;  
Just to be there,  
In His presence,  
Is prayer!*

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## WESTERN ASIA

### Scattering the Bible

A patient in the American Hospital in Turkey was given a Bible and carried it home to his Armenian village, proud of owning it. But a Moslem mullah snatched it from him, tore it in pieces and flung it into the street, where it lay until a grocer picked up the pieces to use as wrapping paper. Soon these were scattered all over the village as wrapping for cheese, olives, and other purchases. It was not long before customers began to ask the grocer if he had any more such wrapping paper but his supply was used up.

One day a Bible colporteur was making his rounds through Turkish provinces and was amazed to find one hundred persons eager to buy Bibles although no Christian teacher had ever been at work in that village.

—*Evangelical Christian.*

### Anxious Times in Palestine

The past year will be remembered for the spread of terrorism, bloodshed, suspicion and hatred among those to whom Palestine will always be "the Holy Land." Four out of five of the populace are Arabic-speaking Palestinians; Christians form about 8 per cent of the population; among them, about 2,000 members of the Anglican Church. Much of the work of this Church has gone on without interruption and a new girls' school has been opened in the headman's home.

It is in the sphere of moral, social and spiritual outlook that the most serious damage has been done in Palestine. There seems to be great danger that the Christian minority will allow politics to infect its Christianity

instead of making Christianity infect its politics.

—"One Family."

### Proposal for Arab-Jewish Impasse

A writer in the *Palestine Review* suggests that a redistribution of Palestine's population be made, after the manner of the transfer of a million Greeks from Asia Minor to Greece some fifteen years ago, which resulted in the strengthening of Greece. Weak Arab states possess territory equal to half of Europe, with fertile land and natural resources, but are under-inhabited. If, for example, the Arabs in Palestine were transferred to Iraq in an orderly manner, it would increase the Iraqi population some twenty-five per cent, and to that extent would strengthen that land. Jewish people might reasonably be expected to provide a part of the cost of such a transfer, in return for the land which they would receive. Sums provided by the British Government and by the Jews would be available for carrying out extensive irrigation projects, building of homes and the purchase of livestock and equipment for the Arab immigrants into Iraq. The problems of organization would be solved by an international commission of English, Arabs and Jews with necessary powers."

—*S. S. Times.*

### Openings in Iran

Dr. Donald Carr, whose acquaintance with Iran dates from 1894, found, when he revisited the country last year, that the Spirit of God is moving there more than ever before. Many are groping for the light, and some are finding it. Dr. Carr bases his opinion on the fact that

new villages are open to evangelism and Christians are ready to accept it; even women are willing to do this, one of the most remarkable changes. Literacy is also making progress; from one town an evangelistic band of two men and six women go out periodically to sell Christian books and tell the Good News.

In spite of limitations, the influence of Christian schools is very wide. Contacts on a large scale are made through them, as well as through hospitals and welfare centers. Public preaching, however, is not permitted on the streets or in bazaars.

## INDIA AND SIAM

### Sixteen Points for Christians

At a convention of 45,000 South India Christians, a sixteen-point program for Christian betterment was adopted: these points to furnish a basis for a "New Life Movement," expected to sweep the country. "No illiteracy" is item number one. Others are:

No filth in or around the house. Every Christian's clothes clean. Cleansing of tobacco from personal and social habits. No liquor. No excessive interest charges. No expensive feasts. No debts contracted through marriage. All disputes settled out of court. A cooperative in every village. No recreation that cannot be taken in the name of the Lord Jesus.

At least one tenth of income to the church and charity. Wiping out the remnants of caste in the Christian community. Family prayers in every home. Punctuality. Adoption of a salutation, folding the hands and saying *Namascaram*.

—*Christian Advocate.*

### The Church Advances

*The Life of Faith*, quoting a report of the Church Missionary Society, lists a number of encouraging facts, among them: in the diocese of Nasik, Christians ten years ago numbered 15,500; for 1939, the figures are 21,600, an increase of 40%. This advance is not to be reckoned in numbers only; there has been steady advance in standards of instruction, and the keenness of candidates for baptism. In the Gojra Mission, 375 congregations are scattered among 1,200 villages, embracing more than 16,000 Christians. In a large Moslem village, Christians made 40,000 bricks for their church and gave all the labor free. The building is used daily, and when the teacher is away the men of the congregation conduct the service themselves. When it is realized that a year's wage for most of these men is less than £2 it is possible to gauge what costly giving has gone to the building of their church. Last year the Christians of the district raised more than Rs. 3,000 for the support of their clergy and lay pastors.

### Hinduism Becoming More Popular

*The Chronicle* of London reports a steady awakening to life of certain Hindu sects and groups in North India. Hindu festivals are celebrated with increased fervor, reforms are being carried out, new temples erected, and Hindu schools for girls started. India is bringing out her organizing ability, her moral and spiritual strength and beauty. It seems to be a life and death struggle between secularism and religion, as well as between Christianity and the strongly entrenched religions of India.

### Evangelizing the Bhils

Rev. C. L. Shaw, C. M. S. missionary in Lusadia, describes a typical form of evangelism among the Bhils — itinerating work. The daily program is something like this; sunrise

prayers for all in camp; visits to villages during the morning, with meetings wherever possible, and invitations to evening meetings in camp, or private talks in the afternoon. Correspondence, or seeing callers takes up the afternoon, and after sunset camp prayers, followed by an evening meeting around the camp fire. Attendance at these is from ten to seventy or eighty.

Sometimes meetings are held in camel owners' camps, always in the morning before the camels are turned loose. It is a picturesque sight to see the venerable bearded herdsmen solemnly listening to the Gospel of Jesus Christ, while all around sit huge camels, with baby camels frisking about. Christians help in all these meetings, and hymns are sung with no uncertain sound. But only a few can be induced to speak in public.

### Singing Christ into Hearts

This is a new venture of Rev. Emmons E. White of Manamadura. Indians love a story in song, but it must be in the musical form familiar to them, and it is no small job to learn to sing the Indian way. Emmons White has accomplished it and has made his professional debut with a "Kalakshepam," or musical sermon, on the Prodigal Son. It took nine weeks to prepare this sermon, and an hour and a half to deliver it. It was a real ordeal. Mr. White had preached many times, and sung many times, but never before had he combined the two in Indian fashion.

The type of audience was significant; made up of the elite of Hinduism — lawyers, judges, teachers, etc. In India, it is the custom to garland the performer early in the program, so when Mr. White saw the many garlands being brought in he knew that he had won approval. When it was all over leading citizens publicly expressed their appreciation. His teacher was so happy he could not eat his rice and curry afterward. Mr. White plans to repeat this sermon un-

til he has perfected it, and then start on another.

—*Missionary Herald.*

### Church Receives Legal Status

The constitution of Siam establishes Buddhism as the state religion, but guarantees religious freedom to all and sundry. This is a priceless document to the Protestant Siamese Christian. It was taken for granted when the Church of Christ in Siam was organized that the securing of government sanction would be a routine matter only, but it has taken almost five years to make this an accomplished fact. The difficulty was to find out how to secure the coveted sanction. The first move was to ask how others had proceeded. It was found that Roman Catholics had secured property rights by royal decree under the absolute monarchy, and that these rights were tied up in French treaties.

Next a British legal adviser was consulted, who suggested the Church be registered under Clubs and Societies. But the Church of Christ is not a club, so the quest went on. It was hoped that the British Minister's long experience in Siam would enable him to point out the proper path. His pronouncement was that Malay people under British control offered no parallel to the case because theirs was a foreign office affair, while the Church of Christ was a purely Siamese affair. By that time two years had passed. Then light broke and a special petition was sent to the Minister of Interior requesting permission to establish the Church of Christ in Siam. He replied he had no objection "if no laws were violated." Important as this permission was, it made no mention of property rights. However, it appeared that the only thing necessary was to appoint trustees; then it was discovered a law had been passed making it impossible to have property held by trustees. Finally it was suggested that the Executive Committee of the Church of Christ in Siam form itself into "The Foundation of the Church of Christ in Siam" and hold this and all oth-



er properties for the Church. A Constitution had to be drawn up and approved. The Government had to be convinced that this Foundation was not a Board of Trustees, etc., etc. Three years were spent in this struggle. At long last, the Church of Christ in Siam becomes a juristic entity and bears the stamp of Government approval.

—*Siam Lookout.*

### Readjustment

The Church of Christ in Siam (Thai) is the result of efforts of various missions. It consists of fifty-three churches whose members are Siamese and twelve whose members are Chinese. Of these only six of the former and one of the latter are self-supporting. Most of these churches are in urban centers and the organized church is weak in rural areas.

The total membership is 10,000, of which 1,070 are Chinese Christians and the remainder mainly Siamese. The total Christian community is estimated as 14,000, out of fourteen-and-a-half million people, which is less than one in a thousand. This situation seems to call for a revaluation of the various types of work and a more inclusive program.

—*World Dominion.*

## CHINA

### Seven Deadly Sins

In one of China's dailies, Madame Chiang Kai-shek deplores "seven deadly sins" which she believes have hindered China's becoming one of the great world powers and are continuing to hamper the prosecution of the present war with Japan. They are: (1) self-seeking or "squeeze"; (2) "face" or false pride; (3) cliquism; (4) defeatism; (5) inaccuracy; (6) lack of self-discipline; and (7) evasion of responsibility. "Squeeze" and "face" she especially condemns. Profiteering is one form of squeeze, and is a thing that has characterized all wars in every part of the world.

As an instance of "face" she

told of a Chinese official, confronted with a problem of national importance, who would not demean himself by asking the opinion of a subordinate, though the official knew nothing at all about the matter in question and the subordinate was an expert. To save "face," the official was willing to commit a monumental blunder leading to great loss for the country, and the subordinate must keep silent to save his superior's face and his own job. Foreign technical advisers have said to her: "I suppose I am paid to listen to men tell me they know more about the job than I do." One result has been that many expensive American-made fighting planes were cracked up on their initial flights in China because Chinese pilots, who have received training on slower machines, refused to take further instruction from foreign instructors. This took almost as heavy toll of China's air force as did the enemy planes.

### Increasing Interference with Churches

From areas occupied by Japanese soldiers come increasing reports of interference with church activities. For the most part, the arrests have been of pastors or church workers who are accused (if accused at all) of anti-Japanese activity. For example, a pastor proudly displayed a letter from his son who was helping in the resistance in another province. An evangelist was cited for a speech made two or three years ago in which he urged national resistance.

Strangely enough, it is reported that in some places those who have a Bible on their person are immune from arrest. An American missionary who wanted to pass through the lines had some difficulty convincing the sentries that he was a missionary, because he could not produce a well-worn pocket Testament. His colleague carried one, and upon his assurance that the man without a Bible was in reality a missionary, they were allowed to pass.

—*Christian Century.*

### Opportunities Multiply

Writing in the *C. M. S. Outlook*, Rev. G. K. Carpenter of Hongkong says the most encouraging feature of the present situation is the widespread desire to hear the Gospel. Once they reach a place of safety, refugees have plenty of time on their hands, so that the evangelist has more opportunities than he can even begin to take advantage of. Wherever it is possible for Christians to gather for worship, they do so. One finds them collected here and there to pray for their country, and to encourage each other in their faith. It is an experience, says Mr. Carpenter, to attend a service in a Chinese church, and feel the reality of the prayers of the congregation. A young doctor testified that he has learned what prayer means, and many others have had a like experience.

### Rural Cooperatives

Two years of war have resulted in the quadrupling of the number of cooperatives in Szechwan. Their geographical distribution is also startling; today they are found all over the Province. More than 85 per cent of them are credit societies; the rest are public utilities societies, production and marketing societies, consumers' societies, supply societies, and supply and marketing societies. To store the surplus of last year's abundant harvest, at least 1,312 of these societies constructed granaries.

The rural cooperative movement is not confined to Szechwan alone. The Agricultural Credit Administration, in collaboration with the Farmers' Bank of China, the Bank of China, and provincial cooperative banks, are all helping to spread the movement throughout the nation.

—*China Information Service.*

### Seminary Students Graduate

Nanking Theological Seminary and the Bible Teachers' Training School each graduated eight students this summer, in

spite of war. The Central Theological Seminary (Episcopal) moved from Nanking to Peking and is graduating a class of two, while the Peking Theological Seminary (Methodist) will graduate six. The Canton Union Theological Seminary has moved from Kowloon, where it found temporary refuge, to Hsichow near Talifu, Yunnan. Here it will be affiliated unofficially with the Central China University, another union Christian institution which is "refugeeing." The Union Theological Seminary formerly in Wuchang has found a temporary home at Linling in the southwestern part of Hunan. Thus the preparation of Christian ministers goes on.

—*Christian Century*.

### New Leper Hospital

A grant of \$35,000 for construction purposes and an annual subsidy of £300 donated by the Mission to Lepers in London, will soon bring about the completion of the first Leper Hospital in West China, specially erected to combat the dread disease. The new hospital will be located on the campus of the West China Union University in Chengtu. Construction has already begun. Dr. Wallace Crawford, head of the University Clinic, will be Director; he is a Canadian missionary who has been in Szechwan more than 30 years.

The establishment of this Leper Hospital will mark another significant stride of progress in the anti-leprosy movement in China. The movement was first started by the Chinese Mission to Lepers with headquarters in Shanghai. In 1934 the mission succeeded in a financial campaign to raise \$60,000 which was later used for the construction of a national leprosarium outside the city limits of Shanghai. Near the new hospital will be a small factory, where occupational therapy will be afforded the patients.

### In Mongolia

Inner Mongolia is wide open to missionary work, and Japanese authorities are favorably disposed toward the activities of

Bible Societies. In both inner and outer Mongolia, the lamaistic system is weakening, for the destruction of which Gilmour prayed fifty years ago. One missionary writes: "Never before have I found such readiness to hear the Word of God, from the greatest down to the most humble." Soviet Russia forbids missionary work in outer Mongolia. There is now no liberty for missions in the great Central Asian plateau, one of the largest unevangelized areas in the world today. The Swedish mission in Chinese Turkistan has been expelled. —*World Dominion*.

## JAPAN—CHOSEN

### Opportunities

The dean of Middle School of Seinan Gakuin, in Fukuoka, tells of a series of Christian evangelistic meetings, lasting four days, in the school, which resulted in the decision of fifty pupils to lead a new life in Christ. Four pupils were baptized; also the wife of the janitor. The crowds who witnessed the ceremony showed how keenly the boys and girls who attend church are becoming interested in spiritual things; and not in the school only, for society in general gives evidence of increasing interest in religion. Christian books are in demand more than ever before.

—*The Commission*.

### "Giving Their Lives"

A Japanese Christian minister recently returned from a trip to China made the following observation: "Japanese soldiers discovered missionaries for the first time when they invaded China. They found them in every city and town, teaching, preaching, doctoring, nursing and doing a hundred and one things to help the Chinese people—giving their lives for Christ. They found that missionaries were respected and loved."

These same missionaries remarked that if a few missionaries from Japan, and a few Japanese men like Mr. Yasumura could come to China, a better

understanding would come about between the two countries.

—*Monday Morning*.

### Revise Chinese Textbooks

When the Japanese occupied China's Manchurian provinces in 1931, one of the first jobs was to revise textbooks used in Chinese schools. A commission appointed by the Army general staff went through all Chinese school books, particularly those used in the lower grades, and carefully eliminated all references which might have a tendency to make Chinese children patriotic toward their own country. The revised books emphasized the greatness and holy mission of Nippon as the leader of Asiatic peoples and fostered "cooperation" with Japan on the part of Chinese youths.

This policy of textbook revision, started eight years ago, has been continued in occupied territory from the Great Wall to Canton; and recently the fever has extended to Japan itself. The "holy mission" to reconstruct East Asia has made it necessary to purge primary education at home. The books in use since 1924 contain nothing about the superiority of the Yamato race.

—*China Weekly Review*.

### Standing Room Only

Japanese Christian leaders, since their return from the Madras Conference, are carrying on a nationwide evangelistic campaign, and are finding large groups everywhere eager to hear them speak. Walking up to the big public auditorium in Hibiya Park, Tokyo, for a meeting at which Kagawa was to speak, a missionary was disheartened at seeing very few people on their way in. When she got inside, she found the reason: the great auditorium was already packed with people in the aisles and wherever extra seats or standing room was permitted. Everyone had come early to be sure of admittance. Dr. Kagawa plans to give a large part of his time to this work for the next few months. —*Monday Morning*.

## Church Union

Methodist union has made little difference in Japan, since Northern and Southern Methodist missions have been cooperating, together with the missionary forces of the United Church of Canada, within the structure of the Japan Methodist Church for many years. On the other hand, the Methodist Protestant Mission, consisting of about twenty churches and two middle schools is not disposed to lose its identity.

The latest merger to be effected is that of the West and East Associations of Baptist Churches. The latter is an outgrowth of Northern Baptist missionary effort; the former of the Southern Baptist Convention. Both have approved the merger. The new body will be almost entirely under Japanese leadership. Thus, church union is being realized in Japan, as elsewhere throughout the world.

—*Christian Century*.

## Work in Tenement District

Namba Church, on the edge of a crowded tenement district in Osaka, Japan, was not flourishing. Shifts in population and in personnel caused problems, and the work died down to such a degree that members of the presbytery considered selling the property. Nobody disputed the fact that a needier spot than this neighborhood could hardly be found, and both mission and presbytery offered to help. A board of directors, representing both groups, was organized and a neighborhood social center was set up. A Japanese social worker, who had been associated with Dr. Kagawa, was appointed head worker. Clubs for children have been started, a day nursery school opened, and mothers' meetings are being held. There is a waiting list for the nursery school, and church attendance is increasing. Dr. Kagawa is greatly interested in the project and sometimes speaks there, always to a crowded house.

—*Monday Morning*.

## New Religious Cults

Japan is plagued with an oversupply of religious cults of one sort or another. Some of them count their followers by the hundreds of thousands and scarcely a week passes without the registration of a new one with the Religious Bureau of the Department of Education with the result that the registration of semi- and pseudo-religious bodies has leaped beyond the 500 mark. Many of them are faith-healing or fortune-telling, masquerading as religion. Two of them, which had somehow secured a nationwide following, recently were suppressed by the government because their teachings were alleged to be inimical to the interests of the state.

—*World Dominion*.

## Korea's "Christian League"

After the Japanese Government dissolved the National Christian Council of Korea, need was felt for some more inclusive federation of Christian groups in that country. This need is now being met by the formation of the Chosen Kirisutokyo Domeikai (Korea Christian League) with which almost all the Christian bodies in Korea, both native and Japanese, are now identified. It remains to be seen whether a way may be found to affiliate this Federation with the National Christian Council of Japan.

—*Christian Century*.

## ISLANDS OF THE PACIFIC

### Worship in Borneo

The Dyak communal type of life makes the small out-station church a necessity. It is impossible for the Dyak to worship quietly in his own home, as it would be in the average American home, because there is almost no privacy. Therefore, as soon as there are three or four Christian families in one of these communal houses, every effort is made to have them build a church. It costs very little to build one, since it consists only of a pole framework, thatched with leaves, though it requires constant attention to resist in-

roads of insects. The most pleasing to the eye are the bamboo churches, for after the bamboo cracks and splits without separating, an early morning sun shining through the cracks makes a mosaic out of the worshippers.

Dyaks make very little effort to beautify their churches, due, not to lack of regard, but to lack of any æsthetic taste. Congregations are divided with men on the right and women on the left. Babies are brought along, and free to move about as they like, so that the undertone of infant wriggings and gurglings is disturbing until one becomes accustomed to it. Few of the Dyaks can sing; they have practically no native music and little natural ability to learn to sing.

—*The Mission Field*.

## Nurses' School, Manila

The Nurses' Training School of St. Luke's Hospital, Manila, P. I., has made a great contribution to the spiritual and physical welfare of the people of the entire Philippine Islands. Three hundred and twenty-five nurses have been graduated. Forty-four of these are from the Episcopal Mission. In St. Luke's Hospital there are now three graduate nurses and 15 student nurses who are mission girls. Of the staff of seven nurses in Brent Hospital, Zamboanga, four are mission girls. The Moro Girls' School in Zamboanga has sent nine girls to St. Luke's Hospital for their training. In St. Theodore's Hospital, Sagada, are six nurses all of whom are from the mission.

—*Spirit of Missions*.

## NORTH AMERICA

### Students and Religion

Charles E. Conover, writing in the *Christian Century*, says that the crucial fact for the Christian Church in the campus religious situation today is that student interest in religion is increasing. "If attendance at church services," he says, "participation in Y. M. C. A., Y. W. C. A., and church-related stu-

dent religious groups, and enrolment in courses in religion in one state university in Ohio are to be taken as evidences of student attitudes toward religion, there is today an impressive student response to religion." Evidence from various sources is furnished to support this opinion. The *Federal Council Bulletin* made this statement: "Evidence multiplies, in the colleges and universities throughout the country, that the time is ripe for a fresh religious movement." The response to the University Christian Mission on great university campuses substantiates reports from campus religious leaders that a new opportunity confronts the Christian Church in this generation of students. Further evidence comes from the University of Pennsylvania, Princeton University and other institutions, in the form of new courses in religion offered to meet the requests of students themselves. Interrupted by the depression and inactive for eight years, the department of religion will be resumed this fall in the University of Oregon, Eugene.

It should be noted, however, that a revival of *interest* in religion must not be confused with a revival of *religion*.

### Church Influence Widens

The current edition of the *Year Book of Churches*, issued by the Federal Council, indicates a gain in membership during the past year of 915,000. The Protestant larger bodies number 35,800,000; the smaller bodies, 1,600,000; Roman Catholics, 21,300,000; Jewish congregations, 4,000,000; the other groups fall below 1,000,000.

Figures for Jewish congregations comprise the entire Jewish population; and for Catholics comprise all persons baptized in that faith, minus fifteen per cent deducted for lapses, while among the Protestants a careful interpretation is necessary in order to secure the truth, because the proportion of adults varies, but in all Protestant groups it is higher than among Roman Catholics

and Jews. Thus the new Methodist Church with 7,500,000 members means a Methodist population of approximately 16,000,000. In other words, the Baptist groups in the United States are nearly equal in size to the Roman Catholics, while the Methodists come third. The figure of 35,800,000 for the Protestant larger bodies needs to be considerably increased in order to record Protestant population.

### The Church's Business

To recapture literate America for the Church is the vitally important concern of all Christian people, declares Bishop Block, of California. He believes that great numbers of literate people have lost interest in the Church because of mechanistic philosophies taught them in college, and says that specially trained teams should be sent to all parts of the country to "discuss quietly the verities of faith." This point was stressed at the annual meeting of the executive committee of the Forward Movement in New York, June 13, when the time was devoted largely to a discussion of methods of training Christians to present their belief effectively.

—*The Living Church*.

### Japanese Church in New York

Mrs. T. Komuro is the Bible woman in the Japanese Methodist Church in New York City. She writes in *Woman's Home Missions* for May of a record-breaking event in that church last March, when 400 women from seven different conferences visited this center. Basement and the three floors of the building were literally packed with the visitors.

Among the many activities of this Japanese Church during the past year was the second annual conference of the Japanese Young People's Christian Federation of New York, the main feature being a discussion between the young people's group and the parents' group on what constitutes the ideal home.

Misunderstanding due to language, difference in culture, re-

ligion and custom; difference in loyalty, marriage; children looking down on parents and obedience to parents, were quite freely discussed. Conclusions reached were practically the same in both groups, and the following resolution was adopted:

Recognizing the many problems that confront us because of our different cultural upbringing, we, parents and children, believe that in our quest for the ideal home we must love and respect one another, make ourselves worthy of this love and respect, do our share in furthering our mutual understanding, solve our problems by consultation and cooperation; and follow throughout our lives the teachings of our Lord Jesus Christ.

### Chinese Church in New York

The Chinese Presbyterian Church on East 31st St., New York, Rev. K. C. Yeung, pastor, is crowded as never before. Since the outbreak of war in the Far East, the Chinese population of New York has doubled. At present there is a large number of boys, sent here by their parents with the approval of the government, to be educated away from the dangers of war, and then to return to fill positions of leadership. The Chinese Boy Scout organization is enrolling large numbers of these. This is the church of which Rev. Huie Kin was pastor for so many years.

—*Presbyterian Progress*.

### Lutheran Improvement

The 43d annual Convention of the Lutheran Free Church, held in Minneapolis, was voted the most successful in the Church's history, and much thankfulness was felt over the improved financial position. One goal achieved was the raising of sufficient funds for a new building at Augsburg College in Minneapolis. Dr. Christensen, President of this College, stated that the following objectives were more important:

To give full opportunity to the Spirit of God to do His creative and quickening work among the members of the student body.

To maintain and deepen our devotion to the expressed ideals and spiritual program of Augsburg.

To raise and strengthen the standards of academic work in both College and Seminary.

To choose very carefully the students who are admitted to the Theological Seminary.

To cultivate even more intimate relations with the congregations and people of our Church.

To build ever greater efficiency and deeper confidence in the business management of the institution and its resources.

To lay emphasis upon Christian service as a definite part of Augsburg's program, on the part of both students and graduates.

It was voted that the Home Mission Board invest funds only in those places where there is the prospect of developing self-supporting congregations within a short time. For the cause of foreign missions during the year, \$36,000 was appropriated. It was decided to hold an appropriate celebration of the fiftieth anniversary of the Church's Mission in Madagascar next year.

—*National Lutheran Council.*

### Nez Perces Evangelists

These Indian evangelists go on invitation, or wherever they hear of a need for the Gospel. Last fall two of them, and their families, were at work among a small group of Nez Perces at Nespelem, Wash., and from there they reached other tribes, including the Spokanes. Three others went to Browning, Mont., to hold meetings among the Blackfoot Indians. At one time there were calls from nine tribes; by dividing their forces, these tribes were reached. Their appeal is more effective than that of white missionaries, because when Indians hear a white man preach they are apt to say: "Oh, this a white man's religion; our own is better suited to the Indians."

Ministers and elders of the six Nez Perces Presbyterian churches decide what tribes are to be visited, who shall make the trips and how long they shall stay. Indian churches are solicited for funds to meet the expenses of these trips. With the exception of an individual gift available through the Board of National Missions for the past

35 years, all missionary work is financed by the tribes.

—*Monday Morning.*

### Methodist Bishops' Crusade

To interpret the meaning of unification, and make it a reality, the Council of Bishops of the Methodist Church plan to start a crusade throughout the entire nation in January, 1940, taking their cue from the Bishops' Crusade of the Methodist Episcopal Church, South. As part of the plan to weld Methodist the South, and Southern Bishops in the North. The subject of missions will be at the heart of this Crusade.

odists into spiritual unity, Northern Bishops will speak in

—*World Outlook.*

### Un-united Methodists

There are some American Methodists who are still outside the new Methodist Church, chiefly Negro Methodists. The colored Methodist Episcopal Church, which originally came out of the former Methodist Episcopal Church South, has 4,248 churches with a membership of 374,440. The African Methodist Episcopal Zion Church has 4,205 churches with a membership of 597,785. The African Methodist Episcopal Church has 7,115 churches with a membership of 650,000.

—*Advance.*

### Student Leadership Conference

The National Student Leadership Training Conference, held at Berea College, Kentucky, June 12-17, attracted nearly 300 delegates from 126 Methodist colleges and seminaries. The purpose was to consider student Christian life and to train, through a series of seminars, youth leaders of youth.

Dr. Georgia Harkness, Professor of Religion at Mount Holyoke College, in delivering the closing address of the conference, stressed the high function of being an interpreter of Christ. Her subject was "An Interpreter—One Among a Thousand." "I believe to be an interpreter is the function above all others to

which students and their leaders are called in this day of confusion and high opportunity. That each of us here is in a sobering sense 'one among a thousand' is a patent fact. Interpreters are the primary need of a day in which the people perish for lack of vision. If you can go out from college to be an effective interpreter of the truth, you will have served your generation."

### Church Institute for Negroes

Eight schools comprise this extensive educational program of the Episcopal Church for the benefit of the colored race. It is expected that 5,000 students will be enrolled in them the coming year. Important improvements have just been made at one of them, the Gailor Industrial School at Mason, Tenn., including replacement of a building destroyed by fire. Gaudet School, New Orleans, is adding a course in shop practice for boys. Voorhees School, Denmark, S. C., finished its last year with a surplus in the treasury, and expects again to match its record enrollment of 700. St. Paul's School, Lawrenceville, Va., plans an extension of its agricultural courses.

The Institute Singers, composed of Negroes connected with the various Institute schools, made another summer tour late in July and early in August, going to resorts in New England and New York State, and singing and speaking in resort hotels to promote the work of the Institute. —*Spirit of Missions.*

### Whole Congregation Becomes Protestant

In Canada, an entire congregation shifted from the Roman Catholic to the Presbyterian Church. This one hundred per cent change came about when the parish priest was removed from his position because he protested to his bishop that his people were unable to pay certain assessments made by the diocesan board. Whereupon the priest and the 80 families in his parish made formal application



and were received as a church by the Miramichi Presbytery, and when the newly appointed priest arrived on the scene he found that he had no congregation. —*Presbyterian Register*.

## LATIN AMERICA

### Growth in a Century

A century has passed since evangelical work began in Latin America. During that time churches have been established in the twenty republics, which have a total membership of 337,714 communicants and an evangelical community of 1,724,584. Approximately one-half of these are in Brazil; yet one-half of all Latin America, about 60,000,000 people, have had no chance to hear the Gospel.

Some new developments are reported from Brazil. The Institute of Religious Culture, a new movement with headquarters at São Paulo, is presenting Christianity in an attractive way to the educated classes.

A school for lay preachers is training laymen in Christian truth and preaching, enabling them to conduct services in their own churches in cooperation with the pastors. All this is inspired and directed by the Brazilians themselves.

The Evangelical Union of South America reports encouraging progress in its new mission work in Bolivia. Tract distribution, Sunday schools, medical work and preaching are being carried on. Most of the people in the locality are Quechua-speaking Indians.

—*World Dominion*.

### Mexican "Covenanters"

For the past several years the remote state of Tabasco in Mexico has been a hot bed of radicalism and religious persecution. It was believed that under the bitterly anti-clerical régime every trace of religious activity had been wiped out. Recently a different story has come out. At the annual meeting of the Mexico Mission, held in Yucatan, a Mayan evangelist told of incidents that paralleled those of Covenanter days in Scotland.

Tabasco is a land of rivers and swamps, and the difficulty of getting about helped the Christians who came quietly, one by one, in canoes to a point agreed upon, hid their canoes in the jungle and silently made their way to an opening in the forest, leaving guards along the river banks to warn the worshipers of the approach of strangers. During this period, when the outside world dismissed Tabasco as 100 per cent "Red" and entirely antagonistic to religion, four new groups of worshipers were formed. In the capital a few years ago all churches were destroyed; even tombstones which bore a cross were knocked down. Yet in this city the evangelist was able to meet an eager group of worshipers and to make plans for carrying to the mission meeting a plea for more workers.

—*Monday Morning*.

### The Campas

The Inland South America Missionary Union has a work among the Campas, a wild, savage tribe whose sensibilities have been so dulled with alcohol and cocaine that their response to any uplifting influence is discouraging, to say the least. When fired up with *masato*, a fermented drink, and urged by revenge or resentment, they are exceedingly dangerous. They are true communists, with little individual initiative, irresponsible and usually do the opposite of what they are told, so that unlimited patience is required to deal with them. They are scattered over a large area and move about a great deal. They clear a new space each year and build a new house, which consists of just a palm leaf roof. They live a makeshift kind of life; everything is temporary with them.

At Cahuapanas an attempt has been made to organize a group of these Indians where there are some six families more or less permanent. Some are even learning to read, using the New Testament as a text. They learn so slowly and their interest is so often diverted that two hours of school daily is as much as any teacher can stand. It is work

with the first generation of heathenism and savagery, but there are signs of progress.

—*Inland South America Union*.

### River Plate Federation

The Confederation of Protestant Churches in the River Plate area has met with hearty support. It is perhaps the most important step in two decades toward Christian cooperation. The project was launched in April, 1938, when 44 invited guests representing unofficially 17 Protestant denominations and organizations named a committee of nine to formulate principles for an inclusive body. This committee's findings were approved three months later by another assembly, which requested that official delegates be named for a general assembly to be held in April 1939.

At this meeting in Buenos Aires, a constitution was adopted and an able and representative executive committee was elected to carry forward the work of the confederation. Twenty-five officially appointed delegates represented the following denominations: Methodist, Waldensian, Mennonite, Scotch Presbyterian, Disciples of Christ, Evangelical Union of South America, Christian and Missionary Alliance and the French Evangelical Church. The German Congregational Church, which is officially affiliated, was without representation. Bodies sending fraternal delegates were: Anglican, United Lutheran, Southern Baptist, Danish Lutheran, German Evangelical Church, Brethren Church (U. S. A.), Salvation Army, Y. W. C. A., Y. M. C. A. and the American Bible Society.

—*Christian Century*.

### Waldensians in South America

The Waldensian Church in the River Plate republics is self-supporting and autonomous, maintaining only friendly connection with the Waldensian Church in Italy. However, most of its pastors have been trained in Italy. In recent years, the tendency has been to send minis-

terial students to the Union Theological Seminary in Buenos Aires.

The total communicant membership of this church is just under 5,000; its religious community numbers 10,000, so that it is one of the largest Protestant groups in this area. The members are deeply religious, Calvinist as to doctrine and Presbyterian as to polity. The church had its origin in 1857, when the Waldensian Church in Italy began work among Italian immigrants in Uruguay.

—*Christian Century.*

## EUROPE

### League of Prayer and Service

Under the direction of Dr. M. E. Aubrey, President of the Federal Council of Churches in England, Dr. Sidney M. Berry and Rev. W. H. Elliott, what is known as the "League of Prayer and Service" has been established. It has more than 2,000,000 members distributed throughout England, and while it was established originally by radio the demand has lately arisen for public meetings which have crammed the largest halls available. The theme is to create a great brotherhood of men united by common prayer for the maintenance of peace. Ministers of all denominations have been participating, so that it seems likely that the movement will be of significance in Christian unity, as well as in building a spirit of peace.

The Archbishop of Canterbury and the Moderator of the Church of Scotland were among the signers to a call to prayer at Pentecost, in which confession was made of selfishness in international relations; and all who believe in the sovereignty of God were urged to be guided by the Holy Spirit, so that justice, good will and peace might prevail. In response, the senior Lutheran Bishop of Germany published a vehement open letter to the Archbishop of Canterbury, which is evidence of the deterioration of Christianity in Germany.

—*Advance.*

### Yugoslav Women's Missionary Union

The organization of a Woman's Missionary Union in Yugoslavia is the realization of a dream of many years. Soon after the World War, a Russian refugee, Mrs. Lydia Kalmikov, went to live in Belgrade, and began to work for a woman's society in the Belgrade Baptist Church. For several years a local organization was maintained; then similar groups in other churches throughout the country were formed, but their work was in no way related. There was no common study program: most of the work was along the line of hand work and bazaars. It was all the women knew how to do.

Last May, Mrs. Earl Trutza came from Bucharest to help form a general organization. The women are very happy in the plans for this new work, and are eager for instruction in methods of service.

—*The Commission.*

### Union of Churches of Christ in Poland

Since this Union was formed in Poland in 1921 it has grown until there are 78 churches and more than 350 mission stations scattered over nine provinces of Poland; and a dozen churches and more than 20 missions in Rumania, Yugoslavia, Esthonia, Latvia and other Eastern European countries. Catholics, Mohammedans, anarchists and infidels, all have heard the Word of God. The Union has held nine national conventions, fifteen thousand Bible and evangelistic conferences, scores of Bible Teacher Training Courses, and Bible Music Classes, also conducted home Bible studies by correspondence. It has distributed over 40,000 Bibles and Scripture portions in many European languages. In the seventeen years of its history it has conducted thousands of outdoor evangelistic meetings, trained orchestras and choruses, visited homes, hospitals and prisons; relieved the poor, orphans and aged.

Last year a movement was launched for establishing a Bible school. In spite of the dire poverty in Eastern Europe, about \$3,000 has been raised and a site has been found available in Brest Litovsk, Poland, for this institution. This property is a farm, with a palace, barns and granaries which can be used to advantage for dormitories and class rooms, while the fertile acres will provide more than enough food for the whole school. It is expected that sale of surplus will take care of salaries and other expenses. The institution will be tax-exempt. It is earnestly hoped that sufficient funds may be secured to purchase the property.

The Bible will be the chief text book. Students will be trained to be Bible teachers, directors of religious education, ministers, evangelists, missionary leaders, Sunday school workers, Gospel singers, choir directors, and for many other forms of Christian service.

—*Union of Churches of Christ.*

### No Religious Freedom in Rumania

Rumania was willing to line up on the European "democratic front," but still occupies an equivocal position on the question of religious freedom. Last spring, Baptists the world around rejoiced when the premier declared that the principle of religious freedom would be honored in Rumania, and the Baptists, the largest unorthodox sect in that country, were specifically given permission to reopen their churches. This declaration was actually put into effect in Bucharest, but in the provinces local authorities continued to keep many churches padlocked, while children who refused to make the sign of the cross were held back in the schools.

As the situation now appears to stand, seven smaller sects are outlawed, but Baptist, Adventist and Evangelical churches may practice their faith, provided they meet certain requirements;

among them: each local church must present a petition signed by at least fifty bona fide members; all church properties must be listed with the government authorities; churches must be at least two hundred yards apart; all burial services held outside a church must be previously authorized; all pastors must register with the cult ministry, must be not less than thirty years old, and must be in "good standing."

There are enough technicalities here to guarantee that Rumania will have just as much religious freedom as the state wishes to grant; and that is the degree of freedom vouchsafed in totalitarian countries.

—*Christian Century*.

### Godless Movement Threatened by Women

A Russian paper, *Antireligioznik*, sees grave danger to the Godless movement through the various international women's organizations in Europe and America. Three are mentioned in particular:

The International League of Catholic Women, which has affiliations in thirty-five countries and meets at Utrecht.

The International Association of Young Women which has affiliations in fifty-five countries, and a membership of some 5,000,000, which meets at Geneva.

The Women's Church Organizations in the United States of America with 7,000,000 members.

—*World Dominion*.

## AFRICA

### Jews in Morocco

Those who think there is no Jewish problem in Spain forget to include Spanish Morocco. The Spanish peninsula has only about 4,000 Jews, but in Spanish Morocco there are more than 200,000, and very active communities some of them are. It is a curious fact that before the revolution, there was intense anti-Semitism in Spain, with its mere 4,000 Jews; while in Morocco this feeling was practically nonexistent. The Jews of Morocco have enjoyed both peace and prosperity for centuries; they lived in perfect harmony with

their neighbors, the Moors. But since the revolution, anti-Semitism has changed this friendly atmosphere, and a major problem is well on its way.

—*International Committee of Christian Approach to the Jews*.

### Victories in Egypt

Faqus now has an organized Christian congregation which has developed in the course of a year. Its thirty or more members own their church property and are planning extensions of it. In Mansura, the Boys' School continues to be an outstanding example of an efficiently run school under the management of an Egyptian headmaster who has not only made it pay its way, but was able last year to dispense a small bonus as an addition to the very modest salaries of his loyal staff.

A club for men and boys sponsors a full program of lectures, meetings and games in competition with the "Moslem Brothers' Society." Fortnightly meetings at this Club, conducted by Evangelist Kamel Mansur, often attract an overflow audience.

—*United Presbyterian*.

### Deepening Church Life

A conspicuous feature of the work of the C. M. S. of the past two years has been the special missions to deepen the life of the Church. The Society reports that in one place forty to fifty old men and women suddenly presented themselves for instruction; this, too, in a village for several years considered dead. Heavy drinking has been one of the chief stumbling blocks. To meet this situation, it was decided to hold an eight-day mission for African workers. This was well attended. Before the service on the closing Sunday, a pile of beer gourds, fermenting pots, sugar cane scrapers, drinking horns and such paraphernalia, were placed before the altar as a symbol of complete surrender. Throughout the day, chiefs came to testify that they had given up drinking.

With this stirring of life, and the increasing demand for education, it is not surprising to find the work of book shops increasing. From little villages, people walk miles to the nearest C. M. S. book shop for books and school supplies.

—"One Family."

### Congo Ties Experiment

The Congo Mission field has launched out into a new enterprise. An evangelistic team of natives has been selected, a car and loud speaker equipment secured, and some of the team have been taught to play the cornet. Since February this group has been visiting Africa Inland Mission stations and out-schools in the Bangala-speaking area.

One member of the team is a blind man from Uganda, named Paulo. He has been a Christian for many years, and about two years ago he had the conviction that God wanted him to witness for Him in the Congo, among those who speak his language. Many natives have been won through the messages given by Paulo. He is now studying Bangala in order to reach these people. —*Congo Mission News*.

### Holding the Ropes

An already overworked missionary force is being taxed to the limit by the problem of the 26,000 and more converts who were gathered in during the Centennial Preaching Campaign in the Cameroun. Plans have had to be developed to instruct this vast group in the meaning of Christianity, and to keep them from slipping back into heathenism. The central part of these plans, around which everything else revolves, is a Five-Year program of Bible study. In 1938, Bible conferences were held at all the strategic points. A leaflet was issued from the Mission Press and circulated among the leaders of these conferences, with the purpose of unifying the program. There were references for Scripture memory work, guides for the preparation of expository messages by native Christians and

a six-page outline of the Epistle to the Galatians. Results have led the Mission to double the number of these leaflets to be printed this year.

One of the most gratifying results of the 1938 program has been the fact that over 10,000 additional converts have been added to the roll of enquirers.

—*Foreign Affairs Bulletin*.

### African Farm School

A new type of primary school for boys was opened at Nyanga, South Africa, in 1937, under the Cape Department of Education. Cooperating in this project are the All-Saints' Mission, the Bunga, the Native Recruiting Corporation and the Cape Education Department. An 85-acre farm, with all equipment, has been placed at the disposal of the school, though it is not strictly speaking an agricultural school. The measure of success may be seen in the fact that although pupils must pay fees, a number of applicants have had to be refused.—*The Chronicle*.

## MISCELLANEOUS

### Christian Medical Council

After twelve years of planning, this Council was formed in June, 1938. It was the second step of united action, taken by missionary societies, in the medical field. Five years ago, nine societies organized the Associated Mission Medical Office, and this has amply demonstrated what can be accomplished by co-operation.

Specifically, the purpose of the Christian Medical Council is:

To aid the societies in maintaining at a high level the professional and spiritual standards of their overseas medical and nursing work.

To make available to the several societies, and to their doctors and nurses overseas, relevant information regarding developments in the whole field of medical missionary endeavor.

To aid the societies in creating channels through which to bring, both in North America and overseas, a fuller understanding of the significance of this Christian humanitarian enterprise.

To suggest to the societies ways by which their overseas medical institutions may develop greater integration

with the total life of each country and community.

Six registers of information are now being built up:

A register of all North American doctors and nurses, serving in all overseas mission fields.

A register of missionary doctors and nurses who are on furlough.

A register of medical missionary alumni and alumnae, now settled in the United States and Canada.

A register of Christian doctors and nurses throughout North America who are in positions of leadership, and who, because of their understanding of, and belief in, medical missions, may serve as contact-makers in many communities.

A register of schools, hospitals, assemblies, etc., where graduate medical study may be carried on, and special hospital experience secured.

A register of institutions, including university schools, special hospitals, etc., where graduate nursing study may be carried on.

One of the first tasks undertaken by the new Council has been to help the National Christian Council of China secure young doctors for emergency war service in the mission hospitals that are serving as base hospitals in many parts of Central China.

—*Bulletin*.

### Christian Pacifism

F. O. R. stands for "Fellowship of Reconciliation." This group has put out a manifesto entitled "The Affirmation on Christian Pacifist Faith" as follows:

We believe that God is the Father of all mankind, that His will as revealed in Jesus Christ is universal love, and that Christ's Gospel involves the faith that evil can be overcome only with good.

We believe that in the Cross is revealed God's way of dealing with wrongdoers, and that to this way all Christians are called.

We believe that war, which attempts to overcome evil with more evil, is a denial of the way of the Cross.

We believe that the Church is called to the way of the Cross.

We believe that when the state in the prosecution of war seeks to compel the denial of the Gospel, the Church must resist at whatever cost.

We believe that God leads His Church into new life through obedience of the individual believer in refusing war for Christ's sake.

Therefore we proclaim to a world which is once again madly preparing for war that the Gospel of God as revealed in Jesus Christ, which leaves us with no other choice but to refuse

to sanction or participate in war, contains also its hope of redemption. We affirm our faith that the mission of the Church today is to witness with singleness of heart, at whatever cost, to the power of good to overcome evil, of love to conquer hatred, of the Cross to shatter the sword.

### The Bible and Freedom

Earl Baldwin, in an address in Toronto recently, expressed his belief that Britain's disposition to attempt the solution of the international problems by honest deliberation and conference roots back into generation upon generation of Bible reading by the people of England. Certain it is that wherever the Bible has been thoughtfully read, human freedom has been assured. Today, lovers of freedom everywhere will read with encouragement that Latin America is manifesting an insatiable hunger for the Scriptures; that China, with all her appalling needs, bought more Bibles than ever before, and that the Bible outsold "Mein Kampf" in Germany last year by 200,000 copies. Japan increased her purchases of the Bible last year by about 10 per cent over the previous year. Christian churches in Japan have celebrated the fiftieth anniversary of the first complete Japanese Bible. In Brazil, the ability to absorb the Scriptures is limited only by the ability of Bible Societies to supply copies.

In China, after the Bible Societies had somewhat adjusted themselves to war conditions Bibles and Testaments were published at the rate of 20,000 a month—a book every four seconds, day and night. It is reported that a truck load of Bibles going west from Hongkong plunged into the river. The books were rescued and dried in a Hangkow egg-packing house, and every copy sold.

—*Bible House, New York*.

### I Am a Steward:

Of God-given talents.—Mat. 25: 14-29.  
Of God's revealed law.—Rom. 3: 1-4.  
Of the Gospel.—1 Cor. 4: 1-5.  
Of Christ's grace.—1 Peter 4: 7-11.

—By Rev. T. M. Stevenson,  
Craigsville, Va.

# Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

**Personality and Character Development.** By J. D. Messick, Ph.D., Dean of Administration and Head of the Department of Education, Elon College, North Carolina. 192 pp. \$1.50. Fleming H. Revell Co. 1939.

"No matter how much learning and science, nor how much culture and arts may be included in the curricula of the public schools and colleges, they will be of little avail unless they are supported by ethical character. . . . There is no substitute for morality, character, and Christian education. Unless these abide, democratic citizenship will find itself unequal to the task of perpetuating itself."

This quotation (p. 179 of Dr. Messick's volume) presents succinctly the author's viewpoint and purpose. Since most of the chapters were originally radio talks, they are simple in form and practical in intent. The nature and importance of personality are sketched; its growth outlined; and the influence on the growing personality of home and school are discussed at some length, with considerable practical detail. Some time the author should add a chapter, or write another book, on the Church as a factor in building character, a topic omitted from this volume. Generous reading lists add value to the discussion, and questions for discussion at the end of each chapter make it usable for study groups in P. T. A. or similar organizations.

K. J. FOREMAN.

**The Quran.** Translated, with a critical rearrangement of the Surahs. By Richard Bell, B.D., D.D. Vol. II. 697 pp. \$6.00. T. T. Clark, Edinburgh; Scribner's, New York. 1939.

This new translation and arrangement of the one hundred

and fourteen chapters of the Koran, has already been described in a review of the first volume (see June REVIEW, 1938, page 320). This completes the translation and represents an enormous amount of industry on the part of Dr. Bell. The translation is an improvement on earlier translations; the critical notes are valuable and in nearly every case are based on careful study of the text and of the work of earlier critics. There are, however, a few inaccurate renderings. The author apparently was ignorant of the light thrown on a very difficult and obscure Surah, CXIII, in a study of Mohammed's complexes by Dr. Worrall, of Chicago University, in the *Journal of Asiatic Oriental Studies*. The general index is inadequate, but there is a most valuable chronological table and a note on the mistakes of Nöldeke.

SAMUEL M. ZWEMER.

**The New Sovereignty.** By Reginald Wallis. 96 pp. 1 sh. Pickering & Inglis. Glasgow. 1939.

Twelve brief chapters deal with a theme of supreme importance, yet strangely neglected in the preaching and teaching of our day. The author perhaps treats with too little regard what he terms "only believism"; for after all, great souls often spring from a very small seed. There can be no doubt, however, that spiritual failure can generally be traced to faulty consecration. The Christian life, as Captain Wallis so clearly points out, is more than a series of emotional experiences; it is rather the flower and fruit of a sacred covenant by which all of the Christian's faculties and powers are brought willingly under the scepter of Jesus Christ. The

evangelist will no doubt secure more ready assent to a doctrinal principle than when presenting a plea for acceptance of the Lordship of Christ; nevertheless the two phases of truth belong together. True evangelism does not encourage the expectation of immediate spiritual maturity, nor should it contribute to the convert's arrested development. It should present the miracle of a new life whose daily sustenance is to be drawn from the divine source. The author, a successful evangelist, records a deep conviction which he supports by a wealth of scriptural testimony as to the centrality of this truth in the divine plan.

HUGH R. MONRO.

**Revealing Christ.** By Percy Hartill, B.D. Archdeacon and rector of Stoke-on-Trent. 1s. 2d. 71 pp. S.P.G. London. 1939.

This is a small book of seventy pages, pure gold, one of the S.P.G. Lenten series. It is "revealing" of the best that God gives to true believers. Its brief chapters open with, "What is a Christian?" and the answer is, "To be a Christian is to be a person who is trying to reveal Christ by being Christ-like." Christ sends us all into the world to reveal God, as He lives in us. And this is wherever we are, and to all the world. To be missionary-hearted is of the essence of Christianity itself. The book is to help us be the kind of person who will truly reveal Christ. The thoughts, expressions and quotations are often refreshingly novel, and the thoughts more apt to be expected are forcibly and beautifully stated. Some of the illustrations are superb. There is a delightful aroma about the little book which was well selected for its



Lenten purpose. Any lover of the purer, finer, Biblical Christian living will be informed, charmed and made a better witness for Christ by reading it. He will be quickened by the chapters on, "Pruning to bear fruit," "Seeing God," and "Union with Christ." There is a unity in it all, telling what is needed in Christians and churches today to truly reveal Christ to the world. The reviewer is reminded of the fine little books of forty years ago by Bishop Moule of Durham.

FRANK LUKENS.

**The Gospel in the Pentateuch.** By Herbert Lockyer, D.D. The Bible Institute Colportage Association. Chicago. 1939.

Probably the first thing that strikes one in picking up this neat little book is that it belongs to a great class of so-called "Bible studies," consisting simply of analyses of parts of the Scriptures. Outlining some book of the Bible seems to have a fascination for students of a certain type, some of whom lack a sense of proportion. Such are apt to build an analysis about some favorite doctrine or theory.

Dr. Lockyer has avoided any extreme, so that the reader may take up this book without any prejudice of his own.

Before turning to the Pentateuch the author gives a general outline of the Scriptures as a whole, including what he regards as the "keynote" of each book. Then taking up the Mosaic books, he outlines the leading topics of Genesis, laying emphasis upon the fact that this book is "the seed-plot of the Bible," since "the beginning of all truth" is contained in it. He quotes J. Sidlow Baxter's striking comparison of Genesis and Revelation, in itself an urgent invitation to study the "Book of Beginnings."

The subtitle given the book of Exodus is the "Book of Redemption" because the symbols of the Hebrew system of worship foreshadow the redemptive work of Christ. The historical contents also trace the redemption of Israel from bondage.

Leviticus is called the "Text-

book on Holiness," showing that God must be approached "in the way of His appointing, and that by sacrifice." Stress is laid on the number of times such words as "holiness," "clean" and "unclean," and "atonement" occur.

Similar treatment is given to Leviticus, Numbers, and Deuteronomy. In general it may be added that the author is conservative and holds to the Mosaic authorship of all five books.

This is the third new instance of this type of "Bible studies" brought to this reviewer's attention in less than a month. One cannot help wondering whether so much effort is wisely spent on the externals of Scripture—marshalling facts about the Bible—when there is so much need of good expositions of the messages of its books. Is there not danger of drawing more attention to the setting of the jewel than the jewel itself?

ROBERT M. KURTZ.

**When I Awake.** By Jack C. Winslow. 78 pp. Paper. 1s. 6d. Hodder and Stoughton. London. 1938.

Nothing in Christian experience will take the place of daily communion with God. There have been periodic cycles when this need was emphasized and when the practice was neglected. The periods of neglect are always periods of weakness and lack of vision. Family and private prayer have been observed more or less regularly and earnestly for generations in many Christian homes. Fifty years ago "The Morning Watch" was emphasized and was promoted in Y. M. C. A. and Student Volunteer circles. Then it fell largely into disuse or became formal. Today there is a reemphasis on daily "Quiet Times" when Christians will speak to God of their deepest needs and will listen for His guidance and receive His strength.

Here is a very helpful little book on the "Morning Watch" by one who has practiced it for forty years. The author is Jack C. Winslow, vicar of Beckley Parish, England, and formerly a missionary in India, well known in connection with his Ashram at Poona. Mr. Winslow gives

much practical help from his experience in keeping the "Morning Watch" so that the practice will be effective in Christian thinking, living and service. He acknowledges his indebtedness to the Oxford Groups.

**Zonya.** By Agnes Scott Kent. Illus. 313 pp. \$1.50. Evangelical Publishers. Toronto, Canada. 1939.

Here is a novel that has to do with Jewish suffering and evangelism. It begins with a vivid account of fiendish Jewish pogroms in Russia and continues with the hard struggles and temptations met by Jewish immigrants in America. The picture is relieved by the courage and love manifested by such characters as Alexander Ivanav, the intelligent and earnest young Rabbi. Here is an antidote to anti-Semitism. It is a love story in which trial and tribulation are mixed with the search for God and His way of peace and pardon. Zonya, the young Jewish girl, tries rabbinical traditions, Christian Science, Communism, spiritism and clairvoyance, but finally finds peace in Christ, as does her beloved Alexander. They are led by friends who know the Scriptures, for the author is a missionary to the Jews and speaks from experience. It is a realistic story of absorbing interest, but with too many unrealistic coincidences to be true to general experience.

**Twenty-five Years Work Among the Lepers of India.** By William C. Irvine. 144 pp. Illus. 2s. 6d. Pickering & Inglis. London. 1939.

The Superintendent of Belgaum Leper Hospital has given twenty-five years of service to the lepers of India. In this account of his experiences he lays emphasis upon the spiritual rather than on the physical ministrations. The incidents related lead one to count his blessings, remembering benefits enjoyed in good birth, environment, helpful teachers and literature, and from the prayers of friends. Many definite answers to prayer are recorded here. The closing chapter, by Dr. Robert Cochrane, deals with the history and treatment of leprosy.

H. H. F.

# THE MOSLEM WORLD

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**Just Like You.** By Lucy W. Peabody. Illustrated. 186 pages. \$1.00 postpaid. Order from M. H. Leavis, 186 Massachusetts Ave., Boston.

The author of this attractive book has traveled widely in Asia and has gathered photographs, drawings, poems and stories that promote world friendship among children. By beginning with them racial prejudice may be eliminated and world peace and missionary interest may be promoted. Mrs. Peabody tells of Chinese, Japanese, Filipino, Indian, European, Eskimo, African and other children showing very attractive pictures of them. It is an excellent book (for children 4 to 10 years old) to put into the home and the public library.

## New Books

**My Days of Strength:** An American Woman Doctor's Forty Years in China. Anne Walter Fearn. 297 pp. Harper Bros. New York. \$3.00.

**Alex Wood,** Bishop of Nagpur, Missionary, Sportsman, Philosopher: A Memoir. Eyre Chatterton. Illus. 145 pp. 3s. 6d. S. P. C. K. London.

**Vom Wesen und Wirken der Auslandskirchen.** Hermann Stohr. 144 pp. 1.80 M. Oekumenischer Verlag. Stettin, Germany.

**Penthouse of the Gods.** A pilgrimage into the heart of Tibet and the sacred city of Lhasa. Theos Bernard. 344 pp. \$3.50. Scribner & Sons. New York, N. Y.

**Gateway to Tibet:** The Kansu-Tibetan Border. Robert B. Ekvall. 198 pp. \$1.00. Christian Publications. Harrisburg.

**The Turkey of Ataturk.** Donald E. Webster. 337 pp. \$2.50. American Academy of Political and Social Science. Philadelphia.

**The African Today and Tomorrow.** Diedrich Westermann. Illus. 335 pp. 8s. 6d. Oxford University Press. London.

**The Black Man in White America.** J. G. Van Duesen. 338 pp. \$3.25. Associated Publishers. Washington, D. C.

**History of Mexico.** Henry B. Parkes. 432 pp. \$3.75. Houghton Mifflin. Boston.

**Papuan Journey.** H. L. Hurst. 168 pp. 3s. 6d. Livingstone Press. London.

**Let Us Unite.** Church Unity in China, and Church and Mission Cooperation. 79 pp. Willow Pattern Press. Shanghai.

**The Rise of a Pagan State.** Japan's Religious Background. G. H. Bousquet. Illus. 125 pp. Frs. 50. Librairie Orientaliste Paul Geuthner. Paris.

**He Opened the Door of Japan!** Carl Crow. 275 pp. \$3.00. Harper Bros. New York.

**The Doctrine of Modern Judaism.** A. Lukyn Williams. 169 pp. 5s. S. P. C. K. London.

**The World's Religions.** A Short History. Charles S. Braden. 256 pp. \$1.50. Cokesbury Press. Nashville.

**Comrades Round the World.** Christian Youth in Action. Franklin S. Mack. 165 pp. Cloth, \$1.00; paper, 60 cents. Friendship Press. New York.

**101 Eye-Catching Objects.** Elmer L. Wilder. 212 pp. \$1.50. Fundamental Truth Publishers. Findlay, Ohio.

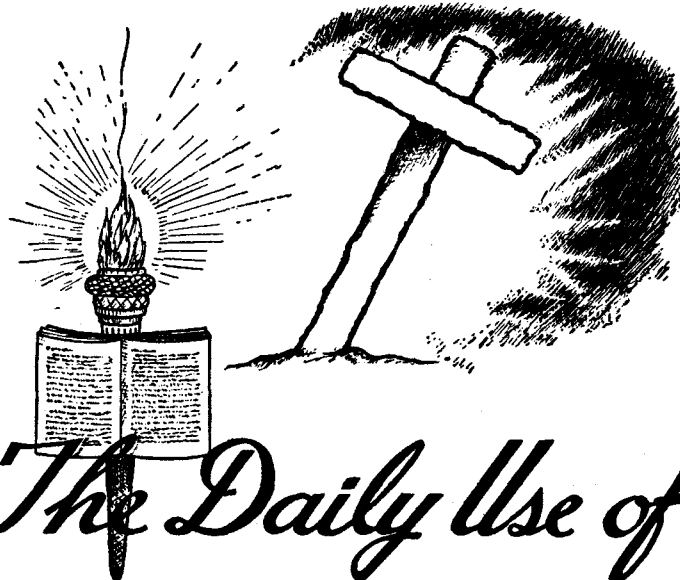
**The Message of the Book of Revelation.** Cady H. Allen. 180 pp. \$1.50. Cokesbury Press. Nashville.

**Builder of Dreams.** The Life of Robert Edward Chambers. Ruth Carver Gardner and Christine Coffee Chambers. 200 pp. \$1.00. Boardman Press. Nashville.

**Sammy Writes a Book.** Me (W. W. Enete). 112 pp. 75 cents. Boardman Press. Nashville.

**Japan and Shanghai.** Shuhsi Hsu. 104 pp. Kelly and Walsh. Shanghai.

**Religious Life of the Japanese People.** Masaharu Aneski. Illus. 106 pp. 5s. Kegan Paul. London.



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