

THE MISSIONARY REVIEW WORLD

The Wonderful Story of Pitcairn Island

Harry A. Forbes

China in the Present Crisis

Views of Mission Boards, Chinese and Others

Every Woman Enlisted for Christ

Janie W. McGaughey

The War and the Churches in Europe

Adolf Keller

The Outlook for the American Indian

G. E. E. Lindquist, David Owl and Others

The Christian Attitude to Hinduism

J. F. Edwards

Dates to Remember

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 14—Federal Council of Churches, Committee on Religion and Health.

November 19—Men and Missions Sunday. The theme: "I am come that they might have life." A manual containing material on this theme will contain messages from John R. Mott, Robert E. Speer and other missionary statesmen.

November 24-25—Annual Meeting, United Stewardship Council. St. Louis, Mo.

December 10—Universal Bible Sunday.

Personal Items

Horace Grant Underwood, the first third generation missionary to enlist for work in Korea, sailed from San Francisco, July 28. His father, Horace Underwood, went to the field in 1912, 27 years after his own father, Horace G. Underwood, had gone (in 1885); now 27 years later the third Horace Underwood has enlisted, although the Presbyterian Board's decision to abandon educational work in Korea prevents him from undertaking work under this Board. He has therefore gone out under private support, in the hope that a way will open for continued service to the Koreans.

Sir Wilfred Grenfell, who has been obliged to remain in the United States for three years, because of illness, has now returned to Labrador. He plans to spend some time inspecting the stations which he established along the coast. Sir Wilfred's home is now in Charlotte, Vermont.

Rev. Donald F. Lomas has come from a pastorate in Ridgeview, West Virginia, to become assistant editor for Young People's publications of the Presbyterian Board of Christian Education.

Rev. W. P. Gilmor, of Alexandria, Egypt, now in America for health reasons with Mrs. Gilmor and expect-

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DONALD WELLS GOODRICH, Headmaster,
CALVERT SCHOOL, 1811 E. Tuscany Rd., Baltimore, Md.

ing to return to Egypt as soon as sailing can be arranged, has been elected secretary of the Egypt Mission. In this office he succeeds C. C. Adams, D.D., of Cairo.

Rev. William Norman Cook, of Knoxville, Tenn., has been elected Director of Young People's Work of the Southern Presbyterian Church, to succeed Dr. Wallace Alston. Mr. Cook has had a wide experience in Young People's Conferences.

Dr. E. C. Sobrepena, of Manila, has resigned as Executive Secretary of the Philippine Federation of Evangelical Churches that he may devote his time fully to the Union College of Manila and to the United Church of Manila. **Rev. Eusebio M. Manuel**, District Superintendent of the Pam-panga-South Tarlac District of the Methodist Episcopal Church, has been appointed to fill Dr. Sobrepena's place. He was formerly District Sunday School Secretary and headed the committee that revised the Pamangan Bible. Several times he was dean of Institutes for Young People.

The Rev. Gerould R. Goldner, an evangelical missionary in Palestine who was captured by Bedouin tribesmen and held for ransom in July, was released on July 24 on payment of a part of the ransom demanded.

Andrew Gih, Chinese evangelist, expects to be in the United States this fall, and is open for engagements to speak.

Obituary Notes

Dr. William B. Bagby, pioneer and founder of Baptist work in Brazil, died recently. Dr. Bagby was especially gifted in training and organizing converts. The churches which he started grew and multiplied in a remarkable way, so that today in the Brazilian Southern Baptist Convention there are over 600 churches with more than 50,000 members. There are five colleges, two theological seminaries, two missionary training schools for women, a publishing house, a Baptist paper, and Home and Foreign Mission Boards sending missionaries to unevangelized areas in Brazil and to Portugal. There are also numerous high schools, primary and industrial schools, and other institutions and agencies conducted by the Baptists of Brazil as a result of the work

which was begun by Mr. Bagby fifty-eight years ago.

Mrs. Luke W. Bickel, widow of Captain Bickel, formerly commander of a Baptist mission boat in the Japan Inland Sea, died last April. She accompanied her husband on his missionary voyages for twenty years.

Canon F. E. Howitt, after long service in the Church of England in Canada, died in Hamilton, Ontario, on August 25. He was best known as a very effective Bible teacher at Christian conferences.

Mrs. R. M. Mateer, M.D., an honorably retired missionary from the Shantung Mission of the Presbyterian Church in the U. S. A., died in Tsingtao, China, September 12. Madge Dickinson was born in Shiremans-town, Pa., April 4, 1860, was graduated from Otterbein University, Westerville, Ohio, in 1881, and from the Homeopathic Medical College in Cleveland in 1886. Three years later she went to China as a medical missionary in Weihien in the Shantung Mission and after two years became the wife of the Rev. Robert McCheyne Mateer, D.D.

For many years Mrs. Mateer had charge of the training of Bible women; she organized several schools and had the oversight of hundreds of country and city girls. Her knowledge of medicine made her a great help in training Chinese women as nurses and social workers. After she was honorably retired in 1933 she made her home in Tsingtao, where she spent her time teaching hygiene in the schools and translating books for children and nurses.

Mrs. Abigail Townsend Luffe, better known as "Sister Abigail," died on May 30. One of her most famous tracts, "Little Is Much When God Is in It," gives some of the remarkable answers to prayer she experienced. Mrs. Luffe was born in Devonshire, England, on June 9, 1859, the daughter of John Townsend, an evangelist.

(Concluded on page 481.)

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

Look for an important announce-
ment in the December REVIEW. A
meeting of the Directors and of the
stockholders of the Missionary Re-
view Publishing Company was held
on October 9 at which important ac-
tion was taken in regard to the fu-
ture of THE REVIEW. The time is not
yet ripe for an announcement but it
may be expected in our next issue.

* * *

It is not too early to send Christmas
gifts to missionaries in foreign lands.
They and their children will be away
from American families and friends;
many are in isolated places and have
little to spend on Christmas gifts—
even if there were accessible shops.
Books, games, toys, dressgoods and
other gifts for personal or household
use will bring real Christmas cheer
and will be a token of loving thought.
Some gifts may also add to the mis-
sionaries' efficiency and help in the
training of their children. Gifts of
money will also be appreciated. About
six or eight weeks should be allowed
for gifts to reach the interior of Asia,
Africa, or the South Sea Islands; at
least six weeks for India, Burma and
Siam; four or five weeks for Alaska,
China, Korea and Japan and a month
or more for Latin American countries.

Now also is a good time to express
Christian sympathy for Jewish and
other exiles, for lepers and other suf-
ferers and for the Chinese multitudes
who are destitute and afflicted. Gifts
may be sent through Mission Boards.

* * *

Our friends will be interested in
some of the recent comments received
from readers of the MISSIONARY RE-
VIEW:

"The September REVIEW is a re-
markably able, informing and inter-
esting, a valuable contribution to the
periodical literature of missions. Con-
gratulations on this and preceding
issues!"

DR. ARTHUR J. BROWN,
*Secretary Emeritus, Presby-
terian Church Board of
F. M.*

* * *

"I greatly enjoyed the October num-
ber. It is always worth reading, and
reading carefully."

DR. JOHN TIMOTHY STONE,
*Presbyterian Theological Sem-
inary, Chicago.*

* * *

"Your magazine has been a great
help to me in my source theme about
Mohammedanism. The articles on
that subject gave me much material
for my subject."

MISS ELIZABETH MAYO.
Framingham, Mass.

* * *

"I love your valuable magazine and
read it regularly at the Public Li-
brary."

A. E. HOLT,
*Public Accountant, Council
Bluffs, Iowa.*

* * *

Using Stamps to Promote Missions

Boys will be thrilled by the stories
of missionary heroes and their adven-
ture. Most boys do not like to study.
They like ships, airplanes, marbles,
match boxes and games; they like
making things, and collecting stamps
of strange lands. Many so-called
"mission lands" issue special stamps
to commemorate some important event
or person. They are interesting and
attractive.

A friend in Salvador sent me an
airmail stamp with a picture of the
old Spanish church at Panchimalco.
The people of this ancient town have
recently been awakened through the
work of the Holy Spirit.

Another stamp shows a map of
Nicaragua which nearly caused a
diplomatic break with the neighbor-
ing land of Honduras.

Another map stamp is from Bolivia.
The name "Chaco" printed over the
Paraguay border shows a reason for
the recent war between these coun-
tries.

A fine picture of Henry M. Stanley
adorns some of the Belgian Congo
stamps. Here is an illustration for
a story of the great explorer's search
for David Livingstone. Africa's par-
tition affords many opportunities for
new situations.

To follow the history of some lands
one must have stamps of two or more
nations and mystery overprints that
may involve interesting search.

There are developments in China
which we may follow through the sur-
charged United States stamps from
Shanghai, and through the French
and Japanese overprints.

We greatly prize an Ethiopian air-
mail stamp from Dr. Tom Lambie.
It is surcharged with the red cross
and was sent during the Italian in-
vasion. There are stamps that could

[481]

relate the entire story of that in-
vasion.

The unoccupied fields of the Moslem
World may be made clearer if we vi-
sualize these little known lands by
means of some of their unusually
marked stamps.

Many missionaries are working in
lands under the British flag. At the
change of a sovereign, changes are
needed in the stamps of many colonial
possessions. Many beautiful designs
celebrated the Jubilee, the coronation
and other events. History is being
made and may be made impressive
by use of this material.

The mission field is the world. Mr.
and Mrs. Albert C. Norton are mak-
ing it their business to collect foreign
stamps relating to stations and mis-
sionary agencies, arranging them for
a major exhibit. Duplicates are made
up into packets for distribution as
prizes and sale to friends of missions,
all proceeds being devoted to mis-
sionary work. Mission groups and classes
may be fostered by the use of this
sorted material. Boys and young peo-
ple may again be led to take new in-
terest, give gifts and devote their
lives to the service of the Master.
Stamps should be sent flat by regular
post, or well wrapped by parcel post.
Stamps should be in good condition,
preferably with the complete post
mark, or carefully soaked off the en-
velope; in the case of picture post
cards, with the cards intact. [Mr.
and Mrs. Albert C. Norton of 5629
Thomas Avenue, Philadelphia, are
now engaged in raising up new wit-
nesses for the Gospel after having
served in the mission fields of Asia.]

Obituary Notes

(Concluded from second cover.)

She assisted her father in his work
and continued her interest after her
marriage to John Luffe. Upon his
death in 1901 she went to Buffalo,
where she founded the El Nathan
Home for aged and invalid women.

* * *

Mrs. J. Davidson Frame, a mem-
ber of the Iran Mission of the Pres-
byterian Church, U. S. A., died in
Resht, Iran, September 11. Grace
Jennette Murray was born in Mary-
ville, Missouri, November 17, 1885.
After studying at Wheaton College
and Chicago Teachers' College she
went to Iran in 1912 to serve as a
missionary under the Presbyterian
Board of Foreign Missions; three
years later she was married to Dr.
J. Davidson Frame who was also a
member of the Iran Mission.

* * *

Bishop Chong Oo Kim, of the
Methodist Episcopal Church in Korea,
died on September 17 in Seoul at the
age of 55. He was elected bishop, the
only bishop of the Korean Church, by
the Methodist General Conference in
1938. Bishop Kim was born in Seoul
and was graduated from the Pierson
Memorial Bible School and the Meth-
odist Seminary.



Photo by G. P. Lindley

PITCAIRN ISLAND SCHOOL AND CHILDREN — DESCENDANTS OF THE "MUTINEERS OF THE BOUNTY"



Photo by G. P. Lindley

BOATS LANDING AT BOUNTY BAY, PITCAIRN ISLAND, PACIFIC OCEAN

VIEWS OF PITCAIRN ISLAND TODAY (See page 487)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

NOVEMBER, 1939

NUMBER 11

Topics of the Times

WHAT CAN CHRISTIANS DO?

The most discouraging thing about the crisis in Europe and Asia is that most of us feel so helpless to do anything about it. We are not presidents or statesmen or national leaders; we are not even important financiers or business executives. We are humble citizens of the nation and presumably citizens of the Kingdom of Heaven.

Last summer an international group of Christian leaders met in Switzerland to discuss the influence of the Church in behalf of justice, peace and goodwill.

Meeting under the shadow of impending war in Europe, this group pronounced their convictions as to the evil and futility of warfare as a means of settling disputes. Might does not make right and the ability to fight and overcome an opponent is no proof of the justice of the victor's cause. War brings countless evils in its train—destruction of life and property, the release of hatred and lust, the increase of poverty and suffering, the disruption of civilized progress. And war does not settle disputes—the last world war offering convincing evidence.

There are four things that Christians can do in such disturbing conditions as we face today.

First: we can base all thought and action on faith in God and on the certain ultimate triumph of His good purposes. It would be a simple thing for Almighty God to use the material forces of nature and His still greater spiritual powers to defeat the evil purposes of men. An earthquake or fire could destroy a national capital, all the fortifications of the frontiers, and every munitions factory in any country, together with the makers of unrighteous war. This was proved more than once in the history of Israel. God could cause a panic to spread through an army and navy and so bring about their defeat without the firing

of a single shot. If He does not do so it must be that He has some good ultimate purpose. There may be some lessons that men must learn; even men with good purposes may be depending too much on material weapons and may not be cooperating with God.

Second: Christians must realize that God is love and that whatever is not motivated by unselfish love is not of God. True Christians will love even their enemies, though they may oppose their enemies' purposes and acts. Christians will be ready to forgive, as Christ forgave, and will seek their enemies' highest good, for "love is of God." Many Chinese are exhibiting this Christian attitude toward the Japanese today. True love is a sign of strength, of Godlikeness, and has no element of fear or weakness.

Third: Christians will not only resist evil but will work in a positive way to build up the forces of righteousness. They will relieve distress, as Christ relieved it, wherever possible. They will carry on the constructive work of education, so that the coming generation will know and love God as He is revealed in Jesus Christ. They will continue to promote the Kingdom of God and will earnestly seek to win men of all nations to faith in His Son Jesus Christ. This is being done in China today, in the midst of great difficulties. Such a program will also mean more generous and sacrificial support of missionary work at home and abroad.

Fourth: Christians will pray and will unite to call others to pray—not that their own program and will may be done but that all who believe in God may be brought to see and accept His will and to obey it, whatever may be the cost. Christians cannot pray for victory to their own cause, except as that may promote the wise and loving purposes of God. They cannot pray, first of all, for the defeat of their enemies but they will pray

for the defeat of the enemies of God and for the expression and establishment of peace based on righteousness and in harmony with the love of God as expressed in Jesus Christ. All this will naturally mean giving encouragement to every one, in State, business and Church, who is working for law and order; it will naturally lead to the support of the weak and ministry to those who are suffering.

If this or any other crisis can arouse Christians from a state of indifference and self-indulgence and lead them to full surrender to the will of God and more complete harmony with the spirit and teachings of Christ as set forth in the New Testament, then even war and its attendant great suffering will be the means of blessing—it has at times proved such in the past.

MONEY AND MISSIONS TODAY

These are difficult days for many Christian enterprises. Almost every missionary society reports a deficiency of from \$100,000 to \$500,000. The need is greater than ever—for new workers, for equipment, for relief of sufferers in war areas, for the training and support of Christian workers in mission lands. Germany and some other lands are not permitting money to be sent out of their countries, and as a result many missionaries are stranded and work is crippled materially. Twice as much money is spent in America for war machinery as for religion, education and peace combined. Great Britain is taking 37% of all income for taxes to pay for war and self-defense. In North America taxes are increasing while in many lines business is declining. There is a serious lack of money given for church support and for evangelical work. Appeals increase but responses decrease. Even Christians seem to think that, in view of present disturbed conditions in Asia and Europe, the effort to proclaim the Gospel of Christ throughout the world must be curtailed.

Do we not need to readjust our sense of values and to reconsider our responsibilities? There is no lack of money—at least in America. The National Committee for Religion and Welfare Recovery reports that our national income rose from over forty billion dollars in 1932 to nearly seventy-two billion in 1937—an *increase* of more than 79%. During the same period gifts to twenty-five large evangelical denominations, for all purposes, decreased from nearly \$399,000,000 to about \$315,000,000 a *decrease* of over 21%. But at the same time there seems to be no lack of money for the moving picture shows, for baseball and football contests, and for cosmetics, alcoholic drinks and tobacco and luxuries—many of them harmful. Two league baseball games

brought in over \$600,000 in gate money. More than twice as much is spent for intoxicants as for church support and more is burned up in tobacco than is given for religion and education together. As one result crime costs us fifteen times as much as we give for Christian enterprises.

It is true that most of this lavish expenditure is by those who have no real interest in Christ's program for the world—but not all of it. How many of us are as careful about expenditures for pleasures and luxuries as we are in our giving to God's work? Are not many Christian parents more ready to give their children money for a movie or ice cream than for missions? Is not self-indulgence more appealing to most of us than is sacrifice for the work of Christ? The average church member gives \$13.00 a year for all forms of Christian activity sponsored by the churches. How much do we average for gifts for non-essentials?

The difficulty seems to be threefold. *First*: the lack of a proper sense of values; a failure to realize how the money entrusted to us can best be used for character building and to promote the things that abide, the things which are in the sight of God of infinite and eternal value. Let us read again Christ's parables of the talents and the pounds.

Second: a lack of vision and of knowledge as to where money is most needed and where its use will bring the greatest blessing. In spite of worldwide contacts through the newspaper and the radio, many of us are still provincial and self-centered in our interests. A good dinner at home seems more needful than food for starving Chinese though the same amount of money would provide for them for a whole month. A new suit seems more needed for self than the expenditure of the same amount to provide clothes for a whole destitute and almost naked family of Christians in some other land. A Christmas celebration in America, to celebrate the coming of Christ into the world, looms larger than the same amount used for the support of His work in obedience to His command to carry the Gospel to the uttermost part of the earth.

Third: is there not great failure in Christians to practice stewardship, conscientiously and intelligently? Where this is done on a wide range, even by tithing—as among Mormons and Seventh-Day Adventists—there is no lack of funds for mission work, and the givers are blessed with a supply for their own actual needs. If tithing were adopted throughout the Christian Church, there would be no financial shortage for Christ's work at home or abroad. But stewardship is more than tithing; it includes the prayerful and conscientious use of all money, time and talents as trustees of the manifold gifts of God. Many Christian stewards have given 25% or 50% of

their income to the work of God; some have given 90%, while they have lived on one tenth.

Do we not need today to re-examine our resources and to readjust them under the eye of Christ Jesus, our Master, "who though He was rich, for our sakes became poor that we through His poverty might become rich."

Money, like physical strength, physical beauty or political power, may be a menace, to ourselves and others, if these resources are not used to carry out the loving purposes of Christ for individuals and for the world. When money or self and personal ambition become master they prove to be hard task-masters, destructive of freedom and hindering loving ministries. When men, or nations, become self-centered they lose their reason for existence and begin to die. Christians will agree that the resources of the world belong to God, the Creator, and we know that there is enough money and manpower to carry on all the work that God desires to have done in the world, at home and abroad, in education, science and social progress, in national and international enterprises and in Christian missions. As has been said, the question is not how much of our money we will give to God's work, but how much of God's money, of which He has made us trustees, will we use for ourselves.

ANTI-SEMITISM AND MISSIONS

The Jews have never been popular with non-Semitic peoples. They were not popular in Canaan in the days of Abraham, nor in Egypt in the days of Joseph, nor in Canaan in the days of Joshua, nor in Persia in the days of Esther. They were not congenial to the Syrians or Assyrians, to the Babylonians, the Greeks or the Romans. Since the coming of Jesus and their rejection of Him, most of the Jews have been scattered over the earth, generally despised and rejected by those among whom they have dwelt. Today the Jews are everywhere unpopular whether it be in Palestine or Africa, in America or Italy, in Roumania or Germany. Why is it?

The Jews as a race are not "good mixers." They were called out to be separated people, called to be followers of Jehovah-God, and distinct from the idolatrous peoples among whom they dwelt. Especially since the Babylonian captivity they have been a "peculiar people," separate from other races, misunderstood and often oppressed. Their peculiarities and separation have fitted them especially to be the custodians of God's message to mankind but they have not made that message popular. Even when Hebrews have become Christians they have continued to be "peculiar people"; Christians also have been called to be a "peculiar

people" in the sense that they are to be separated from the world.

The fact that the Jews have persisted as a distinct race for four thousand years—though scattered, persecuted, often exiled and enslaved—this fact itself shows the wonderful power and steadfast purpose of God to fulfill His promise in them. The Arabs, the Nazis and others may rage and fight against God but they cannot defeat His purposes.

Dr. Conrad Hoffmann, Jr., Director of the International Committee on the Christian Approach to the Jews, visited Germany last summer and has written an illuminating but distressing pamphlet on what he saw there.* He shows the really remarkable material and political achievements of the Nazi régime in the past eight years, but he goes on to describe their antagonism to democratic governments, their hatred of the Semitic race and their attempt to eliminate from Nordic or Teutonic life and thought everything that is peculiar to the worship and revelation of God as revealed through Jesus Christ. With fiendish determination the Nazi régime is seeking to exterminate the Jewish race and to eliminate all that is Semitic or non-Aryan from Germany. Not only do pogroms seek to destroy Jews, to impoverish them and deprive them of a means of livelihood, but unnameable horrors and tortures are perpetrated on them in concentration camps. Tales are told of German guards who have committed suicide rather than carry out orders of torture against unfortunate and helpless Hebrews.

The immediate future is dark for the Jews of Europe, but "God has not cast off His people." As Sir J. Haslam, member of the British Parliament, recently said in the House of Commons, "Palestine is the 'Promised Land.' It was promised by Almighty God to the Hebrews centuries ago and the fulfilment of His promises cannot be frustrated."

The Christian Gospel has never been popular with the Jews—never since Jesus came to earth to offer Himself as the Christ and Saviour and as "God manifest in the flesh." Christian missions have never been popular since the days of the Apostle Paul. Since the days of Constantine professing Christians have been largely responsible for the antipathy of the Jews to Christianity. The "Good News," and ministry of love have not been characteristic of those multitudes who call themselves by the name of Israel's Redeemer but do not manifest His spirit and life of sacrificial service. Where Christian witnesses have done this, Jews have shown a great readiness to listen and multitudes have accepted Jesus as their prom-

* For private circulation, The International Missionary Council, 156 Fifth Ave., New York.

ised Messiah. Thousands of these converts are now ministers in Christian pulpits.

The present persecution of Jews — because of their race, rather than for their faith—in Germany and Austria, in Roumania, Poland and Italy, is proving a means of turning multitudes to the Christ whom their ancestors rejected. It is difficult to give adequate help to the suffering and exiled Jews of Europe and Palestine but Christians are earnestly attempting to give such help.

Jews are today more open to the Gospel than ever before. They are learning that there is a distinction between Jesus Christ as He is revealed in the New Testament, and the view of Jesus presented by those who are His followers in name but not in spirit. They are learning to know Him and they see that Nazis who persecute them persecute also other true followers of Christ. Jews are therefore seeking comfort, refuge and strength in Him. "In Vienna, Bible study periods and church services are crowded with anxious folk and, as a result of the terror behind and the uncertainty ahead, they have an overpowering hunger for assurance of God." In Berlin also many Bible study groups meet in private homes, in spite of demoniac forces at work. In their despair "many are rediscovering God and His love as revealed in Jesus Christ."

Much more must be done by Christians for those afflicted people — both materially and spiritually. "Apart from Jesus Christ, there is no cure for anti-Semitism." The time will come when the Israelites will "look on Him whom they pierced." Then they will turn to Him for life and will become missionaries of their Christ to others—even to their enemies and His.

SHALL WE STILL SEND MORE MISSIONARIES? *

Why should we send American missionaries to the heathen of other lands?

"Are there not heathen enough at home?" someone is apt to inquire. The obvious answer would seem to be, "More than enough! But why bring that up?" Were there not plenty of heathen left in Syria and Jerusalem when St. Paul, braving every hardship, carried the Gospel to imperial Rome? And were there not plenty of heathen in Rome when St. Augustine and his fellow monks, following earlier missionaries to Britain, brought the faith of Christ to our uncouth ancestors at Canterbury? There certainly remained plenty of heathen in England when the Christian missionaries came to our forebears in the American colonies. One such missionary can-

didly wrote home that he found himself among people "perhaps the most ignorant and wicked in the world."

There are "heathen" aplenty in the U. S. A., but the Church from Pentecost down has never worked on the basis that you must have 100% of the people at home 100% Christian before you go around the corner to brighten things up there, bring the light of the Gospel too.

Why export Christianity? Well, first of all, if it isn't worth exporting, it isn't worth keeping at home. If sewing machines, automobiles and other material conveniences are of great value at home, that is why we export them to foreign lands. Shall we American Christians say that our spiritual riches are not worth sending abroad also? Does the Marxist believe in exporting Communism? Ask yourself whether you think he should be a keener missionary for his religion than you for Christ.

Secondly, Christianity should be exported because, unless we share it with others, we cannot keep it vital at home. Charity does begin at home, but it soon degenerates into selfishness, if it ends at home. A glance at history will show that when the Church had little or no interest in missions those periods were exactly when the fires of her spiritual life burned low. Conversely, whenever the vivifying Spirit of God has stirred the Church, its members have inevitably been moved to share with others their treasures in Christ. Furthermore, every sincere effort to pass on to others the blessings of Christian discipleship has had the effect of quickening the spiritual life of those who thus sought to bear witness. The Divine paradox is true, "He that saveth his life shall lose it: but he that loseth his life for my sake shall save it." We increase our faith by giving it away!

A very familiar sight in the fields of China are the shrines of the gods of the earth, to whom the farmer looks for a successful crop. Tsang's little god, however, is not concerned with the fortunes of Li, whose rice fields adjoin his, and both Tsang and Li can starve to death for all that Pao's god cares. How does this petty conception of deity differ in essence from the attitude of the Christian who seems to think that God is an American, or an Aryan, and not particularly interested in His other children of other races?

If we say that the Christian religion is not worth giving to the heathen, it is not worth keeping for ourselves. Our whole attitude will change when Christ is really for us the Saviour of the world. Then nothing can rob us of the determination to share with our brethren in every land the joy of companionship with God and man, within the supernatural and world-wide fellowship of His Church.

* From "Why Export Christianity?" a brief guide issued by The Forward Movement Commission of the Protestant Episcopal Church.

The Strange Story of Pitcairn Island*

Mutineers of "The Bounty" and Their Descendants Today (See Frontispiece)

By HARRY A. FORBES, M.A.

IN THE latter half of the Eighteenth Century, Great Britain and other countries, stirred by Captain Cook's voyages of discovery, sent out other expeditions, if possible to secure some of the numerous island-groups that stud the Pacific Ocean.

In 1787, ten years after Cook's death, the British Government equipped, with this object, a small vessel called *The Bounty*, with forty-five officers and men, under Lieut. Bligh (who had served for four years with Captain Cook). Bligh was an able and experienced officer, but was unfortunately very irritable and suspicious in character, harsh in his treatment of his men, and addicted to bad language. He thus became unpopular, with both the officers and the crew; and it is not surprising that the seeds of a mutiny were sown on the voyage to the Pacific.

In April, 1789, in the neighborhood of the Friendly Islands, the mutiny came to a head, and Bligh and some of the officers and crew were forced into a launch and sent adrift to shift for themselves as best they could. Fletcher Christian, the mate, and the leader of the mutiny, then took charge of *The Bounty*, and after some adventures reached Tahiti in the Society Islands, the natives of which were quite friendly. Fearful of being discovered by some British vessel, Christian would not remain there, but determined to sail off, and find some uninhabited island where he could settle, and spend the remainder of his days in safe seclusion. Eight of the mutineers went with him, also a number of Tahitian natives—men, women and children. Those who preferred to remain in Tahiti, some bad characters being among them, raised feuds with the natives, and quarrels with each other, which led to outrage and murder.

* * *

Meanwhile, Bligh and his party, after many dangers and hardships, fortunately managed to reach Australian waters, and got back to England in Dutch vessels. Arrangements were at once made to send to Tahiti to arrest the mutineers there. In March, 1791, therefore, H.M.S. *Pandora*, under Captain Edwards, arrived in Tahiti, and took away all the officers and crew left there by Christian. These men were treated by Captain Edwards (before their trial) as condemned felons; and on the voyage home were handcuffed and manacled, nearly starved; they were obliged to sleep on bare boards, and otherwise subjected to every indignity—though some of them were innocent. In 1792 the prisoners, having reached England, were court-martialed; three of them were condemned and executed, the rest being exonerated and released.

* * *

After leaving Tahiti, Fletcher Christian and his men, with the Tahitians, found Pitcairn, a small, isolated, rocky, dangerous, and uninhabited island, where they settled, in 1790. *The Bounty*, after being cleared of every-

thing that might be useful to the islanders, was burnt and sunk, lest she might betray the hiding-place to some passing vessel. Christian mapped out the island in nine lots, each of the Englishmen having one lot. For three years they managed to get on together under the command of Christian, who had certainly some ability as a leader, and who maintained his authority and respect as long as he lived. But among the outlaws (as they now really were), there were some desperadoes who treated the Tahitians with injustice and inhumanity. This led to reprisals and revenge, with fighting and murder. The Tahitians hatched a plot for the massacre of all the Englishmen on the island, which, however, was betrayed to the latter by the Tahitian wives they had married.

Many are familiar with the story of the famous mutiny of the "Bounty" which took place in 1789. In recent years a new interest has been awakened through the publication of the highly fictionized accounts of Nordorf and Hall dealing with this subject, and through the movies. These writers take no cognizance of the Christian influences that molded the later life of the little colony of the mutineers' descendants on lonely Pitcairn's Island. The following account of the mutiny and what followed appeared in *The Christian* and is an authoritative account of the incident based upon the "Mutiny of the Bounty," by Lady Belcher. The article illustrates, in a remarkable way, the power of the Word of God to mold and shape the life of a people.

* Condensed from *The Evangelical Christian*.

The racial war went on until several of the mutineers, including Christian himself (who was shot while cultivating his garden), and all the Tahitian men were killed. Then the mutineers quarrelled with one another; and what between murder and suicide, only two of the mutineers, Mr. Young and Mr. Smith, were left. Young died of asthma, and Smith (who, to elude identification, took the name of John Adams), was, in 1800, the sole surviving mutineer on the island.

* * *

For twenty years these people were lost to civilization. No one knew where they were, or what had become of them. Speculation at home, very active at first, died away. The French Revolution wars had been raging for several years, and Britain had neither time nor ships to spare for further search. At last, in 1808, the islanders were accidentally discovered by an American vessel; by which time an extraordinary transformation had taken place in the little community. Adams, the sole survivor of the mutineers, was looked up to as "guide, philosopher and friend," and all his subjects—so to speak—were living in peace, harmony and goodwill. There was no quarrelling nor disputing, no strong language nor angry words were heard in the island. Vice seemed to be unknown to the islanders, who were, one and all, God-fearing, happy and innocent.

The American captain, Folger, wrote home telling of his surprising discovery, and praising Smith for his "excellent moral and religious training of the little community." Curiosity was again roused in England, and the newspapers teemed with the story. But Britain's hands were still tied by war and the menace of Napoleon, and no further steps were taken to communicate with the little colony. At length, in 1812 (and once more by accident), Pitcairn was rediscovered by two British frigates, under Captain Staines and Captain Pipon. Two young men who approached in a canoe were welcomed on board by Captain Staines, who was much struck by their modest and respectful manners. The elder youth was twenty-four, the son of Fletcher Christian by his Tahitian wife. His companion was eighteen. Refreshments were prepared for the boys by the captain in his own cabin, but "before sitting down they folded their hands and repeated the usual short grace; and at the conclusion, another; which, they said, had been taught them by their revered pastor, John Adams. Strange to witness the simple, earnest piety of these young Christians, living so far from all civilized lands, and in the vicinity of islands whose people were sunk in heathen barbarism, and some of them addicted to cannibalism."

* * *

Before the *Bounty* was sunk, everything that might be of use was taken ashore and preserved. Among the rest were a Bible and a Prayer Book, found in the kit of one of the seamen, which had been put there by his mother on bidding him goodbye. Perhaps there was some debate as to whether it was worth while to save this; but, as there was probably no other reading matter on the island, this may have decided the point. Christian himself, it appears, used to study this Bible until his death. It was then studied by Adams, and it doubtless led to his conversion; and was by him taught to the rest of the little community, with the very remarkable results which were seen in their character and conduct, which were truly apostolic. In fact, Pitcairn Island has been compared to the Garden of Eden before the Fall, and it seems to have come as near to that realization as human nature is capable of.

The evidence of this is taken, not from anything the islanders themselves have said or written, nor from any second-hand information; nor is it confined to a few years. It is taken from the accounts given by a succession of different naval officers (including a Lord High Admiral), who visited the island through a period of over forty years; whose testimony as to the character of the islanders is, from first to last, unanimous.

Captain Pipon asked Adams if he would like to return to England, and was "greatly surprised" to hear him reply that he would; for Adams knew perfectly well that, having favored the mutiny, and followed Christian, he would certainly be court-martialed; and that sentence of death could be the only verdict. Pipon then offered him a free passage for himself, and his wife and family, which he certainly would have accepted, were it not for the consternation, the lamentations, and the tears, not only of his wife and family, but of the whole community, when they heard of the proposal to deprive them of their beloved "pastor" and leader, now a man of God. "I never," wrote Captain Pipon, "witnessed a scene so truly affecting. To have taken him from the circle of such friends, would ill become a feeling heart; would indeed, have been an outrage on humanity."

As to the islanders—"far beyond their personal grace, was their modesty and gentle behavior. Each person considered that whatever he possessed was for the general good, so that there was no difficulty in settling disputes; and if hasty words were ever uttered, the offender was only too ready to make ample amends."

* * *

Twelve years later (in 1825), Captain Beechy, commanding H.M.S. *Blossom*, touched at the island; "and his residence of three weeks confirmed the statements of the former visitors. . . .

Sunday was observed with remarkable strictness, and there were altogether five services in the day. All preparations for meals were made the day before." Adams spent a few days on board the *Blossom*, "and (writes the Captain) the old man never failed to rise early to perform his devotions in some retired corner, and the same when retiring to rest at night."

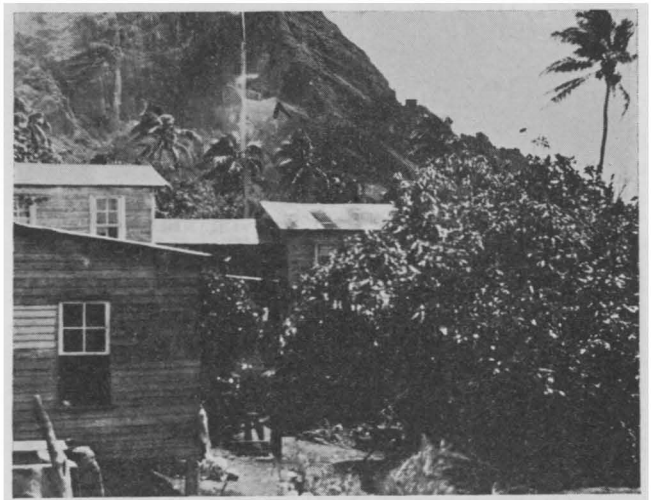
Adams died in 1829, aged sixty-five, loved, revered, and lamented by all his flock, "having succeeded in establishing what has been the dream of poets and the aspiration of philosophers." His place was taken by George Nobbs, a godly man, who, having visited the island in 1828 and seen the lovable little community, begged to be allowed to remain and help Adams in his pastoral and scholastic work. He proved a most excellent successor.

But there is no Eden without a serpent; and in 1832, one, Joshua Hill, arrived, and completely hoodwinked the simple-minded community by assuring them that he came by order of the British Government to take over the management of the island and act for the benefit of its people. He turned out to be a scheming imposter, and for a time, by means of promises, bribes and threats, he was able to make himself complete dictator—framing laws, building a prison, acting as judge, jury and jailer, and expelling from the island Nobbs and others who questioned his *bona fides*. It was not until 1838, some letters from the islanders having reached the authorities at home, that this insolent dissembler was unmasked and deported to Valparaiso, after which he is heard of no more. Delivered from this scourge and terror, the islanders recalled Nobbs and the other exiles, and gave them an enthusiastic reception; and then settled down again to the simple and happy life which had been so rudely interrupted.

Passing vessels found them strictly honest in their barterings, never adding to the price in seasons of privation or scarcity. "The respect which those rough merchant men and whalers felt for the Pitcairners was such, that one sailor declared that 'if any insult were to be offered to any of them, and especially to the women, a man would not live long.'"

In 1849 we have Captain Wood of H.M.S. *Pandora* confirming the accounts given by the previous visitors: "I cannot but add my testimony to those who have gone before me as to the excellent moral and religious character of these people. Evil and crime seem unknown among them. . . . All of them have the most engaging expression of countenance I ever saw. . . . The most charming modesty characterizes all their actions. I felt more regret in parting with the Pitcairn Islanders than I had in parting with anyone since leaving England."

In 1851 Pitcairn was visited by Admiral Moresby, Commander-in-Chief of the Pacific Station. This was the first time an officer of such high rank had come to the island, and there was therefore great excitement. The Admiral's son and secretary, Mr. Fortescue Moresby, in a letter home, thus describes the visit: "Never were seen so many happy, smiling faces, eager to look at the first admiral that had ever visited their happy island; but not one tried to push his way or make any attempt to get before another. . . . There is not one of the girls in whose face good humor, virtue, and amiability does not beam. It was now (Sunday) church-time. Mr. Nobbs officiated, and the most solemn attention was paid by all. They sang two hymns in magnificent style, and really I never heard any church singing in any part of the world, that could equal it, except at cathedrals. (They had been taught by a skilled musician, who



THE GRAVE OF FLETCHER CHRISTIAN—ON THE HILLSIDE ABOVE THE HOUSES

had been accidentally left for a while on the island by a visiting vessel.) The evening service was conducted by Mr. Holman, the admiral's chaplain. . . . That evening I took a walk with them up the mountains. We conversed on the sermons and other subjects, and I was quite astounded at their intelligence and the answers they gave. . . . One of the girls is very clever, and can repeat a good deal of Milton. All the time the stream of fun and laughter was uninterrupted, but their demeanor is so virtuous, modest and natural, while they show so much affection, that I could not help feeling quite a love towards them all; and I feel convinced that the most hard-hearted villain and the greatest reprobate must loathe himself and detest his own sins, in contemplating the high moral standard to which these simple islanders have attained. The delight and pleasure our company seemed to give them could hardly be believed."

* * *

The departure of the visitors is thus described: "On our last day, when 2 p. m. came, the scene was too affecting. Never in my life have I seen anything to equal it. The whole of the kind, affectionate people crying, the girls clinging round us, begging us to come back again soon. One big, stout fellow came and said: 'God bless you, Sir,' and he kissed me. I could not have believed that a few days would have made me feel such an affection for any single person, much less for a great number, as I did for them. But so it is; their honest, pure, virtuous character produced an im-

aged ten, who followed him after three weeks, is told by Lady Belcher, who also records their last words: "My earnest desire is to depart and be with Christ," and—"Lord Jesus, receive my spirit."

Further—though foreign missions to the heathen were then in their infancy (at least in Polynesia) two of the Islanders were martyred on a missionary voyage with their Bishop, to the savages of the neighboring islands.

* * *

The secular press rarely pays any attention to moral, let alone spiritual virtues. It is therefore all the more significant that we can point to the *Argus*, a New South Wales newspaper (of Sydney), for corroboration of the foregoing character of the Pitcairners. "Recent visitors declare that drunkenness, the use of bad language, and similar vices, are absolutely unknown among the Pitcairn people. The excellence of their lives, and the harmony in which they dwell together, has surprised everyone that has touched at the island, and we have met rough sea captains and hard-headed merchants from California—most unlikely people in fact—who declared the Utopian condition of the island to have been such that they fell quite in love with virtue while they stayed there, and felt strongly tempted to throw money to the dogs, and to remain and become good among the descendants of the 'Bounty' mutineers." (Date not given.)

In this year (1856), Mr. Augustus Robinson, "a gentleman held in the highest esteem," after two months' residence in Pitcairn, wrote to a friend, "I can easily imagine that they must have been superlatively happy on Pitcairn. Their modesty of demeanor, urbanity of manner, affectionate disposition, and personal appearance, have won for them the esteem and admiration of all who have visited them. *I never witnessed anything approaching to ill-feeling or anger among them*; and the passage of Scripture, inculcated into their minds by old John Adams, 'never to allow the sun to go down upon their wrath,' has become so completely a part of their duty, that I was informed by Mr. Nobbs, they might often be seen in the evening issuing from one another's houses to make up any recrimination that had taken place during the day."

One is not so ignorant of human nature as to imagine or imply that these people were perfect. Of course they had their faults and failings, their disputes and quarrels; but they were not inoculated with the virus of European and American "civilization."

No, the Pitcairn people were not perfect; yet the only charge of that kind brought among them was brought by themselves. "We have all our



Photo by G. P. Lindley

MRS. ADA CHRISTIAN AND HER GRANDDAUGHTER
IN COOK HOUSE ON PITCAIRN ISLAND

pression that can never be effaced. . . . The parting with the men was worse almost than with the girls; to see big, stout fellows crying, and hardly able to look up, was too much. All the officers were deeply affected, and I saw some of the men nearest me, old, hardy seamen, and big marines, not only wipe away a tear, but regularly crying. . . . As the image of the Saviour is found in their hearts in this world, so we may earnestly hope that they will belong peculiarly to Him in the next. No profligate has ever been known to practice his vicious courses in this island."

* * *

In 1852, Mr. Nobbs came to England, and was ordained chaplain of Pitcairn Island, and was granted a stipend of £50 a year. Before returning he was presented to Queen Victoria, who gave him a portrait of herself.

While absent, his place had been taken by the chaplain of the fleet, who, writing to the Admiral about the Pitcairners, said, "I have seen no instance whatever of disagreement or ill-temper, but on the contrary, everything is done in peace and good-will." This, it will be noted, was said forty years after the testimony of Captain Staines (1812).

Evidence of the spiritual as well as the moral character of the Islanders, is equally cogent. The touching death of Mr. Nobbs's son, and of a boy

weak points in common with the rest of mankind"; wrote Dorcas Young in a letter to the Admiral. "The fruit of Adam's Fall is here visible, too. Natural inborn sin is here, as well as in other parts of this wide world. Believe me, my dear Admiral, when I tell you that we are all alive to our faults; and we know that we are far short of what we ought to be. We know, too, that we must be strengthened and renewed day by day with more light and wisdom from on high, or else we must be and are utterly undone."

* * *

By this time the colony had increased to 194, and they could not hope to continue on an island only one mile by two. In 1856, therefore, they

were transferred to Norfolk Island, lying about 300 miles east of Australia. This transference was a very bitter pill, as all of the Islanders had been born on Pitcairn, and all their lost loved ones lay buried there.

For a long time there was little or no change in the moral character of the people. "Fifteen years have elapsed," writes Lady Belcher, in 1870, "since the removal from Pitcairn, and the Colonists have, during this period, evinced the same simplicity of manners and conduct, the same honest adherence to truth and uprightness in their dealings, for which they were distinguished in their own little island." A few families returned to Pitcairn Island, and their descendants are there to this day.

Pitcairn Island as It Is Today

By GWEN M. JUDGE, Visiting Missionary

MIDWAY between New Zealand and Panama, Pitcairn Island, a tiny, rugged speck of land, two miles long and one mile wide, raises its head 1,100 feet in lonely isolation. The romantic history of its settlement by the Mutineers of the *Bounty* with their Tahitian wives and associates one hundred and fifty years ago, has been given world-wide publicity by pen and picture. Not all that has been written and shown is strictly authentic, according to the traditions held by the best informed people on the island. The population is now 220, though about 20 of them are visiting in New Zealand and Tahiti. Pitcairn is in touch with the world through passing ships, by correspondence and the radio. Rarely a week passes that some freight or passenger ship does not make the twenty-five-mile detour from its course to visit the island. Always with enthusiasm the islanders set out from Bounty Bay in their 35-foot boats to meet the approaching vessels and to bring fruit and curios which are sold to the passengers or are exchanged for food and clothing. Incoming mail and cargo are transferred to the island boats for distribution to the isolated islanders. About a year ago they were delighted with the gift of a powerful radio. Night after night Pitcairn dwellers may now hear the news of the world and the voice of the licensed amateur Pitcairn operator, Andrew Young, is heard in different parts of the world—"VR6AY Pitcairn Island calling!"

The language generally used on Pitcairn is an imperfect English which, when talking among themselves, is often mixed with localisms which are unintelligible to outsiders. For many years the education of the children was carried on by

Pitcairn teachers; but, on the recommendation of the High Commissioner of the Western Pacific under whom the local government operates, a qualified teacher and his wife came from Aus-

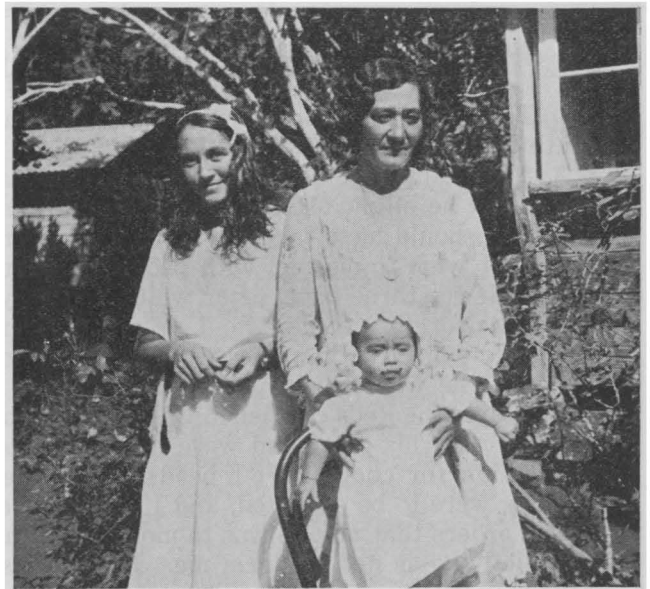


Photo by G. P. Lindley

MRS. ANDREW C. YOUNG AND HER DAUGHTERS,
DEBORAH AND VANDA

tralia to take charge of the school work. The present enrolment of the school is forty-three, comprising children from six to sixteen years of age.

Though several of the Mutineers appear to have been men of strong character, it was not till John Adams, the only Englishman left after the orgy of murderous bloodshed, became conscious of the

great spiritual need of the survivors who looked to him as their leader, that any religious life was seen in the community. God used that man mightily as, with Bible and Prayer Book, he led the growing population in Bible study and in seeking to find and follow the Way of Life. The Church of England form of worship was observed down through the years until about fifty years ago when the islanders joined the Seventh-day Adventists. Today the majority of the adults are church members, and some of the men and women are of sterling character and deep Christian experience.

Missionaries come from Australia every few years and stay from six to twelve months. In the interim the religious activities are carried on under the leadership of the elders; Mr. Ward, the school teacher; and Mr. Fred Christian, a great-grandson of Fletcher Christian, the leader of the Mutiny.

On each Sabbath morning practically the entire community, from great-grandparents to infants, attend the Sabbath School where division leaders review the Bible lessons studied at home during the week. This year the senior division is study-

ing the requirements of the Christian life — repentance, forgiveness, faith, truth and love; the juniors are following the children of Israel in their wilderness wanderings. The wee tots are taught simple Bible stories with the aid of picture rolls, a sand tray and other illustrative material.

A regular church service is held at 11 a. m. and in the afternoon a meeting is conducted by and for the young people. A missionary meeting is held each Monday evening at which letters of interest are read and encouragement is brought from pen friends in different parts of the world, or from articles from Christian papers telling of the triumphs of the Gospel in lands afar. Early every Tuesday morning a number of Islanders assemble for united Bible study and prayer.

Though far removed from many attractions and temptations of the outside world — such as the movies, the hotel bar, the dance hall, and the race course—Pitcairn is not beyond the reach of the enemy of righteousness, and, as elsewhere, some in their weakness fall beneath his attacks. May we ask readers to pray that all on Pitcairn may become "more than conquerors through Him that loved us."

"THE MEEK SHALL INHERIT THE EARTH"—IN CHINA

The following story from China, (told again in *The Sunday School Times*, illustrates the truth of Christ's promise to "*the meek*":—

A vagrant named Li K'ai-fan seized a small piece of land belonging to a Christian named Chen that he might use it as a kitchen-garden for himself. "According to justice," writes Chen, "I should have taken him to court where he would have been punished according to law. I did not wish to quarrel with people, yet could I let him rob me of my land? I prayed about the affair for three days, after which the Holy Spirit led me to see that I should have no quarrel with worldly people. So I presented him with the land, taking a writing to his home and, in his presence, with witnesses, made over to him a perpetual deed. Li's conscience smote him, and he was unwilling to receive it, but I insisted.

"Later the Reds compelled Li K'ai-fan to become commander of the surrounding countryside. Under his command were the Red troops called 'The Groping for Melons Society' (an expression for chopping off heads) and 'The Society for Taking Captives for Ransom.' All officials were to be executed, and I would have been no exception. But Commander Li gave secret orders that no one was to molest me, and that if any soldiers passed my home they should go quietly so as not to alarm me. He said, as I heard later, that this man Chen was a righteous man.

"If, when Li had seized my land, I had gone to law over it, when he became Commander-in-Chief of the Reds it is certain that his head-chopping business would have begun with my head. My whole family would have had no protection, and the work of the Lord would have been greatly hindered. To believers who follow the will of the Lord all things do work together for good."

China in the Present Crisis

Views of Mission Boards, Chinese and Others

A CRISIS is a turning point which is expected to decide the fate of a person, a cause or a nation. On the crisis, and the operating forces, may depend future failure or success. A crisis may be a blessing, if it leads those who face it to find and use their true source of strength while they recognize and guard against weaknesses and causes of failure. Many people fail to recognize or to see the way out but the people of God have always learned valuable lessons in the crises that have confronted them—at the Red Sea, at the Jordan River, in Sennacherib's invasion, through Queen Esther's opportunity, in Christ's call to His disciples, in Peter's visit to Cornelius, in the call of the first missionaries, in the Macedonian vision—all these were crises and in each crisis there was a danger, an opportunity for advance and an evidence of trust or distrust in God and cooperation in His program.

The crises that exist today in China and Korea, in Europe and other lands and in the Church at home are fraught with dangers and opportunities.

In view of the crisis in China, letters were recently sent to the Mission Boards conducting work in China, asking, among other things, three questions:

1. In view of the present need and situation in China on what are you placing greatest emphasis—on evangelism, education or physical relief?

2. What is your view as to the present outlook for China and for Christian missionary work among the Chinese?

3. How do you think American Christians can best help the Chinese in the present crisis?

Other questions, as to the effect of the Japanese invasion, were asked and the summary of the replies was printed in our October issue (pages 437-8). Here we give the gist of replies to the three important questions enumerated above. They reveal the general attitude of evangelical missions and their convictions as to Christian attitude and activity in mission work in China today.

* * *

First: Nineteen out of twenty-six Boards reply that they believe that the present greatest emphasis should be placed on *evangelism* of the Chinese by presenting to them Christ and His offer of salvation through faith in Him. Some Boards coupled with this the need for the maintenance of education work (especially Bible training) and

others added that great attention should be given to medical work. The Y. W. C. A. specified "spiritual and physical reconstruction in free zones."

Next in importance for emphasis in mission work today is the *physical relief* of suffering Chinese—mentioned in fourteen answers. General education work is considered third in importance, being emphasized by four societies.

The general view is that while all mission work is important, the greatest emphasis should be placed on matters of eternal value. Relief should be given to as many as possible in their distress as an evidence of Christian sympathy. It is necessary also to train men and women for Christian service to their fellow men. There is a great change in emphasis in many missions—from education to evangelism and relief—since the beginning of the Japanese invasion two years ago.

* * *

Second: Among the views as to the outlook for missionary work are the following:

"Missionary work will continue."

"Long distance view is hopeful."

"Bright in free areas; hampered in occupied territory."

"Good opportunities both in free and occupied China."

"Opportunities unparalleled."

"Response from the Chinese is excellent."

"The present outlook is the brightest for many years, except for the restrictions and difficulties placed in the way by the fact of war. The very forces which handicap the Church in its work are the forces which are driving many Chinese to consider the message of the Church. The quiet witness and heroic service of the missionaries are sure to bear fruit in later years. Saul could not escape the witness of the martyred Stephen, neither will China forget the quiet witnessing of the missionaries. Dr. C. W. Shoop, writing from the thick of the fight, said 'We must go on with our task and not permit ourselves to be unduly impressed with our failures. I am finding remarkable resources of new inspiration in the Old Testament prophets who faced very bad situations, yet believed that the earth would be filled with the knowledge of the glory of Jehovah as the waters cover the sea.'"*—United Brethren in Christ.*

"So far as the Chinese attitude is concerned, our workers report that the doors are wide open

for effective missionary service especially evangelism. In the areas controlled by Japan, missionary residence and travel are much restricted and work of the Chinese pastors and evangelists is fraught with many difficulties but is being carried on with a goodly measure of blessing. We plan to send three new missionaries this fall."—*Christian and Missionary Alliance*.

"In Free China the outlook for China and for missionary work is very hopeful. New leaders are developing and Americans are respected because of the devotion to China they have shown."—*Y. W. C. A.*

"In Free China the morale is higher than it was at the beginning of the war and, strangely enough, their loyalty to General Chiang is increasing, in spite of the many defeats suffered.

"If China wins the war with the aid of England and America I believe that the position of the Christian missionaries will be stronger in the years ahead than in the past. If they are defeated by Japan the difficulty of missionary work will likely increase more than it has in Manchuria and Korea. If on the other hand China wins the war with the active aid of Communistic Russia, Christian missionaries will probably be banned."—*Methodist Board of F. M.*

"In Chinese controlled China the Church will increase in popular esteem."—*Reformed Church in America*.

"I could write at length of the problems which we face in Japanese occupied territory. Daily papers tell of the agitation fostered against British and other missionaries in the interior. How far this may go will depend very largely on the pressure Christian people at home bring on the Government to take measures against this policy."—*A Southern Presbyterian*.

"Let me quote from a recent report of one of our evangelistic missionaries in Yuanling: 'During recent months there has been especially good attendance at all services due to the influx of great numbers of Christians from other points. The city church has instituted a second worship service in the afternoon. Many are studying the Bible preparing for church membership.'"—*Reformed Church in the U. S.*

"Changed conditions create new opportunities for personal evangelism. Physical conditions and mental attitudes in some measure retard the work. The frontiers are being pushed into central and western China. The personal reports of our missionaries breathe a calmness of spirit and a confident faith that humbles a reader and shames a hesitant and halting church at home."—*Evangelical Church*.

"A great door and effectual—and many adversaries"—*United Church of Canada*.

"The situation is most difficult and delicate, but most strategic and necessary, as well as fruitful. If China can continue to be mistress of her own house, the outlook is most hopeful; otherwise gloomy."—*Church of the Brethren*.

"There is more hope for China today than two years ago. The eagerness with which the Gospel is accepted spells great possibilities for missionary work."—*Presbyterian Board of Foreign Missions*.

"The Chinese people were never more expressive of their gratitude for what the Y. M. C. A. is doing. They see in North American secretaries a visible expression of the oft-expressed sympathy of people of the United States and Canada."—*Y. M. C. A.*

How Can Americans Help?

Third: In answer to the question, How can American Christians best help the Chinese in the present crisis, most Mission Boards emphasize *prayer*, together with gifts for Chinese relief (through Church Committee for China Relief, 287 Fourth Ave., New York). Six replies urge "enlightening the American public as to the facts and agitating for legislation to stop supplying war materials to the aggressor nation." Three societies ask for the strengthening of the missionary staff by sending out more workers. Some say:

"Maintaining of the present missionary force and providing of funds for relief work particularly among the Christians."—*Assemblies of God*.

"By intelligent, persevering prayer of faith. By moral and financial support."—*Bible Institute of Los Angeles*.

"By retaining missionaries, maintaining their work, supporting China Relief Fund and praying for an honorable peace."—*Church of England Zenana Mission*.

"Supplementing the thin line of missionaries; maintaining the present salients; culturing and encouraging an indigenous Church; saturating the Church at home with missionary publicity dealing with things accomplished; and above all by united intercession that the faith of our Chinese brothers shall not fail and that the assurance that the prophetic words of our Divine Lord which covers war-torn China with redemption has not been modified nor abridged. 'He shall not fail nor be discouraged.'"—*Evangelical Church*.

"Keep informed. Pray for guidance and love. Send wise and thoroughly devoted Christians as missionaries and relief workers. Pray much for those there. Support sacrificially both relief and mission work."—*Church of the Brethren*.

"By continuing evangelistic work and by carrying on educational and medical institutions. Activities will have to be modified and perhaps in some areas be discontinued; but missionaries

should remain if possible. Otherwise how can China know the sincerity of our faith in Christ? Send more relief funds for the destitute and wounded."—*United Brethren in Christ*.

"Support missionaries and Chinese Christians. Furnish relief; keep intact the nucleus of tried and true workers."—*American Baptist F. M. S.*

"First, stand by the missionary movement in China in increasing prayer and sacrificial giving. Second, actually show friendship for Chinese students in America. Third, direct giving to support the organizations which are working for relief in China, such as the Church Committee for China Relief and the American Committee for Medical Aid in China. Fourth, and this is highly important, exert our individual and government influences against American selling to Japan, gasoline, steel and munitions of war."—*Methodist Episcopal Board*.

How Chinese Meet the Situation

Fourth: Some of the present difficulties in China, and what the Chinese themselves are doing in the present emergency for their own people is shown in the following quotations:

"The effect of Japanese aggression in China goes deeper than the mere material damage done in the destruction of homes, cities, properties and the bombing of men and women and children. The establishment of comfort homes for soldiers (another name for houses of prostitution), the encouragement and expansion of trade in opium, heroin and other narcotics are even more menacing to the moral and spiritual well-being of the people. One of the things that the Chinese Central Government was putting down with a strong hand was the use of narcotics."—*Mme. Chiang Kai-shek*.

Speaking before the anniversary gathering of the National Chinese Women's Association, Mme. Chiang said that the two-year resistance has proved that the 5,000-year-old spirit of the Chinese race has never failed to come to the fore in any emergency and under any hardship. She expressed the hope of washing away the accumulated national shame which had been the cause of pain and distress to the people. She is confident in China's perseverance in the struggle and her final victory.

In the two years the National Chinese Woman's Association has distributed \$5,000,000 in medical supplies and other gifts. While these material gifts are useful, Chinese women do well to contribute of their patriotic spirit, demonstrating their concern for those at the front and expressing sympathy to those affected by the war. Spiritual comfort is much more important than material gifts.

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"Opportunities for Christian religious and philanthropic work among the people of Canton are challenging, in spite of the fact that all educational institutions are closed, that hospitals are continuing with greatly reduced staffs, and that churches are carrying on with small constituencies. Most of the workers with any initiative and leadership are gone, yet the few faithful ones who remain are ministering to those in need despite personal embarrassment and frequent humiliation."—*American Information Committee*.

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"Soochow (Methodist) University was returned in March after sixteen months of occupation with its science equipment an 85% loss, its power plant smashed, other equipment depleted, and American faculty furnishings at least four-fifths gone. A few government schools and some private schools, chiefly of a primary grade, are today limping along. Missions are conducting only special or 'make-up' classes which are crowded with children who otherwise would be idle. The situation holds no promise of marked improvement because the real educators and most of the older students will not return to work under the shadow of the invader."

* * *

"In Soochow (under Japanese control) Christian churches are carrying on a significant ministry to the needy and the burdened in spirit. Attendance at regular services is good, and Bible Study and Club Work are gaining momentum. Hospitals and clinics are overcrowded. There has been no serious interference with church work so far, although one center knows that a spy (a Chinese puppet) under the military police, has been assigned the task of ferreting out and reporting on everything that goes on in that church, with especial attention to the activities of the Americans."—*American Information Committee*.

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"The Christian Church in Chungking is proving a source of comfort and strength to the people of this region during these days of suffering. Churches are filled, interest is genuine, and the zealous activity and faith of laymen and leaders is most cheering. The challenge that comes to the Christian worker in such a situation is truly soul-grIPPING."—*American Information Committee*.

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"The spirit of the Chinese is indescribable; one who has seen the cheering people lining the roads in thousands, shouting their slogans, singing their songs, drilling in tailored formations, can scarcely believe that Shansi has been a battlefield for almost two years," said Miss Joy Homer on her return to Chungking from a four-month trip to the

Northwest. She made the trip as a representative of the American Church Committee for China Relief.

The closer one draws to the battle front, the more firm and striking becomes the morale of the people, said Miss Homer. In Shansi, ravaged more cruelly than any other of China's provinces, the will of the people seems to have been inflamed by battle. The town of Chihhsien, west of the Tungpu Railway, is symbolic—twice captured by the Japanese, it has been twice retaken; twice burnt, it has been twice rebuilt; and today its inhabitants are rock-firm and united in their resistance.

The countryside has been completely organized. Every individual is a member of some group that integrates itself into the all-front resistance. These groups cooperate intimately with the regular army and the guerilla forces. They serve as intelligence agents, as transport corps, and as auxiliary fighters. The relationship between Chinese troops and people is one of friendship and confidence.

* * *

"The Y. M. C. A. which has for its motto 'Service Above Self' is one of the many worthy movements in China which Japan has failed to crush. Destroyed or occupied buildings, dislocated membership and other damages and hardships imposed by war have only meant greater and more enthusiastic service to the people from the 'Y' workers.

"Most praiseworthy is the emergency service rendered by 'Y' workers to Chinese soldiers in spite of difficulties in communications. According to Mr. F. Y. Hsiao, field director for this service, on February 18, four units were operating in the Shensi-Honan area, and five units in the Hunan-Kiangsi area. In addition, there are four newly-organized units in the Chekiang-Anhwei area. Steps are being taken to extend the work to 30 units covering the entire war area."—*China Information Service*.

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As an example of Christian work at one station, *The Missionary Herald* says: "The greatest need in Taiku station is for 'coal and Bibles'! The various Christian groups in the two mission compounds, and within the city, encourage each other, especially under Pastor Wang's leadership, and the attendance at Sunday service has averaged 500. The village churches are alive. There was the good fortune of a fine wheat harvest last summer."

* * *

"The military operations have interfered very greatly with colportage and the sale of Gospels. But there is considerable work among the refugees and the wounded soldiers, work which is steadily increasing; we have been hard pressed under the

existing conditions to supply our depots with Bibles and Testaments for which there seems to be a greater demand than we have ever experienced in the history of the Bible Societies in China. This demand comes both from Chinese Christians who have lost their Scriptures in the process of sudden evacuation of homes, and in part from an increasing number of non-Christians who have observed the life and work of Christians and missionaries in the face of the great difficulties which affect all living in China today. Many methods are being used to ship Scriptures—the mails where these are effective, unusual routes of transportation, and even the purchase of trucks loading them with Scriptures and having them driven from the coast to the far interior by routes away from the battle lines."—*American Bible Society*.

* * *

A PRAYER FOR CHINA

Eternal God, Ancient of Days, who sittest throned in glory, let Thy blessing rest upon the ancient nation of China. Look mercifully, we beseech Thee, upon the Chinese people in this time of their national crisis, and in this day of their distress. Have compassion upon the multitude of men, women and children who are the innocent victims of the cruelty and inhumanity of war. Pour out upon the nation and its leaders Thy Spirit, the Spirit of truth and righteousness, that they may be empowered to establish and defend a good government, and be guided into a life of freedom and peace. Bless especially the Christian leaders of the land that they may be of good courage and of great faith. Protect for their sake the messengers of Thy love and grant to all missionaries a clear appreciation of the present opportunities for service in the name and spirit of their Master. May their lives and their labor be precious in Thy sight. Let Thy powerful benediction rest upon the Christian Church in China, that she may stand fast in the faith and persevere in all good works. Grant to the nations of the world patience, wisdom and understanding, that they may help and not hinder the unity and prosperity of a great people; and bring to the whole world the blessing of fellowship with Thy Son, our Saviour Jesus Christ. Amen.—*From "Prayers for the Far East."*

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BIRTH PANGS OF A NEW AGE

The world today is in agony. We have heart-ache; but that pain is the way of higher life. We see a hundred needs with the mind; but we must also feel them with radiant pain. The world is in the birth pangs of a new age.—*Dr. Frank Laubach of the Philippines.*

Every Woman Enlisted for Christ*

By JANIE W. McGAUGHEY

Secretary of Women's Work in the Presbyterian Church, U. S.

DR. GEORGE TRUETT has thrown out this challenge: "What a power this audience would be if every Christian here were living at his maximum!" Paraphrasing that idea we might say, "What power would be generated in this old world today if every woman in our Church were genuinely enlisted for Christ and living to her utmost for Him!"

For two years the Woman's Auxiliary of the Presbyterian Church has stated as the special goal of their year's program of study and service: "*Every Woman Enlisted for Christ.*" A high goal. It echoes the emphasis placed by Christ on the importance of individual commitment to Him and the following of Him. It is the objective toward which the movement of Christian education among the women of our Church is directed, and the end which we seek to reach, that every knee shall bow before Christ and every tongue confess Him as Saviour and Lord.

Women have ever been needed in promoting the work of the Kingdom. On down through the ages God has used woman to help carry out His purposes in the world. Christ opened wider horizons of service for Christian womanhood. He alone brings new life, new vision, new love, new faith, new hope, new power. He needs Christian women today as witnesses for Him in their deeds, their words, their attitudes.

It is the women of the Church that touch more intimately every other group in the Church—the children, the young people, the men. They are the mothers who make or mar Christian influence in the home; they are the wives of our ministers, our elders, our deacons, and other leaders in our church life; they form the major portion of that faithful and influential group in our Church, the Sunday school teachers, to whom is committed the moulding of young life through the program of religious education. And numbered among the womanhood of our Church are those groups of both younger and older women who reach out and touch life in our community, in our schools, in the business world, in industry, in many of our leading professions. What a power these groups of women would be if every one were enlisted for Christ and living at her maximum for His glory!

Enlisting — a Trust

In the book, "Adult Education in the Church," by Sherrill & Purcell, we find this significant statement which throws a flood of light on the meaning of the word "enlist," making clear the fact that the conception of church membership was enlistment in Christ's service. The author says: "One of the earliest known formulas required the candidate for baptism to repeat publicly on an impressive occasion the words, '*Suntattomai soi Christe.*' That may very well be translated, 'I enlist with thee, O Christ.' That word '*Suntattomai*' carries something of the thought of reporting oneself for orders."

Certainly there needs to be such an interpretation of Church membership by all who have taken the step of public profession of our Lord and Saviour and united with His Church. Too often such action is not considered as an active enlisting for and with the Captain of our Salvation and a reporting to Him for orders. If this were the basic thought, would there not be a marked increase in the attendance upon the worship services in our churches on Sunday and through the week, a larger enrolling for study or teaching in our Church schools, a very different record made possible for our annual reports of study, service, and gifts? If every woman member of our churches conceived of her membership as a trust through which there would be the expression of loyalty to Christ, the Head of the Church, would that not affect her thoughts, her words, her deeds and even her attitudes and lead her to a full commitment and even sacrifice for the One under whom she had enlisted?

Two facts should claim our careful and prayerful attention: (1) There are hundreds of women in our churches today who are not actively enlisted for Christ; (2) There are yet other hundreds who have not learned the secret of complete loyalty to the One under whom they have enlisted.

Within that group of women who have not actively enlisted for Christ, there are personalities that need to be claimed for service through His Church. Many seek to satisfy that desire for activity in channels other than the Church, often because they have not been led to see the opportunity for using them in the Church. But perhaps

* From *The Presbyterian Survey* (March).

an even more tragic side of the picture is the fact that these so-called "professing" Christian women, who by their own voluntary action have united with the Church, do not seek to know Him under whose banner they have enlisted. They are not using the God-given means for Christian growth. Their Bibles are closed books to them. They do not know the secret of prevailing prayer. They have not experienced true worship in God's House or service for His sake. They are not concerned about the millions who have never heard of Jesus who came to save "all people." Often such ones need only to be awakened by some loving, tactful friend who will show them the joys of daily contact with our Lord through His Word and through prayer, or the thrill of fellowship with Christ and Christians which is possible in His Church; or the satisfaction of service done in His name and for His glory. They need the touch of a life living for life and not for things. They need some one who represents Him who came to bring life abundant.

The "enlisted for Christ" have a distinct responsibility for the unenlisted ones. It has ever been so. It was Christ's method of carrying forward His program. Someone who has not caught the vision of Christ is dependent upon another who has journeyed on the Damascus road, has seen the Lord, and has been commanded by Him to be "a witness" to those things which were seen and heard. Through some act of friendliness on the part of some Christian woman, through the contagion of her conversation, through a display of her Christian enthusiasm, some unenlisted woman may be led to realize the latent possibilities within her which, through contact with her Lord in His Word and in prayer and through service in His name, can fruit into a joyous enrichment of life. And it is the privilege of the "enlisted" to be just such a friend, one who is used to lead some woman into the joy which comes when personalities are dedicated to our Lord.

The Woman's Auxiliary, with its plan of circle organization, is being richly used of God to this very end of claiming for Christ latent power in the adult life of our Church. Circle chairmen are truly the contact persons in every church. They are the ones who hold in their power the possibilities for reaching just these women. They need the cooperation of every active member of the circle. Many illustrations could be given of how chairmen and faithful members are working together and are reaching the unenlisted. But are we using to the fullest the means offered through the auxiliary plan for strengthening the work of the Kingdom by adding yet more and more to the number of those who serve therein?

A Personal Guide has been used to help the in-

dividual woman in her Christian life as she endeavors to grow into the fulness of Christ and share in the world-wide task of making Him known as Saviour and Lord. Every woman is asked to read it often and to meditate upon it, asking herself these questions:

AM I LEARNING OF CHRIST AND HIS WORK THROUGH—

- Daily Bible Reading?
- Bible Study Class?
- Mission Study?
- Missionary Books?
- The Presbyterian Survey?
- Church Papers?
- Other Christian Literature?

AM I CULTIVATING MY PRAYER LIFE THROUGH—

- Daily Personal Prayer?
- Family Worship?
- Prayer Group Intercession?
- Use of Day by Day?

AM I SERVING CHRIST THROUGH—

- Speaking to others about Him?
- Accepting definite responsibility in:
 - Sunday School? Auxiliary? Other Service?
- Tithing (money or substance)?
- Attending Church Services:
 - Public Worship on Sunday?
 - Sunday School? Prayer Meeting?
 - Auxiliary Meeting? Circle Meeting?
- Participating in Christian Social Service activities in my community? Am I showing a spirit of friendliness to strangers? To any who need a friend?

Motto: "FOR TO ME TO LIVE IS CHRIST"

The Personal Guide — a Means

The Personal Guide is one of the very important means for use in enlisting women. But it must be made to live and definite guidance must be given as to how the various items listed can be used to help one grow spiritually. The phases of the Christian life and service outlined on the guide are not for the sake of checking on personal attainment for auxiliary records. Far from it! Its purpose as expressed on the guide is: "To help the individual woman in her personal Christian life as she endeavors to grow into the fullness of Christ and share in the world-wide task of making Him known as Saviour and Lord."

The lives of some can be enriched by being shown by another the joy of establishing the habit of daily Bible reading and praying; the satisfying of some heart-hunger through attending the service of the church, of some Bible class, or School of Missions, or circle or auxiliary meeting; the fascination of realizing through some missionary book or article in the Church paper, or other Christian literature, that as Christians we are a part of a world-wide Christian fellowship and that missions and world peace are intimately tied up together. Or perhaps we might have the joy of seeing some gifted personality released for a serv-

ice that really counts by opening up to her some way to share a latent talent. It may be that someone with a gift of social graces can be used as hostess for a meeting or auxiliary party; it may be that a beautiful voice or other artistic ability can be used to fill a definite need in the Master's work; it may be through a flower garden or a recipe, or some other special hobby, a woman may be claimed for use in some needed niche in the church; or it may be that some mother-heart can be reached through some talented child used on a program.

For this responsibility of helping to develop and use the resources of womanhood, there must be an ever increasing growth in loyalty to our Lord on the part of those who are enlisted for His service. Each year should find us more completely surrendered to our Saviour and Leader; more eager for knowledge of Him through His Word; more full of compassion for His "other sheep"; more committed to the task of leading these to Him; more willing to put our love into deeds; and more sacrificial in our gifts for the work of extending the Kingdom.

In his book, "By the Still Waters," Mr. Vance Havner says that every Christian is a "postmaster for God" whose duty is to pass out the messages God has sent to the world. Some messages are addressed to us, but many are for our fellows, and it is our duty to see that these are delivered. The postmaster does not spend time decorating his postoffice and fail to distribute the mail. He needs a clean and tidy postoffice, as we need a clean and ordered life, but this is a means to the end of reaching the ones for whom the messages are intended. The smallest postoffice can be used to convey messages. So the simplest life can be used to give to the world the message of Jesus Christ, the Saviour of all. How faithful are we as His postmistresses!

"Every woman enlisted for Christ!" This leads us to remember our missionary task. The goal,

"every woman," includes the world. And so our field is the world and our aim is to win a lost world to Christ. In a message given by one of those consecrated pioneers, Mrs. Archibald Davis, in 1914, this missionary note is sounded.

A part of our unfinished task is working with the individual, for, after all, organization is only a means to an end, only a channel through which to work, and the work itself must be done with the individual. . . . We should never forget that the salvation of souls is our only aim. So long as there is a woman in our Southland not bearing the name of Christian, and so long as there is a woman bearing the name, but not living worthy of the name, our task is an unfinished task.

In a recent book, "Women and the Way," there is a series of testimonies from outstanding Christian women representing different parts of the world, each one declaring what Christ means to the women of her nation. We look into the faces of women around the world and find in them the common need of the Saviour. For all who have accepted Him, "the Gospel of Jesus Christ has proved its regenerating power." So testifies one of the authors. It is inspiring to visualize the host of women of every race and color around the world represented in the chapters of that book and to realize that all who are enlisted for Christ everywhere are one in Him. We are ever conscious of the yet larger group of women who have not found "the Way." Until "every woman" out across this whole world is enlisted for Christ, our task is unfinished. Our commission is to witness for Him until all shall know Him.

Truly this is a time that calls for courageous witnessing to the power of Christ. We are summoned to an enlistment with Christ under His banner of love, to serve with a spirit of complete commitment to Him and sacrifice for Him. Every woman gives her own answer. Christ compels none. He invites all. Enlisting with Him and for Him means ultimate victory. "Thanks be unto God who always causes us to triumph in Christ."

A JEWISH RABBI'S PRAYER

O Master of the World! All roads are closed against us. All strength has been taken away from us upon the earth. Our life has been ruined, and our security has been undermined. We no longer dare to contemplate the future of our people. In this hour of need, of persecution, of unrest and despondency, in this hour of humiliation and hopelessness, we turn to Thee, O Lord.

Father of all mankind, of all creation, strengthen us. . . . Place Thy healing fingers upon our beating hearts. Open our eyes, so that we may know, for we can find no hope, no consolation, among men. Let us be "holy unto Thee." For so we have once heard; the echo of these words rings in our ears as we wander through the centuries, firmly clinging to Thy words that Thou hast given us.

This prayer is answered by Jesus Christ, the Saviour of Jews and Gentiles, when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The War and the Churches in Europe

By PROF. ADOLF KELLER, D.D.,
Geneva, Switzerland

IN A SIMILAR situation to that of 1914, war does not find the Evangelical Churches of Europe where they stood then. Of course, now as then the price of life will sink terribly; many Christian Churches, parishes, charitable institutions are in danger of being wiped out, especially in central and eastern Europe. It may be that certain powers will endeavor to give a deadly blow to certain church groups.

But in spite of this situation the Church is better prepared, spiritually, than it was in 1914 to meet this attack of the world. Where the Church of Jesus Christ is alive and functioning, the Kingdom of God will no longer be identified with any worldly power. The following elements, characteristic of the present situation of the Church in Europe may show where her life and faith is different from that which was manifest during the war of 1914 to 1918.

First: the Church is today more conscious than it was in 1914 of the fundamental difference between Church and World. A Church-consciousness is alive today, and knows something about the otherness of the world with its sin and revolt against God. Opposing this worldliness is the Church of Jesus Christ as an organism; it is in the world but cannot be confounded with it. The Church has heard the challenge of the Oxford Conference: "Let the Church be the Church!" No longer, although standing with the nation, does the Church identify piety with the transcendent message of the Church.

The second characteristic of the Church in the present situation is the fact that a larger and deeper fellowship of the Churches has developed since 1914. In spite of racial, linguistic, national and denominational frontiers the *churches* know today something of *the Church*, the *Una Sancta*, that indestructible Christian communion which cannot be divided even by war. There is today a deep conviction in the hearts of millions that the Church of Christ is "in, with and above" the individual churches, and is a kind of bulwark within which Jesus Christ has called us from the world. Even statesmen and business leaders recognize today this otherness of the Church and look towards such indestructible fellowship as the remaining hope of the world.

The third characteristic, which differentiates the Church of today from that of 1914, is a deepening of the belief that human differences and even ecclesiastic and theological differences have not the importance which have been attributed to them in the midst of our controversies. These differences become minor elements in the life and faith of a Church if they are considered in the light of the Gospel of Jesus Christ Himself. His Church has learned today to tolerate differences of opinions and theology because we can lay them at the feet of Jesus Christ, the Lord of the Church. He stands upright in our midst at a moment when States and Churches are menaced with destruction. It seems in some countries as if the Church would be dissolved into congregations, and as if congregations would be disbanded into those groups of two or three individuals who meet in the name of Jesus Christ. But though Churches, parishes and organizations should come to an end—Christ Himself stands as the Son of God who is ever and ever again calling together those two or three into a family to constitute His Church. Inspired by this new spirit, a Church will be prepared to tackle the concrete task which God Himself lays at her feet. Such a Church cannot be destroyed and cannot be divided even by war; it will maintain as far as possible the relations with Christ the Head and between the members of His family.

What can the Churches do now? The Church will continue to preach her message, pointing out that God is a sovereign even above a world which is given over to violence and depends on the power of armies. The Church will continue, not only the helpful preaching of the Word of God, but also the service of love to suffering humanity. She will struggle to uphold the truth against the propaganda of lies which is sweeping over the countries. She will not forget that the greater suffering of her members means a stronger appeal to faith, prayer, to hope and to a solidarity which cannot be broken as long as Jesus Christ remains with us "even and to the end of the age." *

* An emergency appeal for war-time is issued for suffering pastors' families in Transylvania and France, for the Czech parish in Paris, for Spanish Protestant refugees in France, for needy students and candidates in central and eastern Europe. New ways for relief of suffering fellow Christians and Churches may be opened in the near future.

The Outlook for the American Indian

A Symposium Gathered by G. E. E. LINDQUIST,
Lawrence, Kansas

*Missionary-at-Large, Society for Propagating the Gospel
Among the Indians*

IN A RECENT issue of the REVIEW there appeared an article on "What American Indians are Doing to Evangelize Their Own People." As a follow-up, and in view of the comparatively slow progress recorded in the Indian mission field, the editor suggested a symposium on "The Future of the American Indian," as instanced in the following questions:

"Must we look ahead to another one hundred years without much more progress than has been made in the past 150 years?"

"When may we expect that the Indians of the various tribes will become self-supporting and in general a cultured people?"

"What are the chief hindrances in the way of this progress?"

"What methods would be likely to produce most satisfactory and abiding results?"

The above are some of the points dealt with by the writers of this series of responses. It is right that an Indian should have the first opportunity to discuss his own case. Accordingly the views of the Rev. W. David Owl, a Cherokee, are given first. He has long been a missionary and leader on the Cattaraugus-Seneca Reservation in New York State.

The Indian girl and her future should also receive consideration. This concern is manifested by such experienced workers as Miss Bertha M. Eckert, Secretary for Indian Work of the Y. W. C. A.

The present and future of one nation, the Dakota Sioux, is presented by one who has lived and worked with that tribe for twenty years, one who knows their language and has dedicated himself to their welfare.

Other contributions follow by two veteran workers: Rev. G. A. Watermulder of the Reformed Church Indian Mission, who has spent thirty years in his present field and who now serves as president of the National Fellowship of Indian Workers; and by Dr. W. A. Petzoldt of the Crow Baptist Mission, who holds the distinction of thirty-five years' service among the Crow Indians in Montana. Both these missionaries speak from a wealth of experience and background.

All these writers agree that the Indian has been the victim of experimentation, exploitation, and paternalism. This "blight of dependency" has constituted a bane to progress, self-support and self-respect. Although technically an American citizen, he has been exempted from certain prerogatives and obligations of citizenship, such as taxation of his land. Such exemptions often lead to race prejudice. In recent years the emphasis on the Indian as "a peculiar race" and the tacit encouragement of pagan customs and ceremonials under the guise of "religious liberty," and the preservation of "culture patterns" have tended to retard progress rather than to accelerate the assimilation process. We have repeatedly urged that the Christian Church as well as the agencies of Government, owe the Indian more because he is a human being than because he happens to be an Indian; that he must be saved, not by a withdrawal from the stream of American life, that is, by subsidized segregation, but by a process of Christian education and assimilation where Church, State, and "Mr. Indian" cooperate to the fullest extent.

An Indian Forecasts His Future

By W. DAVID OWL, Iroquois, New York

THE present-day American Indian is a product of many forces, which include plans, policies, experiments, forced migrations, money, blood fusion and personalities; the viewpoint taken in forecasting his future will vary with the field of service area familiarity and with humanitarian zeal in his behalf.

From the past the Indian carries the marks of much that is experimental in human relations. The Federal Government and the mission forces have not been idle in their efforts to bring him to exercise his own abilities and into adjustment with the normal life of the prevailing culture about him. But too frequently the efforts have tended to be institutional, paternalistic and with a muffled reluctance to intrust him with responsibilities in working out his own temporal salvation.

Doing for him, rather than aiding him in doing for himself has developed mechanical stop and go signals in his make up. To the amazement of those who would keep him harnessed to distinctive Indian ideology, many individuals have taken constructive places in organized society. Others, who would hurry his abandonment of all things native, gaze tear-eyed at the conservative comfort and slowness which he manifests in the ancient ways of his ancestors.

Through the pages of American history and literature no figure has prompted more interest, romantic acclaim and sentimental outcries than has the Red Man. His picturesqueness and rustic native blending, with all that is associated with early life in this country, is retained, adored and worshipped by children the world over. Will historians be able accurately and gracefully to alter the intriguing and beautiful story for future generations, so that they may catch a vision of the genius of the race?

Indian Future—As an Individual. The Indian is very human and has definite capacities. The racial traits and characteristics which cling to him become assets, under sympathetic tutelage, in his gradual transition to new situations. With the Indian, as with all new Americans, he faces the inevitable problem of assimilation. Already, the influence of race mixture has laid a heavy hand on everything racial in every community of Indians. It brings a touch of sadness to see fall by the way much of the color, the arts and the crafts, the romance and picturesqueness of a distinct race.

Because of the Indian's sensitive nature to rebuke, criticism, mistakes and illness, he can easily be misunderstood and defeated. It is at these vulnerable places that wanton arrows are shot until confidence and buoyancy of spirit are shattered. Most agencies have failed to recognize the need of the kindly, patient hand of revitalizing a wounded soul by methods of spiritual and economic help. The Indian race is worth saving, and there is ample opportunity to start with saving individuals.

By nature the Indian is slow and cautious to move into well set traps of organized effort, be it the church or any other agency. He will accept help, such as transportation to church or clinic, but when this is terminated he fails to show up until a clear explanation is made of its value to him and to his future. Personal initiative is not lacking; winning him through this means drives to the surface a loyalty and devotion unsurpassed in any people.

Trained individual Indians are the key to the rise of the race. Investments made to this end bring returns abundant in skills, life standards

and serviceableness. It is a pathetic misfortune that the Federal Government and the Mission Boards have so inadequately hand-picked young men and women for thorough training in the professions and occupations over the stretch of the years. The number of Indians who have been trained for the ministry through this means can be counted on the ten fingers, a figure too meager to meet the demands of a people so rich in possibilities.

Indian Future—As a Tribesman. To the average American, tribal life on a reservation is set with the jewels of virgin forests, streams abounding with fish, Indians beautifully bedecked with feathers and buckskin, roaming about with bow and arrow, noiseless and cunningly stalking game. It is a dream life dear to the heart, but actually, tribal life is a thing of the past. Life on an Indian reservation, in the eastern area, is no "happy hunting ground" experience. Indian domains and populations are small, surrounded on every side by other large populations and in close proximity to large cities and towns. The nature of the situation creates an opportunity for both wholesome and unwholesome contacts and employment.

It is not yet expedient to abolish Indian reservations for the purpose of merging the Indian population with that of the American community. Amalgamation is in process, but needless hurry will result in a breakdown of morale and community life. Minority adherence to Indian culture and ceremonials gives vent to native expression and religious experience not as emotional and narrowing as that of some Christian sects.

Constant tampering with tribal government and procedure results in distrust, confusion and morbid support in anything constructive. There are more tactful ways of curing the ills of a disordered tribal set-up. The schools are playing a master rôle in shaping the future. Where buses are filled with high school students, and English is the language of the home, we have indications that these associations with other young people bring the desire for congenial, comfortable and sanitary home life.

The importance of a carefully adapted program of adult education and recreation, with trained and voluntary leadership, cannot be underestimated. The Indian is a lover of music; he is a natural imitator and dramatist; he is a sportsman and enjoys the fellowship of the crowd. Tribal life on a reservation presents every potentiality of being developed to a high degree of interest and participation; he does not require remuneration to be interested in the welfare of himself and of his people.

A tribe of Indians can easily go to seed by nursing past injustices, animosities and wishfully

longing for the return of their lands. The people of any tribe, and especially the youth of the tribe, cannot afford to be disfigured mentally and weighted down with the heavy scars of the past. Indian youth need high hopes, high ideals, with



CALIFORNIA INDIAN GIRLS ON A PICNIC

the incentive to attain self-respect and self-support through the medium of a fair and hard struggle into the promised land of the larger world of tomorrow.

Indian Future—As an American Citizen. The ultimate destiny of the Indian is to have full participation in all phases of the life of an American citizen. To be granted citizenship, by act of Congress, is a noble gesture and is accepted by the Indians as such; but the term "American citizenship" to many Indians of conservative loyalties, conveys only an intangible meaning. Years of first-hand observation of those who would take from him his material possessions and his very soul, has not made the Indian very eager to become like them.

The Indian problem is unfortunately not a national concern; with the Federal Government it is a departmental issue; with the Church it is an ever-present task of evangelization; with communities having Indians as neighbors the situation is local, and wrought with the delicate but matchless opportunity of compounding the culture and heritage of two races. Blessed are those neighbors who live side by side with Indians and accept skill, dependability, good character, industry and pride of country, as against race prejudice.

Indians who have established their residence away from Indian communities have experienced scarcely a ripple of race prejudice or hindrance to the open door to everything American. For the majority who remain on reservations there are formidable barriers to the use of the franchise and to receiving the benefits and services of local social agencies. Segregation and special favors for Indians cannot endure within the healthy atmosphere of America. In preparation of In-

dians for a larger life the application of the fundamental democratic principles, of both the nation and the Church, are imperative. Energy and buoyancy of spirit demand exercise from within, the minority group of Indians in such a vast and resourceful nation cannot justly be denied every advantage held out to its people.

Future of the Indian Girl

By BERTHA M. ECKERT

Secretary for Indian Work, National Board, Y. W. C. A.

FOR 2,000 years our ancestors have gradually been building the world which we have today. Yet in one generation, or at the most 100 years, we expect the American Indians to understand, approve of and assimilate our civilization. We expect the Indian girl to find self-support, friendships, constructive recreation and a church home.

One hundred years ago her people were progressing, but when we came to their shores none had emerged entirely from the Stone Age. One hundred years ago the Indian girl knew the intimacy and care of family and clan life, rigid social customs dictated by her grandmother, homes made open to all, including the stranger, coopera-



A YOUNG INDIAN BASKET MAKER IN NEVADA

tive ways and the barter of goods to supply one's needs, appreciation of character and of the achievements of others. She trusted life despite its mystery, developed resourcefulness in meet-

ing it and a delight in the gay and joyous. She could think clearly and act directly.

During the last 100 years the Indian girl has faced the necessity of living in more and more distant places, on lonely reservations, in segregated schools. She met the strangers to her land occasionally but rarely lived as neighbor. She saw their love of speed, dependence on clocks, lack of poise under strain and stress, eagerness to heap up possessions, the kindness of some and their desire for her to believe as they did and to listen to their talks.

She became interested in peoples of other tribes and nations and races, curious to know what they



SIoux INDIAN WOMEN AND CHILDREN

considered of value in life. She developed a sense of responsibility for herself and for those near her in family ties. She became aware of the fact that her parents and brothers and sisters were underprivileged and that she belonged to a minority group.

She continued in school, learned the necessity for the possession of money, the beauty of homes and churches in places far distant from the hogan, the tipi, the one or two-room house and tiny unpainted church at home.

She has had much done for her but experience tells us that learning takes place as the individual has opportunity to practice decision-making herself, to take responsibility, to use her own money and to earn it, to plan the Sunday school lesson or the worship service, to have possessions of her

own to care for. Only as she has opportunity to think and talk, to plan and laugh with others can she become adjusted and self-reliant.

Is it not amazing that with so little opportunity through the years for mutual acquaintance with other girls and women we have so many Indian women who are Government employees, teachers, matrons, stenographers, and an increasing number of nurses and of young women in their own well-cared-for homes with well-cared-for children?

With more opportunity for employment and for friendship with Christian young people, in less than the next 100 years may we not look to the day when there will be no Indian problem.

The responsibility rests upon our understanding of the needs of the Indian people. It rests upon our appreciation of their contribution to be made to modern life of calm, poise, enjoyment of simple things. Perhaps it rests upon Christian efforts to cleanse our civilization of its love of show, of prejudice and hate.

Outlook for the Dakota Indian

By RUDOLF HERTZ

Superintendent of Congregational Indian Missions

ONCE again, the very basis of the economic life of the Plains' Indians has been wiped out. Years ago, the white man killed off the buffalo which had supplied most of the Indian's needs, his meat, his tenting, bedding, clothing, and many of his tools. Since then, we have tried to help the Indian to learn cattle raising and farming. Now, however, we have learned through sad experience that the country west of the Missouri is not a farming country except where irrigation is possible, and two to four sections of land (1,280-2,560 acres) are needed for fifty head of cattle, the minimum to keep the average size family. Most Indians do not own that much land, and even if they do, it is seldom in one piece. But the government is trying to consolidate Indian land holdings and has also bought back land that had passed into white possession. As to irrigation, only 1-2% of the west-river country is so situated that it can be watered artificially. So far, only a few Indian gardens have been irrigated. The most ambitious project is the damming of the Moreau River on the Cheyenne River Reservation, but its feasibility has not yet been determined definitely.

As a matter of fact, right now, the Dakota (Sioux) Indian, like his white neighbor, is almost 100% on relief. Whatever one's political affiliation, it is certain that this cannot go on forever. Many of the white settlers have already moved, and the Indian, too, will either have to learn to

make a living on the land on which he now resides, or move.

At present, it seems more probable that he will stay where he is. The government will presumably continue to buy back former Indian land that has passed into white hands. As the much overgrazed and drought-stricken range returns to normal and Indian land holdings are consolidated, the government may finance further Indian cattle herds. More and more dams will be built to hold back water which would otherwise run off. Many small and perhaps a few big irrigation projects will make possible more subsistence gardening. Indian art, much encouraged by the government, will bring skilful workers additional income.

It will take large sums of money to finance all these projects, but it seems to be the only way to bring the Indian back to final self-support on his own land. Money thus spent will not all go for family support, like wages. It will, in the end, make further relief unnecessary except for the aged, the sick, the widows, the orphans, and the incompetent.

This program, of course, does not mean that all Indians must become cattle men. A small minority will continue to be absorbed in the general life of the nation. In fact, this is not an Indian program at all, but the only way for anyone that wants to live in the present reservation country. Whites and Indians alike will need this help unless they are to move; only, the Indian's larger land interests are more liable to hold him where he is than his white neighbor.

At the best, of course, this is a time of strain and stress. The government can furnish the means and the men to carry through such an extensive plan. But the Indian needs more than money and advisers. He needs spiritual as well as material vision. He needs moral stamina. He needs the will to do the work. All these come from God, not from the government, and God's representatives on earth have before them a big task indeed to help the Indian to continue in constant touch with Him that supplieth all our needs according to his riches in glory.

The Next Steps

By W. A. PETZOLDT, Lodge Grass, Montana

THESE are no days for prophecy. Not a statesman in the world has a word of hope on his lips. The future seems more kaleidoscopic than ever. At such a time as this prophecy seems almost a gratuitous form of folly. Yet there is a tomorrow, that is our hope.

Our country has been infected by the hysteria of government sweeping over the world. Mighty things are happening in every land and on every

continent. What is to be our future? Who knows? Our country will come out of its hocus-pocus Promised Land spree in time. Better things are ahead for America. We are in the dawning of a new day!

The Indian had a definite place in our early history. Has he anything more to cast into "the melting pot of America"? I believe he has. He is on the trail of progress. Some certifiable achievements are to his credit. More accomplishments are ahead. In the future of the Indian I see the following:

He will be permitted to have a larger share in the solving of his own problems. It is not so much "The Indian Problem" as it is the Indians' problem. He must have the chance to work it out through his own efforts. How can he ever "learn to paddle his own canoe" if we continue to carry him on a government transport? Paternalism has never been conducive to individualism. "Necessity is the mother of invention," all right, but she is also the highest paid member of the faculty in the University of Hard Knocks, the institution out of which have come most of the great leaders of all the racial groups through the centuries.

Too long has the white man carried the red man's burden. Until recent years the Indian has scarcely been asked what contribution he had to make to the betterment of his own condition.

Too much has been done *with* the Indian; enough has been done *for* the Indian; not enough has been done *by* the Indian.

In all history no racial group has been experimented with as much as the Indian. Every administration has a new program for him. He has always been the pawn on the political chess-board. In these latter days enough is being done *for* him. The present-day Indian is receiving much from the government, far more than ever before. The red men who were so sorely mistreated by the government are today for the most part, under the sod. Not enough has been done *by* the Indian for himself. Until recent years he has never had the chance. His weaning process has been an elongated affair. The Indian problem is no nearer solution today than it was ten years ago. The red man has been tied up too much by the red-tape of the white man. The Indian problem will only be satisfactorily solved by the Indians themselves and not by a benevolent bureaucracy at Washington. The Indian must be helped less and permitted to help himself more. The future will record the evanescence of the Indian Office at Washington and the dawning of a better day for the Indian.

Indianism will give way to Americanism. Less stress will be placed on "the American Indian" and more on the Indian American. The adjective and the noun will change places. It is not so im-

portant that they shall be held up as "the original American" as that they themselves shall have the opportunity to evaluate and emphasize American citizenship, under the same status and laws as other citizenship groups. Aside from a few of the smaller tribes and uneducated Indians they should no longer be held as "wards of the Federal Government."

The Indian of the old ways and days is passing out of the picture. The buffalo cannot be hunted with an automobile. The radio is displacing the tom-tom. The strong encouragement of the Indian Office to revive the old customs does not fit the present-day need. The war-bonnet mood is not in harmony with the modern mode. The average rodeo parade is not headed in the direction of progress for the Indians who participate in it. Education and the reviving of the old customs are adverse to each other; each in very essence is opposed to the other. They are beginning to see the fallacy of this Washingtonized policy and are getting away from its blighting influence.

The Indian Office at Washington has done many fine things. It may have been a good kindergarten for the Indians, it will never be a finishing school. The Indian of the future will not live under a politician's wand. He will "scratch gravel for a living" along with the rest of the Anglo-Saxons—and like it! He will be a citizen without crutches. The war-bonnet will be in his pageants and fine traditions but the responsibilities of Christian citizenship will be his chief concern. He will be thinking of the next election but he will also be thinking of the next generation.

The Indians of the future will seek self-support as a goal in their churches. For some groups this will be a long time in realization, but it will be encouraged as an objective. Very few Indian churches have ever contributed toward the salaries of their missionaries for the reason they have never been expected to. No wonder that, in turn, so few of the Indian young men are studying for the ministry. No Christian group can amount to much until they become minister-supporting conscious to the extent of their ability.

The Indians will provide their own Christian leadership. All any missionary can do is to introduce a tribe to Jesus Christ. It is up to them to become better acquainted. It is up to them to provide their own ministers and lay leaders. Very little encouragement has been given the Indians along this line. Of course, there have been some notable exceptions, particularly in two denominations, but they have only revealed the splendid capacity for spiritual leadership inherent in the Indian groups. The Indian churches should be Indian manned—and they will be in the future.

The Indian churches will gradually merge with the white churches. In some sections, as in the

Southwest, it will be a long time before this will be possible, perhaps a few generations. But in the big sweep the country over, especially on the reservations where children from both the Indian and white groups attend the public schools this will be the coming program. Isolation will be less and less possible for the Indian and less and less desirable. Of necessity he will need to adjust himself to the changing time.

The Indian has shown fine capacities in many things. He has some high qualities for citizenship, because this was *his* country before it was ours. He has some outstanding character qualities. As a Christian he has shown a fine aptitude in and appreciation of the Christian life. He is a great giver. He can outdistance most of us in prayer. His faith is childlike. Once he is severed from political dominance, once he gets into stride for himself, he will build for stronger citizenship and for more efficient Christian service. In the coming days he will not disappoint his friends.

The Church and the Indian

By REV. G. A. WATERMULDER,
Winnebago, Nebraska

VERY recently Dr. Anson Phelps Stokes wrote: "Until the American people successfully fulfill their obligations to the American Indians, they have failed to demonstrate their ability to deal with the earliest and one of the most important minority groups of the American Democracy."

It is, thus, most encouraging to discover a new interest in the American Indian and to find people willing to study the reasons why this phase of our domestic mission work has been so difficult and so baffling. Mission Boards are asking, "When will our Indian work become self-supporting?" This is a reasonable question. It should bring us great concern, and lead us to reappraise our many missionary enterprises in Indian fields.

There are a number of reasons but let me emphasize only two:

First, let it be emphatically restated that the Indian occupies a most peculiar position in our American life. He is our "unique minority." He belongs to a most unfortunate primitive race in the midst of a conquering European-American civilization. He has been ruthlessly fought against, buffeted, exploited. He has been forced to change abode again and again, and finally corralled on Reserves, where he has been almost completely paternalized. He is still a ward of a government which has had no continuous policy, changing with every change of administration. The mental attitude thus produced is most serious. A subsidized people will have subsidized churches.

A dependent people cannot develop responsibility. Witness the demoralizing effects of our present relief system on thousands of our population. What would other races under similar conditions do? Imagine what the result would be, should our relief policy continue over a period of 50 to 100 years of frustration and defeat.

It is interesting to speculate what the results might have been had the Indian, like the Negro in the United States, been a free man, standing on his own feet and working out his salvation under Christian direction.

The second reason follows the first, namely, that we have not adequately understood the Indians. We, Europeans, have tried to make them European-Americans. Yet the Indian type persists. We have often failed to understand their basic aboriginal culture. We have so often approached our Indian problem as we would the problem of our own race. And the Indian has thus in so many instances, not understood us. We have been forcing him to change his entire course of life. As this can come only by a slow process through many years under favorable conditions, our approaches to this difficult problem often reveal our limitations and our lack of preparation for the task. In making this statement we are in no sense forgetting the splendid work of men and women of God, nor the creative energy of the Spirit of God and the power of the Gospel. But Jesus, in all His contacts with different types of people, "Knew what was in man."

It is still true today. We still have no mission boards that prepare their missionaries for Indian service. Leadership training in Indian work is

unknown. Sometimes men have been sent for whom it was difficult to find a suitable place elsewhere. We still have no special pre-service training, nor to my knowledge, has in-service training been provided—often only such as the confused, perplexed and often defeated lonely missionary finds out for himself. Will God miraculously supply the lack? Are not leaders trained through preparation including participation, under careful leadership? Under such training a Reservation becomes a social laboratory, and the job a fascination.

We often hear it said, "It is only a small tribe." But size does not change the situation. A small nation has all the racial problems of a larger nation, and generally is in greater jeopardy. This does not lessen the need for careful preparation.

Yet, in spite of all the handicaps, it should be remembered that we have a goodly number of Indian people who are occupying positions of trust and responsibility in the professions, in offices, in shops, in the government and mission service. They have risen above the common level on the Reservations through outside influences, largely through the Christian Church.

We believe however that a new day has begun to dawn. Both the Church and the government are facing the problems with deeper and clearer understanding. Any temporary resurgence of paganism, or humanistic philosophies, will not ultimately prevail. Some one has said, "Nothing contrary to the ideals of Jesus can permanently endure." If we are true to our mission, and in the Name of Christ approach our problem, the American Indian will be set free.

THEY HAVE KIDNAPPED YOUR DAUGHTER!

Tshilomba Esther is a soldier's wife. Mbuyu, the oldest of their four children, is a pretty twelve-year-old girl. While Tshilomba was beating her *cassava* in her mortar a friend came running and calling: "*They have kidnapped your daughter*. The priest came and carried her away in his car to baptize her and put her into the Roman Catholic boarding school."

Tshilomba threw down her pestle, screamed to Tshiame, a Christian friend, "Take care of my baby until I come back" and went off like the wind. She ran breathlessly, but fearlessly, right into the priest's house, three miles away.

"Why did you run away with my daughter? Are you trying to baptize her?"

"No, I am only examining her for baptism."

"Well, I am a baptized Protestant. My husband is a baptized Protestant Christian. Mbuyu, my daughter, was baptized in infancy. You are not to touch her."

With that, Tshilomba Esther, filled with righteous indignation, grabbed her daughter out of the hands of the priest and ran back home.

It was a courageous thing for a native woman heroically to face and oppose the power of the Roman Catholic Church and a white priest. Her husband, Benjamin, is a Christian, but like many missionaries he outmarried himself. Neither our evangelist nor his wife, Disanka, are allowed to enter the soldier's camp, so Esther reads the Bible to the women in the camp. They have served the government for five years and still have two more. They have now been transferred to Luebo, to the soldier's camp there. Pray for them and for Mbuyu that she may grow into a happy and useful Christian.

PLUMER SMITH, *Mutoto, Congo Belge.*

The Christian Attitude To Hinduism*

By the REV. J. F. EDWARDS

Principal, United Theological College of Western India

THERE is probably no other religion in the world so elastic in the use of basic terms as Hinduism. As a competent writer in *The Indian Messenger* (the Brahmo Samaj weekly of Calcutta) points out: "During recent years, three different interpretations have been put on the word 'Hindu.' They are: (1) All born in Hindustan are Hindus. (2) All who profess any of the religions born in India are Hindus. And (3) the popular or rather the specific meaning of the word 'Hindu' is . . . : one who believes in the system of caste, and especially in more than one god, including worship of idols, is a Hindu." But even three interpretations do not exhaust the possibilities as more than sixty definitions have been given in recent years of a "Hindu." But many people are called "Christians" who in no sense fulfil the New Testament definition of a Christian.

In any comparison between the principles of Hinduism and the religion of Jesus we must always avoid "that irritating method, as unscientific as it is ungenerous, which selects the worst in one religion and contrasts it with the best in another." We need to remind ourselves that it is the incomparable Jesus Christ Himself that we have to present to India, and never the Western civilization which so denies Him, nor the Christian Church until it is much more like Him. Our aim is always to bring people to Jesus; and if we fix attention either on so-called "Christian civilization," or on the divided "Christian" Church, this will obscure the main issue. Nor must we so twist things as to make Jesus and the great sages in Hinduism say the same thing. One great service these sages have rendered is that by following out to the very end their own chosen path, whether it be the *Dnyān Marga*, the *Karma Marga* or the *Bhakti Marga*, they have made the discovery that none of these lead India to the desired goal. There are many things they can teach us and we shall conclude, as we seek to lead India to the incomparable Saviour, that there is nothing really good and beautiful in the religious heritage of India that need be lost, for the Spirit of Truth can use all that is good. And in the sacred task of preserving, purifying and consecrating what is useful in

India's agelong faiths we shall be guided by that same indwelling Spirit of Truth.

The Hindu Heritage of Indian Christians

The Rev. D. A. Yardi says that the Indian Christian is in danger of forgetting "the rich and the valuable heritage that belongs to him and which has come down through the ages. There is a great deal that the Indian Christian is heir to, besides that with which the Eastern and the Western Churches have endowed him. He must not forget his Hindu heritage. Free from the dross of idolatry and superstition, and its false and misleading ideas of God, free from the taint of caste and intolerance, a great deal still remains: there is a devotion, a saintliness and a self-sacrifice worthy of his most serious consideration. There is also a great deal in its literature which cannot be lightly cast aside. India has its own peculiar contribution still to make to Christianity. This has already been made by some of its saints like Sadhu Sundar Singh and Pandita Ramabai who shine out like two great lights in the galaxy of saints which India has produced. What the Indian Church will be, when this contribution has been fully assimilated in the light of the Gospel of Jesus Christ and of the Cross, it is hard to say, but that it will mean a richer heritage, both for the East as well as the West, we cannot doubt." We are sure Mr. Yardi has expressed the true Christian attitude.

That Hinduism is inadequate for the deepest needs of the human spirit must be clear to the most generous interpreter of Hindu teaching. Gandhi is often quoted as the greatest living embodiment of Hindu ideals, but Gandhi's remarkable candor about his own inner life enables the dispassionate student of Hinduism to realize the limitations of its ministry to the deepest needs of the heart. Last April Mr. Gandhi published the following confession: "For causes, some of which I know and some I do not, for the first time in my public and private life I seem to have lost self-confidence. I seem to have detected a flaw in me which is unworthy of a votary of truth and *ahimsa*. I am going through a process of self-introspection, the results of which I cannot foresee. I find myself, for the first time during the

* From *Dnyanodaya*.

past fifty years, in a slough of despond. . . . It is purely internal. It comes from within."

Again in the *Harijan* for July 23, Gandhi writes frankly: "I have not acquired that control over my thoughts that I need for my researches in non-violence. If my non-violence is to be contagious and infectious, I must acquire greater control over my thoughts. There is perhaps a flaw somewhere. . . . But I entertain the hope that the darkness will disappear. . . . I am praying for the light that will dispel the darkness."

Hindus Losing Ground

In an article in *The Mahratta* criticizing Gandhi's methods, that well-known Hindu of Bombay, Mr. L. R. Tairsee wrote the following: "The figures given below indicate that the Hindus as a community are deteriorating in numbers. Between 1891 and 1931, the total population of India increased by 22 per cent in 40 years. But the percentage of increase of Hindus was 15 per cent and hence they lost 7 per cent in population, while the Moslems increased by 35 per cent and gained 13 per cent. As against the general average of increase the Hindu numerical strength is lower by 7 per cent; while all other communities have increased: Moslems by 35 per cent, Christians by 145, Sikhs 127, and Buddhists 79. The comparison of population between 1891 and 1931 shows that the Hindus alone are losing their numerical ground."

Are Christians Gaining Ground?

At the present time Christians are said to be increasing in India at the rate of about twenty thousand a month. Our impression is that this is not far wide of the mark. It is our growing conviction that the Christian Church in India can only regard itself as succeeding when its members are increasingly like the pattern of daily life and character and unselfish service seen in the example of Jesus Christ.

Keshub Chandra Sen, the centenary of whose birth (Nov. 18, 1838) was recently celebrated, prayed on one occasion: "My countrymen tell me, O God, that if I love Christ they will no longer extend to me the right hand of fellowship, and will persecute me and hate me as an outcaste and an alien. Father, am I to blame for having loved Christ? Hast Thou not taught me to love Him tenderly as my brother, as Thy beloved son? Father, teach my countrymen to believe that where Thou art, Thy blessed and holy child is sure to be, sooner or later, in spirit, if not in name. There is one thing in sweet Jesus, which teaches me to

love Him above all things, the blood He shed so freely for me and the wicked world. That is precious, indeed, and who will not love Him for its sake? Amen."

While there are parts of India concerning which many know persecution to be such that this prayer could still be offered, yet on the whole events in recent years have shown a definite increase in Indian tolerance towards the true Christian convert. We are not half as anxious about religious persecution which is sure to purify the Christian Church, as we are that all we missionaries and Indian Christians shall be worthy of the name of Christ.

A Missionary's Conversions

In the July issue of the *National Christian Council Review*, the Rev. Alexander McLeish had an informing article entitled "North India Revisited." He said: "We have made many mistakes in our zeal to hasten the growth of the Church, and may now learn from experience to trust the Spirit in the Churches." Mr. McLeish then goes on as follows: "In regard to this and other problems, a missionary today in India is faced with a difficult task. He requires to have what I would describe as three conversions. There is *first* the conversion which brings him out to India, and the more definite and distinct an experience it has been, the better will he be able to lead others to Christ. In other words, he must have the gift of an evangelist. There is, however, a *second* conversion and that is the ability to see everything from the inside, to feel and understand the pulse of the new society he has entered; to see his task from the indigenous viewpoint. This is a real conversion, and there are those who have passed through it, and those who have not. It makes every problem and question appear quite different from what it normally would. There is also a *third* conversion, one peculiarly needed, and that is a conversion to the spirit of the lowly Jesus in all our dealings with our Indian brethren. If there is a second mile to go, the missionary must traverse it: if it is necessary to forgive a brother seventy times seven, it is the missionary who must be prepared to make the last act of forgiveness. 'Learn of Me; for I am meek and lowly in heart.' This is the only spirit which will win India, and it is vital for every missionary to put on this garment of lowliness in all sincerity. Shall we confess that we Westerners have signally failed here, and that this is the step most needed in order to establish the fellowship with Christ in India, against which nothing can prevail?"

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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The Stewardship of Money

We have said a good deal in these pages during the past few months about the use of time, and talent, and energy, and so forth. We propose to say some things about the stewardship of money in this month's pages. Money is an essential medium of exchange. We often find churches apologetic about financial matters. Why so? No sane person would attempt to set up a household without having some money to pay bills and to secure the exchange of that which he is able to offer for that which his family needs.

There are many angles from which stewardship is approached by those churches and organizations carrying on a successfully satisfying experience. We shall review some of them for you here.

A Missionary Budget Gets Results

Please do not limit the term "results" to the amount of money raised. Among the most important results of a budget plan is the satisfaction of giving in orderly fashion and of knowing where the sources of funds lie so that energy need be expended at specific times and in specific directions only. But to consider the money end.

A budget is a plan of giving. Mrs. Beatrice Thompson, in *The Missionary Monthly*, of Toronto, writes about a type of budget which is very useful. Its basic objective is found by dividing the amount of money given by all auxiliaries of the denomination by the number of auxiliary members to secure the average giving per member. The inter-

esting result is an \$8.50 average per member.

For a society of 30 members, six of whom are life members with an annual fee of \$2.00, that makes an asking of \$255.

The budget, or plan of giving lines itself up somewhat as follows:

Fees (for the six life members)	\$12.00
One new life member	25.00
Thankofferings	80.00
Envelopes:	
One member at \$2.00 a month	\$24.00
Four members at \$1.00 a month ...	48.00
Five members at 50 cents a month ...	30.00
Eight members at 25 cents a month	24.00
Five members at 10 cents a month ...	6.00
Three members at 5 cents a month ..	1.80
	133.80
Collections	3.00
Donations	7.00
	143.80
Total	\$260.80
Expenses	4.00
	256.80
Sent to headquarters	\$256.80

Let us examine the budget a little. The life members whose annual fee is \$2.00 represent intelligent work at enlisting that type of membership in the past. The one new life member suggests that the effort to secure that type of membership is considered worth making and that the group is certain enough of being able to secure it, to place the life-membership fee in the budget.

The amount for thankofferings is unusually large. It must be based on past experience. Possibly there is a group outside the membership of thirty which contributes at special times. If not, and the membership con-

tributes more than half again as much in thankoffering as in envelopes, that fact needs to be mentioned and reckoned on as the pledges for envelopes are made.

The line-up for pledges to be contributed in envelopes monthly is interesting. It is clearly based on a supposition that there will be proportionate giving rather than a set amount of "dues." Notice that while there is one person able to give \$2.00 a month, only three are listed as being able to give no more than 5 cents a month. Notice also that the gifts of the three have as honorable a place in the budget as that of the one. This type of budgeting proportionately has been used successfully in many groups. The number able to contribute at the different amount-levels differs radically. One must feel one's way to a wise distribution.

Collections are small. Evidently the group relies little on miscellaneous collections. But experience has shown them that such collections have a place, just the same. Donations, by which the gifts of those unable or unwilling to make a pledge are usually meant, come to an amount which is decided on by past years' experience.

We look with envious eye at the small item of \$4.00 for expenses. There is a society which is paying for its good times and its other activities on the side. It may have another budget for local charities. This budget is sacred to its objective for dispatch to headquarters. And it has not, we further note, kept for its other worthy activities, the \$1.80 by which it has exceeded its aim.

A budget such as this is possible in any group. It may contain only a few of the items mentioned here. But it is a measured plan. It faces squarely the possible sources of income and it knows just where its energies must be placed in reaching its aims. If, for instance, one expected item fails, a brand-new source of income may need to be tapped, unless reasonable increase of some other item will bring up the amount.

Mrs. Thompson stresses the need of quarterly remittance. Many a society falls short of what it desires to do by exactly the amount that it fell short of reaching one quarter of its aim at the end of the first three months.

Such a budget plan is not only for the officers. It is for every member, to study, to discuss, to approve, to determine her own share in. Such a budget plan gets results.

The Gift at the Altar

Bring thy gift to the altar;

But, ere thou lay it there,
Look on the whited harvest fields
And bend thy thoughts in
prayer.

What is this thou art bringing

To lay before thy King?
Thy precious alabaster box,
Or some uncared-for thing?

Bring thy gift to the altar.

Withhold not any part,
Will He who gave His all for
thee
Not look to find thy heart

Laid down with prayer and of-
fering

For Him to take and bless,
Ere He can multiply its power
In Kingdom usefulness?

Bring thy gift to the altar;

But, ere thou leave it there,
Look on the waiting harvest
fields

And pledge thyself to *care*.

CATHERINE CULNAN.*

Save Instead of Wasting

America is the most wasteful
nation in the world! A cur-

rent opinion that, to which most of us will agree. Yet waste materials often have a sales value.

A reader of these pages writes, "One interesting project of one of our leper mission supporters in New Jersey is that of saving tin foil. She saves and sells it, by the ton, and last year brought in about \$500 from the sale of it."

Of course no woman had \$500 worth of tin foil in her own home! To gather it by the ton must take enthusiasm and organization. When you interest a Sunday school class in saving tin foil you may get tin foil from every neighborhood in which a child from that class is living. The greater the amount collected, the greater will be the interest in the project.

Tin foil is not the only thing being "wasted" in our country. Find out what of the many kinds of things being thrown away by truckloads by members of your community have a sales value. Think over the possibility of converting waste into money for anything from regular missionary funds to China Famine Relief, Leper Missions, Daily Vacation Church Schools for underprivileged and unreached children, or a hundred other uses for which we wish we had more funds available.

Stray Pennies Build Monuments

Some years ago a visitor to the great cathedral which is in process of building, in New York City, found before her, as she walked through the part of the building already open, a great chart of the floor plan of the rest of the building. It was labeled "The Pilgrim Pavement." Blocks of it were colored. Other blocks were blank. Beneath it was a chest for offerings. The idea was that the pavement or floor of the cathedral should be paid for by the donations of those who came, as pilgrims come, to see a spot of religious significance and to worship for a moment within its walls. The colored blocks on the chart were floor spaces whose expense was already thus taken

care of. The visitor dropped a coin into the chest.

Stray pennies! Stray dimes! Stray dollars! Given on an impulse because there was an opportunity and an urge to do so!

Another example of the same sort of giving comes from the American Mission to Lepers. "A woman in Alexandria, Virginia, has pig banks (pig banks are used all over this country for collections for leper work, on account of the small boy who raised a pig in order to be able to help out with the work. His story goes with the pig bank to any group using it) in many of the stores, banks, etc., and sends fine offerings from there."

We often find boxes for various charities in banks, restaurants, and other public places.

Many people who do not have any connection with organizations making regular gifts do contribute through these means. Many people making regular contributions elsewhere are glad to do something more in this way. There are several reasons for the latter fact. One is that unless one wishes to receive a constant stream of requests for more money through the mail it is absolutely fatal to send even a check for a dollar to any organization depending for its funds on public support. One may be quite willing and anxious to do something for, say, a fresh-air fund, but be quite unable to support it regularly in addition to other things. One may be willing and eager to give to China Famine Relief, but not enjoy the frequent appeals for a repetition of one's gift. Furthermore, when one has one's purse in hand and giving requires no more exertion than to drop in a coin, it is one thing. When it means getting a response into the mail in the form of a check or a registered letter it is another.

In planning to secure donations through boxes in public places certain rules must be observed. First, the cause must have a universal appeal. The Baptists would not put out boxes to secure funds for the living-link missionary of their local

* In *The Missionary Monthly*, Toronto, Canada.

church. The Disciples would not attempt to gather funds for their Daily Vacation Church School held on a strictly denominational basis. But, a community Vacation School, an interdenominational enterprise like China Relief, Fresh Air Camp Fund for a neighboring city's underprivileged children, the Mission to Lepers, and other similar enterprises are quite well-known and therefore will not be questioned.

Second, permission to put the boxes must be secured from the person in charge of each place. Put boxes only where they are gladly given space and a prominent place.

Third, empty boxes frequently. The almsboxes in great cathedrals are of metal and fastened in place with chain and lock, yet one is told that thefts are not infrequent.

Fourth, do not keep them in unfruitful localities. If the box in the local bank brings in few contributions, take it away. If the same box in a restaurant secures donations, double the number of restaurants in which you have boxes. In other words, let the public see boxes only in situations where they also see contributions being placed in them. A glass container in which people can see that other people have contributed dimes and nickles as well as pennies will help set the standard of giving.

Fifth, keep accounts carefully and report to a local organization if possible, even if for information only. It is sometimes better for two people to handle such an enterprise than for just one to do it. Let no suspicion arise that funds collected thus from the public are not being speedily and regularly and entirely sent to the cause for which they are given.

Allied to this matter of collections from the general public is the taking of collections within the organization. Even where one thinks the members are pledged to the limit, there is often a willingness and a desire to make a spontaneous offering of a little more. Guests often

would like a chance to contribute. Some members who refuse to pledge, want to do their share through the collection. It is the way they like to give.

Stray pennies! Stray dollars! Gather them in and let them become an added strength to the work for which you are giving your planned and measured devotion.

Our Standard of Living

There stands between the American Christian and Christ-like living in America, one stumbling block among others about which we may do well to think. It is the idea encompassed in the words, *our standard of living*.

Let us illustrate the point. During the recent depression a widow in one congregation was left with five small children. The father in that home—a Christian home—was gone. The church, one of whose theoretical cares is the building of Christian family life, saw nothing to do but to let that home be broken up. Three fine little fellows heart-broken, were sent to an orphanage and the mother was left to struggle along trying to support herself and her two small girls.

A congregation of three hundred adults could not lower its standard of living enough to keep that family intact.

We, as a people, rise to an emergency pretty well. In a burst of generosity we do without some luxury to serve a cause. But our *standard of living* is sacred. How many of us will lower it, even for a week, to care for human need? We have to have our balanced diet—with the least trouble. Yet we know that a balanced diet can be secured on a fourth of what we spend for food. That type of food, however, does not conform to our *standard of living*. We dare not lower ourselves, even to raise others.

Jesus said something about the one being greatest who gives the greatest service.

"But, Lord, we can't lower our *standard of living* to serve!"

Part of our *standard of living* involves "three square meals a

day." A few years ago one denomination urged and promoted sacrificial luncheons for its women's groups. All the appointments of an elaborate luncheon were present on such occasions—except the food. A glass of water at each place was all that was served. The program was carefully planned to make a real spiritual contribution to the guests. The price of the luncheon was usually exactly that of real luncheons under similar circumstances.

Two types of women attended. The first and larger group were willing to know hunger for a few hours, touching no food until the next meal hour and then eating only what they would have eaten ordinarily. They were those who were willing for a time to enter into the heritage of hunger that too many know, so that the actual savings gained by their self-denial should feed others.

The second type fortified themselves with food before attending the luncheon. They were seen eating in various places all afternoon. They consumed a heavy meal in the evening on the ground of having had no luncheon. They were of those unable to hunger that others might be fed. They were of those who could not for one brief period lower their *standard of comfort* to serve a hungry world.

That same principle applies to the woman whose home is cluttered up with expensive best-sellers which she reads once and never again. Whose purse opens readily to the call of her desire to see that latest play or movie. Whose luxuries become necessities, part of an inviolable *standard of living*, which she is not willing to lower.

"Feed my sheep!"

"I will, Lord, with the pennies left over after my *standard of living* has been served with my dollars."

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 Corinthians 4: 1-5.
Of Christ's Grace.—1 Peter 4: 7-11.

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

BULLETIN

Council of Women for Home Missions

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

Youth Prays for Peace

BY GRACE NOLL CROWELL

Lord, we are the youth of every land
today
Pleading for peace;
We are the ones who will be sacrificed
Unless wars cease;
We are the ones elected, Lord, to pay
A price too high.
You gave us life, and it is not your
will
That we should die.
Open the blind eyes of our leaders,
Lord,
In every land;
Open their hearts and minds and
make them wise
To understand
That war is sad, and horrible, and
wrong,
And useless quite;
That we, the clean, strong Youth of
earth,
Have the good right
To life and love and happiness and
peace.
We would not be
Killers of men—we want to walk the
earth
Clean-handed, free
From war with all its horrors, lust,
and greed,
Its dark despair.
Lord, may there never be another
war—
This is our prayer.

—From "The Epworth
Highroad."

Christus Victor

(Conclusion of the Report on the
Amsterdam Youth Conference)

Perhaps one of the most stirring messages addressed to youth at the conference were the closing words of Pastor Elie Laurial of France in his address "Give us this day our daily bread." Said he, "We often dream of a sudden start of salvation which would bring together, in one single will, all the honest people of the world. But what can be done outside of Jesus Christ? It is you who are our hope. You are those of whom we are dreaming.

It is you who belong to Jesus Christ. Before belonging to any national family or individual family whom you love in the Lord, you belong to the Lord Himself. You belong to Him for justice, truth, obedience, love. You belong to Him to make sacrifices, to be cheated in this world, where you must expect no return when you follow the law of the Kingdom, since it is you, the pioneers, who are His that you may take the bread from your own mouth that others may have bread, and who are His for suffering and for victory. You are His holy nation, bound by the strongest of ties: a blood relation of the Spirit. One nation! Do not say then, 'there are not very many of us.' The first were a bare twelve. Listen to the revelation of the Master: 'I am the bread of life.' Listen to the Master's command: 'Give ye them to eat.' Only, young people of the world, listen also to the warning of the prophet: 'There is nothing to be done with men who have not conquered gold.'"

Thus was youth again brought face to face with the fact that the Christian race is not an easy task lightly to be thought of, but one that requires all one has to give and a willingness to place first things first.

Perhaps, too, youth found its greatest sense of unity in the communion service conducted in Nieuwe Kerk using the Dutch Reformed communion service. While this form of service was entirely foreign to many delegates, the gathering together, 100 at each sitting, about the long spread table, of those whose confession permitted them to participate in this service, served

to carry to all worshippers the message that Christ gave when He instituted the breaking of the bread in His name. Communion services were held at different times during the day, so that all might share in their own form of celebration. As was said, "the real miracle is that Christ comes to our divided communions as host. He takes our divided bread and blesses and breaks and gives. It is His gracious custom."

On Monday following these various communion services all hearts echoed the prayer of the Negro speaker when in simplicity there came from his lips the heart cry, "Forgive us Lord, forgive us, Lord, forgive us. That we, who call Thee Lord, cannot yet meet Thee at a common table. Forgive us, Lord, forgive us." A long period of silence followed this prayer. In this deep penitence lies the secret of the way to unity.

It was a great adventure, our fellowship at Amsterdam. The Bible received a new place of importance in the eyes of those who daily studied its pages together. The Church became to many no longer a local parish, but the fellowship of churches which is called Christendom, a Christendom which embraces all nations and all creeds and which is dominated by the spirit of Christ. And in the hearts of youth there was born a desire to prepare themselves for the gift that will some day come to our world. Stretching out their hands in common prayer toward "Christus Victor" new hopes were born, for youth found there the Source that bound them together in their common undertaking.

And now we have gone again to the four corners of the earth, each with a better conception of the meaning of Christ's words—"That they all may be one" but also with the great commission entrusted to us to demonstrate in our own sphere the meaning of "Amsterdam." Only with an open "Book" and the "Spirit" can youth walk the long, hard road which calls for the daily practice of brotherhood in a day of world conflict, conscious of the fact that a world Christian community is the ultimate goal.

By means of regional conferences in each state, the machinery for which was set in motion at Amsterdam, it is hoped that the Amsterdam ideal will be brought to American youth. Perhaps no greater benefit could come to any community than the impact of the "Amsterdam spirit" at a time when feelings are bound to demonstrate themselves in outbursts of hatred and misunderstanding among national groups in local communities. We have only to recall the intense hatreds ensuing from the last war to visualize what will happen again unless Christians courageously and actively demonstrate justice and goodwill, work for it, sacrifice for it, and pray for it.

In a day therefore filled with paralyzing fear, "Amsterdam" sends out its ray of cheer, for its message is one of hope that "Christus Victor" is not an ideal to be longed for, but a goal that can be attained by our striving. Nor can that striving be without great sacrifice. As Christ drank his bitter cup, so must youth also be prepared to accept its Gethsemane for the powers of darkness are even now warring against the powers of Light. But Christ's voice is still heard. "Fear not little flock for I have overcome the world." Christus Victor! That is the message of Amsterdam! And Christian youth from seventy-one nations are carrying it back to their homelands bound together by ties of friendship and better understanding, the gift of "Amsterdam."

JULIA HEINZ.

Thanksgiving

Doubtless, the majority of us instinctively think of Thanksgiving when November rolls around. We consider it a peculiarly American celebration and, in truth, it is even more American than we realize for Indian-Americans observed special times of thanksgiving. They, however, were not content with one Thanksgiving Day, they had eight, for various crops and special times of gratitude to the Great Spirit. It is very possible that the idea for what we term "the first Thanksgiving" did not originate with our Pilgrim forefathers but was borrowed from the friendly Indians who contributed so much to the well-being of those early settlers.

Unfortunately, there was a long period of our history when the white people seemed to forget the many friendly deeds of the Indians during the white man's time of need. Fortunately, we are now realizing—almost too late!—that the aborigines with a civilization far older than ours, had many contributions to make, some of which we ignored to our sorrow.

Thanksgiving is a time of feasting. This year, when we sit down to well supplied tables, let us remember that for many of our foods, we are indebted to the native Americans.

While feeling grateful for the gifts of the Indians, let us remember the hundreds of young Indian students whose lives are touched by Christian influence through our interdenominational religious work maintained in five government Indian schools, one each in Oregon, California, New Mexico, Kansas and South Dakota. We all have a share in this work through our Boards and by our contributions on the World Day of Prayer. No one Board can reach young Indians of so many types, from the most primitive to those who seem just like any other young people, as by our cooperative approach, we can reach through our Religious Education program. The Directors conduct classes in religious subjects, hold Sunday services, share in social

and recreational activities and scout-work. Just as important is the personal friendship and counsel offered to individuals faced with difficult adjustment problems. The Directors often visit the home communities of the students during vacation. No one can measure the far-reaching influence of our religious program in which denominations cooperate.

Gifts from the Indian Girl

The gift of restfulness I bring to you,
And quiet strength of character

The gift of folk-lore, nature-lore, and love

Of all that nature holds I bring to thee.

The mystery of the singing waterfall,
The secrets of the trees, the talk of birds,

All are the right and heritage of her
Who owns the Redman as her ancestor.

This gift is rare and fragrant—let it rise

As incense, as I lay it at your feet.

I bring a gift so rare and seldom found

I almost tremble at my mission here—
The gift of understanding, between those

Who come from different races, different homes,

Whose faces, even, are a different hue.
The Indian girl, with understanding heart,

Can bridge the chasm as few others dare—

Can bridge it as those do who really care.

The Indian girl inherits from the past
A deep religious impulse, longings deep

To know the real significance of life—

(These lines were written by Miss Dorothy Cate in 1924 while she was serving as Y. W. C. A. Secretary among Indian girls.)

Items of Interest

A capable and well-trained young Indian, Agnes Allen, attended the Youth Conference in Amsterdam, reported in this issue, as the representative of her race and has been giving interesting reports.

An unusual Conference on Indians was held in Toronto, Canada, September 4-16, with delegates representing the government, mission and sociology groups of the United States and Canada. This was the first conference of its kind and was so valuable that the group resolved to meet again.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

NORTH AMERICA

"Bowl of Rice" Parties

The second annual series of "Bowl of Rice" parties, for the benefit of sufferers in China, were held in many parts of the United States during the last part of October. All the funds received, without deduction for any expenses, were turned over to the American Bureau for Medical Aid to China. As a part of the plan, a "China Day" was arranged at the New York World's Fair on October 10, China's Independence Day.

The "Bowl of Rice" party has become, in the minds of thousands of Americans, not only a reminder of the needs of China's homeless war victims, but the symbol of America's sympathy. It has proved to be a simple, workable means for communities, clubs, churches, social organizations, fraternal orders—groups of every kind, with a hundred different interests—to unite in a fund-raising effort. These parties take the form of teas, dinners, street bazaars, etc. Most of the church gatherings are dinners, with speakers on China.

Now That War Has Come

The Provisional Committee of the World Council of Churches has issued a memorandum to all communions and also to national governments, suggesting the attitude of churches everywhere during war. This document was prepared by a Board of Strategy of thirty-five Christian leaders from eleven nations who met in central Europe this summer on the invitation of the International Justice and Goodwill Department of the Federal Council of Churches.

"Brotherly relations between the churches must be maintained"—says the memorandum—in spite of "pressure of censorship, of official propaganda, and of the whole system of psychological mobilization."

Preaching should not "create hatred of other nations," and prayer ought not to "degenerate into a means of national propaganda." The report asserts also: "It is the duty of the churches to disentangle patriotism and religion. . . . God alone is absolute, and He only has a claim to our unconditional loyalty."

The Bible and a Newspaper

A New York pastor was so impressed by the frequency, accuracy and aptness of the Biblical quotations in the *New York Times* that he noted the following facts about the editorials that appeared during one calendar year: Four hundred and sixty-six Biblical verses, phrases and allusions appeared in 367 editorials spread over 262 days. Forty-seven books of the Bible furnished these quotations.

Twenty-two editorial titles reflected scriptural influence, and four editorials were devoted exclusively to the English Bible. Some editorials held as many as four references.

"A very present help in time of trouble" appeared six times, and the parable of the Good Samaritan came to the editors' help nine times.

These Scripture quotations gave point to editorials dealing with sociology, science, education, finance, industry, literature, art, philosophy and philanthropy. Perhaps it is not too much to say that this can be accounted for by the fact that Dr. John H. Finley, Bible student

and staunch Christian, was editor of the *Times* until his recent retirement.

—*Baptist Missionary Review.*

Presbyterian Gains

Annual statistics made public by the Presbyterian General Assembly on August 19 show an increase during the past year of 24,361 communicant members, making the total communicant membership now 1,978,095. These figures are based solely on the number of communicants remaining in full standing, according to the strict rules of the church relating to membership and not on the number of baptized members, nor on the Presbyterian population. This broader constituency is estimated to be 5,000,000. There is also an increase over last year in the Sunday schools of 11,847. Contributions showed no appreciable change, while per capita giving stood at \$20.65.

Rebuilding Neglected Work

Many years ago Methodism was the strongest religious movement in the Ozark Mountain region. Scores of preaching places were manned by itinerant preachers on circuits, but as the years passed many of these places were abandoned and the buildings were either sold to other denominations or fell into decay. Now, new efforts are being made to rebuild the work so long neglected. Some preaching places have been reopened and congregations encouraged to re-assemble. A new spirit is manifest, but because these groups cannot support a pastor the work must be purely missionary.

A case in point is that of a little land-locked community of

Missouri, 30 miles from a railroad or paved highway, where a group of women decided that they had been without a church too long. A mile from the post-office stood an abandoned Methodist church building. The windows were gone and the doors had long since been used for campfires. The pews were intact, as was the old pulpit. Hunters and fishermen had used the building for shelter in storms. No preacher's voice had been heard in that place for many years.

An offer of a mill owner to donate ground for a new building was accepted and volunteer labor completed the erection of a Methodist Church. How to secure a preacher was the next question; also how to organize a Sunday school for boys and girls who had never seen one. A preacher for one service a month was eventually promised, and a Sunday school is now under way.

—*Christian Advocate.*

Another Labor Church

Preliminary steps have been taken to organize a Labor Church in Cleveland, Ohio, similar to the Labor Temple in New York City. Rev. Frank T. Berry, Director of a Presbyterian Neighborhood House in Cleveland, is chairman of a committee which will have charge of the work. Assisting Mr. Berry is a group of young Presbyterian ministers and community leaders. This new church will have the support and approval of the Presbyterian Church, local and national.

A considerable number of churches in Cleveland are composed largely of industrial workers. A distinctive church center, under an able ministry will go far to advance the cause of Christianity.

—*Christian Century.*

Rumanian Church in New York

On July 23, the Orthodox Rumanian Church, which has 2,000 members, was consecrated with impressive ceremonies at their

brownstone building on West 89th St., New York City. The building was purchased with the gifts of friends, the largest contributor being Mr. William N. Cromwell. The four floors of the house will all be used for religious purposes, among them being a library and reading room. The entire second floor has been made into a sanctuary.

Following the service, a dinner was held in the Rumanian pavilion at the World's Fair. Horia Ioan Babes there stated that, when the buildings at the World's Fair are demolished, much of the material contained in the Rumanian pavilion there will be used in the construction of a church building, in New York City.

—*The Living Church.*

Negro Advance

The *New York Times* calls attention to a statement by Dr. Thomas Jesse Jones, Educational Director of the Phelps Stokes Fund, in which he gave a summary, concise and factual, of the Negro's economic status, health, distribution in trades, educational progress, population increase, political and legal rights, religious organizations, wealth and property. Among the direct results of schools and colleges it is noted that 155 Negroes have been elected to the Phi Beta Kappa fraternity, whose membership is based on scholarship; that 132 Negroes in a period stretching from 1876 to 1936, have won the degree, Doctor of Philosophy, and that twelve are listed in American Men of Science and 100 in Who's Who in America. The most depressing fact is that over 500,000 Negro children are still out of school. . . . But the Negroes, themselves, have a song that they may all now sing: 'Full of faith the dark past has taught us' and 'Full of hope that the present has brought us.'"

In view of its handicaps the race's advance is remarkable.

Chinese Centers in the South

About 8,000 Chinese live in the South, many of them in

Texas and Arizona. Those who work among them say they have seldom seen such hunger for the Gospel. Rev. Shau Yan Lee, Chinese missionary of the Southern Baptist Home Mission Board, conducted a recent revival in Phoenix, Arizona, when most of the time was devoted to visitation in the homes, prayer meetings, and the use of the Christian Chart, a type of teaching very successful among the Chinese people.

Most of the Chinese in San Antonio, Texas, own or work in groceries, which are open until nine p. m., so that Bible study courses for them begin at that hour. Several have made a profession of faith. In New Orleans, effective work is being done by a combination of Chinese students and former missionaries to China. For nearly sixty years, Southern Baptists have intermittently carried on volunteer work for the hundreds of Chinese, who at times have numbered as high as 500.

Indian Wanted "New Birth"

In 1879 at Wrangell, Alaska, Aaron Kohanow, an Indian who had been a sorcerer, gave his reason for wishing to join the church: "I understand very solemn thing to join the Church. Indians don't understand as well as white man about it. Willing to go on looking to God to help me. Understand how Christ has spoken that I must be born again. I want new birth." Aaron was one of 24 charter members of the first Presbyterian Church in Alaska, which was also the first Protestant and the first American Church there. Its organization was historically important.

On July 16, 1939, this church celebrated sixty years of service. A feature of the program was a prayer offered by Mrs. Tamaree, an elder, who was once described by S. Hall Young as "the example bright and shining of what Christianity can accomplish in a most difficult field." Trained native leaders are now found in church, school and hospital. —*Monday Morning.*

Canada to Have a Mosque

It is reported in a Canadian journal that work has been started in Edmonton, B. C., on the first Mohammedan mosque ever built in Canada. It is to be completed this autumn and is to cost \$6,000. Canada has about 2,000 Mohammedans. In Edmonton alone there are about 150, and 350 in the province of Alberta. The name that appears on the building permit, issued by the city building department, is "The Arabian Moslem Association of Edmonton."

LATIN AMERICA

Problems in South America

When nearly 4,000 Christian people, including 300 active missionaries, met at the Keswick Convention in England, twelve word pictures of mission activities were given by workers in the societies represented at the convention. One of them, Mr. J. Savage, invited his hearers to accompany him in spirit to Amazonia, where the exploitation of the Indians for rubber had reduced the once mighty tribes to sorry remnants. As the white men advanced with their vices and diseases, the natives had retreated into the vast forests, and today it costs life itself to make contacts with these tribal Indians. Much work had been going on in the vast marshlands of the Chaco, Paraguay, Argentina and Bolivia, and it is now harvest time in these countries.

The Indians in the highlands of Peru, Ecuador and Colombia had been led by those who called themselves Christians into idolatry; but there is at present a spirit of inquiry among the shepherd Indians.

Vast distances have to be traveled and towering altitudes climbed to reach the shepherd Indians, but doors are wide open for itinerating missionaries to teach native workers.

Spanish and Portuguese people, descendants of the conquerors of South America, have acquired education and civilization, but not the open Bible; their only conception of Christ is that of a helpless babe or a dead body

on a crucifix; with the result that there is a tremendous drift toward atheism.

—*Life of Faith.*

Permitted in Mexico

Protestant groups are able to carry on their work quietly in Mexico, in spite of restrictions laid down by the government. While the Salvation Army has work in more than eighty countries of the world, Mexico's laws made it practically impossible for the Army to enter; yet *World Dominion* reports that a young Mexican, a former Government official and Communist leader, was converted, and, without knowing anything of the Salvation Army or its methods, began work in the slums of Mexico City among drunkards and other human wreckage, on lines very similar to those employed by the Army. A number of zealous young people joined him. Street meetings were held in defiance of the law, and, when arrested, the leaders continued to preach the gospel in jail. The number of transformed lives at last convinced the Government that it was expedient to allow this work to continue unmolested.

Negroes in Dominican Republic

In the vicinity of Samana, Dominican Republic, live about 2,000 Negroes, descendants of American Negroes who settled there in 1824. Approximately a fourth of them are Protestant church members, under the care of the Board of Christian Work for Santo Domingo. Evangelical work was started among them by English Wesleyan Methodists in 1837. There was a time when these people kept up their church work without a pastor; in 1931 the Board for Christian work assumed responsibility for them.

Because of its high location, the ground on which their church was located was gradually being washed away, and it was obvious that a protecting wall must be built around it. But there was no money for so

costly an undertaking. Church members met to consider what could be done, with the result that each community agreed to share in providing material and labor. The women's part was to serve meals to the workers. Rocks were brought in dug-out canoes, kerosene cases of sand were carried in on backs of bulls, lumber was sawed out in the hills and brought down. One group in an outlying district burned lime and brought it in canoes. One man did all the masonry as his contribution. Night after night one could hear these Christians singing as they worked, sometimes until midnight.

When the work was completed it was found that the entire cost was less than \$100, for a wall conservatively valued at \$1,000.

Samana is considered the most dominantly Protestant of all the Dominican Republic. The "Lord's Acre" plan has been adopted, and each fall rice, beans, plantain, bananas, chickens, calves, etc., are brought to the church grounds to be sold in an open market, the proceeds going to the church. A traveler through this part of the Republic may hear these Negroes singing as they work the same old spirituals sung by their ancestors of the old South a century ago.

—*Five Continents.*

The Gospel Takes Root

About twelve years ago a young couple who lived in the country near Higüey, Santo Domingo, wanted to be married by a Protestant minister, but local prejudice was too strong. Tragedy might have resulted, so a civil wedding had to suffice. The story did not end there, however. The young bridegroom had found Christ and wished to serve Him. Personal work in homes, with a service now and then in a country district, brought a small group to the Master. They felt the need of their own chapel and set to work with logs, palm boards, palm leaves for the thatched roof, all furnished by the people themselves. The result — a little chapel on a hilltop where people

worship God and find peace for their souls.

The story goes on. The same man, always busy preaching the Gospel by word and deed has just built a new home, and the old home where he found Christ has been repaired and dedicated as a chapel. So, another definite religious center has been opened in a section where formerly people refused to have anything to do with the Evangelical cause.

Japanese in Brazil

Bishop W. M. M. Thomas of Porto Alegre, Southern Brazil, has completed his annual visit to 29 Japanese Christian missions in the state of Sao Paulo, accompanied by Rev. J. Y. Ito, Japanese director of these missions. Ten missions were visited for the first time and the Bishop reports that everywhere he saw signs of marked spiritual growth.

The method of the Protestant Episcopal Church is the opposite to that of the Roman Catholics, who baptize the children before their parents are converted. The Episcopal clergy try to bring a knowledge of Christ first to the adults, and through them to the children; thus the children are provided Christian training in the home, and the church is built upon a more sure foundation.

Japanese immigration to Brazil began about fifteen years ago; there are now more than 200,000 there. They are law-abiding, orderly and honest; of a mystic type of mind, and feel that life is incomplete without spiritual influence; but they must be convinced of the truth of the Gospel. Mr. Ito, supervisor of the Episcopal mission to Japanese, keeps in touch with all baptized Christians and visits them at least once a year.

—*Spirit of Missions.*

Confederation of Argentine Churches

Cooperation among Protestant churches in the River Plate area was furthered when twenty-five representatives of eight denominations officially established a Confederation of Protestant Churches. The project was

launched over a year ago when the local Committee on Cooperation recommended that a special study be made of plans for a more representative organization. As a result of that meeting, attended by forty-four invited guests representing unofficially seventeen Protestant denominations and organizations, a committee of nine was appointed to formulate definite plans. In July of last year this committee approved a provisional constitution for presentation of the various church bodies and requested that official delegates be designated. The movement is considered the most important step in church cooperation that has been taken in the past 20 years. —*Advance.*

EUROPE

Another Experiment in Scotland

The Church of Scotland is always ready to try out new ideas and methods wherever there is hope that they may prove to be practical. A minister, who has been working for two years among the Youth Hostels, which are now so numerous in Scotland has conceived the plan of a fellowship of the "open road." "Christian Highway," as the movement is called, consists of members who are keen on the country, cyclists, hikers and others. They possess a suitable badge, and a bulletin is issued monthly. One of the chief aims is to organize circles of the members for discussing and clarifying religious problems and beliefs, and for practicing speaking. The work is linked up with a particular parish church Newark, Port-Glasgow, and the pioneer, the Rev. D. Macgillivray, has an office in Glasgow.

—*United Church Review.*

The Irish Bible Society

The Bible is taxed at the customs gateway to the Irish Free State, whose population is 95 per cent Roman Catholic. In 1806 a Hibernian Bible Society was founded which still flourishes. Its founder was Rev. Robert Shaw of Kilkenny who

spent his holidays driving about England in a dog cart, begging Bibles. When he had filled his cart he brought his collection home and distributed the Bibles among local post offices in two counties of Southern Ireland, with a written notice in the window that they were for sale at cheap prices. Walking along a London street in 1802, he saw a placard announcing a meeting "to consider the propriety of forming a Society for the Distribution of the Scriptures." It was from this meeting that the British and Foreign Bible Society developed. Going back to Ireland, Mr. Shaw announced a similar meeting in Dublin, but it attracted only enough people to fill one pew. However, the idea was planted and the organization developed and grew. Considerable work now goes on in distributing Scripture in Ireland itself. Beside this, the Society has two colporteurs with motor van working in Morocco, Algiers, and Tunis, and in addition eighteen colporteurs and Bible women selling Scripture in other foreign fields.

—*Sunday School Times.*

War and Religion in France

The gravity of the international situation has seemingly revived an interest in religion in France. Newspapers contain short paragraphs calling attention to the helpful influence of religion in times of trouble, and booksellers are displaying an unusual number of religious books. It is significant that while anti-God forces have been, in recent years, most active among French youth, it is among these youth, both Catholic and Protestant, that the reaction is most marked. Twenty-five thousand members of an organization of young artisans, a Catholic group, publicly witnessed to their religion, while a like spirit is manifest among Protestant youth who direct the Scout Movement. It has been proposed to have the movement known more definitely as a Christian organization. The increasing membership of the Bible Union, and the unprecedented number

of summer camps arranged by Christian leaders for French youth this year, indicate the general religious awakening.

A new note of urgency is heard in sermons; churches are conducting evangelistic campaigns. "Every Christian a missionary" is now a popular slogan which expresses this new spirit.

Nazis Ease Up On Churches

The war has had the effect of modifying the Nazi strife with the German Confessional Church, according to a report from their Synod. The motive behind this is the effort to achieve national unity, so necessary in the conduct of the war. Politics in sermons is not permitted, to be sure, and most sermon themes emphasize that this war is a punishment sent from God for falling away from Christ. The Confessional Church reports that church services are only slightly improved in attendance; this in contrast with the situation in 1914, when churches were packed. This is probably due to anti-church activity, set in motion by the present government since it came to power. War prayer hours have been introduced gradually.

It is estimated that 42 per cent of all the ministers may be called up for war service. Retired pastors are taking the place of those called.

Nazi Church Policy Repudiated

The largest single bloc of opposition to the Nazi church policy has been the declaration repudiating a statement of eleven leaders of the Nazi wing of the German Evangelical Church who professed agreement with the principles of the "national church." The Council of the Evangelical Church of the old Prussian Union vigorously rejects "the application of political standards to the life of the Church" and asserts that the men responsible for the "national Church" document have "shown themselves to be enemies of the Cross of Christ." A national

Church, the declaration added, "seeks to do away with that which Jesus Christ has bought by His bitter suffering: for Christ has created of Jews and Gentiles one Holy Body, the one Christian Church. Now it re-erects the wall of partition broken down by Christ, and thus turns the Christian Church into a pharisaical sect."

—*Advance.*

Relief Hampered in Spain

The American Friends' Service Committee, which has been aiding Spanish refugees, found the relief work so hampered that it has been given up. "Franco assured us he would like to have us continue the work until we are ready to retire, but it is evident that he wants the food, not us," was the report of the director of this work. Foodstuffs intended for Spain's 100,000 half-starved children were allotted according to political influence, not on the basis of need. It was even reported that children were forced to sing Nationalist songs before they were allowed anything to eat. In some instances, the food was given to soldiers instead of to children.

Last June the International Committee of Evangelization in Spain (which includes almost all denominations having work in Spain) met in Paris; and among their conclusions is one advising the pastors not to return to Spain, in view of the report that all are liable to be sent to concentration camps. English missionaries desirous of returning to Spain have not received any reply to their request for permission to return; the impression is that no such permission will ever be granted by the Franco government.

Dr. William H. Foulkes, Chairman of the American Executive Committee of the Central Bureau of Relief of the Evangelical Churches of Europe on behalf of Spanish refugees, says: "One of the most terrible of the refugee problems is the situation of Spanish exiles in the south of France. Condemned to die if they go back; fated to destitution if they do not. Without

homes, possessions, work, future or hope. It is the special responsibility of our Bureau to rescue the Protestant families among the Spanish refugees, as well as to assist those who have remained in Spain, in very precarious circumstances."

—*Christian Advocate.*

Communists Have a "Bible"

A book with a first edition of 10,000,000 copies is in the same class with "Mein Kampf." Russians will think this an odious comparison, but the fact remains that their "History of the Communist Party of the Soviet Union" issued that many copies for its first edition just after the New Year, and probably more than twenty or thirty million copies will be sold within the next few years. There are twelve chapters in the book, with an appendix called "conclusions" and another appendix called "explanation of terms." There seems little doubt that Stalin wrote most of it, chiefly because the book is too important for him to be willing to leave the writing of it to any one else.

The book is more than a history of the party; it is literally a communist "Bible," a guide to correct communist thinking on every sort of problem; in short, it contains what every communist should know.

—*New York Times.*

AFRICA

Religious Literature in Egypt

The future of literary work in Egypt is promising, and most encouraging is the opportunity among students, for with them lies the future of Egypt. The number of students who attend Christian meetings is negligible; therefore, they must be reached by the printed page, and this printed page must present its vital message in attractive form. The modern Egyptian student no longer enjoys the cumbersome phraseology of the past; western influence is very marked in the new Arabic literature; sonorous repetition and abstruse dialectics have given place to a

simple, direct style. It is unfortunate that much of the Christian literature is written in the style of the past.

The fact that modern education is fast producing a generation of materialists proves the need of a Christian Apologetic. The younger generation also needs to be shown the Christian way of grappling with problems of a sociological and ethical nature, which have been brought to the fore by the westernization of Egyptian life and habits.

—*Blessed Be Egypt.*

Morocco: Islam's Stronghold

No organized missionary work was carried on in Morocco before 1880, with the exception of that of the Franciscan Friars, Catholicism's most liberal Order. The British and Foreign Bible Society appointed an agent for Morocco in 1882; he and his wife worked successfully among the Moors for many years. In 1883, the North Africa Mission was formed, and now has a chain of stations throughout the northern areas of both Morocco and Algeria. Since 1923, the Bible Churchman's Missionary Society has engaged in pioneer work in Morocco, and six stations have been opened.

The area southeast of Casablanca, seaport town, is being evangelized by the Southern Morocco Mission. Five stations have been opened on the main coastal route between Casablanca and Agadir—a distance of about 350 miles. In a southeasterly direction there are three mission stations within 200 miles of Casablanca, including the historic city of Marrakech. At all these stations the Gospel is continually being presented to the people, hand in hand with educational and medical activities.

—*Life of Faith.*

The Gospel in Ethiopia

The little Christian Church of Sayo has been without a shepherd since the beginning of the Italian domination of Ethiopia, but has been faithfully witnessing all the while. An evangelist who went from Addis Ababa to

Sayo to "strengthen the brethren" wrote an unusual letter to the United Presbyterian Board in Pittsburgh:

The place where the work of the Gospel goes on is a lovely and beautiful one. Not long ago the place was not inhabited; now it is almost a village for more than fifty of the brethren have built their houses there. They are living happily together, rejoicing in their ability to help each other, that God has been so good to them, that they are able to preach the Gospel in love and peace.

The spirit of Christ seems to be abundant. One night five elders and three deacons came to spend the evening with me. We could not seem to get through talking; at 3 a.m. we were not satisfied, but Gidada led us in prayer and thanksgiving.

I thank God that I saw the work of the Gospel that shines in Sayo district with my own eyes, not only by news, though that is good. I thank God again and again for being among them and seeing, not only news by mouth, but by eyes.

Aggrey Memorial

Achimota College, on the Gold Coast, proposes to erect a chapel in memory of Dr. Aggrey, first appointed member of the staff and first Vice-Principal. So far, the College has had no chapel building, and now that ten years of its existence have been completed it is felt that a chapel is needed "to witness to the Africans' artistic heritage through the use of some of the best art work of the students; to stand for freedom from any one exclusive manner of worship, and so to offer opportunity for the growth of an African contribution to Christian worship and to stand for the cooperation of all tribes, nations, races and churches." —*The Chronicle.*

New Missionary Discoveries

Rev. Norman A. Horner is one of the recruits sent out to Africa as a result of the Presbyterian Centennial Fund. After only a few weeks on the field he has gathered a host of impressions, and some of them he has written for the *Drum Call*. Mr. Horner has found that it is true that "the African is receptive to the Christian message," having now seen for himself the bark and mud chapels, crowded with black faces that reflect the joy

of Christian living; heard the Easter music sung at dawn with an enthusiasm that could come only from the heart.

Another impression is the marked difference between America and Africa, in that the Church in America has permeated society for so many generations that the line between Christian and non-Christian is not clearly defined; in the Cameroun, that distinction is immediately obvious. A woman missionary expressed this when she said: "I would not want to stay alone in a village where there is not one Christian." Converts come into the church out of savagery, witchcraft, dense ignorance. Again, the American thinks in terms of the future. Those in Africa are faced with the grave question whether in the present world chaos the native church can survive if left to itself. Mr. Horner answers this with an unqualified *yes*. He believes that the native pastors and evangelists, trained in the mission seminary, the teachers, nurses, medical boys, and many thousands of Christian laymen are as zealous as any Christians anywhere.

Congo Prayers

Congolese women are praying women. A writer in the *Congo News Letter* asked the women of her Sunday school to write out some of their prayers; and here is one offered upon awaking in the morning:

Our Lord God, we thank thee
For keeping us safely throughout the night.

We were asleep like the dead.
We knew nothing.
But in thy love we awoke
With renewed health and strength.
We want you to go out with us
And keep us in daytime as at night.
Amen.

Congo mothers teach this evening prayer to their children:

My eyes I am going to close.
God, you are the soldier [guard] in my heart.
Take away sorrow, fear and evil.
The angels will obey you, O God,
Safely keep me through the night.
Amen.

And they even have "hoeing prayers," offered as the women

start their day's work in the garden:

Father be with me now as I begin to hoe.

You have planned that by working and perspiring people receive their food. Amen.

Be with me today as I work together with you.

Hear me, I pray, in thy name. Amen. Dear Lord God,

Now I am going to work with my hoe, Turn away from my garden all prowling evil.

Also give me strength to do my work well. Amen.

African Ambassadors

Yambuya and Rebecca, an elderly Christian couple at Yakusu Station, begged the privilege of going to teach the Gospel to the Lokele people on the Lualaba, fisher folk. Before they left home, Rebecca spoke at a women's meeting at Yakusu and said: "Paul went journeys to tell the Good News, the white missionaries do the same, and now Yambuya and I are going too, and God will be with us. Pray for us sometimes. The Lokele people look for fish; we are going to fish too, and bring men and women into the net which is His Church."

Presently, came Yambuya's first letter: "We gathered the people for prayer, and many came to look at us. I preached on the words of John the Baptist, 'Repent, for the Kingdom of Heaven is at hand.' In the whole village there was not a single book. I urged them to buy books, and they bought hymn books, Testaments, Gospels, catechisms, primers, stories of Jesus. There are seven in the town of Ponthierville who had been baptized, and seven in the native Lokele village."

WESTERN ASIA

Changes in Turkey

With the death of Kemal Pasha, the secularizing policy of the Turkish Government seems to be set aside, and new stress is being put upon the development of Islam. Mohammedan leaders who had been very quiet while the dictator lived have reappeared on the scene; even Arabic characters are reappear-

ing in the country's literature, after having been replaced by a Romanized alphabet.

Changes have been made in the cabinet which will undoubtedly be reflected in attitudes toward the churches throughout Turkey. At the present moment it is impossible to say whether these changes will be for good or ill.

—Advance.

Eggs as Hospital Fees

A weekly clinic has been opened in Deir-ez-Zor, Syria, by the medical mission staff at Buseirah, at the junction of the Euphrates and Tigris Rivers. The town government is cooperating in this venture. It was decided that the fee for clinical services be paid in eggs, the number depending upon the seriousness of the condition treated; so the clinic is crowded, and eggs are at a premium. One enterprising person tried to dispose of a basket of cracked eggs to the waiting patients.

—Monday Morning.

Tel-Aviv, Jewish Stronghold

The Jews do not permit any Christian teaching or meeting in this 100 per cent Jewish city of 100,000 inhabitants. "Tel-Aviv," they say, "is our own city, and we do not want to hear about your Christianity in our Jewish city. Go to Jaffa and preach Christ to the Arabs, but not to us." Like the Jews in the Book of the Acts, they have "stopped their ears."

Nominally, there is full religious liberty in Palestine, but actually none in Tel-Aviv. Christian activity there would be persecuted as severely as in Soviet Russia. But the *European Harvest Field* says that Christian periodicals are sent by post to numerous addresses in that city, and Christian literature is distributed to passers-by on the streets of the suburbs. Last Easter, a copy of the *Watchman*, issued in this way, announced that anyone who wished a free copy of the Bible could have one between four and six o'clock on a certain day at the Hall Pennel.

It was amazing to find how many Tel-Aviv Jews came for Bibles.

Another avenue of approach is the medical one. The clinic attracts Jews like a magnet. Jews who do not wish to hear about the Messiah in meetings are attracted by the manifestation of His love in healing their diseases.

The Arabian Mission

From the annual report of this Mission some salient facts stand out:

1. Arabia is fast changing; every report rings with the effect of changes political, economic and social.

2. With these changes come increased difficulties, western atheism, indifference and nationalism.

3. The Church of Christ in Arabia is emerging. Bahrein has organized a church committee; Muscat has the nucleus.

4. With the dawn of a new day in Arabia come larger demands on our institutions in the form of efficiency, equipment and personnel.

Perhaps the most urgent need is women's medical work. In the whole of Iraq there is only one woman doctor.

Along the 400 odd miles of rough road between Baghdad and Basrah there is not a single hospital where major surgery is done. Iraq regulations require the presence of at least two licensed doctors at every major operation.

INDIA

Hindu Editor Converted

The following letter was written by the editor of an Indian weekly to a staff member of the C.M.S. in Calcutta. *The Christian*, to which he refers, is published in London.

Until recently I hated Christianity, and through the press I carried on anti-Christian propaganda. While in a hospital an evangelist approached me with a few copies of *The Christian*. I began to hate him, and told him to be off. But he stood firm and implored me to take at least one magazine and read it.

When I was gazing at him, suddenly a remarkable change came over me. I felt that some inner voice compelled me to take the magazine and read it. Oh, what a joyous day! I immediately read a few passages from *The Christian*. I was moved when I read the words of Christ to

Nicodemus: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Today, I have experienced this new birth, and I am filled with joy. God has illumined my mind.

The Madrassi youth took us to the Indian pastor, where myself, my wife, and my two daughters accepted Christ as our personal Saviour, and we four were baptized. Now we are able to see with our mind's eye distinctly our names written in the "Lamb's Book of Life."

I thank you, Sir, for this spiritual work which you are doing in India, directly and indirectly. Kindly send me a few more copies of *The Christian*. I am going back to Lahore tonight in great haste. I came here as a sinner, but am going back as a child of God.

May God Almighty bless you and your workers with a crown of life and glory. Kindly pray for me and my family.

School of Hinduism

It is announced that a School of Hinduism under Christian leadership will be opened in Benares in December, and extend through January and February. The school will include a study of the institutions and life of the sacred city of the Hindus: experiences among the throngs of pilgrims during melas, at holy places and seats of sacred learning; classroom lectures by visiting Hindu professors and experienced Christian workers, and the library resources of Hindu schools and colleges. Conducted tours will supplement the work.

An attempt will be made to embody both scientific and Christian attitudes. On a foundation of an understanding of the Hindu religion and culture, the school will attempt to relate the Christian worker to the Hindu in such ways as may promise greater success in the task of evangelism.

—*The Indian Witness.*

Ashram Fellowship

The Secretary of the Kodai-kanal Ashram says that one of the most important parts of the fellowship is that of discussion and study. This year, the discussions centered around "The Place of non-Violence in a World of Conflict"; also non-violence

in the history of the Christian Church. Next year, in accordance with a suggestion of the Madras Conference, the development of Indian thought will be one of the topics of study. This will furnish opportunity for Hindu Christians to make a valuable contribution to the Ashram.

It was voted this year that the Ashram home be known as the "Christa Darsana Ashram," or "the Ashram of the Vision of Christ."

"Servants of India Society"

Last June this Society, India's finest social service organization, completed thirty-four years of its history. It does not strive for numbers, but the magnificent work done is indicated in its 52-page report of last year's activities for the motherland. Those entering the Society take seven vows: (1) My country shall be first in my thoughts, and I will give to her the best service that is in me. (2) I will seek no personal advantage for myself. (3) I will work for the advancement of all Indians, regardless of caste or creed. (4) I will be content with such provision for my needs as the Society is able to make. (5) I will lead a pure personal life. (6) I will not engage in any quarrel with anyone. (7) I will never do anything inconsistent with the aims of the Society.—*Dnyanodaya.*

A Challenge to the Church

In spite of all the new canals, irrigation wells, and other devices that have been brought into service in India during the past century, the increase in the food supply of the nation has not kept pace with the increase in population during the same period. Health measures, famine prevention, sanitation and the peace guaranteed by Great Britain, all have tended to increase the population, and increase the hunger.

Dr. Ambedkar is challenging the Christian Church to appoint a commission of agricultural, economic, social welfare, industrial and educational experts to

study India from the viewpoint of what natural resources there are in the land which can be used in new and undeveloped industries for which there will be a world market; what legal regulations should be made; what "protective" tariffs, if any, would be required; what educational changes should be made to prepare millions of boys and girls for a new industrial life; in fact, the whole needs of a great people embarking into a new world.

Beyond question, this is a large order, but if the Christian Church—the most humanitarian and unselfish body working in India today, and with no personal axes to grind—does not help solve the problem, then who will? asks William W. Reed, of the Methodist Board of Foreign Missions. —*Foreign Affairs.*

The Church Has a Job

Dr. Ambedkar's suggested solution of India's economic problems is in sharp contrast with Gandhi's ideas. While Gandhi envisions India's rural millions remaining in their agricultural villages and adding to their self-sufficiency by the practice of ancient crafts, Dr. Ambedkar sees no economic hope except through a thorough industrialization. He is well aware of the evils that accompany industry in America, and is quite as anxious to avoid them as is Gandhi; but he counts on the development of a social policy in India which, as that country becomes industrialized, shall set up standards and regulations protecting the worker from exploitation and preventing enormous profits from going into private and foreign pockets. Dr. Ambedkar believes India, when she awakes to her situation, can draw upon the two hundred year experience of industrialism in other countries, and thus avoid many of the mistakes and evils; and he is calling on the Christian Church to help. Since it has demonstrated a genuine interest in the welfare of India's people, let it appoint a commission of agricultural, economic, industrial, educational and social wel-

fare experts to study India's industrial possibilities and recommend a comprehensive body of economic and social measures, says Dr. Ambedkar.

—*Christian Century*.

Contrasts in Outcaste Villages

Rev. A. M. Chirgwin of the London Missionary Society, after presenting some contrasts in Africa to show what Christianity has done, has given, in a recent issue of the *Chronicle*, some pictures of India to show that the same process is going on there. Mr. Chirgwin spent a day and a half visiting Chuckler villages in Erode. The leather workers are regarded as belonging to the lowest caste. They are untouchables to the farmers, who control the wells, and are forced to live in unspeakable hovels attached to the caste village, and to do the most menial duties of the community life; the recompense is so meager that they are compelled to live on a very low scale. Their homes are poor huts without windows.

From there he went to see some Christian Chuckler villages, only half a mile away. One could not fail to see they were different. Most of the roofs were of tiles; most of the walls whitewashed; many of the houses had verandas, and were clean. The villagers wore clothes instead of rags; hardly a child had disease due to filth. It had taken forty years to work this transformation, but it was the steady, persistent influence that made the change. One village visited has a building which serves for both school and church; here the children are taught, and the whole village has regular Christian worship. Mr. Chirgwin asked an Indian Christian minister how long it takes, after a village has "come over," before one can see improvements in the home and village life. "Not less than ten years," he said. "But if the Christian influence is maintained and instruction regularly given, the change that takes place will be very great."

The First of Its Kind

The first annual Religious Education Institute of Burma was planned to meet the need for leadership training. The Institute ran concurrently with the annual Bible Assembly for 10 days and then continued for the 10 following days. More than 50 chosen leaders from the religious and school centers of Burma were in attendance the full 20 days. Six courses were offered as follows:

1. Old Testament Teaching Values
2. Methods (Primary Children).
3. Methods (Junior Children).
4. How to Lead a Meeting and Worship.
5. Personal Religious Living.
6. Understanding Our Children.

—*Missions*.

Weaving School in Tibet

A venture in industrial mission work that is much appreciated is the Mission Weaving Technical School at Leh, where Christians and others are taught to weave Himalayan blankets and broadcloth, started last April and proving a success. It will not be long before the sales of pure wool blankets will practically pay for the running expenses of the school. At present, three Christian boys are learning to weave, and when they become competent to manage a loom themselves, they will be taught how to make and assemble a loom with which they can go out to earn their living. It is hoped eventually to have an instructor in the making of Lhasa rugs and carpets. This will be an additional way by which the young people may earn their living.

—*Moravian Missions*.

CHINA

Students and the War

When the war in China started, students were ordered to return to their classes wherever possible. General Chiang made it clear that the students must be preserved for the future. However, this has not meant inaction on the part of the students; relief work has been their special responsibility and

they have taken a noble part, not only administering government funds but giving of their own limited means. Much of their best work is being done along the lines of adult education—in reading, writing and politics. They are teaching the victims of war that they are members of a human family that includes the weak and needy everywhere; that their suffering will surely pave the way for a new and better China. Their aim is the building of a strong and peaceful China for the future. One point has been agreed upon by the great majority of Christian students, and that is that whatever is done must be done without hate in their hearts. One cannot escape the conviction that China is advancing more steadily than before the war began, so that the Japanese, in their determination to destroy China, have, instead, accelerated her growth.

—*World Outlook*.

Communist Change of Heart

Chinese communists have largely changed their front toward Christianity. Instead of manifesting their former hostility, they are giving Chinese Christians unrestricted freedom to distribute the Gospel among their own following, and to evangelize the people wherever they can. One of their generals who had been a bitter foe of Christianity acknowledged his error by declaring that the missionaries of the Gospel had been a great help to the cause of China, and that communists wanted to cooperate with them for the good of the Chinese people.

—*The Lutheran*.

Threat of Death for Christians

The North China *Daily News* for August 4 publishes the following story from Peiping. It was received in Washington, September 7. On a Sunday in August, three truck loads of anti-British pickets surrounded an English Baptist Church in Taiyuanfu during the evening service.

At the conclusion of the service, they arrested and put in

jail the entire congregation of 150 Chinese. After being detained for three days, the women and children were released, while the anti-British Committee informed the missionaries that unless they evacuated, an unpleasant fate, possible execution, would face the Chinese members of the congregation.

In order to save these men from possible torture and death, the missionaries agreed to withdraw, closing the missions and the hospital. They are at present marooned at Shihchiachwang, where they are waiting for the floods to subside.

Christian Books by the Truck Load

The Christian Literature Society built a new depot at Kuming, capital of Yunnan, hoping it might become a distributing center for Christian literature in free China. But the demand for books far exceeded estimates, and the word from Kuming is "Send us books, more and more books." It was of no use to plead with shipping companies, for the one little narrow gauge railway leading to free China can handle only a small fraction of what is required; the port is clogged with freight awaiting shipment.

In desperation, the Bible Society decided to buy a truck and transport the books themselves. The scheme was not without risk. The roads are bad, there is danger of bombing, for the trucks may be mistaken for government ones. Besides, the truck might break down. But the need was urgent, so two truck loads of Bibles, one of Christian literature and one of mission supplies started to cross south and central China.

—*Foreign Affairs.*

Christian Monastery

Dr. Karl Reichelt, a Norwegian scholar, has founded a Christian monastery in China. He is not a monk nor head of any order, but is devoting himself to winning Buddhist priests and monks to Christianity. On a secluded tableland, accessible

only by climbing a long, winding path, he has erected a unique group of buildings, a temple of Christ, a pilgrims' hall and dormitory in the Chinese style of architecture. The most devoted Buddhist monks on pilgrimage from India pass through this hill country from monastery to monastery, and often include a visit to this Christian one. During their stay they receive positive Christian teaching from one who has made a lifelong study of Buddhism. The unique Gospel of Christ is presented in a setting familiar and not alien to them. Already some sixty monks and priests have been baptized. Dr. Reichelt also conducts a school of religion, in which there are forty resident students preparing for service in the Inter-Scandinavian Christian Mission to Buddhists.

—*Watchman-Examiner.*

Bible Training in Shansi

A pastor of the China Inland Mission in Shansi has established a Bible Training Institute on a two-acre site near a river bank. Enclosed within mud walls are rows of rooms, each ten feet square. These simply furnished rooms are the homes of the workers. There is a dining room which also serves as chapel, a library and a classroom.

For six months in the year the premises are empty, the team having scattered in twos and threes, going everywhere preaching the Word.

Since devastation came to Shansi, the team's motto is: "Redeeming the time because the days are evil." Requirements of membership are:

1. A clear experience of conversion.
2. A definite call to preach the Gospel. Preaching is not a means of earning one's living.
3. Willingness to live by faith.
4. Willingness to receive the admonition of fellow workers and to serve the Lord with patience and diligence.
5. Willingness to live a frugal life.
6. An earnest desire for the infilling of the Holy Spirit.

What of Manchuria?

Ever since war clouds passed over Manchuria in 1931, reconstruction has been the order of the day. The Christian Church is finding that it must re-think many problems and meet new situations. This applies alike to Bible Societies. The people of this land are turning to the Bible and God in increasing numbers.

—*Bible Society Record.*

New Dalai Lama

Tibet has been without a sovereign since 1933, when the Dalai Lama died, for the usual divination had failed to produce one that fulfilled all requirements. Tibetans do not believe that their Grand Lama dies, but that from time to time he lays aside his human envelop, to be rejuvenated at a later time. The boy selected must be between four and five years of age, and four were chosen, one each from north, south, east and west. These four have been kept under severe observation for a year. The year has now passed and it is supposed that the proper choice has been made. The boy's parents are plain Tibetan farmers. Mr. F. D. Learner, of the China Inland Mission, asked the privilege of meeting the little new dalai lama, and gave him some Tibetan Gospel text cards which he eagerly accepted.

JAPAN-CHOSEN

The Situation Summed Up

The Presbyterian Survey describes the position of the Christian Church in Japan somewhat as follows: (1) Eighty years of constructive missionary activity has deeply planted the Church of Christ, although it is a minority in numbers. (2) Self-support is the established policy. Most of the outside contributions go to the support of the missionaries. (3) The indigenous workers are adequately trained to meet the ordinary needs of the native churches, but their number is inadequate. (4) Strangely enough, foreigners, because they are foreigners,

enjoy greater consideration than native workers.

Increased missionary activity on the part of Buddhist sects and the phenomenal rise of new, popular cults present serious problems; as does the Sino-Japanese conflict, involving the question of acting as reconciliator when the time comes. Christianity is one of the agencies in Japan, perhaps the only one, which assures to the Japanese a sense of fellowship with the rest of the world.

Expurgation of Christian Year Book

All foreigners are conscious of ever-growing restrictions. The most outstanding instance of increased censorship is the expurgation of the 1939 *Japan Christian Year Book*. Eight pages had to be cut out before the book could be sold and distributed by the Christian Literature Society. The first deletion dealt with "The Year 1938 in Japan: A General Survey," and evidently reported matters in relation to the war in China which are not current news here. The second eliminated the introduction and first few paragraphs of a paper on "Social Conditions and Work"; and the third removed the opening section of an article on "Relations to the Non-Christian Faiths of Japan," the latter one of several by delegates from this country to the Madras Conference dealing with Christianity's position in the empire. Possibly the book will be thereby made more valuable than before in that true conditions will be revealed.—*Christian Century*.

Courting Islam

Reports of the spreading influence of Islam in Japan appear to be exaggerated. A mosque in Kobe and a mosque and school in Tokyo have been erected, but these minister primarily to non-Japanese Mohammedans resident in Japan. Some disaffected Christian converts have gone over to Islam, but Dr. Kagawa says they are attracted by the lower moral standards of that religion. The high standards of personal purity maintained by

Japanese Christians preclude the idea of large numbers of them becoming Mohammedans. Although General Sadao Araki, Minister of Education and a leading nationalist, is reported to be encouraging the spread of Mohammedanism, the divergence between the rigid monotheism of Islam and the polytheistic teachings of the Japanese national cult make this seem improbable. Japan's interest in Islam is undoubtedly motivated only by considerations of world trade and foreign policy.

Leadership Training

A full summer of leadership training conferences for the moral, spiritual and physical training of Japanese youth opened July 15 at Camp Seisen Ryo, the Japanese Brotherhood of St. Andrew's newly established leadership training camp on the slope of Mt. Yatsugatake, Kiyosato. It is noticeable that a distinguished group of leaders was secured as instructors; and that there was active cooperation, not only of all youth leaders but of the lay university professors and others from 10 of Japan's leading universities and colleges.

The actual Brotherhood conferences operate in three sections—college and business age young men, boys of middle school age, and a third for rural young men. Each of these sections has over 100 members especially selected and invited for their promise of leadership ability.

—*The Living Church*.

Mission to Koreans Opened in Kyoto

A new mission to Koreans has just been opened in Kyoto by Rev. H. Koshiba, rector of St. John's Episcopal Church in that city. He has a nucleus of 37 men, who meet in a little rented house every Wednesday night, for the purpose of studying primary school subjects. He has four teachers for his little night school: himself, an Imperial university student, a preparatory school student, and a young lady. He is hoping that this

work may expand eventually to include work for Korean women and children as well.

This is the third Episcopal Mission for Koreans in Japan, and has been opened entirely on the initiative of Mr. Koshiba. A recent survey made by Mr. H. Mitsui of Keijo, Korea, a Japanese, reveals that there are more Koreans of Christian faith than all other religions combined, and more than twice as many Christians as in Japan proper.—*The Living Church*.

ISLANDS OF THE PACIFIC

Malay Boys' School

The Methodist Mission has formally opened a new Boys' School at Sentul, a suburb of the capital of the Federated Malay States. This is a further step in the educational program for Malaya. The new school was built at the request of the Selangor government and as a branch of the Kuala Lumpur Methodist School. It will accommodate 250 pupils, and is the first unit of a larger institution that it is hoped may be erected on the same grounds. It also is designed to relieve the overload of the Kuala Lumpur School, which has an enrollment of nearly 1,600 students, representing all the races and creeds in that city. Religious instruction is carried on by the school in the Christian faith, and last year during a special emphasis week, nearly four hundred boys submitted their names for Christian decision.

—*Christian Advocate*.

Igorots Save the Day

The Episcopal Mission School at Sagada, P. I., would have been closed when cuts were made in appropriations, had not the Igorot industries provided a way to continue. These industries were begun in 1932 with the weaving of *abaca*, a native fiber commonly known as Philippine hemp. At first there were only two looms, and the girl pupils did all the weaving; later, the women of Ili were employed and now 19 women and girls are at work. They make bags, pocket books, book covers, luncheon

sets, rugs and other useful articles in various colors. Success in the sale of the articles is partly due to the original designs and painstaking hand work, which the Igorots have learned by patient practice. There is a considerable sale in the United States.

Part of the earnings of the industry has been used, at Bishop Mosher's suggestion, to improve the building in which the work is done. More and larger windows have been installed, and dormer windows have been put in the third story.

—*The Living Church.*

"New Life" in the Philippines

Philippine Christians also have a New Life Movement, which is based on twelve points, given below:

1. I shall let God direct my acts, my thoughts, my will, all day.
2. I shall spend my life helping the world's acute need, and sacrifice selfish advantage.
3. I shall give an hour a day for prayer and Bible study.
4. I shall have daily family worship and shall attend church.
5. I shall keep my soul full of love and free from prejudice.
6. I shall be absolutely honest.
7. I shall be absolutely pure.
8. I shall courageously oppose harmful customs.
9. I shall work for a juster social order.
10. I shall be as pacifist as Christ was.
11. I shall seek ways to share all my best with others.
12. When I am sure others are wrong, I shall stand alone by Christ, always radiant with love.

These are printed on a card, ten by twelve inches, suitable for hanging in the home.

—*Dnyanodaya.*

MISCELLANEOUS

World Council in 1941

The administrative committee of the proposed World Council of Churches has announced that the first meeting will be held in the United States in September, 1941. This committee of the Council's provisional body met last summer in Utrecht, Holland. At this time, a confidential report on the international situation, prepared by a group of 30 experts, was presented. This

report recommended that certain immediate steps be taken in view of the present international tension. One of these steps, it was revealed, urged strict avoidance of any "unconscious furthering of propaganda."

Committee members described the report as going far beyond any preceding ecumenical conference in formulating definite principles to be observed in inter-state relations, as well as in concrete suggestions for church action. —*The Living Church.*

Americans in Other Lands

Based on the number of passports issued by the Department of State as summarized in *The New York Sun*, nearly 350,000 American citizens are living in foreign lands. More than 175,000 are in Canada, 80,000 are in Europe while the remainder live in Asia, Africa, South America and the Islands. Countries like Italy, England, and France have large colonies of permanent American residents. The 350,000 total does not include the enormous army of American tourists.

These figures should be studied with concern especially by people who do not believe in world missions. Here is an army of Americans, temporarily visiting or permanently residing in foreign lands. What impression do they convey of American culture and ideals? Too often the reputation of America for good neighborliness, brotherhood, international idealism and world friendship suffers irreparably in their hands. In contrast to that large army should be contrasted the small company of 15,000 American foreign missionaries. They present to the world what is best and finest in American life. They are in foreign lands not to get something for themselves but to give something to others, not to exploit but to share the Gospel of Christ and to lift people to a higher and more abundant life.

Leaving out of consideration the underlying spiritual motive of Christian missions, the total cost of the American foreign mission enterprise is cheap as a

constructive influence to counteract the degrading, demoralizing, disillusioning contribution too often made by Americans as residents or tourists in other lands.

In a real sense every bearer of an American passport, whether he intends it or not, is a foreign missionary. —*Missions.*

Some Interesting Figures

The 46th annual session of the Foreign Missions Conference of North America met in Swarthmore, Pa., on June 6, and announced some interesting facts in regard to missionary activity.

Protestant missions have grown rapidly in foreign lands but have fallen off in home countries. In 1925, there were 3,565,443 Protestant communicants in mission lands and slightly over 8,000,000 who were baptized and under instruction. In 1938 the number of communicants had jumped to 6,000,000 and 13,000,000 baptized Protestants.

In 1911, there were 351 more ordained missionaries in foreign service than ordained native ministers. Last year there were 10,271 more ordained native ministers than foreign missionaries. This shows a decided shift from the foreign to the home control of Christian work.

The business of Protestant missions in 1938 represented \$60,000,000. Of this amount \$28,738,790 was raised on the mission field, and the remainder was provided by the Canadian and American churches.

There is one Christian for every 84 people in Asia; one for every 28 people in Africa; and one for every four people in Oceania. The high proportion in the last is due to the large membership of the Roman Catholic Church in the Philippines.

World Council of Churches

Among recent additions to the membership of the World Council of Churches, which now has a total of 54 members, are: The Church of Scotland, the Episcopal Church of Scotland, the Presbyterian Church of England, the Congregational Union of England and Wales, the Congregational Union of South Africa, the Seventh Day Baptist Churches of the U. S. A., the Anglican Church of the West Indies, and the United Presbyterian Church of North America.

It is planned to hold the first World Council meeting in the United States in September, 1941.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The African Today and Tomorrow. By Diedrich Westermann. Foreword by the Rt. Hon. Lord Lugard. 355 pp. \$3.00. Oxford University Press. London and New York. 1939.

As one of the results of the conference held by the International Missionary Council at Le-Zoute in Belgium some ten years ago, the International Institute of African Languages and Culture came into being. The author of this very important volume is one of the directors of the Institute and one of the outstanding authorities on African ethnology and history. He first went to the Dark Continent as a missionary and has not lost his primary interest. Possessed of the key to the insight into the life and thought of the African, namely a thorough knowledge of the chief languages, Professor Westermann writes with authority. "It would be presumptuous," says Lord Lugard, "for me to praise" a book packed full with such accurate information. The author tells of the anthropological background of man and race in Africa. We have observations on the Negro mind, the economic basis of life, of arts and crafts; then illuminating sketches of family life, the contacts of old and new governments, the supernatural world, education and missions, language and education. The two final chapters deal with the disintegration and reintegration due to the clash of races.

The book is almost indispensable to all missionaries in pagan Africa. It does not deal primarily with those vast regions of North and East Africa which are Moslem, except that (pp. 272-281) the author tells how Islam entered and how far this

religion and culture were a blessing and a curse. He says: "Islam has had a far-reaching civilizing influence. It has given the African a greater self-possession and a sense of security in his outlook. It has done away with many horrors such as human sacrifice and cruel ordeals. The misuse of alcohol has diminished. In the larger towns of the Sudan, Islam has created centers of Mohammedan learning." On the other hand, he writes: "The position of women is in no way better in Islam than with pagans. For the advancement of moral and physical cleanliness, hygiene and the combating of disease Islam has done nothing. Today in Africa it is sterile. Its atmosphere is that of stagnation. The spread of Islam in Africa will lead the development of the Africans into a blind alley. It cannot give to the African the same new power as Christianity because its roots are not deep enough in truth and it does not possess the same capacity for growth" (pp. 280-281). These are weighty and authoritative words.

Regarding the native capacity of the Negro and his artistic skill, Professor Westermann says, "It has not been proved that the Negro (child) in general intelligence and educability is substantially inferior to the white child." Yet the author shows how the emotional character of this race requires a different approach in education and training. In the chapter on the supernatural the author agrees with Wilhelm Schmidt and others that throughout all Africa "there is to be found the belief in a high god or Supreme Being" who is the creator of

heaven and earth and of man.

There is an extended bibliography, two sketch-maps and several excellent photographic illustrations. Altogether, here is a book to possess, to read for delight and use for reference.

SAMUEL M. ZWEMER.

American Tomorrows. By Wayne C. Williams. 192 pp. Fleming H. Revell Co. New York. 1939. \$1.50.

Mr. Williams is a prominent lawyer on the staff of the State Department in Washington and an active member of the Methodist Church. As the goals of America are a political democracy, he lists an ethical society of brotherhood, an economic society with well being and security for everyone, a parliament of man to settle disputes around a common council table, and a spiritualized race of men. He emphasizes education and religion among the means of attaining these goals. He writes rather rhetorically, with enthusiastic advocacy of American democracy and institutions, and closes his book with the declaration that "America can live for hundreds and thousands of years—but not without God."

ARTHUR J. BROWN.

Through Tragedy to Triumph. By Basil Mathews. 195 pp. Cloth, \$1.00; paper, 60 cents. Friendship Press, 150 Fifth Avenue, New York City.

"Through Tragedy to Triumph," written at the special request of missionary societies both in North America and in Great Britain, will be widely read by men and women in our churches this winter. It is a popular summary of the forces and issues in our world today in the midst of which organized

Christianity must contend for its life.

There is no doubt left in the reader's mind by the author as to the ultimate fulfilment of God's redemptive purposes through a united world fellowship of Christian believers. For this reason, Mr. Mathew's book is a much needed tonic. It depicts our world with realism and candor. These are tragic and ominous days. Sinister pagan forces and idolatries assail the Christian revelation and all that for which the Christian Church, as the incarnate body of Christ in the world, courageously stands. But the end is not yet. Through tragedy we steadily move on to triumph. By many thrilling accounts of all that is going on beneath the surface of things in every area of the world's life and thought, Mr. Mathews gives us a fresh and heartening impression of Christianity's vitality and of the spiritual resources of Christian groups in most remote places.

Mr. Mathews for many years has been a keen student of world affairs and has had unusual opportunities for keeping in close touch with the growth and with the problems of Christian churches in every part of our world. Ten years ago he was a delegate to the International Missionary Council meeting in Jerusalem and later interpreted this Conference to American churches in his book entitled, "Roads to the City of God." Now, as a delegate to the Madras meeting of the International Missionary Council, held last December, he has given us this heartening and challenging portrayal of "The World Church in the World Crisis." Few other students of the Christian world mission have a more intelligent insight into the underlying issues now calling for Christian interpretation and solution, and no author of missionary books has a more facile pen or greater faith in the ability of Christian groups to think and act together.

The final chapter is faith's Hallelujah Chorus, "The Distant Triumph Song." Many members of American churches will nat-

urally want to secure the complete reports of the Madras meeting now being published in a series of seven volumes and no better, more important reference material supplementing Mr. Mathew's presentation is available anywhere. For those leading discussions on the post-Madras missionary challenge, these seven volumes will be indispensable. But for the many who are interested chiefly in an up-to-date and challenging interpretation of the whither bound of world protestantism, "Through Tragedy to Triumph" will prove both interesting and satisfying. It easily lends itself to individual reading or group discussion. Ministers will find it rich in suggestions and material for their next so-called "missionary sermon."

MILTON STAUFFER.

Das Wunder der Kirche unter den Völkern der Erde: Bericht über die Weltmissions-Konferenz in Tambaram 1938. Unter Mitarbeit von: D. S. Knak, D. Dr. C. Ihmels, Dr. K. Hertenstein, Dr. W. Freytag, etc. 212 pp. RM. 4.20. Herausgegeben von Professor D. M. Schlunk. Evangelische Missions Verlag, Stuttgart.

German delegates, although in a small minority, played a large and important part in the International Missionary meetings at Edinburgh and Jerusalem. They were a bulwark against "Modernism" in the missionary message and were referees in many important aspects of the science of missions. Here we have the recent Madras meeting, held at Tambaram, as described by twelve outstanding missionaries and administrators of the German churches. Dr. Martin Schlunk contributes a general account and is editor of the volume before us. Twelve chapters discuss the themes: The Message, The Church, The Historical Basis of Missions, The Christian Message in Its Present Environment (by Dr. Knak, pp. 74-89); Ambassadors of Christ, The Inner-life of the Church, The Ministry, The Church and Financial Support, Church and State, Church Union (by Dr. Hartenstein); Africa, India, and what Tambaram teaches. It is natural

that Africa and India, where the Germans have labored so long and so successfully, receive special attention. We have here constructive criticism as well as information and all of the chapters are worthy of careful study. A map of the world, showing the distribution of the delegates to this world conference and two score of excellent illustrations, help to make the volume attractive. But most important for Anglo-Saxon readers is the chapter on *Die Kirche und die Weltliche Mächte* by Dr. Knak, together with the caveat or explanation of the German delegates regarding the missionary message as adopted by the Council. This is found also in the official report of the Tambaram gathering and should not be overlooked. It emphasizes the eschatological and christological standpoint of our German brethren. There is little sympathy with a so-called "social-gospel" nor for the identification of social and moral progress with the Kingdom of God. They conceive the real task of the Church to be by Word and deed, to bear daily witness to Jesus Christ as only Saviour and to proclaim His atoning death until He comes again.

S. M. ZWEMER.

Turgut Lives in Turkey. By Nezahet Nurettin Ege. Illustrated by Theresa Kalab. 8vo. 230 pp. \$1.50. Longmans, Green & Co. New York. 1939.

American boys and girls will find this story interesting, for Mrs. Ege describes briefly a boy's life in modern Turkey—the contacts with schools, bazaars, mosques, home life, festivals, farms, factories and various experiences in Istanbul and on the Bosphorus. The boys, Turgut and Sami, and the girls, Sevim and Sura, are really too perfect to be true to life, and the life described, as experienced in Turkey, is very different from that pictured by most writers who are familiar with Moslem homes, schools and religion. The story is not written from a Christian viewpoint but the characters are friendly and not very different from the best type of American boys and girls.

Suffering: Human and Divine. By H. Wheeler Robinson, D.D. Introduction by Rufus M. Jones. 230 pp. \$2.00. Macmillan Company, New York. 1939.

In a world such as ours today the message of this interesting volume is timely. The problem of suffering was difficult enough for Job and his friends, or for the writer of the 73rd Psalm. Today it is vaster and more complex. Nature has revealed its mysteries to a large extent, but is still "red in tooth and claw." Humanity suffers today as never before and corporately from social, economic and international injustices. The immensity of space seems to put God further away, and the mathematical regularity of law leaves no room for miracle or prayer — so men tell us. The author stands on the rock of Revelation and interprets suffering, not as a problem only, but as a problem with a solution. The main factor is sin. To Saul the Jew, suffering was a problem; to Paul the Christian it became a privilege. The twelve chapters are of unequal value and the latter are more evangelical than the earlier ones. There are traces of a modernistic attitude toward the Old Testament, but generally the book speaks with deep religious insight and clear understanding of what Christ's suffering meant for Him and for us.

This is a book worthwhile for the devotional shelf in every Mission station. Here is the author's conclusion of the whole matter: "Suffering must be interpreted from within the creative fellowship with God through Christ. This enables the believer to welcome even suffering as divinely given opportunity. Through suffering, we learn both humility and sympathy with others and we have the opportunity to give effective witness to our faith. Fellowship with Jesus implies 'cross-bearing' with Him." S. M. ZWEMER.

New Books

Among the Zulus. Etheldred Waddy. 16 pp. 3d. S. P. G. London.

American Tomorrows. Wayne C. Williams. 192 pp. \$1.50. Revell. New York.

Arrows of the Lord. Leland Wang. 119 pp. 1s. Marshall, Morgan & Scott. London.

African Women—A Study of the Ibo of Nigeria. Sylvia Leith-Ross. 368 pp. 15s. Faber and Faber, Ltd. London.

Builder of Dreams. Ruth Carver Gardner and Christine Coffee Chambers. 200 pp. \$1.00. Boardman Press. Nashville.

Bridge-Building in South Africa—Lessons on the Work of the Church. Picture Sheets. 70 pp. 1s. 1d. S. P. G. London.

Bridging the Gulf—Pictures of the Work in South Africa. Daphne Lambart. 83 pp. 1s. S. P. G. London.

Book of Worship for Villages Churches. Edward K. Ziegler. 130 pp. Agricultural Missions Foundation. New York.

Chinese Industrial Cooperatives. General Report. 31 pp. Chinese Industrial Cooperatives. Hong-kong, China.

The Course of Christian Missions. (Revised Edition.) William Owen Carver. 320 pp. \$3.00. Revell. New York.

Day Dawn in Yoruba Land. Charles E. Maddy. 218 pp. Broadman Press. Nashville.

Directory of Protestant Missions in China. 68 pp. North China Daily News & Herald. Shanghai.

Everyday Life in South Africa. Two Outline Friezes. 1s. S. P. G. London.

The Frozen Guest—A Play in Two Acts. D. Austen-Leigh. 40 pp. 6d. S. P. G. London.

Frontiers of American Life. Pamphlet. Mark A. Dawber. 61 pp. 25 cents. Home Missions Council. New York.

Grace Triumphant. A. W. Baker. 316 pp. 3s. 6d. Pickering & Inglis. London.

Hinduism or Christianity. Sydney Cave. 237 pp. \$2.00. Harper Bros. New York.

Fannie E. S. Heck. Mrs. W. C. James. 192 pp. 60 cents. Boardman Press. Nashville.

Life and Letters of Walter W. Moore. J. Gray McAllister. 576 pp. \$2.50. Union Theological Seminary. Richmond, Va.

One in Worship. H. P. Thompson. 72 pp. 6d. S. P. G. London.

Over the River—Six Story Lessons for Little Children, with Outline Pictures. 48 pp. 9d. S. P. G. London.

Suffering: Human and Divine. H. Wheeler Robinson. 230 pp. \$2.00. Macmillan. New York.

See Africa. Illustrated Leaflet. 16 pp. 2d. S. P. G. London.

Sketches from Penhalonga. Reginald Smith. 60 pp. 1s. S. P. G. London.

Through Tragedy and Triumph. Basil Mathews. 196 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York.

Worship on Great Days. A Book for Boys and Girls. By a Sister of C. S. M. V. 72 pp. S. P. G. London. 1939.

The World Friendship Room. Nan F. Weeks. Illus. 83 pp. 35 cents. Boardman Press. Nashville.

Livingstone. R. J. Campbell, D.D. Illus. 256 pp. 2s. 6d. Livingstone Press, London.

John Williams Sails On. Cecil Northcott. Illus. 255 pp. 5s. Hodder & Stoughton, London.

Kohila. Amy Carmichael. Illus. 187 + 99 pp. 5s. S. P. C. K., London.

The Land of the Gold Pagoda. F. Deaville Walker. Illus. 152 pp. 1s. Cargate Press, London.

Yesterdays in Persia and Kurdistan. Frederick G. Coan. xvi + 284 pp. \$2.50. Saunders Studio Press, Claremont, Calif.

Akiga's Story. Translated by Rupert East. Illus. xv + 436 pp. Oxford University Press, London.

The Exploitation of East Africa. R. Coupland. 507 pp. 25s. Faber and Faber, London.

The Cape Coloured People. J. S. Marais. Map. 296 pp. 12s. 6d. Longmans, London.

A History of Brazil. João Pandiá Calogeras. xxviii + 374 pp. \$5.00. University Press, Chapel Hill, North Carolina.

Inside Asia. John Gunther. xii + 599 pp. \$3.50. Harper, New York. 12s. 6d. Hamish Hamilton, London.

Pioneers of Religious Education. T. F. Kinloch. vii + 144 pp. 3s. 6d. Oxford University Press, London.

Fighting Africa's Black Magic. Madge H. Morrill. 155 pp. \$1.25. Pacific Press Publishing Asso., Mountain View, Calif.

Today in Manchuria. T. Ralph Morton. Map. 128 pp. 2s. 6d. Student Christian Movement Press, London.

The Friendly Missionary. Nina Mullen. 20 pp. 25 cents. Friendship Press, New York.

Mohammed. D. S. Margoliouth, D.Litt., F.B.A. vi + 151 pp. 5s. Blackie, London.

Israel's Mission to the World. H. H. Rowley, D.D. vii + 136 pp. 3s. 6d. Student Christian Movement Press, London.

The White Man's Burden. William Paton, D.D. 77 pp. 1s. 6d. and 2s. 6d. Epworth Press, London.

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