

# THE MISSIONARY REVIEW OF THE WORLD

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## India---Changes in Fifty Years

*A. C. Clayton*

## African Views of African Life

*Samuel Wrestling-Beetles  
Daughter of Elephant  
Daughter of Parting-Cloth  
Rev. Gustave Esombe*

*Zach. Body-Hardened  
Esther One-of-Something  
Daughter of the Rubbish Pile  
Otto Who-Will-Climb*

## "Each in His Own Tongue"

*Eugene Nida*

## Continued Harvests in India

*Charles W. Posnett*

## The Pueblo Indian Religion

*Review by G. E. E. Lindquist*

## The Youth Movement in China

*Samuel S. Chang*

## Impressions of Buddhism in Japan

*Winburn T. Thomas*

## Dates to Remember

December 10—Universal Bible Sunday.

January 12-16—Annual Meeting—Home Missions Council and the Council of Women for Home Missions. Indianapolis, Ind.

December 27 to January 1—Student Volunteer Convention, Toronto, Canada.

## Personal Items

The Rev. Frederick W. Cropp, D.D., has been elected a general secretary of the American Bible Society, to share with Dr. Eric M. North the oversight of the Society's world-wide work. He will have special responsibility for Scripture distribution in the United States. Dr. Cropp was graduated from the College of Wooster, Ohio, and Princeton Theological Seminary. In 1929 he became pastor of the historic First Presbyterian Church of Wheeling, West Virginia. He has been a successful leader of youth conferences for the Board of Christian Education of the Presbyterian Church, and for his services under the Red Cross during the Ohio River floods he was given the Distinguished Service award in the field of religion.

Mr. Kenneth G. Grubb, recently one of the associates of the World Dominion Movement of London, has been appointed by the British Government one of the supervisors of the Ministry of Information set up in connection with the war. Mr. Grubb's knowledge of various languages and his acquaintance with conditions in many lands will enable him to render valuable service in this position.

Dr. and Mrs. T. A. Lambie, recently of Ethiopia, have returned to missionary service in the Sudan, under the Sudan Interior Mission of which he has been a Field Director. Dr. Lambie who became an Ethiopian citizen in 1934 has had his American citizenship restored.

Dr. Paul C. Payne, pastor of First Presbyterian Church of Ithaca, N. Y., has been elected general secretary of the Presbyterian Board of Christian Education, to succeed the late Dr. Harold McAfee Robinson. Dr. Payne has had national recognition as a leader in Christian education, as chairman of the Standing Committee. Fifty per cent of the officers of his church in Ithaca are faculty members of Cornell University, and more than fifty per cent are students and faculty members.

Mr. S. E. Hening, author of "The Life of Christ in Simple Language," has been elected treasurer of the American Baptist Home Mission Society. While representing the International Committee of the Y. M. C. A.

in China, Mr. Hening was engaged in the publication and distribution of the Bible and at the close of the World War, directed Bible distribution among Russian priests and other exiles.

Miss Dorothy A. Stevens is the new Secretary of Missionary Education of the Northern Baptist Convention, succeeding Dr. William A. Hill who retired in August.

Rev. C. S. Chung has been elected Bishop of the Korean Methodist Church, succeeding the late Bishop C. O. Kim. His basic training was received in close association with pioneer missionaries.

## Obituary Notes

The Rev. Ernest A. Yarrow, for the past eleven years field representative of the Hazen Foundation and formerly general manager of the Caucasus Branch of the Near East Relief, died in Middletown, Connecticut, on October 26 at sixty-three years of age. Mr. Yarrow was graduated from Mt. Hermon School for Young Men, from Wesleyan University in 1902, and later from the Hartford Theological Seminary. For about ten years he was a missionary in Turkey under the American Board of Commissioners for Foreign Missions. For five years after the World War he gave his services to the American Red Cross, with headquarters at Tiflis, Russian Caucasus. For his relief work in Northern Persia that government decorated him with the Star of the Order of the Sun and Lion.

The Rev. Samuel A. Moffett, D.D., for forty-eight years a missionary to Korea under the Presbyterian Board of Foreign Missions, died in Monrovia, California, on October 24 at the age of seventy-five. Dr. Moffett was a remarkable man and a very effective missionary. More than any one else, he was responsible for the adoption of the so-called "Nevious Method" which made the Presbyterian Church in Korea an intensely Biblical, evangelistic, self-supporting and self-governing Church. He was for some years the president of the Union Christian College in Pyongyang but retired from active service about ten years ago and later moved to California. His brother the Rev. Thomas C. Moffett, D.D., formerly one of the secretaries of the Presbyterian Board of Home Missions, is now secretary of the Commission on the Indians of Latin America.

Rev. Charles E. Patton, D.D., retired Presbyterian missionary of more than 37 years' experience in China, died on October 7, in Pasadena, California. After eight years in general evangelistic and educational work in Canton, Dr. Patton was assigned the

task of opening a new work in Kowchow. Later he served in various executive capacities, including that of Vice-president of the China Council, and Secretary of the China Famine Fund.

Mrs. Katherine S. Westfall, recently executive secretary of the Woman's American Baptist Home Mission Society, died at her home in Hollywood, California, on October 9. Her first interest in missionary activities began in Sunday school with support of a Burmese girl. Mrs. Westfall was an active leader in various denominational and interdenominational boards and committees until she retired in 1937.

Rev. M. L. Vaughters, D.D., American Bible Society agent among Colored people, with headquarters in Houston, Texas, died on September 2. He was responsible for supplying the Scriptures to Colored people in Texas, Louisiana, Arkansas, Oklahoma and Kansas, until he retired ten years ago.

Rev. Wilson Stitt, Ph.D., Presbyterian home missionary, died at the age of 76 on September 8 at his home in French Creek, West Virginia. His twenty-five years of ministry were devoted to the home missionary cause, for which he was given a medal of honor by the Presbyterian Church.

The Rev. R. F. Lenington, D.D., Professor of Church History in the Theological Seminary of the Presbyterian Church of Brazil at Campinas, Sao Paulo, and executive secretary of the Central Brazil Mission, died in Sao Paulo on October 19. Dr. Lenington, the son of missionaries in Brazil, was born there in 1871 and after his graduation from Illinois College and McCormick Seminary, Chicago, he returned as a missionary in 1896. For many years he was engaged in evangelistic work but in 1931 became a member of the faculty of the Theological Seminary in Campinas. Dr. Lenington's brother, Rev. George C. Lenington, is working with the Foreign Mission Board of the Reformed Church in America.

## Florida Chain of Missionary Assemblies

City	Date, 1940
Jacksonville .....	Jan. 23-25
Daytona Beach .....	Jan. 24-26
Miami .....	Jan. 27-31
Ft. Lauderdale .....	Jan. 28-30
Palm Beaches .....	Jan. 31—Feb. 2
Orlando-Winter Park ....	Feb. 3-7
Deland .....	Feb. 4-7
Ft. Myers .....	Feb. 7-9
Winter Haven .....	Feb. 10-13
Lakeland .....	Feb. 10-13
Tampa .....	Feb. 13-15
Sarasota .....	Feb. 15-16
St. Petersburg .....	Feb. 17-22
Clearwater .....	Feb. 18-21
Tallahassee .....	Feb. 25-26
Quincy .....	Feb. 25-26

## THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

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## Editorial Chat

### FAREWELL

\* In some cases the unbelievable not only seems possible but inevitable. THE MISSIONARY REVIEW OF THE WORLD, after sixty-two years of continuous service, in spite of many obstacles and influences that at times seemed to threaten its existence, is to be discontinued with this present December issue. We have stated the case as clearly as we could in our Editorial Topics (page 531). We can only say that this course seemed to be the one in the line of God's leading. We did not believe it would be honoring to Him and His great cause of world evangelism that THE REVIEW should either go into debt or cease to serve effectively. Therefore THE REVIEW, as an evangelical world-wide missionary advocate and organ of the whole Christian movement, closes its career.

\* \* \*

There are some fine opportunities offered that we cannot now accept—such as publishing articles to review the present missionary situation—and there may be obligations to authors and publishers that we cannot now fulfil. If all of our readers, and others who value THE REVIEW, had been regular subscribers this step (of discontinuing publication) might have been avoided; but many have received its help through libraries and friends who have not helped to finance the publication. In many cases this has been inevitable. We are thankful for all the ways and channels that have enabled us to serve Christ and His workers at home and abroad.

\* \* \*

Our obligations to subscribers for unfilled subscriptions will be met by

## Keep Us Building

We would be building; temples still  
undone;  
O'er crumbling walls their crosses  
scarcely lift;  
Waiting till love can raise the broken  
stone,  
And hearts creative bridge the hu-  
man rift;  
We would be building, Master; let  
Thy plan  
Reveal the life that God would give  
to man.

Teach us to build; upon the solid  
rock;  
We set the dream that hardens into  
deed,  
Ribbed with the steel that time and  
change doth mock;  
The unfailing purpose of our  
noblest creed;  
Teach us to build; O Master, lend  
us sight  
To see the towers gleaming in the  
light.

O keep us building, Master; may our  
hands  
Ne'er falter when the dream is in  
our hearts,  
When to our ears there come divine  
commands  
And all the pride of sinful will de-  
parts;  
We build with Thee, O grant endur-  
ing worth  
Until the Heav'nly Kingdom comes  
on earth. Amen.

(1) supplying *The Evangelical Christian and Missionary Witness* (published in Toronto, R. V. Bingham, Editor); or (2) if preferred, *The International Review of Missions* (published in London, Wm. Paton, Editor); or (3) making a cash refund to those requesting it at 20 cents per month for each issue of THE REVIEW still due on prepaid subscriptions. In order to make it unnecessary for every subscriber to write us, we have planned, unless notified otherwise, to send *The Evangelical Christian* to subscribers other than libraries, and *The International Review of Missions* to libraries. Acceptance of the above proposal will be appreciated, as it will continue the ministry of a missionary magazine to subscribers, and obviate the costly necessity of making small cash adjustments. The options (except for foreign subscriptions) expire on December 31, 1939, as it will be necessary to close the business of THE REVIEW at that time. American subscribers will receive sample copies of *The Evangelical Christian* before December 31.

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Our deep gratitude goes out to our subscribers for their friendly cooperation and interest during the past years. Many have expressed their hearty appreciation of THE REVIEW and their sorrow that they can no longer continue to receive inspiration from it. The following are among the letters recently received:

"I wish to express my appreciation

for the children's stories that have appeared in THE REVIEW. My own children have enjoyed them thoroughly. They have been well written and have presented a nice variety of themes.

"The whole REVIEW is choice reading and a real inspiration."

MRS. M. W. DOUGHERTY.  
*Morning Sun, Iowa.*

## Book Reviews

*Christian Living in Our Community.*  
Graded Studies. By Mary C. White  
and Mildred F. James.

*Old Testament Studies and You.* By  
Mary C. White. Cloister Press.  
Louisville, Kentucky. 1939.

These are suggested practical Bible studies for Fifth and Seventh Grades in church schools—for pupils and teachers. They are prepared for Protestant Episcopal churches, with stories for the pupils. The authors accept without question the positions taken by modern critics so that the weak points must be guarded against.

*Believers and Builders in Europe.*  
By Emma Parker Maddry. Illus.  
Paper. Broadman Press. Nash-  
ville. 1939.

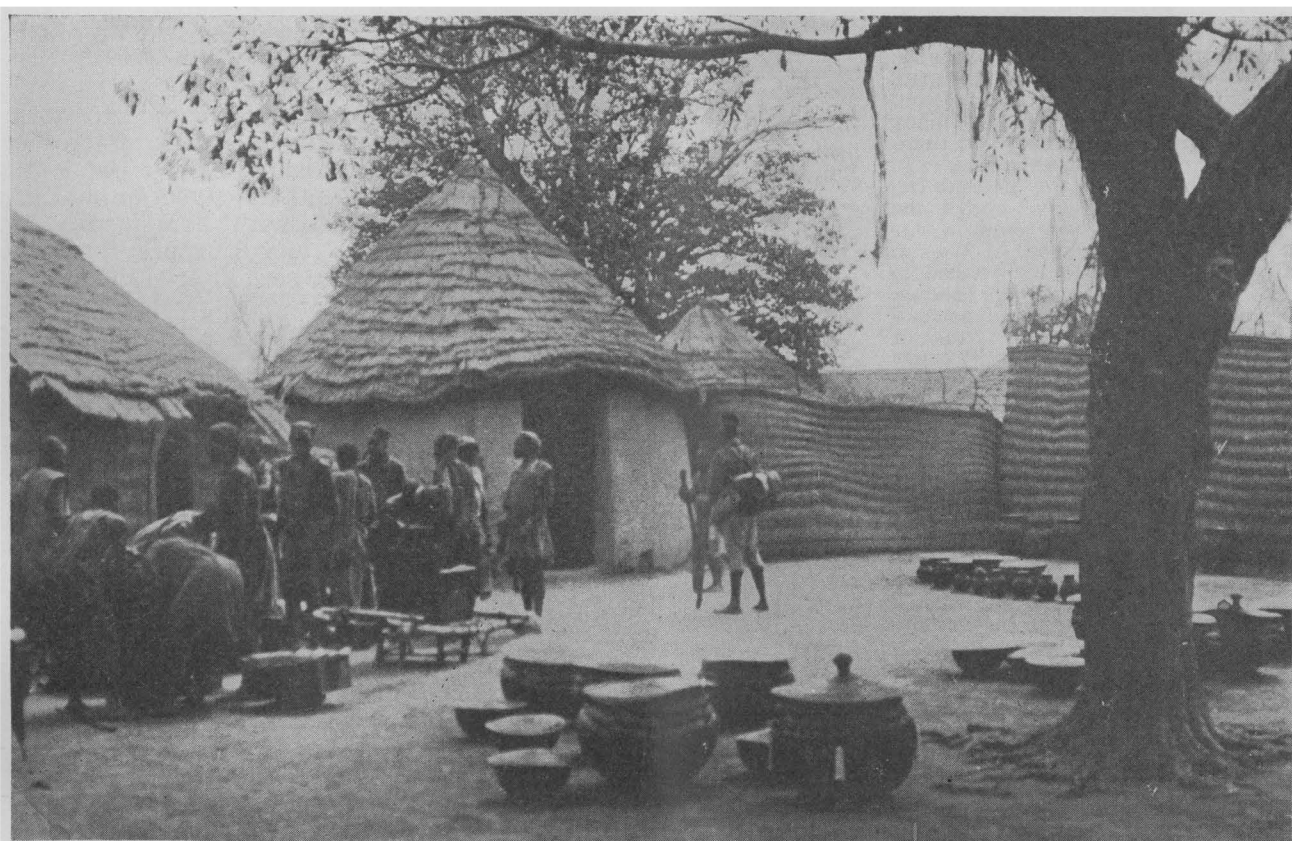
Mrs. Maddry is the wife of the Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention and has traveled with her husband in Africa and Europe. Here she tells of her observations, especially for youth, and gives a picture of what Baptists are doing in Italy, Spain, Yugoslavia, Hungary and Roumania. The story, which Baptists especially should know, is not in an easy, popular style for youth, but contains important facts and interesting incidents.

*Frontiers of American Life.* By  
Mark A. Dawber. Pamphlet. 25  
cents. Home Missions Council.  
New York. 1939.

These radio addresses deal with America's new frontiers—the American Indian, Southern Highlands, Puerto Rico, City Life, Mining Towns, Negroes, Immigrants, Alaska, Church and State, Relief and Sharecroppers and What Price Christian America. They are brief, popular and full of interesting and useful facts, especially for pastors and other church workers.



WOMEN AND CHILDREN AT LOLODORF, WEST AFRICA



A TYPICAL SCENE IN A WEST AFRICAN VILLAGE

(See articles on "African Views of African Village Life," pages 541 to 546)

# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

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## Topics of the Times

### PRAYER—EVERY NIGHT, ALL NIGHT

Few people, even Christians, seem to realize the immense importance of earnest, unselfish united prayer to Almighty God in the Name and Spirit of Jesus Christ. Some of God's servants, like George Müller of Bristol and others, known only to God, have proved the efficacy of prayer in the results reaching round the world, achieving the apparently impossible. Some Christians occasionally spend whole nights in prayer when some burden lies heavily on their hearts. There are churches and missions, like the Kwato Mission of Papua, where a room is set aside as a "Power House" where prayer is offered to God continually by successive intercessors or groups of prayer partners. Many Christians know the results that have followed the regular hours of prayer, behind a closed door, in the humble homes of John G. Paton, Hudson Taylor and others in all walks of life.

Today in America there is at least one communion where whole nights of intercession to God are scheduled for every night in the year, except Sundays, when the whole day is largely filled with prayer and Bible study. This plan has been inaugurated with the conviction that prayer is fundamental to the Christian life and to the missionary enterprise. It is therefore supremely important that the ministry of prayer should be developed and increased among Christians both in private and in church groups.

The Christian and Missionary Alliance is systematically promoting prayer by nights of prayer every night in the year. The home office in New York arranges for each congregation of the Alliance in the United States and Canada to hold one whole night of prayer. These follow a definite schedule on successive nights, so that every night throughout the year, except Sunday, is a night of prayer in one or more of these churches.

The benefit of this is both local and world-wide. The meetings, on successive nights, follow according to an alphabetical list of the towns and cities. Notices of these dates are printed in the *Alliance Weekly* a month in advance and letters are sent to pastors prior to the meeting dates.

The Foreign Department of the Alliance also sends out a Monthly Prayer Letter to more than 800 individuals and prayer groups, several hundred of which meet at least once a month or oftener to pray for foreign missions. The Prayer Letter and Foreign Field Flashes, which accompany the letter, give prayer requests and interesting reports from the fields. Other requests are published each month in the *Alliance Weekly*.

God is making these methods fruitful in increasing interest in missionary work and in spiritual blessing to individuals, churches and mission enterprises all over the world.

### LOOKING BACKWARD

THE MISSIONARY REVIEW was founded by the Rev. Royal G. Wilder in January, 1878. Mr. Wilder had been a missionary in India first of the American Board and then of the Presbyterian Board for twenty-nine years (1846-1875). After retiring from the work in India he settled with his family in Princeton, N. J. Here he founded THE REVIEW in 1878 and it was edited by him and printed in Princeton until the close of 1887. In publishing and posting THE REVIEW Mr. Wilder was assisted by his daughter, Grace, and his son Robert. After her father's death, Grace and her mother returned to India and are buried there in Mr. Wilder's old station of Kolhapur. Robert Wilder was the real founder, with John N. Forman, of the Student Volunteer Movement for Foreign Missions and after a long life of rich service among the students of India, Europe and America died in Norway in 1937. THE REVIEW was born

of the surest Evangelical convictions and the deepest spiritual consecration.

On Mr. Wilder's death in October, 1887, the REVIEW was taken over by Dr. Arthur T. Pierson and Dr. James M. Sherwood as editors and the Funk & Wagnalls Co. as publishers. It was issued in enlarged form with a variety of departments and at once became recognized as the leading general and interdenominational missionary magazine of the world. It bore the new name of THE MISSIONARY REVIEW OF THE WORLD and it was worthy of its name and wider scope. From the outset the flaming zeal and wide knowledge of Dr. Pierson gave the magazine a unique and inspiring character. It had one great purpose and it served that purpose with all its power, namely to promote the speedy evangelization of the whole world. In 1891 Dr. Sherwood retired from relationship to THE REVIEW and in the same year Mr. Delavan L. Pierson, who had been graduated from Princeton University in 1890, became associated with his father and took over more and more of the editorial labor until his father's death in June 1911 when he became sole editor.

The Funk & Wagnalls Co. continued to be the owners and publishers of THE REVIEW until October, 1916 when The Missionary Review Publishing Company was organized, with an interdenominational Board of Directors, and bought THE REVIEW. Mr. Pierson continued as editor and has served as such and as secretary of the Company from that day until now. A number of generous friends, by purchasing stock in the new company, provided the working capital for THE REVIEW, doing so with the understanding that no dividends would ever be paid to stockholders and that both the income of invested capital and the capital itself would all be used as might be found necessary in conducting and maintaining the magazine for as long a term of years as might be possible.

The end of this term has now arrived. The capital of THE REVIEW, augmented from time to time by further generous gifts from friends, is now exhausted, and as it is no longer possible to continue THE REVIEW on the old basis, the Company has voted to dissolve. This is, therefore, the last issue of THE REVIEW under the present Company's auspices.

For the last seven years the magazine has been printed by the Evangelical Press of Harrisburg, Pa. and which has also contributed to the editorial expense. There has been a hope that the Press might be able to take over THE REVIEW, both its editorship and its publication, and to assume every responsibility for its maintenance but under present conditions that does not seem possible, and as no other means of continuing publication

seems practical, the magazine will end publication with this issue.

THE REVIEW has had a great history, for sixty-two years it has rendered a great service. We pray that some other magazine may take up the torch and continue the service in years to come. If ever there was need of a missionary review which would rest securely on the Biblical conception of the Christian faith and would call the whole Church to a new devotion and sacrifice that need is urgent now. It has been the resolute effort and purpose of the editor and his associates to be absolutely and unflinchingly true to the New Testament view of the Gospel and of the need of the world which the Christ of the Gospel came to save. In bringing their trust to a conclusion the Directors of the Company desire to cite the unanimous action of the stockholders at their final meeting as follows:

In bringing to a close the publication of THE MISSIONARY REVIEW OF THE WORLD under its present auspices, the stockholders and the Board of Directors of The Missionary Review Publishing Company herewith express to Mr. Delavan L. Pierson, who has been the Secretary of the Company and the Editor of THE REVIEW for the entire period of the Company's history, their appreciation of his efficient and untiring work as Editor, their gratitude for his devotion and self-sacrifice and their deep appreciation and regard. No one could have rendered more capable and loyal service or put himself and all his time and powers into his work with more self-forgetfulness and consecration. In accepting his resignation as Editor, and joining with him in the dissolution of the Company which has worked with him, the stockholders and Directors assure him of their lasting friendship and wish him God's richest blessing for the future years.

ROBERT E. SPEER.

### THE EDITOR'S REVIEW OF THE REVIEW

We present here the final number of THE REVIEW. It is with real sorrow that we close this world-wide service, but such a course seems inevitable.

*Nil desperandum, Christi sub Duce* ("Despair of nothing, under Christ, the Leader"). Such was the motto printed on the title page of the first issue of THE MISSIONARY REVIEW, edited and published by Royal G. Wilder from January, 1878, to December, 1887. It was then a bi-monthly and the first year contained only 392 pages—devoted wholly to foreign missions. Ten years later the magazine was enlarged to 976 pages. The definite aim of the magazine, as stated by Mr. Wilder, was "to help develop an interest in foreign missions which will speedily double the present amount of giving, praying and working for this cause." This aim was achieved—though not speedily. The total annual income of the Presbyterian Board of Foreign Missions was then \$463,351; in 1929 it had increased to over \$4,000,000. The Methodist

Episcopal Board then reported an income of \$260,000; in 1929 this increased to \$5,657,451. When THE REVIEW was founded the American Presbyterian Church had 314 missionaries on the field; later the number increased to nearly five-fold. Practically all of the denominational boards have increased their budgets fourfold in the past fifty years, but the memberships have also increased proportionately. The number of missionaries and the fields occupied have also grown, though not to the extent set by the hope and faith of Mr. Wilder. The increase in missionary interest, income, information and activity has been very large in the past sixty years. This has been due to many causes, but THE REVIEW was one of the very influential factors.

In the early days the sixty-four page bi-monthly consisted of one or two editorials, four or five articles—largely statistical—Field Notes, Letters from Missionaries, Death Notices, List of Sailings of Missionaries, Questions and Answers, and Book Notices. There were no maps or pictures; the magazine was outspoken in its criticism of mission policies, but was kindly and constructive and grew in popularity and influence.

THE REVIEW has since enlarged its scope to include both home and foreign missions, but its main ideals, aims and principles have not changed. Each successive editor has taken a world-wide view of the need of men of all races for Christ and the life He offers; the Gospel proclaimed has been that of the New Testament; the Bible has been accepted as the final authority on revealed truth; the power and leadership on which success depends has been the Holy Spirit. The ideal has been cooperation with all those who accept and proclaim Christ as the Son of God and Saviour of men through His sacrificial life and death.

The history of THE REVIEW has been marked by several crises, which seemed to threaten its existence, but each time the way has been opened for a new advance. In 1888 Mr. Wilder, the Founder and Editor for ten years, died. His work was taken up by Dr. Arthur T. Pierson, who was already recognized as a powerful advocate of missions. Under him THE REVIEW became a home and foreign missionary periodical. After three years Dr. Pierson went to London to occupy the pulpit of Charles H. Spurgeon, but continued the general oversight of the magazine until his death in 1911. Then the present Editor, who had already been associated with the magazine for twenty years, became Editor-in-Chief. During the World War, the Funk & Wagnalls Company decided to give up publishing the magazine, since it was not financially profitable. After much prayer and with earnest effort, a new interdenominational but independent company was formed, with the help of

Dr. Robert E. Speer, Mrs. Henry W. Peabody, Walter McDougall, Fleming H. Revell, and others.

The magazine grew in circulation and influence and had the confidence and cooperation of missionaries of all lands and Mission Boards of all denominations, but it was not self-supporting and its reserve capital was rapidly diminishing. Special prayer was offered for God's guidance and, in answer, friends were led to provide a "Maintenance Fund" to care for the annual deficit. Thus it continued for about ten years and then a falling off in these special contributions again threatened the physical life of the magazine. In 1932 there seemed no way out but to discontinue publication. Again we resorted to prayer and again God answered by leading the Evangelical Press, of Harrisburg, Pa., to accept financial responsibility for printing and circulation, with a generous contribution toward editorial office expense. Drastic cuts in the budget have enabled us to continue for another seven years—and, we believe, with continued efficiency until the present time.

Now the end of THE REVIEW, as a world-wide interdenominational missionary organ, seems to be at hand. The present Editor has been with the magazine for forty-eight years and the time seems to have come for him to retire from this major responsibility. It has been his hope that a younger man might be found who would be well able to carry on the work effectively, but while several have been approached, our search has been without success. The reserve funds are exhausted and our efforts to build them up again sufficiently have been unavailing. There is no feeling of discouragement or failure but it seems that God's time has come for the Editor and THE REVIEW to retire together from this field of missionary promotion.

Many signs seem to indicate this. The missionary situation has changed so that pioneer mission work is not stressed by most of the Home Church Boards. The executive personnel has changed and the secretaries belong to a new generation that naturally seeks new contacts and uses new methods of promotion. The union and interdenominational activities, which were almost unknown sixty-two years ago, have now spread over the Church and the world with national missionary councils, the International Missionary Council, the Federal Council of Churches and many union, educational and medical missionary committees to care for cooperative work. The Church Boards are also taking care of many activities which were formerly promoted by interchurch organizations. As a result several of these, such as the Laymen's Missionary Movement, have closed their work and have transferred the responsibilities to the denominational

Boards or to the Foreign Missions Conference and Home Missions Councils. Others may follow suit.

It is our conviction that there never was greater need than there is today for consecrated and sacrificial missionary activity. There was never greater need to proclaim the "Gospel of Christ as the power of God unto salvation to every one that believeth." There was never greater need to stir up the Church at home to more earnest prayer, more sacrificial giving and more active cooperation in the missionary enterprise. The Christians at home need to be reawakened as much as the unevangelized need to have the Gospel proclaimed in the power of the Holy Spirit.

The end of *THE REVIEW* may have come as a missionary periodical, but the end of the Cause for which it has stood has not come. And we confidently believe that the influence of *THE REVIEW* will go on. Only God can tell the extent of its influence in the past sixty-two years—in interest awakened, in prayer stimulated and directed, in volunteers enlisted, in money contributed, in missionaries encouraged, in mission policies improved. *THE REVIEW* has also set a high standard for the literature of missions and has helped to improve methods of missionary promotion.

These influences will go on in the days to come. The living seed that has been planted in human minds and lives will continue to increase and bear fruit. The career of *THE REVIEW* may be ended but the work of Christ, the ideals and Power for which it has stood will never end; they will be filled full at the coming of Christ to subdue all things and to establish His control over all the earth.

\* \* \*

The deep gratitude of the Editor goes out to God and to all who have cooperated with him, especially in the past twenty-eight years, to make *THE REVIEW* what it has been. We think especially of the members of the Board of Directors, the Editorial Council, the Mission Boards, the Foreign Missions Conference and Home Missions Councils, the Associate Editors and the authors, the stockholders and contributors to the Maintenance Fund, and the publishers. All of these have given of time and thought, and many of them have given money, without stint and without thought of personal gain. They have been sacrificial in their cooperation for they have worked to promote the cause of Christ.

We especially pay our tribute of love and admiration to two friends who helped to establish the Missionary Review Publishing Company twenty-three years ago and who have continued to support and promote it through all the days of trial and triumph—Robert E. Speer, the be-

loved President of the Board, and Walter McDougall, the faithful and beloved Treasurer. These two servants of Christ have seldom missed a meeting of the Board and have encouraged and strengthened the Editor in every possible way—often at real sacrifice.

The subscribers to *THE REVIEW*, many of whom have been readers and friends for a quarter of a century or more, are not forgotten. To them the discontinuance of *THE REVIEW* will come as a real loss—like the loss of a valued friend and helper. Missionaries in lonely outstations will miss it; also pastors who have sought here material for sermons and addresses; leaders in missionary societies who have depended on it; editors who shared its contents with their readers; and friends of all lands and walks in life who are interested in their fellow men and in promoting the work of Christ throughout the world.

Notwithstanding the strong desire of the Editor, and other friends, to have *THE REVIEW* continue its service at whatever cost to themselves, God has not shown how this can be done to His glory and for the advancement of His Kingdom. We would not carry on in any other way. We do not believe He would be glorified or His cause promoted by going into debt or by publishing a weak and sickly organ which might end its honorable career by slow starvation and retreat. We would not have *THE REVIEW* transferred to any agency that might even appear to stand for any other Gospel than that proclaimed in the New Testament, who would accept any other authority than the Bible as the Word of God or look to any other Power for regeneration, guidance and service than the Holy Spirit.

It has seemed clear to the Board of Directors and to the stockholders of *THE REVIEW*, that the time has come to wind up the activities of the corporation. On October 9th, therefore, the stockholders voted unanimously to dissolve the corporation and to cease publication with this December issue. We are thankful that this can be done with a clean slate and without any financial obligations which cannot be fully met by the funds in hand. Subscribers will be given the alternative of receiving some other evangelical missionary periodical in place of *THE REVIEW*, or, if they so elect, the Evangelical Press has agreed to refund the cost of their unfilled subscriptions.

The time has come for the Editor's valedictory but this does not carry with it any sense of defeat or any lack of blessing on the part of God. We pray that other lines of effective service may open and that other agencies will carry forward victoriously the work of *THE REVIEW*. *Nil desperandum, Christi sub Duce*—We will despair of nothing, under Christ our Leader.

### CONTINUED PERSECUTION OF THE CHURCH

"Just as Jesus was persecuted by Herod soon after His birth, so His Christian Church and His faithful servants, teachers, and ministers will be persecuted until the end of time. But what do the persecutors accomplish? Even though it should rain and snow down on the Christian Church nothing but stones and bullets; nay, if it rain nothing but devils and tyrants, and enthusiasts, and stocks, and gallows and though hundreds of thousands of martyrs were executed, yet the Christian Church cannot be wiped out. That must be our comfort in these last dangerous times in which Christendom lives and moves in manifold dangers and faithful preachers are persecuted, we should thereby not be enticed away from the Church, to false religion, or to a godless life. Whatever the privations and dangers, persecutions must be endured. It is a fortunate misfortune when, as members of His Church, we suffer adversity with Christ. Have we not the comfort that Jesus Christ is with His believers every day even unto the end of the world? He is in our midst and will not allow us to slide. On the other hand, it is an unfortunate fortune if anyone seeks fortune or easy days with the Father of lies, with the world, or with false churches; for finally there will be an evil end when all such must depart from the Lord as hypocrites and evildoers; their lot will be in the abyss of fire and brimstone."—*Martin Luther.*

### THEOLOGICAL SCHOOLS IN CHOSEN

The demand that Korean Christians do obeisance at Shinto Shrines is being made by Japanese officials on an increasingly large scale. At first only pupils in government schools were compelled to go to the shrines, then students in all schools, even Christians, were included. As a result the Northern Presbyterian, Southern Presbyterian and Australian Presbyterian Missions withdrew from secular education. Government officials stated, both publicly and privately, that this obeisance at the shrines was only required of those in the schools. However, early in 1938 the same demand was made upon the Korean presbyteries, the General Assembly, some Bible Conferences and Bible Institutes throughout the land. After being threatened, even with bodily torture, many church leaders yielded to what they believed to be out of harmony with unswerving loyalty to God; others stood firm in their refusal and either left their churches and homes or were put under arrest, with suffering of body and mind.

Some of the Bible Institutes in different parts of Chosen had been ordered to attend the shrine; but until the summer of 1939 the Bible Institutes, the Bible Clubs, and the Women's Biblical Seminary in Pyengyang were allowed to carry on their work. Then on the 21st of August, 1939, after the Presbyterian Seminary, a union institution, had sent out notices announcing that the fall term would begin on August 31, an official communication was sent to the Seminary ordering them to secure a Government permit, involving approval of the faculty and curriculum, and obeisance at the Shinto Shrines. They were told that the same requirement was to be made of the Woman's Biblical Seminary, the Men's Bible Institute, the

Women's Bible Institute and the Bible Clubs. As the missionaries could not conscientiously meet these demands, it has been necessary to close all of these important institutions. The same is true of the Pierson Memorial Bible School in Seoul.

In September the 1939 General Assembly of the Presbyterian Church of Korea met and after much discussion appointed a committee of twenty Korean pastors to organize a Theological Seminary in Pyengyang, and three other members were appointed to represent the General Assembly on a committee organized to start a similar seminary in Seoul. These new institutions must be ready to meet the Government's demands for attendance at the shrines. The latest reports indicate that it will not be easy to secure the permission of the Government to organize these institutions. The Presbyterian Council, which controls the original Presbyterian Seminary, now temporarily closed, is holding the property and using the faculty members for translation and other important literary work with the hope that the time will come when the institution can go on with her great work of training men for the Christian ministry. Medical work, visiting country churches, street and market preaching, literary work and dealing with individuals goes on. Here is a situation that calls for true faith, courage and prayer.

### THE PLIGHT OF EUROPEAN CHURCHES

The Provisional Committee of the World Council of Churches in Geneva is considering what can be done for the spiritual welfare of prisoners of war, and how the relief work for Christian refugees can be maintained. The European Central Office for Inter-Church Aid faces the emergency tasks such as aid for the Russian Orthodox



PUPILS GOING HOME FROM SCHOOL IN EGYPT  
(See article by E. W. Bailey, page 550)

Academy in Paris, and for the Czech-Slovakian congregation in Paris, which is cut off from its mother church in central Europe.

The European Central Office is greatly concerned for the maintenance of thirty Ukranian evangelical pastors and their parishes in southern Poland and Wolhynia. These Ukrainians must meet the hostility of the new Polish Government and are cut off from aid which hitherto has been granted by the European Central Office. Those in occupied territory are placed under the protection of the German army, and an evangelical professor in Germany, who knows the language, has been asked to care for these orphan parishes.

It is hoped that the German evangelical ministers and congregations in Poznan and the rest of Poland may find the necessary protection by the German army in the occupied territory. General Superintendent Blau says that two pastors in Bromberg have been murdered and that seventeen others are missing.

One of the most difficult tasks is to find some way to continue relief which can no longer be given by the European churches. The French churches can not now give much for the evangelical refugees in southern France and for the thirty Spanish evangelical pastors who are not able to go back to Spain. The French Church Federation says: "Our churches have to face im-

mense difficulties of all kind, and appeal to other Protestants to make a special effort to aid orphan congregations."

The Church of Christ in every land must help to keep fellowship in faith alive and to express it by practical cooperation. **ADOLF KELLER.**

## INDIA

A land of lights and shadows interwoven,  
A land of blazing sun and blackest night,  
A fortress armed, and guarded jealously,  
With every portal barred against the Light.

A land in thrall to ancient mystic faiths,  
A land of iron creeds and gruesome deeds,  
A land of superstitions vast and grim,  
And all the noisome growths that darkness breeds.

Like sunny waves upon an iron-bound coast,  
The Light beats up against the close-barred doors,  
And seeks vain entrance, yet beats on and on,  
In hopeful faith which all defeat ignores.

But—time shall come, when, like a swelling tide,  
The Word shall leap the barriers, and the Light  
Shall sweep the land; and Faith and Love and  
Hope

Shall win for Christ this stronghold of the night.  
—John Oxenham, in *The Open Door*.

# India—Changes in the Last Fifty Years

By A. C. CLAYTON, O. B. E., Recently of Saidapet,  
Madras

*For Thirty Years Tamil Literature Missionary in South India,  
Wesleyan Methodist Missionary Society*

TWO or three years ago a famous Balinese dancer from the Dutch East Indies performed before the Queen of Holland. The music to which the girl danced came to Holland from a bell, gong, drum and xylophone band playing in Java, seven or eight thousand miles away.

In Tokyo there are skyscraper department stores with automobile garages half a dozen stories high.

The modern pilgrim to Mecca crosses the desert in a high-powered automobile.

An Indian doctor in Madras will fly in his own private aeroplane two hundred miles to perform an operation in the morning and return to his patients in Madras in the evening, as a matter of routine.

The East is changing.

When my slow steamer reached Madras harbor when I first went out to India almost 48 years ago, I was taken ashore in a boat made of planks sewn together with coconut fibre, in the same way that passengers were taken ashore centuries before any Westerners reached India. There was not an electric light in the city, nor a motor vehicle; there were very few "push-bikes." No one expected that the "changeless East," as we used to call it, ever could change.

Many things remain unchanged today. In this very year an old tiger in Assam is known to have mauled nineteen and killed eight Indians. Tigers are tigers today just as they were fifty years ago.

Many villagers still fear that if the village Gods are angry they will cause the rains to fail and the crops to wither. Like their fathers before them, they believe that the way to placate the Gods is to sacrifice buffaloes to them; if that does not bring rain, then a man or a woman ought to be offered. Some two years ago, in Bombay, a village headman and a village priest were convicted of kidnaping a young man of twenty-three from a neighboring village and cutting off his head as an offering to an offended demon deity in order to bribe it to send rain on parched fields.

This is not evidence of a widespread practice, but it is evidence that a very ancient superstition is not extinct.

Outside more than one village, which I know, are stones set up in memory of some pious widow who burned herself to death on the funeral pyre of her husband. The practice of "suttee," as we call this, is now forbidden by law, but every year or two cases come into court showing that widows have practiced suttee with the connivance of their relatives.

Such cases are reversions to an obsolete type of thought. They are very few. But the changes that are taking place, especially in Indian village life, are not less than revolutionary, and they are very many. The three most significant of these changes may be mentioned here. One has improved the health of the country. The second has raised the status of a group of races totalling fifty or sixty millions. The third indicates a new standard in ethical values.

## The Fight Against Fear

Not far from where I lived when I first reached India was the famous shrine of a demon Goddess. A popular festival was held in the river-bed before her temple each Sunday during two of the hottest months in the year. As many as two thousand sheep would be slaughtered in her honor on each of these days. Because of the heat, the crowding and the lack of sanitation, there was nearly always an outbreak of cholera in the surrounding villages. The people believed that the Cholera Goddess caused the outbreak because she was angry with them. They did not know how to escape her wrath and they died in terror of it.

Today when there is fear of cholera, the Government sends out supplies of anti-cholera vaccine. People by the thousands come to be "pricked by the needle" and the epidemic does not occur.

Again, in those first days of my stay in India, as I went daily to the school where I taught, I passed a lepers' village, and saw one or more of these sufferers sitting by the road-side begging. Everybody in the place was a leper or expected to be a leper. There was then no known cure for leprosy.

Today, the great leper settlement near Madras, supported by the Government but staffed by mis-

sionaries, is a Home of Hope. It contains 800 lepers. Outside the gates various groups camp by the roadside waiting to be admitted. They know that the disease can be checked and in many cases can be cured.

Disease has not been driven out of the villages of India. The villager still believes in the goddesses of disease, but he is no longer paralyzed by his fear. Today a sick man or woman—sometimes very sick indeed—will journey on foot, or get friends to carry him many miles to one of the too few mission hospitals. Thirty, twenty or even ten years ago this man or woman would have accepted death in hopeless apathy.

When I first went to India that land was still the India of the stories of Rudyard Kipling. No one imagined that in half a century the chief provinces of British India would be governing themselves. Some of the supporters of the new Congress governments in the provinces promised that taxes would be cut down and that free loans would be given to help villagers to pay their debts and finance marriage ceremonies. But speaking generally the first two years of these new governments has shown that there is good reason to believe that they will work well.

### New Hope for the "Untouchables"

But the most striking social advance which has been made is in regard to the classes called "Outcastes," "Pariahs," "Untouchables," or "Harijans." These folk, fifty or sixty million of them throughout all India, are scavengers and leather workers, village menials and the humblest of laborers. They live in squalid groups of huts away from the houses of respectable Hindus. They were, when I began to be a missionary, forbidden to draw water from any wells used by Hindus of higher class. Their children could not go to school with their "betters." However clean they might be, their touch defiled their "betters." In my part of India, these pariahs were so despised, that if I had gone into one of their hamlets I was looked on as so defiled thereby that I might not visit the houses of their Hindu masters.

Among the sixty-three saints venerated by Tamils only one is a pariah who purified himself by throwing himself into a pit of fire. Fifty years ago Hindu opinion banned all these Untouchables from the temples where the great gods were worshiped. Only seven years ago the authorities at the largest Temple of Shiva in the City of Kumbakonam put up a notice at all the main entrances prohibiting Mohammedans, Christians and Untouchables from entering into that temple.

### Factors Making for Progress

(1) *Christianity*—There were, however, forces at work to compel a change in Hindu opinion.

Christianity was among the first of these. However much some of the early missionaries might hesitate to ignore the social stigma put on the "outcaste" communities they did not fail to evangelize them. About fifty years ago there began the mass movements toward Christianity, better called community movements, of groups of families and sometimes of whole villages. Christ can speak to the Untouchable and many of them were and are His devoted disciples. Others have had lower motives. All looked on their new religion as a way of escape from the degradation of untouchability. It awakened self-respect and hope, and, in the next generation, produced an impatience with their hereditary serfdom.

(2) *Schools*—For centuries the pariah classes were looked on as hopelessly stupid, stupid as buffaloes; fifty years ago most of them, shrewd as they were in many ways, accepted the situation and saw no use in schools for their children. But in our Christian mission schools we soon were able to prove, even to school inspectors who were Hindus, that Untouchable children could learn as well as other children. The Untouchable awoke to the fact that his children could be educated. In the second and third generations of Christians from these classes large numbers have completely escaped from the ignorance that was the lot of their fathers.

(3) *The vote*—The reforms in the constitution of the Government of India, which began in 1920 and gave self-government to the Provinces of British India in 1937, gave also an unexpected impetus to the emancipation of the Untouchables. As a matter of course the British Parliament gave the vote to all who were qualified for it, whether high-caste or low-caste, men or women. Fifty years ago no one ever thought that the pariah would ever have a voice in ruling India. It was unthinkable that a man from the depressed classes should be a member of the Legislature, along with landowners and lawyers and priestly Brahmins. But today the Untouchable rightfully takes his place in the Council chamber. And the world has not come to an end, though the old pandit who taught me a little Sanskrit thought that it would.

(4) *Mahatma Gandhi and Dr. Ambedkar*—Among the Untouchables most of the leaders are men of local repute only. Among those of wider influence, M. C. Rajah, who was educated at two mission colleges in Madras, has an outstanding position in the South. Dr. B. R. Ambedkar, an Untouchable who by magnificent effort won his Ph.D. at Columbia and his D.Sc. from the University of London, and is now the Principal of the Government Law College in Bombay, is however recognized throughout India as the chief leader of the Untouchables. About four years ago he was so hopeless of ever changing the atti-

tude of Hindus of the higher castes towards the Untouchable that he renounced Hinduism and called on the Untouchables throughout India to do the same.

It is only possible to summarize here what has occurred since. For many years Mahatma Gandhi had done all he could to secure better treatment for the Untouchables whom he calls Harijans (Children of God). I remember one occasion when he had come to a place to make a great speech. He noticed that some Harijans had come to hear him but had been crowded away into a far corner. Promptly he went and sat down among them and then made his speech standing among them. That is typical of him, and has wonderfully impressed many of them. Gandhi used Ambedkar's revolt as a final argument and compelled even the most unprogressive Hindus to see that, unless their treatment of their serfs improved, these Harijans would cut themselves entirely adrift from Hinduism. This touched the politicians, for the votes of the Untouchables would probably be lost if they did nothing for them. Gandhi's personality, perhaps more than his arguments, won the day. The orthodox but enlightened Maharaja of Travancore, guided by his Brahmin chief minister—one of the ablest men in India—permitted Untouchables to worship in all the temples under his control. Other Princes have followed his lead. The authorities in many temples under private control have done the same, and the Brahmin Prime Minister of the Government of Madras has supported the trustees of the famous Shiva Temple in Madura in admitting Harijans to the Holy of Holies. One temple in Kumbakonam has closed its doors to Harijans and "imprisoned the God," but in many places the Untouchable can worship in the same temple with the Brahmin, just as he can sit beside him in the Council. Though the old grievances of the Harijans survive in out of the way or orthodox centres, the days of universal degradation are past. This is the finest victory that Mahatma Gandhi has ever won. Only ten years ago no one believed that he would ever so triumph.

### The Greatest Change of All

But apart from Dr. Ambedkar large numbers of Untouchables have already sought a new faith. In my first days in India we missionaries were often called "white pariahs" because we entered villages of the Untouchables, made friends with them, even took our meals in their huts. The religion of Jesus Christ was contemptuously called "the pariah's way" because in the India of 1892, dominated still by Hindu custom and prejudice, many Untouchables were accepting it. But the most hopeful of us had no idea of the wide mass movements which today are awakening the

Untouchables in many parts of India and are bringing whole communities into the Christian Church. In the diocese of my friend the Bishop of Dornakal in South India there are two hundred thousand Christians where there were only a few hundred thirty years ago. And that is only one instance of the way in which these pariah multitudes are breaking the fetters of demon worship and are seeking Jesus Christ.

The Christian community in India is still very small, only some six millions among nearly 350 millions of Hindus, Moslems and peoples of other religions. India of 1939 is not Christian, nor dare I say that it will become Christian in my time. But the greatest change of all is more significant than the community movements. Today when Indians would describe a supremely truthful, self-forgetful, brave and utterly sincere man—a leader like Mahatma Gandhi—they do not say that he is like Rama or Krishna or any other of the old gods of the land. With reverent voices they say, "He is like Jesus Christ."

### THE CROW AND THE PEACOCK

There is an Indian fable of a crow that lived near some peacocks, and thought that the peacock's caste was more excellent than his own. The crow therefore picked up a few of the peacock's cast-off feathers and stuck them among his own. He left his own family and in his new guise lived among the peacocks for a few days. One day his voice was heard, and the peacocks said, "This is not a peacock. He has been deceiving us while living among us." Then they all set upon him with their beaks and spurs till, sore wounded and ashamed, he sought to return to his own family. The crows understood why he left them and why he wished to return. They said, "You despised us, thinking you would honor yourself by trying to join others. Go to them. There is no place for you here. Be off! We will not have you among us."

Over fifty years ago a Brahmin friend wrote to Benjamin Robinson, a missionary who sought to adapt Indian customs and dress in order that he might be more effective as a messenger of Christ: "Whatever you do, you cannot alter your birth. However you dress and eat you will be known as an Englishman. Your motives in change of dress will be misunderstood and misconstrued." This judgment was confirmed from another source, for when he returned to a village which he had visited on his previous tour, a Sudra headman, who had renounced idolatry said, "Don't you perceive, Sir, that if you dress as these idolaters, they will say, 'You ought to adopt our worship also.'" —*National Christian Council Review*.

# A Chinese Christian's Testimony\*

By MYFANWY WOOD, Peiping, China

THREE years ago Mr. Y. C. Ts'ai left Yen-ching School of Religion in Peiping to become lecturer in New Testament in the South Fukien Union Theological College. Recently he was asked to address a conference of Christian students in Changchow on "The Attitude of Christians to the National Crisis." He spoke on—

- I. God's relation to men; Freedom.
- II. Man's relation to God; Faith.
  - (a) Fearless when calamity comes.
  - (b) We are all to love our enemies.
  - (c) God's love ultimately will certainly prevail.
- III. Relations between man and man: Love. Christians are the messengers of Love.
- IV. The Christian's outlook on the world; Hope.
- V. The Relation of the Christian to himself; Nurture of his Spiritual Life.

Mr. Ts'ai's notes reveal a carefully thought-through statement which challenges Christians to practical expressions of the love of God, even in the time of war.

Nearly three weeks after the address, the local daily paper came out with an article giving a garbled account and accusing Mr. Ts'ai of being a traitor to his country. Five days later, soldiers went to his home to arrest him, and he was tried before the local military tribunal. The officials asked him to write an outline of the offending address and they then proceeded to question him on the basis of the newspaper report. To all questions he gave quiet, orderly replies, which reveal clearly how consistent he is to his Christian principles.

He was imprisoned in a room ten feet by fifteen, with other prisoners numbering at various times from two to fourteen. These included army officers, bandits and suspected spies. He writes: "I thanked God for granting me the opportunity to live and work among them; to show them how, even under the most trying circumstances, there is still the possibility of living according to the rules of a sanitary life; above all I am thankful for the opportunity to bring them the Gospel of Christ. And I was glad to see them cheered up, working gladly together to make the room clean and tidy, getting rid of lice and insects, and living like men rather than sinking down to the level of mere animals."

Mr. Ts'ai writes of his Bible study while in prison, "I read the last part of all the Gospels, especially John 13-21, and my experiences in prison helped me to understand and appreciate the suffering Christ and His Resurrection much more than before. Many of His teachings to which I had not previously paid much attention were brought home to me with new light and mighty power. All the while the great words—Love, Peace and Joy—rang like heavenly music in my ears. . . . The fruit of the Holy Spirit is the heritage of the children of our God and Father who is Love and Victory. May His name be glorified for ever and ever. Amen."

Mr. Ts'ai was kept in prison for twenty-two days. Writing a little later, he says: "There must be those who deal with the present, but there must also be people who point men to the future. . . . We pray for the nation, but we must also pray for the reign of God wherein lies the true welfare of the nation. Permanent world peace . . . cannot be possible without the religion of Christ. For He alone can redeem the world from selfishness and sin, which is the root of war. . . . We must work for peace in the midst of war. It sounds out of harmony with the thoughts of the time, but it is absolutely needed."

When Mr. Ts'ai was released, his presence at court (at any time he might be recalled) was guaranteed by the principals of the Christian College and schools in Changchow. In the original draft of this document of release, his guarantors were required to promise that he would not again say anything "unseemly." Mr. Ts'ai protested strongly against any such promise, "For," he says, "I would much rather stay in prison than have that clause in the guarantee for release. I admit that what I said was not in line with the trend of thought of this time, but I can never confess to anybody that what I said was wrong. It was my duty to preach as I was led, and I was ready to take any consequences."

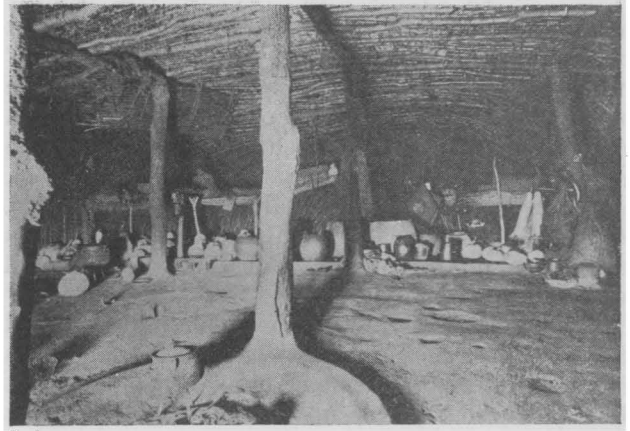
"In the time of national calamity all the more should we preach Jesus."

May the words of our Lord echo round the world, and may Christians in every land bear an ever stronger witness in life today to the power of the Love of God; it is in that power alone that we can pass through truth to freedom for service.

\* From *The London Missionary Society Chronicle*.



A VILLAGE STREET IN WEST AFRICA



THE INTERIOR OF AN AFRICAN HUT

# African Views of African Life\*

*The West African Home, Parents, Children and Schools*

By WEST AFRICAN CHRISTIANS

## Behind Pagan Walls

OUR old style, one room, mud walled Basa huts in West Africa were smaller than those of today. Some did not exceed ten feet in length or eight feet in width. The palm thatch roofs were so low that we could stand upright only under the ridge pole. Within the one door hut of a pagan Basa was a clay mound bed. Spears and a bow gun leaned against the wall. Fastened to the rafters was a bundle of carefully tied sticks which was the owner's magic wand to keep away misfortunes. On the clay floor, in which a fetish had been concealed, was a bark container for arrows and another for various potent charms. All were devices to keep evil spirits at bay and to bring to naught the machinations of witches, the fear of which was ever present.

Spirits of our ancestors also were believed to be all about and certain persons were thought to have the power to communicate with them and to transmit their blessings or their curses. These were the priests of the Ngé and Um cults. Men, women and children all feared those who were associated with these cults and their rites. No uninitiated was allowed to look upon the cult objects as the offender would sicken with the particular cult sickness. In the case of Um this took the form of the eating away of the nose or other parts of the body by ulcers; in the case of the Ngé,

poisoning and death. Not until an animal was sacrificed to the sacred object, and the patient sprinkled with its blood would the malady disappear. We therefore believed and feared the cult priests more than we do the white men who govern us today.

Not only did we believe that the priests communicated with departed spirits but we thought that they themselves were spirits. The officiating priest of the men's Um cult was a female spirit; the priest of the Ngé was a male spirit. Thus the men deceived the women and children greatly in order to put fear into their hearts. A woman who refused her husband was threatened with, "The Ngé will eat you." A child unwilling to carry messages was threatened in the same manner. If a wife continued in disobedience the Ngé priests waited in ambush to carry her off secretly to kill her. When she failed to appear, the announcement was made to her people that the Ngé had eaten her.

Women were not allowed to be present at the grave during burial as the rites for the dead were in the hands of the Ngé. Before laying the corpse in the grave a priest entered it and talked, trying to imitate the voice of the departed man to put fear into the hearts of his widows. Whenever the cult men danced all women and children were shut up in their houses. If a woman bore a monstrosity it was considered positive proof that she had surreptitiously witnessed cult ceremonies or trans-

\* Condensed from *The Drum Call*, Published by the Presbyterian Mission, Cameroon.

gressed other laws. Women were forbidden to eat the wild hog because its voice sounded like that of the Ngé. Fish were taboo for them because the most sacred of the Um cult objects was found in the river. Those who obeyed all the tenets of the cults were told that blessings would follow them, such as: Birth of many children, health, riches, good luck in the chase; but if they broke the laws and taboos, misfortunes as illness and death would be their lot.

The walls of our pagan homes shut in fear and superstition, keeping out the love and happiness that God offers. We thank our Father God that He has caused to shine upon our homes His great light, the Good News of Jesus which is dispelling fear in our hearts and homes and is sweeping away our superstition.—*Samuel Wrestling-beetles.*

### My Heathen Father

My father's children did not love him but they feared him very much. My sisters feared him even more than we boys. If we offended him, such as drinking the dregs of his palm wine or standing near any of his wives, he thrashed us unmercifully. We dared not lift our eyes when he was near.

When he was a young man he first became a hunter. After he excelled in shooting a gun he swore an oath that he would not marry until he had killed a man of the Bakembe clan; so he went to the diviner whose advice he followed. After he had prepared the war feast, the invited warriors ate and danced in their ceremonial dress. This ritual performed, my father took his gun and crossed the river to the Bakembe clan and stealthily walked to a certain hut. He removed the bark and there saw a man and his wife, fast asleep. He prayed to his gun, "Oh gun, pick off this man and this woman." Then he killed the sleepers. Immediately the hut caught fire and the whole family perished—not one was left to plant a lily bulb (commonly used to exorcise evil spirits). When he returned to his village my father danced and sang the songs of warriors for which he was given much goods. With this gift he obtained his first wife and became a warrior.

Later, my father became a great medicine man and a priest of both the Ngé and Um cults. He even sacrificed his mother to become a priest of the Ngé.

Father married twenty-four wives, but he allowed only one of them to cook his food, for fear of poisoning. One day he killed his brother because he took from him one of his wives.—*Zachues Body-hardened.*

### My Black Mother

My mother grew up in her father's town. He did not wish her to be married but one day mother

tried to run away. Her father heard of it and before she could go far he caught and brought her back.

When my mother was about fifteen years old she was married to my father. She had two nicknames. One was *Kinganngoi*—the name of the wild red river hog, given to her because she was celebrated for her beauty. In the village of her husband she received the other name, meaning "Weaver-birds-make-a-great-noise." She cooked much food for the many guests of her husband. She prepared great feasts. Many women came to her to beg for food and she gave to all who asked. For this reason there were always many people and the hum of many voices in the village so that she became famous as a great worker and very generous.

My mother wore a black bustle made of string that she prepared from the new leaves of the raffia palm. It took from fifty to seventy of these strings to form a bustle eight to ten inches long which she wore fastened to her belt of monkey skin or braided fibres. Her leaf apron was made from the leaves of the *lagal* tree. It was about two fingers wide and was fastened to her belt; it was fringed at the end the length of one's middle finger. Her leaf apron, the one she wore to dances, she colored red with powdered or ground chips from the red-wood tree.

Mother bore nine children and raised two generations of orphans. She lived to see her own grandchildren and those of the other wives of her husband. I loved my mother very much because she taught me the things of women. She taught us to be chaste and did not allow us to go about visiting in other people's houses. When we children were married she gave us many presents of household goods such as clay pots, water gourds, baskets, wooden spoons, wooden dishes. We have a proverb: The wild vine comes to the *yô yam*; it passes and reaches the sweet potato. This is to say that the luxuriant and fast growing vine, representing the industrious person, comes to the celebrated *yô yam*, meaning my mother, and then goes on to the sweet potatoes (eaten by children only), meaning her children.

There was a shallow pit near my mother's house in which were planted two lilies. Near these were a snail shell and a stick on which was tied a bundle of leaves and sticks. A clay pot near by contained water and some bark of trees. This was mother's place of healing. Many women and children came to her to be healed; she took them to this shrine and sprinkled with water from the pot. As she did this she said, "Misfortune or bad luck you hear it from behind, good fortune reach out toward it." She prayed to the spirits to take away the sickness and to bring blessings to the women (that is many children). Mother's

search for life made her establish this sacred place, but she afterwards found a better life than she was looking for when I was a child. She became a Christian and gave up her superstitious practices. Her real name was Oh-skies. People said that only in the skies was it possible to find anything lovelier and wiser than my mother.—*Daughter of Elephant.*

### My Baby Boy

"Molar tooth-of-elephant has been born." This was what we sang in our hearts when a baby boy was born. Mothers all desire a son to build us a house when he grows up, to cut the bush and clear the ground so we may plant a garden. We thought of the wives he would marry and the many grandchildren we would see in our village. Our husbands also said that it was "a molar-tooth-of-elephant" that must be born first. To make sure that their desires would be granted they asked the diviner what they should do.

"Go to the grave of your grandfather," the diviner told my father, "make a sacrifice of a goat to his spirit; then make a fire on his grave with certain leaves and sticks. Take fresh water from the stream in a new gourd and wash your hands over the fire so that all evil influences may be banished."

My father did exactly as the diviner said.

His first child was a boy but people were told "It is a girl." Father built a house with a tall fence around it in a secret place in the bush. There mother took her baby as father did not want the witches to know that he had a son. If they saw a baby they would fasten an evil eye on the child, and he would sicken and die. Many children died, and people said, "Witches, there are many of them. We must always keep fetishes about to chase them away so they will not kill our children or ourselves."

Parents wished sons to grow up to be bold, brave men. My mother teased my brother when he was still a baby so that he would know how to get angry, kick and fight. Then when he grew up, if anyone tried to take anything from him, he would not let him. When brother was old enough he stayed with father most of the time. Father showed him how to trap animals, fish with a net, make thatch for the roofs of our houses and weave hampers from the fronds of the oil palm. These are the things of men that all boys must learn. After they are ten years old boys do not sit in their mothers' house or eat with them or they are thought weaklings. They eat with their fathers in the community house.

One day mother and I heard my brother screeching as if in pain. We ran to him and saw that he was suffering torture and staggering about in the street. Father had put red pepper

in his eyes because he had stolen something from one of his uncles.

It was a Basa man's ambition to have a son who surpassed others in fighting. When boys grew to be old enough they were given machetes to use in mock fighting. A stick was placed on the ground. One boy stood on one side of this stick and one on the other, each with a cutlass in hand. Each in turn struck the other with the flat of the cutlass on his shoulder. The boys who fought against my brother always ran away from his blows. He became a great warrior and captured many women when he went to fight the other clans.

God has now put other thoughts in our hearts. We coveted the nickname of "Snorting Leopard" for our sons because we wished them to be as fierce as a leopard as well as strong as a "molar tooth-of-an-elephant." Now, we rejoice if they are known as "Kelle-quiet-waters," for as the waters of the Kelle River flow evenly and calmly on, so shall our sons be peace-loving, their villages undisturbed by brawls and wars.—*Esther One-of-something.*

### A Girl in the Home

My parents were very much pleased when I was born. They had two sons and they needed a daughter who might be exchanged for a wife for one of them or for goods to marry one. They called me *Kop-i-sem*, a "fowl to sell." As a girl must leave her home and go to live in the village of the man she marries, where she helps to increase the number of her husband's clan, she was not considered then of as much importance as a boy who increases the number in his own clan.

When a girl was born the midwife always said, "Deny; but if caught in the act, confess." Women were blamed for so many evils that mothers felt it necessary to teach their girls to be cautious when they were still very young. They said that there were more women witches than men so girls had to be taught to be very modest and not give offense.

My oldest sister was married soon after she had learned to walk. Her husband took her to his village and there she grew up, living with one of his older wives. She was taught to work hard in the garden every day, to draw water from the spring and to cook, beginning from the time she was four years old. My younger sister never married for my father said that she must stay in his town and bear children there for him.

When I was a very small child I helped my mother every day in the garden; I drew water from the spring in a gourd she gave me. As soon as I could use a knife I helped her peel potatoes. Girls are taught to work very hard because a man will give a bigger dowry for a girl who works

hard than for one who is lazy. It is the ambition of every girl to be desired as a wife.

My heart was filled with fear at night. Whenever the sun went down mother would awaken me if I were asleep as she was afraid the sun would carry my heart away. If children were awake when the sun went down they said that there was no danger. One night, after we had all been asleep for a long time, we awakened with a start. Mother stirred the logs that were burning between her bed and mine so that it was quite light in the house. We heard something fly from the roof of our house. It was an owl but we were told that witches could turn into owls and they flew off with the hearts of sleepers.

We children were very happy when the moon shone for then we gathered in one of the homes and listened to our mothers telling folk tales. We told riddles too but did not dare tell these during the daytime lest our mothers sicken or die. But the best time of day was the late afternoon when we children played games in the court before our houses.

How I cried when they dragged me from my mother's arms to take me to my marriage. I was not more than ten years old but I still remember it as though it were yesterday. I realized that I was a mere "fowl to be sold." When I reached my husband's town I did not see that my husband was an old man for my eyes were fastened on the ground when he came near. I was glad that she had taught me to be generous, for it made my mother-in-law kinder to me. Always in the evening when I brought her some food from my garden she would take me on her lap, blow spittle on my forehead and bless me. That is our custom to this day.—*Daughter of Parting-cloth.*

### A Widow's Experience

*Yik*, "the thing left," is the word for widow in our language. My husband, a rich man, had many wives and goats. Before he died the diviner told him that if he would kill one of his wives he would not die. He lifted his machete to kill "Weaver-birds-chatter" as she was bending over to serve him, but before the knife reached her he fell dead.

When a person dies the burden of the expression of grief falls upon the women and immediately our wailing burst forth. Some of us wept because our husband had gone but more of us wept because we feared his spirit would come to persecute us or take us to the spirit world. I had spoken disrespectfully to "Great-elephant" (his honor name; wives are forbidden to address their husband by his real name). After our husband was buried we widows were all herded into one hut and left there to sleep and sit on the clay floor. Our raffia bustles and leaf aprons were

taken from us, and we were given dry banana leaves to wear. When it was necessary to leave the hut we were obliged to walk bent over with faces to the ground. I was forced to stay in the widow's pen for fifty-four days. During all of this time I was not allowed to wash and my face became dirty with soot from the fire and my body white from the ashes and clay where I lay. My tears wore paths in the dirt on my cheeks.

A widow, her mourning over, may choose a new husband. Her mouth is stoppered with leaves to prevent her talking until she reaches his village. Now I have chosen a new Master, Jesus. He has washed away my sins and taken the stopper from my lips that I may praise Him. I am no longer a mere "thing left behind" but a real child of God.—*Daughter of Great-rubbish-pile.*

### Christian vs. Heathen Customs

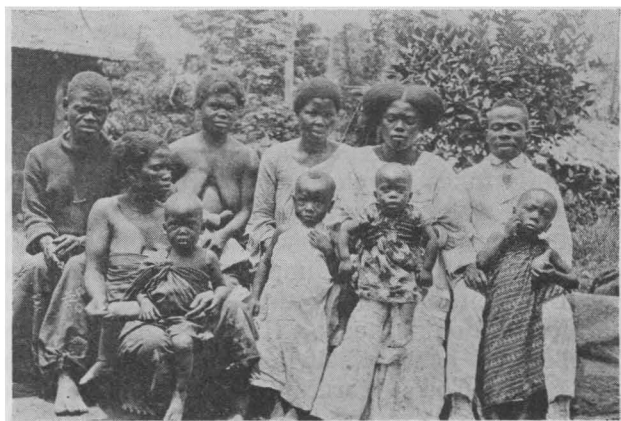
The man who believes in God and the man who does not are not the same kind of a person. The real Christian knows that he ought to keep his body and his spirit clean, but the unbeliever does not know that. The things that our fathers were happy to do we Christians are ashamed to do. Let one who does not know these things ask some of the old men to relate them to him. In olden times a person did not bathe often, saying that if a man bathed early in the morning he would not be strong. If he bathed once or twice a month he was doing well. He would bathe then only because he was going on a journey or to a feast. Now, if we do not bathe and appear dirty before others, that is the height of shame.

What a man himself knows, that he can teach another; but if he does not know, how will he be able to teach? The Christian parent differs from others in that he really tries to teach his children to speak the truth and punishes them when they do not; he tells them, "Be truthful even though you are killed." A man of the world wants his child to win in a controversy even by falsehood. When, by so doing, his child gets the better of his adversary in a palaver the father says with pride, "My child is a man, he will not get into trouble before the authorities for he knows how to twist things to his advantage. The son who knows only to speak the truth is a woman and not a real man."

Even as the Christian person is not like the heathen, so also his family is not the same. Usually each pastor, teacher and catechist's home is like a light set on a hill—a real example of what a Christian home ought to be. This home is happy. For the most part the Christian keeps his house and yard clean; he tries to keep the children clean and is the first to take them to a doctor when sick. He also sends both girls and boys to school, as a great many believers do, to

learn to read and write and to learn the things of God. He makes a real effort to arrange Christian marriages for his children. The first question a father asks a man who comes to seek his daughter in marriage is, "Are you a Christian? Show me your church letter."

There are many families in which only one member, the woman, is a Christian. The mother is pressed by the church to forbid any alliance with unbelievers; the father, being interested only in getting all the money he can, gives the daughter to the one promising the greatest dowry, even though the prospective husband already has many wives. Frequently a father forbids his girls to go to school. He argues thus: "What is the use of teaching a girl? All she needs to know is how to plant a garden, cook food for her husband and bear children. What else is there for



SOME PARENTS AND CHILDREN AT THE LOLODORF HOSPITAL

her? Whoever heard of a woman teacher? If she knows how to read and write she will know more than her husband, and no man will give a dowry for a woman who knows more than he does; that is the limit of shame for a man." Sometimes the woman of faith either overcomes the objections of her husband or against his will and wrath sends her daughter to school and insists that she have a Christian marriage. When the unbelieving father sends his daughter into an unchristian marriage against the will of the mother that he may get a larger dowry, then much trouble has come to that house.

Sometimes a very young girl goes to the pastor saying that she has run away from her home because her father has taken a dowry from a man who is not a Christian. Since it is against the French law to give money for an immature girl the Mission often takes such a one and puts her into the girls' school at the station nearest her home. Since neither party dares take the case to court the palaver is usually settled amicably and the dowry returned. Slowly, through the process

of education, the church is raising up a new generation of girls who are demanding in marriage the privileges of Christian homes and husbands whom they may call their own instead of sharing them with others.

When a father, who is wealthy, having many wives and much goods, dies, all this property, including his wives, goes to the oldest son. Frequently a man has shown real Christian courage and love for God at such times refusing even to go home to settle the estate. Sometimes, however, our hearts are heavy with sorrow when we see one who has had Christian training unable to withstand the temptation. He goes home for the burial feast, listens to the advice of the old men and falls a prey to the customs of his fathers, becoming involved and thus severs his connections with the church.

It is only thirty-five years since the first missionary took his life in his hands to bring to the Basa tribe the Good News of what Christ has done to release them from all the fears which held them and their children as slaves. Yet, in this short time, God has done great things for the people. Instead of seeking ways to kill the bringers of Good News, there are now thousands in all parts of the land who eagerly await and welcome the coming of missionaries and teachers.

Christianity is still in its infancy among us. We pray that the things of God will grow and that the new foundation which Christ has laid for our homes will remain unshaken, always increasing in strength. We know that the words of Jesus will spread throughout our tribe and that the hindrances to its diffusion in our hearts will end when the believers pray without ceasing.—*Rev. Gustave Esômbé.*

### The School and the Home

The school is like the shadow of a person. We formerly believed the shadow to be a projection of the soul of the living. When a man died, we said that his shadow had gone. So the school is important in the life of an individual. Its influence lives on after a pupil has finished his course and begins the life of a real person in his village.

A glimpse of the Basa people and their homes of other days and those of today will convince anyone of the value of the school. In the days when my father was a child all the village palavers, quarrels and fears of witches were public property. When a boy came to be six or seven years old he spent much time in the community house where the men of the village lay sprawled on their beds or sat on them with a forked tree root at their backs to lean against. There he listened to matters pertaining to marriage. Sometimes the palaver concerned a girl who had run

away from her husband. She would stand cowering in one corner while the discussion went on as to what punishment to mete out to her to prevent her from running away again.

If a man was very angry he might wish to kill his wife and considered her his chattel to do with as he wished. At times there were heated discussions concerning the bride price of a mere baby. At any time a boy might see his little sister whom he had carried on his hip, while his mother was busy in her garden, taken away from his home to become the wife of a man who had numerous other wives. There were many arguments concerning debts and often a man's wife or daughter was pawned to prevent the creditor from adjuring his fetish to kill the debtor.

I could write much concerning the things heard and learned by the small boy of school age in his contacts with life in his village when my father was a boy. He learned to have impure thoughts, to value deceit and lying and to disrespect womanhood. He soon ceased obeying his mother. He never shared with his sister but always expected and was given the best and biggest portions of food after his father had received his.

The school has kept boys away from the community house at a tender age when they are most susceptible and has gathered them together to learn to think other thoughts and have other ideals. This has been an invaluable help. But there are other ways in which it has influenced our home. Girls sit in classes with boys and often excel them in their studies. Their hours in school prevent them fixing their attention on matters which made the past generation disdain womanhood, and they find that girls are their equals, so they have gained a respect for womanhood. Women in a Christian community are now beginning

to take their rightful places as companions to their husbands, instead of being their slaves.

We did not know much about cleanliness in the old days. Our bodies we rubbed with redwood powder and oil but we did not bathe often. Sick persons never bathed until they recovered. The center post of our houses was used as a towel or handkerchief. We did not know that disease comes from filth and dirt. We thought that departed spirits sent us misfortunes, sometimes to punish us for not sacrificing a fowl or goat to them. From many houses could be heard the death wail—a mother mourning for another little one or wives for a husband.

In the school pupils are taught hygiene. They learn that dirt carries disease germs and are taught to keep their bodies clean. They learn that a dog has eggs of worms on its tongue and that if dishes are left for it to lick, instead of being washed, as is the custom of some of our people, the eggs will pass into the next person who eats food from such dishes. There are many other things hygiene teaches us.

When a family goes on a journey the head of the family takes his place last in the line. There he can see what dangers threaten ahead and protect and care for the very last one in the line. I have kept the most important influence the school has on our homes until the last. Jesus is the Head of our schools. He is not the shadow but the very heart, itself, as we Basa say. Our pupils read God's Word in school and they see that their teachers try to follow Christ's teachings. They turn their hearts to God. It is the Christian school pupils who put into practice what they learn of cleanliness and Christian virtues because their thoughts are turned toward helping their people to rise.—*Otto Who-will-climb.*

### WHEN ESTELLE PRAYED

We were holding a service at a soldier's camp in the heart of Africa. While we were in the midst of the meeting a Basonge woman, from 1000 miles away, stood up and prayed. She had one baby in a sling on her back and another one tugging at her skirts. I could understand only two words, "Jesus" and "Amen" but I knew that she was talking to God. The congregation was quiet and reverent. The woman who prayed was Fulu Estelle from the Swedish Mission station of Kingoyi.

That afternoon we had a baptismal and communion service. One couple, Movungu and Nianga Estelle, brought their son for baptism. There were 110 baptized Christians present for this service. After the baptism of her son, Nianga Estelle prayed. She comes from the same mission station as Fulu Estelle.

The service was conducted in four different languages, and eleven natives accepted Christ. Four babies were baptized; 15 little black children sang four songs for us, and one bachelor soldier sang a solo. Pray for our evangelist Kabunda and his wife Disank (Happiness) as they minister unto these soldiers.

PLUMER SMITH, *Mutoto, Congo Belge.*

# "Each in His Own Tongue"

*How to Complete the Unfinished Task of the Bible Translator*

By EUGENE A. NIDA, M.A., Philadelphia, Pa.  
*Field Worker, Institute of Linguistics, Pioneer Mission Agency*

TODAY, after publishing the Bible or portions of it in 1,000 languages, the task of Bible translation is only half done, for there are 1,000 other groups that should have the Word of God in their own tongues. The French Academy conservatively estimates 2,796 living languages in the world. Several hundred of these languages are spoken by very small groups of people, but there are still at least one thousand languages which should be reduced to writing and into which the Bible should be translated. The American Bible Society states that there are "from five hundred to a thousand more forms of speech in the world in which new translations are needed." The task of the Bible translator is far from finished—in fact, at least half still remains—for the greater percentage of these one thousand groups speak languages which have never been reduced to writing, and the people themselves are uneducated and not capable of being translators.

Accurate figures as to the exact number of tribes and languages in the various countries of the world are difficult to secure. Ethnological surveys of many regions are very inadequate but, at a very conservative estimate, we may say that some 100 language groups in Western China should have, but have not yet received, the Word of God in their language. There are 90 similar groups in Indo-China and Burma, 150 in Malay and the South Sea Islands, 200 in India, 250 in Africa, at least 40 in Mexico and Central America, 100 in South America, and 80 in the Soviet Union. And this number does not include groups in Tibet, Afghanistan, portions of the Near East and Australasia, all of which regions have a number of language groups without the Gospel.

An answer which is often given to the problem of taking the Gospel to indigenous groups is that of the extensive use of interpreters. Though at times this is necessary, it is far from satisfactory and should only be preliminary to the real work of evangelization. How is it possible for an interpreter, who may not himself be a believer, to explain the Gospel to his fellow countrymen, even though prompted by someone else? Some interpreters have been known to falsify intentionally the statements of the missionary and have done

great damage to the message; others, though conscientious, have failed to be accurate when accuracy was of utmost importance. For example, one missionary discovered, after some length of time, that his interpreter, who knew English inadequately, was rendering the expression, "only begotten Son," by words in his own language which would be a translation for "only forgotten Son." He was not acquainted with the obsolescent word, "begotten," and substituted one which had a certain similarity and which he knew; but this involved a considerable confusion in the fa-



TRANSLATOR WITH MEXICAN BOY

vorite text of the missionary. If the interpreter is already a believer in Christ, he can, with some training, preach and not need to act as an interpreter. But this does not solve the problem, for it is found that he must have some source of spiritual inspiration and must be able to feed his own soul upon the truth of God, in order to present this truth with consistency and clarity, which a good translation alone can enable him to do. If the people of the language group to which a missionary is ministering are to be expected to grow in their spiritual life, they need the Word of God in their own language so that they may read it for themselves. The gateway to a person's soul is through his own language. An African chief, when he first read the Bible in his own language, exclaimed, "That God is black!" He thus voiced his feeling of the profound meaning which

the Word of God in his own language conveyed to his soul. A Zapoteco Indian of Mexico, who had been educated in Spanish and read the Bible in Spanish, was asked in which language he would prefer to have the Bible, and he answered, "Of course, in my own language, the Zapoteco." All the tribes around the world likewise are entitled to receive this priceless heritage of the Word of God, a heritage which the missionary may leave with his people after he has gone, and by leaving it, will have helped to establish a foundation for a strong indigenous church.

Many stupendous problems are involved in language reduction and Bible translation. One must have the courage and pioneer spirit of such men as William Carey of India, Robert Morrison of China, John Eliot, who translated for the American Indians, and John G. Paton of the New Hebrides. One must be able to withstand the hardships and difficulties encountered in living in the isolated regions of the world, and must have the persistency necessary to learn new and difficult sounds, to search out words, to master grammatical construction. He must be able to develop or borrow words for spiritual concepts, such as love, faith, forgiveness—terms which in many languages do not exist with the correct spiritual values.

### Some Complicated Problems

One who reduces an aboriginal language to writing will encounter many intricate problems of sound and grammar. For example, in the Mazateca language of Mexico, there are three words which the untrained investigator would write *ti*, but which have three distinct meanings—boy, rubbish, and round. These words are not identical in sound, as one might first think, for one has a slight puff of air after the *t* sound, just as we pronounce the letter *t* in English; in the word which means *boy* the *t* is pronounced as in Spanish, a slight distinction which would usually be missed by an untrained person. The word which means *round* has a slight puff of air just preceding the *t*. If one does not make these distinctions in writing, which may be indicated by some sign such as a single apostrophe or a superimposed *h*, almost unlimited confusion would occur for one attempting to read the language. Even greater than the difficulty of peculiar consonants and vowels is that of the tone or pitch of the syllables in many languages. Chinese is noted for its complicated singsong pattern, and many languages of Africa and North and South America are even more complicated. The Geabo language of North Africa has as many as four pitches and twelve combinations. One syllable, *mu*, occurs with eight tonal differences and eight different meanings. In the Mixteco language of Mexico, with which Pro-

fessor Kenneth Pike of the Summer Institute of Linguistics has been working, four words may be transliterated into English with the letters *huku*, but which different tones on the two syllables make the word mean mountain, ox-yoke, brush, and mountainous. This word changes from a noun, which is the first meaning given, to an adjective merely by raising the pitch of the two syllables. In many languages the pitch is a complicated feature of the grammatical structure.

But complications of sound are slight as compared with the highly elaborate grammatical structure of many languages. The Cakchiquel language of Guatemala, which Mr. Cameron Townsend, director of the Summer Institute of Linguistics, reduced to writing and into which he translated the New Testament, has as high as 100,000 different forms for the verb. These are arranged with regularity and great preciseness of meaning. One word in the Tarahumara language of Mexico, *macugupabenima*, actually means "already for the second time about to commence the activity of bringing in wood." Each syllable has a definite meaning when used in the word, but these elements are meaningless if separated or uttered in any other than their particular fixed order. This language, with somewhat over one hundred suffixes and prefixes which may be attached to a stem, may have verbs of 50,000 different possible forms. Aboriginal languages are not primitive, if we mean by this word "simple," for, though many are less complicated than these which we have mentioned, they all indicate a highly developed method of conveying meaning. Not all are complete in abstract words or concepts, but most of them have means by which these concepts may be developed.

### A Summer Institute of Linguistics

To meet this need of the missionary for technical training in the science of language, the Summer Institute of Linguistics was founded six years ago by Mr. L. L. Legters and Mr. Cameron Townsend, under the sponsorship of the Pioneer Mission Agency of Philadelphia. This Institute, which is also called Camp Wycliffe in honor of the translator of the Bible into English, is now located near Siloam Springs, Arkansas, and each summer, from July till October, provides training for missionaries going to various countries of the world. This Institute does not teach any one specific language, but teaches the scientific basis for the analysis of all types of languages. Two and a half hours a day are given to a thorough training in the science of phonetics, which has to do with the analyzing and making of sounds. It is necessary both to hear accurately and to be able to reproduce accurately the very large number of sounds and combinations of sounds which occur

throughout the world. The problem of writing a correct alphabet, which is termed phonemics, is also studied under the guidance of Professor Pike. Time is also devoted to the study of the science of grammar. Analyses are made of the various ways in which words are formed in the languages of the world, and how a person goes about analyzing the structure of a complicated language. How these words are put together into sentences is also taught. Another course is given in the interpretation of the Greek New Testament. A course in a typical Indian language, Cakchiquel, is given by Director Townsend. Lectures on general missionary problems and the spiritual aspects of the work are given by Mr. Legters, of the Pioneer Mission Agency.

Over thirty individuals who have taken the training course during the six summer sessions of the Institute are now working in various countries — Africa, Mexico, Central America, South America, and the Philippines. Missionaries from other countries have availed themselves of the special training for their specific language problems. This Summer Institute makes these opportunities available to any Mission Board and any prospective missionary at an expense amounting to \$2.00 a week for room and board. All the other expenses are met by the friends of the Pioneer Mission Agency, who have undertaken this faith work in order that the Word of God may be more speedily carried to the thousand tribes that have not yet received it.

One special feature of the training includes work with native informants, either Indians who have been brought from Latin America or come from tribes in Arkansas and Oklahoma. The student has the opportunity of working on the language problem just as he would in some mission field, for he first writes various words in order to obtain a knowledge of the sounds; then he takes down short sentences and phrases and gradually, under the supervision of the instructors, works out a practical method for undertaking the reduction of some new language to writing. Of course, it is impossible to teach sufficient in three months' time to enable the student to become an accomplished linguist, but the method is thoroughly emphasized so that after the missionary has been on the field for a short time, he may re-

turn and take advanced work in linguistic problems. Since the material which he has gathered will be in scientific form, due to his first summer's training, he may then be helped to solve the particularly difficult problems which occur in his own language.

No sacrifice or effort is too great to attain the goal of presenting the priceless, life-changing and light-giving Word of God. An Aztec Indian, after having read the Bible over a period of some weeks, came to the missionary and inquired as to what had happened to him. He could not beat his wife, get drunk, lie and cheat, as he had been accustomed to do before reading the Word of God, which kept prompting him not to do these things.



TRANSLATORS AT WORK ON A NEW TONGUE

The missionary had the privilege of explaining that this Book was not like any other book, and that the Spirit of God spoke through it, so that God was speaking to his soul. This Indian accepted Christ and is now proclaiming the Gospel with sincere zeal and effectiveness.

A unique experience occurred to one of the missionaries and his wife when their native helper, who watched them closely, asked what they were doing when they knelt down each night. They explained that they were praying. The native thought that this meant reciting something, for he could not dissociate praying from meaningless ritual. When they finally explained that in their prayers they were actually talking to God, the Indian immediately answered, "Oh, sir, won't you talk to God in my language so I may listen in!"

This is the challenge of a thousand tribes around the world. If someone will speak to God in their language, they will thank God for the good news which comes through Jesus Christ.

### THE NEED FOR CHRISTIAN EDUCATION

Probably never since the Copernican revolution has the need for Christian education been so dire as it is today. . . . Obviously, if the church-related colleges are only replicas of the State and secular colleges, their contribution to Christian character will remain negligible. If the doctrines of Christianity are dealt with only on the level of intellectual exercises, like original problems in geometry, what hope is there?—*Dr. Henry C. Link, the author of "The Rediscovery of Man."*

# Teaching Adults to Read in Egypt

By the REV. E. W. BAILEY, Minia, Egypt

**I**NCREASING interest is being shown in the life of the Egyptian peasant. Though he constitutes two thirds of the population and for centuries, yes for millenniums, has been the wealth producer for his overlords, be they Turk, Mameluke, or large land owner, he has been looked upon by his masters as existing mostly for their benefit, rather than as having any place of his own.

Today a new spirit is moving through the land and there is a new concept of the need for a fuller life in the villages. One meets it everywhere, in the daily press, in the lecture hall, in Parliament, and in private conversation with leaders in various walks of life. Nor is it all talk. The government, some land owners, and many private societies have taken steps to better the lot of the peasant villager.

In the past few years members of the American Mission (United Presbyterian of N. A.) have taken steps to make the Gospel of Christ meet the whole need of man. One of these steps is along the line of adult education; the other is a village school developed along truly rural lines.

In a village near the city of Minia, a young evangelist, under the supervision of Miss Jean McCrory, has hit upon one important feature of the successful plans to teach adults to read, namely that the teacher must be confident of the ability of his pupils to learn and must inspire his class with that assurance. Within a few months this evangelist had taught a class of ordinary peasant women to read from their Bible with sufficient intelligence, so that they were able to conduct family prayers. As they read they learned that many customs handed down from their fathers were not right—particularly the funeral and mourning customs—and they have had the courage to break away from them. Soon the example of the women inspired the men to ask for a class and now a group of husbands has been formed and is making excellent progress.

In another village, in the same district, the wife of the pastor undertook a similar task, though working more largely with individuals than with a class. Her success was even more marked.

The other activity that looks toward a new emphasis in missionary education in Egypt is in a village school in Edmu, also near Minia, the provincial capital. This school is attempting to find

ways by which village children may be educated and kept in touch with their village life while still in school. A school garden, sewing classes for



EGYPTIAN EVANGELIST AND HIS CLASS

girls, and furniture making from the palm branch ribs, are activities which have already proved to be worth developing, in addition to the three R's.

## THE UNCHANGING WORD OF GOD

The Bible is one of the solid facts of Christianity. It is not affected by what men think of it. Changing opinions about the Bible do not change the Bible. Whatever the Bible was, the Bible is. And what it is it has always been. It is not men's thoughts about the Bible that judge it. It is the Bible which judges men and their thoughts. It has nothing to fear but ignorance and neglect. And the Church need have no other fear on its account. The Bible will take care of itself if the Church will distribute it and get it read. Every pastor should present the duty of Bible distribution and Bible study afresh to the Church and all its members.

It is the Bible from which the ideal of the home is derived and from which the forces for its realization flow. And what the Bible is for the home, it is for men and women one by one—namely, the source of true ideals of character and the fountain of those energies in Christ by which character is won.—Robert E. Speer, *American Bible Society*.

# Continued Harvests in India

By the REV. CHARLES W. POSNETT, Medak, India

ONLY those who have lived and worked in India for many years can realize the almost unbelievable changes that have taken place in the past fifty years. We note the improvement in economic conditions, with the extension of irrigation and the lessening of famine; the increase in education and unification of the country by peace and communication; the improvements in health, including medical care and sanitation, with the great diminution in plague and cholera; the relaxing of caste restrictions and injustices, so that many of the depressed classes are now treated as human beings; the increase in political freedom, with the right of suffrage and self-government; the generally improved social conditions and the raising of the marriage age for girls; but most of all we note the changed attitude of all classes toward Christ and His Gospel and Way of Life.

Many testimonials are given to the revolutionary character and effect of these changes, which fifty years ago seemed almost unbelievable and impossible in so short a time. The Rev. Charles W. Posnett, who has labored in Medak, in the Province of Hyderabad, for over forty-four years, writes as follows:

"Forty years ago, when I first went to Medak, there was hardly a score of professed Christians. Today there are about 115,000. In that first year, a few outcastes asked to be baptized at night in the forest, where no one would see them. Today, they are being baptized in hundreds every week, with flags flying and drums beating. They walk into the river, and the service is watched by hundreds from surrounding villages, who have come to see what is done, for they are usually hesitating before making the great decision. Many of those who so confess Christ in baptism now are caste people. They still face much bitter persecution, if they decide to become His witnesses.

"In my first years, we were faced with a terrible famine. Starving children who would have been sold and brought up as household slaves, were taken by us, and one English lady volunteered to come and supervise their education. Miracles have been worked in what appeared then to be the very poorest material. Some of those famine waifs are now ordained pastors, respected and loved.

"Many 'devil priests' and priestesses were rescued, and it is an unutterable joy to visit one who became an evangelist's wife, and is now a great leader amongst the women in the countryside where as a child she was dedicated to the service of Satan. But for the wonderful Gospel of Christ, she would today be a drunken prostitute, instead of this beloved minister's wife.

"From the first, I was determined to train evangelists, and, almost the first year, started with three students. We started the Medak Bible School, which has grown until now we have 200 students; it is the most valuable and important part of all our work. We have given to our most promising young men and women a thorough training in the Bible; the Gospel in all its simplicity has become the anchor of their lives. These young men and women go back to the villages where they were born, where they were considered of less value than the animals; these untouchable outcastes, who had been trodden down for generations, have gone back to preach to their own people the saving power of Christ. By their lives and their Christian homes they set such an example that they have compelled the village chiefs and the caste people to respect them.

"For twenty-five years the village leaders and the caste people thought that Christianity was beneath them. While they confessed that the new religion had made a great change in this 'miry clay,' it was still to them the religion of the Untouchables.

"These poor down-trodden, friendless Untouchables, found that Christ brought them missionaries who came into their dark little hovels, and talked to them of One who could lift them up and be their Friend. Slowly the outcaste Church began to grow, first in scores, and then in hundreds, and at last in thousands. The fear of public baptism became a thing of the past, and they began to be proud to be Christians, though it cost them bitter persecution from their masters and the village chiefs. They were beaten, their land confiscated by fraud, their cattle were refused grazing, and in scores of ways they were tempted to return to the village gods, receiving promises of peace and land and help.

"For twenty-five years, this harvest was entirely among the Untouchables, but as these gradually

rose in the esteem of all, the caste people began to think that this religion must be something wonderful.

"Fifteen years ago, caste Hindus were invited to our headquarters at Medak. To our unspeakable joy, about one hundred thirty men and a few brave women came from places as far as 150 miles away. Each came in the company of a consecrated evangelist, who, though an outcaste, had won their affection. For three days they were with us in our compound and ate the food which had been cooked for them by two of their own people, so as not to spoil their caste. They listened to the wonderful story of Christ with pictures and the magic lantern. Fourteen of them came to ask for baptism after they had been up all night fighting their doubts and fears. I told them that they must go back to their villages and give their witness in their own homes, and learn more of Christ, for we did not want any hasty conversions which might afterwards be denied. They had to be tested in the furnace of suffering before we would dare accept them into the Church.

"One of these people was a government recorder, a Brahmin of very high caste. He publicly broke his caste and after six months was publicly baptized. Ever since he has been faithful to his vows, and has been of infinite help to us in scores of ways. He is now an old man and one whom I dearly love. At his baptism there was a great crowd of caste people. He turned and said to them, 'I have studied all the Hindu scriptures, but there is nothing in them to compare with the Gospel of Jesus. I have read it over and over again, and I cannot hold back any longer whatever it may cost me.'

"Since then this harvest has spread all over our mission field. At first it was entirely confined to the caste communities in one part, but again

the compelling power of a true Christian life has brought others from all over the district, and now this harvest is spreading everywhere and is accompanied by bitter persecution. The village chiefs, especially, hate the thought of their own caste people becoming Christians, and they have used the vilest abuse towards those who have made their confession. Yet this year, four of these very village chiefs who were among our bitterest enemies have publicly confessed the evil they have wrought and the suffering they have caused, and have asked their people for pardon. . . . Every year the harvest is growing greater."

\* \* \*

We also note the New Life Movement in Travancore, inaugurated at the recent Mar Thoma Syrian Christian Convention in South India. A group of 2,000 in Dr. Stanley Jones' Bible class was told about the New Life Movement in China, and resolved to launch a similar campaign to change certain things in the corporate life of India. The following points were selected:

1. Wipe out illiteracy in every village.
2. Cleanse all filth from the house and compound.
3. Every Christian's clothes clean.
4. No debts contracted through marriage.
5. All disputes to be settled out of court.
6. Adoption of a salutation, folding of hands and saying, "Namaskaram."
7. Teach punctuality.
8. Give up all tobacco from personal and social customs.
9. Give up use of liquor entirely.
10. Indulge in no expensive feasts.
11. Charge no excessive interest.
12. At least one-tenth of income given to church and charity.
13. A cooperative established in every village.
14. Family devotions observed in every home.
15. Cottage industries carried on in every home.
16. No recreation that cannot be taken in the Name of the Lord Jesus.
17. Wipe out all remnants of caste from thought and customs.

## THE POWER OF GOD IN MISSIONS

BY REV. C. F. ANDREWS, OF INDIA

When you read Romans, 7th chapter, you see a Paul who is all weakness. But when you read Romans, 8th chapter, Paul says, "I can do all things through Christ that strengtheneth me." The power comes through a personal experience of Christ.

A few years ago, the people of the Fiji Islands were all savages. When I went there I found them all Christians, sending out missionaries to an island one thousand miles distant. They were going to preach to savages and expected to lose their lives in the attempt. The farewell service was the Lord's Supper and they sang their reason for going. "Come and help us. We are dying. Christ is calling. Come and help us."

In Uganda I went to a place where a stone had been erected to the memory of three African boys who were told by the African chief that unless they gave up Christ, they would be burned. They refused to recant and were burned. The chief watched them burning and commanded silence so that he might hear the boys crying for mercy. Instead he heard them singing, "Jesus, Lover of my soul, let me to Thy bosom fly."

# The Pueblo Indian Religion\*

A Review by G. E. E. LINDQUIST, Lawrence, Kansas  
*Missionary-at-Large, Society for Propagating the Gospel Among  
the Indians*

IN PUEBLO Indian culture "art, morality and philosophy are one," according to Dr. Elsie Clews Parsons, noted ethnologist. Her recent compendium on the "Town Indians" of the Southwest,\* in all probability, is the most comprehensive analysis of these town dwellers of New Mexico and Arizona thus far published. After the Introduction which contains no less than 111 pages, the author deals with the following subjects:

Ceremonial Organization for, according to the Zunis, "poor people are people without ceremonial connection" (p. 112).

The Spirits, whose number is legion, must be impersonated, "When the dancers put on their masks, they not only impersonate the *kachina* but Pueblo Indians believe that they are *kachina*" (p. 170).

Cosmic Notions, include the emergence myth, "the story of creation as that of emerging from the underworld" (p. 210).

Ritual, in which we are told that "Pueblo ritual is kaleidoscopic," embodies both the fixed and the mobile (p. 268).

Ceremonies which are numerous, and of which fourteen are meticulously described.

Other sections are devoted to the Pueblo calendar, and historical and geographical "reviews" of 13 "towns." It is significant that 226 pages are given to factors involving "processes of change" in Pueblo culture. Is this, perchance, a portent of what is happening to break down the "social cohesion and integrity" which some people seem to prize so highly?

In the closing chapters of her work, the author takes pains to point out that Protestant Christianity has been a disintegrating factor in Pueblo life. She says: "Protestant sects contribute nothing to Pueblo religion but dissension and apostasy. They present so sharp a choice between the old religion and the new that they are called 'crazy.' Hopi converts move off the mesa and break entirely with the ceremonial life" (pp. 1112-3). That there may be obvious reasons why Protestant Christians must break with the old ceremonial life, does not seem to occur to the author, although she refers to certain immoral practices which are disgusting to say the least, e. g., the rabbit hunt ceremony at Santo Domingo (p. 826),

the Hopi Wuwuchim and Singer societies, who "have the clowning traits of jesting with women society members or singing at them in obscene terms" (p. 974); and the sexual display of the Koshare (p. 438). "This type of behavior might be interpreted as phallic—but the copulatory burlesques of First Mesa (Hopi) or Koyemshi references to bestiality must be described as obscene in quite the same sense as we conceive of such sexual expressions when designed for amusement" (p. 439).

In the files of the Indian Bureau at Washington there is a series of affidavits concerning some of the so-called "secret dances" of the Pueblos which are unprintable. Furthermore, Dr. Edward S. Curtis, in his monumental work on "The North American Indian," Vol. XVI, p. 162, speaks in no unmistakable language of the effects (e. g., child seduction) of these ceremonial practices, the authenticity of which, though challenged, has never been disproved. Teachers of long experience in the Indian School Service have likewise testified as to their observations relative to child seduction. Perhaps Dr. Parsons has such observations in mind when she speaks of "school taught attitudes" tending to break down Pueblo ceremonial life. (p. 1128.) "The self-consciousness shown by the younger generation toward their cults, more particularly in matters that school teachers would consider superstitious or obscene, are largely acquired at school." (p. 1140.)

Aside from "the new found sense of shame" (p. 1140), acquired by the young people and the alleged perils inherent in "the American schools and teachings" (p. 1155), other factors promoting the disintegration of Pueblo ceremonial life include such economic changes as adoption of the wage system and the introduction of government flour mills (p. 1130). Perhaps the inconsistency which would lead one to dance in propitiation of the rain gods and at the same time rely on the advice of the Department of Agriculture is a bit of mental coordination which the young Pueblo experiences difficulty in hurdling. Then, too, the violence of witch-baiting has abated, due in part, at least, to the influence of the American doctor and visiting nurse (p. 1139).

\* *Pueblo Indian Religion*. By Elsie Clews Parsons. 2 Vols. \$7.00. 1275 pp. University of Chicago Press. 1939.

Furthermore, the passing of certain societies like the War Society at Zuni, the Al-vo-na (Horned Ones) at Oraibi, also of jugglery, the commercializing of ceremonies, e. g., at Gallup, N. Mex., the growth of new towns outside the old villages, e. g., at Laguna,—all have a part in the eventual break-up of the old culture. And here it may be well to remind ourselves that the Pueblos, who more than any other Indian people, sought to build up walls of segregation and isolation, confirming the same by religious sanctions, and who sought by means of their autocratic hierarchy to resist the normal influences of culture transfusion, now may soon see the framework of their carefully erected corporate structure totter.

Tribalism, inherent in the Pueblo religion, has been weighed in the balances and found wanting. It cannot meet the tests of the transition period in which the Indian now finds himself. It is because of our conviction of the divine resources of the Christian faith, a faith which rises above

tribalism and nationalism, its inadequacies to meet the needs of all men and of all races, that the messengers of Christ seek to preach the Gospel and seek to propagate the Christian faith among the Indians, including the Pueblos.

Every act of the old life of these people is bound up with their religious ceremonies so that the Christian Hopis (as noted by Dr. Parsons), who are a little handful at each mesa, cannot live in their old homes any longer, but come down and build new homes near the mission. The following words are especially penned by one of the field workers:

As I think of the needs of the Indian people, young and old alike, I am more concerned each day that we should bring to them larger knowledge of the Bible; that we should store their memories with more that will help them through the long silences and the days that are hard. They need to know the stories of the early Christians who dared be true to Jesus in the midst of pagan surroundings, for it takes sheer courage and a great conviction to remain a follower of Christ when all your people are against you.

## Ten Good Reasons for Foreign Missions<sup>\*</sup>

By the REV. HENRY TOWNSEND BEATTY

*Pastor of First Presbyterian Church, Hoboken, N. J.*

**W**HY do I believe in foreign missions?

1. Because—I believe in Christ. His belief in foreign missions is evidenced in His incarnation, in His death on the cross, in the glory of His resurrection, in His final message on Olivet; as exalted Head of the Church, His belief has not changed.

2. Because—as a Christian I have caught something of the spirit of Christ and, therefore, of His passion to seek and to save lost souls. Consequently, it is my joy to imitate Him, to realize His ideals and to extend His kingdom.

3. Because—He bade His disciples proclaim His Gospel to all the world. As I am one of His disciples, I believe this command involves me. His wish is my pleasure, His will is my law. If He says, "Do this!" I take him at His word and strive to do it.

4. Because—I am a member of His church and am under vows to promote its growth and efficiency. His church is His method of proclaiming His Gospel and saving the world. It is a united and organized effort to accomplish what no individual could do.

5. Because—Christianity is a religion of expansion and must grow—or die. Therefore, as I want it to live and to emancipate humanity, I must proclaim and help others proclaim the Gospel until the Kingdom of Christ shall encompass the world.

6. Because—I am a product of foreign missions. Were it not for the early disciples and other foreign missionaries, I would today be without the Gospel and the blessings of a Christian civilization. For "all that is best in modern civilization is the fruit of the transforming power of the Gospel."

7. Because—as a debt of honor I must pay the "debt of strength" to weakness; intelligence, to ignorance; wealth, to poverty; health, to sickness; comfort, to sorrow; hope, to despair; and the Gospel to a lost world.

8. Because—the only way I can pay this "debt of honor" to those missionaries who suffered greatly in their stewardship of the faith that I might know the Christ and be saved, is to pass the Gospel on to others.

9. Because—to evangelize humanity is to save the world from the tragedy of evil. To bring un-Christian nations into fellowship with the Son of Man is to create a new brotherhood of mutual understanding, honor, protection, and righteousness, thereby outlawing war and greed and a multitude of evils.

10. Because—all Christian missions are one. If I believe in home missions, I must also believe in foreign missions. I must not neglect my homeland, but I must go beyond it. Beginning at Jerusalem, I must go, or send, into all the world, simply because He said so.

<sup>\*</sup> From *Women and Missions*.

# Travel Difficulties in West China—II

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

KIULUNGKIANG, YUNNAN, CHINA,  
VIA HAIPHONG AND SZEMAO

March 27, 1939

THE traveling time from Rangoon, Burma to Kiulungkiang, China, is sixteen days. We can go from Taunggyi to Kentung by auto; the nine days' trip from Kentung here, we make by pony.

There is a custom of the people which offers a most remarkable evangelistic opportunity. When on tour, one is welcomed into every village with open arms. Custom demands that a traveler be entertained in the home of the headman. One can even insist that food be brought, but we always insist on paying for everything we receive. It is quite proper to request that the village elders be called to hear what the foreigner has to say, and the sight of the village heads moving towards the headman's house is a signal for the entire village to assemble there. By taking the attitude of a learner, one finds that the people are ready to talk and hearts are open wide; when they have had "their say" we can preach the Gospel without reserve. Pray for us.

Our present difficulty is the brother of the Tai ruler. He happens to be the head priest of a corrupt and diluted Buddhism. When a man accepts Christianity, he cannot continue to make offerings to the "spirits" or support the temple. If he ceases to do this, he is deprived of all land rights. There is a custom here that relegates the ownership of all land to the Chow-fa, or head of the Tai people and one cannot hold land without his approval. Religious liberty is supposedly assured in China, but it is not being practiced today here. There will be a great reception for the Gospel when these folk can accept it without losing everything they have.

Two months ago a group of men came to call upon me. They were visibly disturbed about something. They addressed me in the usual friendly manner and then launched into the heart of the problem. They wanted to move into a Christian village, but their headman would not allow them to take any of their goods with them. It is my policy to keep out of politics, but since this was another step along the front of my bat-

tle, I had to carry on. I went to our headman and gave him the story. There wasn't any encouragement. Finally, I said:

"Byaw Khum Bu, would it be unwise for me to go to the Chow-fa with this problem? You know he has declared himself my friend. Chow Moung Hah (the provincial head) has also told me that he was willing to help me in any possible way. You know I can always go to the Chinese officials. What shall I do?"

He laughed and replied, "*Bawou*, (father, teacher) if I write to the head of that village, the people can come." He wrote and the people came. Half the village moved to our Christian village up river.

## "Hurry Fast, Come Quick!"

Just before Christmas a big fuss burst into flames in one of our down-river villages and I received a call to "hurry fast, come quick." I hastened to the river and boarded a raft. To make this raft two small native boats are tied together and a platform is thrown over them. On to this raft the boatman loaded people, packs, and ponies. My horse is a four-year-old stallion and has plenty of fire. I do not have much trouble with him when he is alone, but when there are other horses around, he causes me plenty of trouble. On this particular crossing he nearly dumped us all into the fast flowing, deep, and muddy Mekong River. The twenty men yelled—fortunately a lot of words I didn't understand—and the *hops* (baskets) they carry on their shoulders, slid precariously about. I groaned and then we all laughed—the danger was past.

After crossing the river there was a long trip across the rice flats. As we were walking along, one of the horses fell into a large hole that had been made by ants. It is well nigh impossible to detect the presence of these holes until the unfortunate happens to step on one. The poor beast could not get a purchase with his front feet and he was having great difficulty in breathing. We tried to get him out, but without success. The saddle we broke, native ropes we broke, finally in desperation we grabbed an oilcloth from one of the loads and, putting it under his head, we tugged. Finally he got a foothold and out he



*Photo by Dr. Douglas Collier*

A VILLAGE STREET SCENE IN WEST CHINA

came. I thought for a while we would have to cut his throat and let him die.

Shortly after this experience we began to climb such trails and such hills as I never saw before anywhere. It seemed that we went straight up, and I do believe that every third tree had fallen across the trail. We must have gone fifteen miles to advance eight. After about four hours we reached the top of the mountain and soon after we came into a mountain village. The children screamed and ran, the women flew into their houses, but the men approached us with some hesitancy. These mountain people are filthy, morally and physically, and are demon worshipers. We went to the headmen's house and I hope nev-

er to sleep in a dirtier, darker, or smellier place if I live to be a thousand.

The headman had been out fishing; and when he returned, he offered us a lot of snails. They wash the snails in cold water, cut off the top, and put them in warm water. They are then cooked, taken from the stove and cooled. When dinner is ready a large pot of rice is brought out and set beside the table. Everybody dives in at once. With one hand grabbing rice and with the other hand fishing for snails. The snails are sucked from the shells with a long, loud, snore-like sound. The louder noise one makes the more he is thought to be enjoying his dinner. The dish neither smelled nor looked inviting. My men relished the

food and cast pitying glances in my direction when they saw that I passed up the snails. I drank a whole pot of his tea, which wasn't any too clean, but at least the water had been well boiled.

The following morning we started about five o'clock and reached our destination at about six that evening. The Christians, knowing that I was coming, had a really big feast ready and I honored their cooking.

The next day we called on some of the Tai officials and we were received warmly. One of our evangelists showed some charts and spoke to a large group of people in the yard. When the officials heard what was going on they took leave of me and went out and stood in the sun listening as attentively as the others. Pray for these men. If God can break through to some of them the Gospel will have free course in the Tai country. Officials are afraid of the people; the people are afraid of the officials. A break must come soon.

### Lepers and the Great Dragon

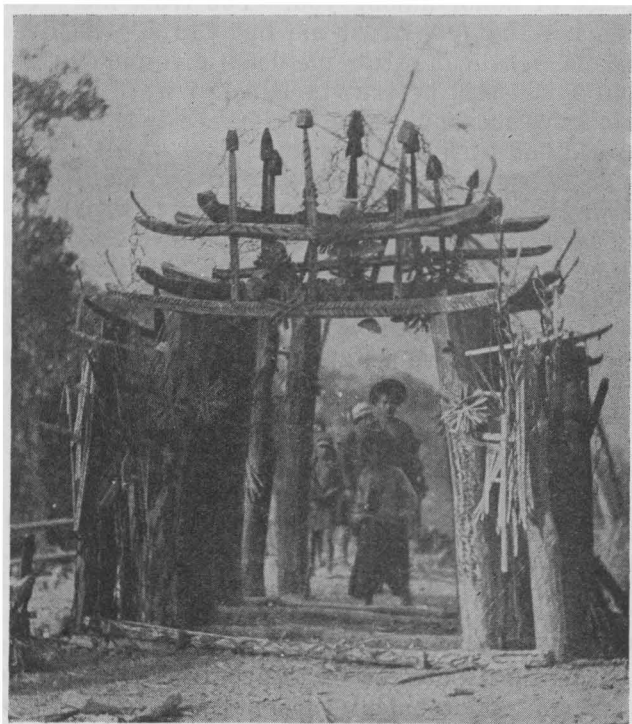
There were lepers present and I urged them to come to our colony and receive treatment. They flatly refused because they were afraid that we would take them and feed them to a great dragon.

The Christians were having a harvest festival the next day, so I hurried back to the village. Just before the service began a mother brought a little girl up and laid her behind me among all the gifts that had been made to the Lord. The teacher told me that the little bundle of whimpers and sighs had been a fine healthy girl who ran laughing about the village. Now I looked at the helpless, crippled, blind little body and wondered. Some sickness had come and the mother had neglected the little one. Every once in a while she would moan and feebly cry out. Finally one of the women arose and wrapped her in a piece of cloth; another picked a banana from a gift bunch and gave it to the poor thing. I felt that the child might be a means of reaching those people. In my message I pointed out many of the things Christians have and for which thanks ought to be rendered to God. But I doubt that the people got my point. They are so accustomed to suffering that the condition of the child was the usual thing. She died that night. They wrapped her in an old mat and buried her the next day in a down-pour of rain.

Later in the week we set out for a new and small leper colony. They had begged me to come to their harvest festival. En route we came across a section where there were hundreds of leeches. They bite and suck a lot of blood out of a fellow. One of the carriers picked about 43 off his body during the day.

About four that afternoon we began to ford streams. We had crossed three and were about across the fourth when an accident overtook me. One of my pack ponies started up a bank that was soft and slippery. Somehow he got mixed up with soft ground and down he went. He landed at the foot of the embankment on top of my pack and burst the packsaddle all to pieces. I thought the horse had broken a leg, but he came out of the wreckage in fine shape. I had to load the stuff on my riding pony and make a two man load to get to our next stop.

I remained in the leper village two days. Dr. Nelson came along, as he was making a survey



A VILLAGE "SPIRIT-GATE" IN YUNNAN

of the leper situation in that region. Doctor came upon one village that was entirely leprous and soon he is planning to establish treatment there. Please pray for him and his work. Then I helped the doctor with an operation. Out here one needs to be all things to all men.

We had devotional services with the men every evening, but the women wouldn't come. We sang a song, prayed, read a portion of Scripture, then sang other songs and closed with prayer. This we did for two evenings. On the third evening I asked if some of the people would tell me just what Jesus Christ meant to them. Things began slowly. Finally, the men got the idea. One man arose and said:

"I am glad that the Lord took a big stick and punished me. When I had leprosy I found Jesus Christ. If I should lose every one of my fingers

and every one of my toes, I would still be true to Him."

Our teacher arose and said, "What do these crooked and bent fingers and limbs matter? When my Father calls me home, He will give me a new body and a home where there will be no more suffering or tears."

The leper whose disease has been arrested and who is head of our Ban Ann colony said: "You all know me, don't you? Well, if you know me you know what all the marks I have on my body mean. You know what a wicked man I was. You know that I gave my heart to Jesus Christ. Now he has remade me and I, who was bad have been given a place of honor among you. You trust me. Yet it's not that you trust me but Christ who lives in me. God can strike me dead, give me leprosy, but I will still be true to Him. Why? Because He gave me hope, love, and peace when all the world had turned against me."

The testimonies went on and on, many men rising with tears falling down their cheeks, merely saying: "I do love Jesus!" and then took their seats again. Others arose, but could say nothing, sobbed, and sat down. I have never been in such a meeting before. It is a great thing to be able to present and serve a Christ who can give men like these lepers such joy and hope. I left that place

feeling that I would confess Jesus Christ at every opportunity.

The next day we started for home, so completing an eleven-day tour. We were very tired but happy to think of the great things that God was doing in this place. Pray for this work. There are so many here without Christ.

A few Sundays ago Dr. Nelson came and asked if I would go with him to a village where a mother had been in labor for five days. We caught, saddled, and mounted our horses, but when we had nearly reached the village, we were told that the woman had died. We could hear depressing wailing. We found that there had been five native doctors attending the woman who was about to have her eighth child.

Pray for us and for the great mass of untouched folk here. Several influential Chinese have informed us that if we had a Chinese church here they would attend. The wife of our ex-magistrate went so far as to say that she would become a Christian and others have promised to attend all classes. God is opening doors but they seem to be opening faster than we can enter them. We have set ourselves to pray that God will cleanse and use us to win souls, to deepen our church leaders, and that He will send a great revival. He has already begun to answer our prayers.

## The Youth Movement in China

By SAMUEL S. CHANG

THE modern youth movement in China is the natural outcome of the conflict between the old, philosophical, rural culture of China and the modern, scientific, and industrial culture of the West.

In the last decade of the 19th century, forward-looking leaders in China advocated the adoption of Western scientific and industrial methods and techniques. But at that time the official hierarchy, from top to bottom, was ignorant, inefficient, and corrupt. High officials not only did not believe in human progress, but failed to notice even the most advantageous aspects of Western culture.

The rise of the Chinese youth movement began at the end of the last century, when China was defeated by the Western powers in her struggle known as the Boxer Rebellion. This setback shattered the last vestige of the old régime, and made the officials realize the inadequacy of the traditional methods and the necessity of adopting Western civilization. Measures were adopted, dealing with political reform, administrative improvement, and educational reorganization. The first

two measures of reform, given lip service by high officials too old to change their attitudes, failed, but the last measure, educational reform, had far-reaching results. Once the system of examinations on Confucian Classics as a means for the selection of officials was abolished, and the system of modern education adopted, the tide of learning rose rapidly. Within the short span of twenty years, 1901-1920, the number of students in modern schools increased from a mere handful to some six million.

Aside from progress made in the new learning at home, the number of students studying abroad also increased from a few hundred students in foreign countries to approximately six thousand young Chinese pursuing higher education in Europe, the United States, and Japan. When these students came into contact with foreign culture, they naturally became more critical than those staying at home.

While the youth were working toward enlightenment and progress, there were reactionary forces. The elders were still pursuing their daily

life according to time-honored standards. Officials still maintained the attitude of seclusion and false pride in dealing with the foreign countries, while in dealing with domestic problems they adopted the method of suppression and oppression.

As a result Chinese youth devoted their energy to political revolution as a means for reforming their country. Fortunately, in the late eighties of the 19th century a group of Chinese youths had already organized a revolutionary party which is now known as the *Koumintang* or People's Party, headed by Dr. Sun Yat-sen. His aim was to establish a republic based upon the principles of national independence, political democracy, and the economic welfare of the entire people. With the increase in number of modern students and the advancement of the new learning, this revolutionary party grew in membership and strength and finally succeeded in 1911 in overthrowing the old régime.

The triumph of the revolutionary cause signalled the release of new forces which took the place of the old and sought to reconstruct China as an independent nation, as a land of freedom with democratic institutions for the happiness of all the people.

But the control of the new Republic fell into the hands of officials and generals who, though championing the cause of republicanism, were reactionary at heart. Yuan Shih-kai, one-time imperial adviser, became president of the new Republic and the revolution turned out a farce. The presidency of the Republic became the football of ambitious warlords; and China came to be the battlefield of rival armies. There was no one person or party strong enough to stabilize the country. For fifteen years chaotic conditions prevailed in China.

While these struggles were going on, social customs and traditions were daily becoming disorganized. At first the Chinese youths were restless and confused, for they lacked adequate leadership. Fortunately, at this time of restlessness the modernization of education produced a few intellectual leaders who were mature enough to direct the path of impulsive youth in the rehabilitation of China.

These intellectual leaders perceived that China's greatest need was to adopt boldly the democratic institutions and modern techniques and that this adoption must be through the people and absorbed by them. As a result of their foresight and work, a series of social revolutions took place which have come to be known generally as the Chinese Renaissance Movement.

One of the most important phases of this movement was the literary revolution which changed the entire outlook of the nation. Started by Dr. Hu Shih, when he was a student at Columbia Uni-

versity, it aimed at substituting the spoken for the classical language. To the masses this classical language was a dead language, and often required five to ten years for a talented student to master it. In order that the youth movement might succeed, it was recognized that there must be a common vernacular. This language movement was welcomed by the new leaders, and in two years' time, most of China's current literature was being written in the vernacular.

When the Chinese youth caught the spirit of these forces their emotions ran high and they let their idealistic enthusiasm run its course. Thus, within the short span of ten years from 1916 to 1925 publications increased by leaps and bounds and the expressions of the new era spread like wild fire. The whole atmosphere was filled with the expressions of discontent with the old scheme of life and there was the longing for something new to take its place. During the first part of the period, there was very little constructive help to be found in the movement. It is in the nature of things that when the thousand and one old conceptions—such as old customs of marriage, and expensive funeral ceremony—were questioned, some better social arrangements would eventually result. This movement was the manifestation of a new intellectual consciousness in the young men and women of China. Education had revealed the necessity of a new social order.

### Youth Awakens the Nation

In the midst of such a new outlook, and revolt against the traditional, there came suddenly the news that the German rights in Shangtung Province were given to Japan by a decision at the Versailles Conference. This stunned Chinese youth and soon the students of Peking were organized, and 15,000 from thirty-three schools and colleges in Peking paraded the streets as a demonstration against the Shangtung decision. Students in Peking organized in a students' union; made speeches in the streets; appealed to the people, demanding the dismissal of the "traitors." Next the student body declared a general strike, and thousands massed in the streets and fiery speeches were delivered. Within two weeks the students of all the big cities declared sympathetic strikes. Furthermore, the merchants declared sympathetic strikes and hundreds of students' unions sprang up in many places all over the country. "The National Chinese Students' Alliance" was organized in Shanghai in June 1919 and by the declaration of this national organization the nation-wide student strikes came to an end.

From that time on China was transformed into a new nation—a nation of the people, by the people and for the people. Young China had turned away from the old ways of living and old modes of

thinking. She was looking forward to a new and richer life.

As China was thus awakened by the youth movement, the people were on the march. Subsequent years were full of troubles, brought about by the popular resentment against foreign domination and against domestic problems. The first great strike, assisted by the youth, broke out in 1922 among the Chinese seamen of Hongkong. Inevitably the strike became a political struggle against British economic control. Other strikes followed and crystallized resentment against special foreign privileges in China.

In 1925 revolt became revolution when in Shanghai the International Settlement police fired on students who were demonstrating in protest against the murder of a Chinese cotton mill worker by his Japanese employer. A half million workers in the city went on sympathetic strikes and Chinese merchants and even banks closed their doors. The outbreak spread to other cities. A nation-wide boycott, organized by the students against British and Japanese goods, was launched and a bitter struggle developed.

As the Chinese youth had risen to such an influence, they struck the hour for the Kuomintang régime in Canton. In July, 1926, under the leadership of Generalissimo Chiang Kai-shek, the newly trained armies of the People's Party, marched north against the warlords. Before them went youth as propagandists, organizing peasant leagues against reactionary landlords, winning the support of the workers. The armies pressed on, sweeping province after province into their control. When Chiang Kai-shek reached Shanghai the workers, influenced by the students, seized the city by a general strike and turned it over to the Nationalist armies.

During this period of upheaval, the Chinese youth movement turned its enthusiasm to many directions. First, there was the anti-religious movement. Influenced by the scientific thinking, Chinese youth had been skeptical of the benefit of all religions, especially Christianity, which had been most aggressively preached. They thought that religion was opposed to science, that it makes for divisions and wars and that it had been made the instrument of imperialism. As the result of the anti-religious movement, foreign educational institutions were brought more in line with the Chinese Government regulations.

Second, there was the anti-military movement. The youth movement recognized the break-up of the country into great military centers as inimical to the unity and progress of the nation. This movement undoubtedly paved the way for the establishment of the Nationalist Government at Nanking and the unification of the country.

After the Kuomintang Party established the Na-

tionalist Government in 1927, the Chinese youth movement underwent a change. As the major obstacles to national unification had been removed, it was felt that the students once more should devote their time to studies. The Government exercised its power to restore normalcy and to discourage any kind of agitation. As a result, it was with difficulty, that the Tenth National Assembly of student representatives was called in 1928. As the subsequent years saw national life returned to order, the National Student Assembly did not call any more meetings.

This peace was short-lived. Suddenly, on September 18, 1931, Japanese armies invaded Manchuria, and Chinese youth were on the march again. The military overlords of Japan were viewing with alarm the rise of the people of China. The Japanese chose a time to strike when the world was paralyzed by depression and when large parts of Chinese territory were flooded, and China was in no position to resist. Almost unopposed, the Japanese war machine rolled on into three northeastern provinces. The students resented the government's nonresistance policy and again started a general demonstration, demanding the declaration of war against Japan. Later the situation became so critical that government authorities decided to adopt drastic means. Troops were called out to escort the students in the capital to their respective schools. The students, however, went to the countrysides to make speeches appealing to the farmers and arousing their patriotism. Because of the work done by the youth movement among the masses, the National Salvation Association, which advocated a united front against Japan, was able to recruit members from all the classes — peasants, workers, merchants, and professionals. Mass education and agitation spread. Again the people moved to command their destiny.

Meanwhile China's youth began to understand the intention of their government, which was making rapid strides forward toward building a modern nation. They participated wholeheartedly in the task. The outstanding instance was the New Life Movement originated by the leaders of the government. This organization aimed at the spiritual reconstruction of the nation by teaching the people the four fundamental principles—courtesy, justice, honesty, and honor. With the cooperation of the youth, this movement spread far and wide and within the span of five years has had thousands of branches and millions of followers. This spiritual movement has greatly changed the entire people in their personal cleanliness and mental outlook. Furthermore, it has also aroused popular sentiment against unhealthy surroundings, and promoted education, playgrounds, clean city streets, sports and healthful activities.

While Chinese youth were working fervently for the modernization of their country, Japan struck again on July 7, 1937, with the intention of conquering the five northern provinces. But this time she found a different China, a China whose people were aroused and ready to resist to the bitter end. Ever since that date, China has been fighting with great strength and confidence. Japan is contending against a people of 450,000,000 strong, who are determined to have a showdown.

Since the outbreak of hostilities, the majority of Chinese youth have been moving to hinterparts of the country which were formerly little touched by modern civilization. They are carrying with them the germs of modern scientific thought, spreading them wherever they go. Before long from the comparatively unknown and sparsely populated areas of the interior of China will spring up a new civilization which will undoubtedly help to rebuild the nation, bringing a fuller and more modern life to all of her people.

## Impressions of Buddhism in Japan\*

By WINBURN T. THOMAS

*Missionary of the Presbyterian Church, 1933, Kyoto, Japan*

AS A CHRISTIAN missionary, it is my purpose to preach the Gospel of Christ and to spread the Kingdom of God. While this should be the purpose of all Christians, a missionary is one who feels the urge to do so beyond the confines of his home environment. Western Christianity is so enmeshed in the social, economic and political systems of the Occident that it is almost impossible for a Western missionary to completely divest himself of the cultural concepts of America or Europe. No such thing as "pure" Christianity exists anywhere, for it has become involved in local culture, wherever it has spread. Vital Christianity everywhere exerts an influence on life and customs, not only spiritually but socially. As it is expressed in the thought and according to the psychology and needs of individuals and groups, it gradually produces social, economic and political changes. Lasting results are produced only when it works slowly and persistently. In Japan its proponents and enemies have often tried to use Christian ideas as dynamite, but the results have not been permanently successful. Christian missionaries, to work successfully for the Kingdom of God in Japan, must understand the nature of the environment in which they work. This involves a knowledge of many things, including an understanding of the local religions.

Buddhism has had a profound effect upon Japan, as has been the case with Christianity in Europe and America. Japanese art, literature, architec-

ture, philosophy, society, economics, and politics all show the marks of Buddhist influence. Perhaps it is too much to expect any one foreign student of Japanese Buddhism to be able to approach the whole subject sympathetically and impartially. Sir Charles Elliott's study of Japanese Buddhism is perhaps the most exhaustive work on the subject, yet its treatment is for the most part confined to an analysis of the history and teachings of the most prominent sects.

A foreigner who has lived in Japan some years recently remarked, "I don't see why missionaries come to Japan, since Buddhism is essentially the same as Christianity."

Few students of comparative religions would make this statement. It illustrates the ignorance which prevails in some quarters as to the two religions.

### I

It is true that Christ and Buddha have some similarities.† Both sought to show the way of release—one from sin and the other from pain. Both point out to men the way to attain their end by sacrifice. The sacrifice of Jesus was in his death. Buddha's sacrifice was in his way of life.

These two religions which developed about these two personalities also have points in common. Neither of the leaders founded a complete religious system, but their followers did. Buddha pointed out a way of salvation independent of the gods and dependent on human effort; Jesus pointed the way to God, the Eternal Creator. Both

\* English translation of an article which appeared in the *Chugai Nippo*, a Buddhist daily of 13,000 circulation and a popular periodical among leaders of all the religions in Japan. The editor once remarked to the writer, "Many of my readers accuse me of being a Christian."

† The writer is indebted for the following line of thought to Streeter's "The Buddha and the Christ."

Buddha and Jesus are looked upon as gods in the minds of millions of followers. The liturgies which developed in Buddhism and in the Roman Catholic church bear a striking resemblance, so much so that the first missionaries to Japan regarded Buddhism as the invention of the devil to mislead Christian believers. *Hoben* (the accommodation of a religion to environmental demands) has been a working principle of both Roman Catholicism and Buddhism, both being willing to make compromises in the interest of popularity. Christianity and Buddhism are missionary religions, being world-wide in their objective—a characteristic shared only by Mohammedanism among all the other ethnic religions. Both have been marked by rivalries and dissensions, so that sects are numerous.

Man's natural propensity to find out about God accounts for some of the resemblances between



PRIESTS ENTERING "HALL OF LIGHTS" AT MT. KOYA

these two religions. Man attempts to express the unexpressible in symbols. The Roman Catholic bows before the figure of the Virgin Mary; the Buddhist prays before Amida; the Protestant addresses God as Father. In each case the believer is seeking to realize the divine characteristic of mercy and love.

There is also a tendency for one religion to borrow from another. The alleged relationship between Nestorianism and esoteric Buddhism is a case in point. The Buddhist counter-reformation, since the reintroduction of Christianity into Japan, is a better illustration of how Buddhism has come under the influence of Christianity.

Both Christianity and Buddhism have been greatly influenced by the progress of science and by the world-wide situation which faces them. Religion is being tested and both in the West and in the East the religion of multitudes is found wanting. Where religion is bound to the status quo, to that extent it is doomed, for the world is changing and the externalities of religion must

change with it. Most of the students who attend the Fellowship House‡ groups claim to be indifferent to religion. Many young people in the West have also turned away from the religious concepts of their fathers. Young people may not be any more irreligious than other age-groups, but many of the forms of religious expression do not appeal to them. The existence of *Mu-kyokai* (extra-church Christianity) among young people in Japan reveals that Christ attracts many who do not wish to be identified with the existing churches. Because Buddhism is less flexible and more ponderous in Japan than Christianity, it faces a greater crisis in this respect than does Christianity.

### Contrasts—Buddhism and Christianity

There are also many contrasts between Christianity and Buddhism. Some are rooted in the backgrounds of Indian or Jewish thought; some in the personalities of the two great religious leaders; some are due to the historical developments of the two religions. There are many sects in both religions so that statements which one group would approve would be disclaimed by the others. We call attention to some contrasts that strike a general observer and do not present the conclusions of a scientific student of comparative religions. What we see and hear from Japanese Buddhists and priests makes a deeper impression upon us than volumes in Japanese.

Christ's and Buddha's concepts of God are quite different. Buddha, in his sermon at Benares, made no mention of God or of the soul. Early Buddhism did not express any conception of a personal God. Buddha did not deny the existence of many gods; he was agnostic as to their powers, and conceived of them as higher forms of men, subject to the law of rebirth. According to Buddha, even gods must pass away. Christ, on the contrary, taught monotheism as it had been accepted by the Jews. "The Lord thy God is one Lord" was the underlying teaching of the Old Testament prophets. One of the fundamental commandments was that there were to be no images. The Jews were taught to envisage Jehovah as the sole creator and ruler of the universe, who had a personal interest in each of his creatures.

Historically, some followers of both religions have departed far from their founder's conception of deity. Mahayana's revision of the original ideas of Buddhism permitted the introduction of many images, before which worship is offered and which represent many different gods, or different aspects of the same reality. Roman Catholicism has met the problem of concrete representation by canonizing saints and the Holy Family, using

‡ A student center in Kyoto with which the author is connected.

images to make the deity concrete; but in the popular mind they also tend to divide the conception into segments.

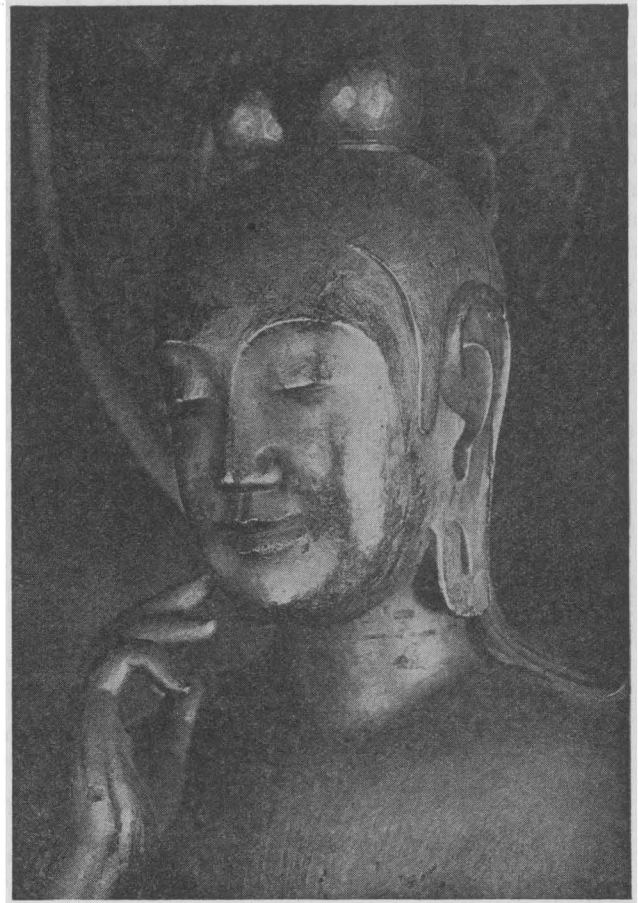
One major difference between Christianity and Buddhism is their emphasis on meditation and practical work. A Westerner usually thinks of Buddha and his followers as in a state of perpetual meditation. While contemplation is stressed particularly by Zen and Shingon Buddhism, it is more central in the practice of all Buddhism than in Christianity. While private devotions and meditation on God are stressed by Christianity, yet group worship is prominent in devotional practice. Jesus went here and there, in Judea and Galilee, talking informally with groups, and His disciples continued this method after His death, to spread His teachings. The importance of the sermon declined during the Middle Ages, but with the Reformation, a sermon-centered religious service became the main part of Protestant worship. The authoritative basis of the Reformation was the Bible as the infallible Word of God. It was the minister's duty to interpret the Book to the people, although every believer had the privilege to do that for himself, under the guidance of the Spirit of God. Protestants believe that they learn the will of God in their group services, and in private meditation and study.

The Japanese have always lived in close quarters, thus they have developed the art of abstraction in the midst of noise and bustle. Industrialism of itself has not therefore played such havoc with contemplative worship in Japan as in Europe and America. Japanese have always had to discipline themselves to pray at their shrines even in the midst of commotion.

While Buddhism is strong in its emphasis upon prayer and meditation, it is weak from the practical angle. A professor at Otani University (a Buddhist institution) recently said: "Buddhism, no less than Christianity, has its theoretical and practical sides. Its theoretical aspect is its method of salvation; practical Buddhism consists of teaching these ideas." By *practice* a Christian means the projection into the social order of the Christian ethical, moral and religious ideals. By "faith" the Christian means the attitude of trust, hope and belief in Jesus Christ as the revelation of God in His benevolent personality, purpose and power. By *practice* the Christian means that this faith must bear fruit in regulating character, life and conduct. Unless the Christian daily engages in acts that reveal love and truth, then the reality of his faith is doubted. "By their fruits ye shall know them," said Jesus of his disciples. From the Christian point of view, personal religion (which includes prayer and meditation) and the

personal and social manifestation of religion, are but different aspects of the same reality.

Buddhism is metaphysical, and Christianity is so practical that the practical side of Buddhism bears a strong resemblance to the theoretical side of Christianity. It is not to be denied that some Buddhists have had a social vision; while some



A KWANNON HEAD, SAID TO BE THE WORK OF PRINCE SHOTOKU IN THE CHUGUJI NUNNERY, HORYUJI, NEAR NARA

Christians are not greatly concerned with philosophy and metaphysics, but by and large, Buddhism is essentially metaphysical while Christianity is a more consistently practical religion.

One of the Indians said: "Christianity satisfies and then dissatisfies, for it gives us new longings. To be a follower of Christ is both joyous and painful." Saul of Tarsus, he said, saw glory and agony in Stephen as he was stoned. The converted Paul lived a life of hardship in which radiant joy was blended with endless suffering. Paul further saw the cosmos in the throes of titanic birth—"All creation groaning . . . waiting for the sons of God."

# Christians Are Suffering in Russia

WHILE the Russian economic and political policies and methods are undergoing some changes, with the discovery that certain communistic theories are unworkable, the Soviet rulers' attitude toward religion is still antagonistic. The crude methods of ridicule and destruction, with attempts at forcible conversion to atheism, have given way to more subtle methods of suppression and anti-religious education. The masses of the Russian peasants are still religious and believe in God. Persecution always tends to strengthen faith and to give new courage to those whose faith is founded on the Word of God and on experience of His love and faithfulness. But Christians in Russia, especially the Evangelicals, are suffering because of misguided officials.\*

In general, Russians stand upon the words of Christ and the teachings of the Apostles. The Creed of the Russian Orthodox Church in which, before the Revolution, every Russian was instructed from early childhood, states:

I believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all worlds.

Light of Light, Very God of Very God, begotten, not made: of one essence with the Father, by whom all things were made.

Who for us men, and for our salvation, came down from Heaven, and was incarnate of the Holy Ghost, and of the Virgin Mary, and was made man.

And was crucified for us under Pontius Pilate, and suffered, and was buried.

And rose again the third day according to the Scripture.

And ascended into heaven, and sitteth on the right hand of the Father.

And He shall come again with glory to judge the quick and the dead, whose Kingdom shall have no end.

And in the Holy Ghost, the Lord, the Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.

The Bible is read in the Russian Orthodox Church at every church service and the word of God is preached but not fully and clearly as giving personal assurance of salvation. The missionary-minded Evangelical churches must still unfold before the Russian masses the need for a personal acceptance of Christ. But many Russian Christians are suffering great persecution.

Not long ago, Mrs. M. M——, the wife of an Evangelical preacher, was able to leave Soviet Russia and to join her husband who had already escaped.

After six months of wandering, Mrs. — was

captured by the G. P. U. and put in prison where she found another Christian woman who was supplied with food by Evangelical believers.

Later she was transferred to a large jail with 12,000 captives, among whom were young and old, men and women. People were beaten until they lost consciousness, with the purpose of putting out of their minds any thought of pleas to the authorities.

Here women and girls gave birth to children, many of whom were illegitimate. Mourning, weeping, sobbing, cursing was heard in the crowd. Some became insane. Words fail to depict the physical and moral sufferings of the prisoners.

Finally Mrs. — was sentenced to "Three years of exile on the Mongolian border!" There were two thousand people in the freight train which was jammed with "living goods," so full that it was impossible to lie down. People continued to die on the way and at the railroad stations the bodies of the dead were taken out. The newly born babies were thrown out.

This transportation to the Siberian steppes lasted several months but the Mongolian border was finally reached. There were no houses or woods round about; just sand and desert! The people lay on the ground through rain and dew. There was no food. Death was reigning. After three years in this exile camp only two persons, Mrs. — and a Greek Orthodox nun, survived.

Religious people of all denominations suffer in the same manner—Greek Orthodox Church members, Evangelical Christians, Baptists, Lutherans, and other groups are persecuted by the anti-Christian Soviet Government. In many prisons and in exile Mrs. — was with old Russian priests, monks, nuns—with people of different beliefs, people of various walks of life who had forgotten their former differences. Under these circumstances their sufferings, distress, anguish, hope, prayer, songs, and even death were common to all of them.

When her term of exile expired, Mrs. — returned to central Russia to her children, and found that they too had been in exile for several years.

Finally she escaped to America, where, she says, "I see gay faces on people, which I did not see in Soviet Russia. It is like a miracle to me to look at joyful people. It seems to me unreal that I am now free, and that I have the right to go to any church. It is even strange to me that Sundays are celebrated, for such celebration is annihilated in Soviet Russia. I earnestly pray my Lord to free our Russia soon, and I ask other Christians to join with me in prayer for my native country."

\* The following information is taken from *The Russian Field* and from *The Link*, the organ of the Russian Missionary Service of which the Rev. I. V. Neprash is Director.

# Effective Ways of Working

## Tested Methods for Increasing Interest at Home

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

### Christmas and Missions

A liberal minded woman came home from the December meeting of the missionary society, quite out of patience. "It was a lovely *Christmas* program," she said, "but it had not the slightest connection with or reference to missions expressed. We shall be having dozens of Christmas programs. I wish this could have been different."

One wonders. Are there no missionary implications in Christmas? Are there no world friendship opportunities? Is there no need to stress Christian peace and goodwill?

Some groups and churches have found ways of emphasizing these values. We mention some of them.

### Christmas Carols and Missions

The radio, carolers, the habit of choosing the same "favorite" carols for every church service and meeting, our own slothfulness in searching out the new, are all bringing us almost to the saturation point of finding any delight in the more familiar carols.

There are many carols of which one would like to speak; they are of as great beauty and imagery as those ordinarily used. But let us limit ourselves to those which carry the missionary message and yet are full of Christmas spirit.

They may be used in many ways. If they are unfamiliar to some of the group, consider using them as poems, with pictures; or as unison readings; as quartettes or solos; or for group singing.

Your usual hymnal may have some of those noted below, and the young people's hymnal will

doubtless have others. Many of the newer hymnals have excellent new carols. A good new children's hymnal is sure to have at least one there. Your minister may have sample copies of various new hymnals or the other churches in your community might loan you the use of a hymnal in which you can search for carols with the missionary message. Carol sheets and books are also a good source. You cannot always judge by the first line or the first verse. Read the carol completely through.

Here are a few carols suitable for giving the missionary or world peace emphasis.

"Joy to the World" is among the most often used. But it is often sung without any thought of its missionary implications.

"As With Gladness Men of Old" is among those most suited for dedication of offerings.

"From the Eastern Mountains" is very good, and so is "To Us a Child of Hope Is Born."

"It Came Upon the Midnight Clear," "Watchman, Tell Us of the Night," "I Heard the Bells on Christmas Day," and "Christmas Has Come Again," are fine for world peace emphasis.

"There's a Song in the Air" (sung to the tune by Harrington in the Methodist Hymnal) is among the most ecstatic in tone and is well worth using as special music.

"In the Lonely Midnight" is one of the newer carols with a message for today.

"Christian, Lo! the Star Appeareth," and "Come, Thou Long Expected Jesus," neither of which is usually found among the Christmas Carols, are full of the Christmas spirit and message.

This is only a brief list from among those you will be able to find. Why not ask someone interested in music to make a search and build up, over the years, a carol book of Christmas music with especial reference to the world's need of Christ today? Here is another point at

which someone's special interest in Christmas music, or in music in general, may be utilized to enrich the missionary heritage of your church.

### Decorating a Gift Tree

Who does not love to decorate a Christmas tree? Here is an idea that has been carried out more than once by Sunday school departments ranging in age from youngest to oldest.

Send a gift tree to some family or child or old person who will not be able to have one. The tree may simply be decorated, or it may also bear gifts. In some cases a decorated tree is sent with a basket of provisions.

Each member of the giving group should bring a 5c decoration. It is surprising how many different kinds appear, from tinsel cord to red glass balls. Children may make some of the decorations. They should be effective, if they are for a gift tree.

One person should be responsible for having on hand a tree of the desired size. It should not be too big for the expected number of gifts. In some cases several tiny trees are decorated.

Decorating the tree forms a part of the program and children especially enjoy taking turns in hanging their decorations. They are usually free with suggestions and criticisms. If gifts are to be hung on the tree they should be placed at the same time. Since the tree is to be transported, decorations and gifts must be securely fastened. Fine wire hairpins, straightened out, form good fasteners.

The decorated tree (with gifts or without), is taken by an individual or by a committee to the selected recipient.

One church department deco-

rated half a dozen tiny trees to go with as many baskets—to needy families, to hospitals, to home missions institutions, to city missions. It is wise to consult those acquainted with such places before planning a gift-tree so as to be sure of the need, and so that the gift packages may supply the need. In the case of a family, money for food or clothing may be advanced so that a committee may do the purchasing before the tree is sent.

Some groups are able to make suitable gifts and enjoy this.

### The Spirit of Christmas

A young women's missionary group had their usual December supper meeting. Toward one side of the room there had been set up, on a small, high table, a tiny crèche, complete with stable and with dainty though inexpensive figures. The young woman who set it up had raised the stable itself on some hymnals, and had then placed a cardboard shield across the front of the table, veiling it with bits of evergreen. Behind the shield were two short, fat, unlighted candles.

The members, as they arrived, enjoyed looking at the little crèche. One wondered, however, why it had not been made the centerpiece, instead of being so far to one side of the room. Presently that was explained. When, following the simple supper, the time came for the meeting, the order was reversed: The program came first; then the devotional service. As the devotional leader was introduced, the lights were turned out and someone lighted the candles in front of the crèche. In the back of the room, another candle was lighted behind another screen, and a clear sweet voice began quietly reading Bible passages, prose of exceptional beauty, and one or two poems.

The entire group relaxed in the quiet darkness, while before them the candlelight flickered on the little scene. Other pictures like tapestries, were woven, in their minds, with the magic of words coming out of the dark.

Then came an accident: The candles set fire to the cardboard shield. It flared up. But the serene voice never faltered. Someone went forward and carried away the candles and the burning cardboard. The room was left in darkness, except for the light of a near-by street lamp which streamed dimly in. One could see the outline of the forms around the tables.

That was a test few services have. And it rose without a change of mood above the circumstance. The hearers were held by the magic of the mood which had been created. Christmas was there, in the room.

When the reading was finished, there was no sudden flashing on of bright lights, bringing one too abruptly out of the mood of the service. Here and there a candle was lighted and finally the lights were turned on.

That experience could be repeated in any group and for any evening meeting. The crèche may be large or small. It may even be a posed tableau group if the characters are arranged in positions which can be held without undue strain for the time necessary. The reading may be supplemented with meditation and song. The audience may join in, singing without books or lights, the stanzas of carols familiar to them.

The Christmas story may be the theme, beginning with the ancient desire for a Saviour and closing with the picture of the world needing Him and coming to His Manger.

It would be easy for different classes and departments to take part, the soft voices of children coming in, all unannounced, with the beautiful story of the shepherds from Luke, and others adding their word of story or praise or song.

### World Friendship Books

Of all their gifts, many children like books best. Why not help the cause of world friendship by calling to the attention of parents in the church, the excellent books now available in which the characters are children of other lands?

Ask some mother in the church, preferably a leader in Parent - Teachers Association, who is also keenly interested in world friendship, to form a congenial committee of two or three well-informed women to compile a list of books to circulate among the parents of the church.

The committee should visit a good children's library if possible and look at the children's books, explaining the purpose of their proposed list to the children's librarian. The purpose is to give the children a true picture of children of other lands so that they may be led to an interest in and a feeling of friendship with them. Some books of handicrafts, etc. which will develop appreciation should be included for older children.

A second step may be to visit the local book store and talk to the one in charge of children's books. Find out what is in stock, how long it will take to order books, and explain about the list to be circulated. Persuade the book store to stock at least a few of the recommended books.

Now prepare the list to send to the parents. The name of each book, a little about it, the price, the age child for which it is suitable, and how to get it should be added. If there can somewhere be a display of the books on the list, give such information.

Mimeographed copies of the list should be circulated as early as possible in December. Unless the list is clear, clean print, attractively set up, and good advertising copy, it will not be effective. Ask the help of someone who writes advertising copy to help set it up.

Local stores may be willing to run an advertisement if there is to be an emphasis in the churches on such books for gifts. Local stores may be willing to set up a display table with copies of the most attractive books, and a placard indicating their value as Christmas gifts.

The following is a short list of good books recommended in one reading list. They can be secured through almost any book store. Your denominational bookstore can probably get them

for you. There are dozens of other books as attractive and as good as these.

**CARNIVAL TIME AT STROBECK**, by Harris, 1938, \$1.50 (German customs of that community; stresses ideals of sportsmanship and fair play). Older primaries and juniors.

**CHILDREN OF AMERICA**, by Nolen, 1939, \$1.50 (character building stories). Juniors.

**THE FEAST OF LAMPS**, by Root, 1938, \$2.00 (a child's experiences at the festival for the goddess Meenakshi in Madura, India). Older primary and junior.

**FAR ROUND THE WORLD**, by McGavran, 1939, cloth \$1.00, paper 50 cents (biographical stories introducing the missionary at work). Junior.

**THE FRIENDLY MISSIONARY**, by Millen, 1939, 25 cents (picture and story book for primary).

**HIGH IN THE MOUNTAINS**, by Brock, 1938, \$2.00 (Swiss Alps). Older primary and junior.

**HUNT FOR A HERO**, by Reason, 1938, 60 cents (India). Juniors.

**JUNIOR, A COLORED BOY OF CHARLESTON**, by Lattimore, 1938, \$2.00 (sympathetic treatment of the Negro theme). Juniors.

**KEE-KEE AND COMPANY**, by Holister, 1938, \$2.00 (adventures of a missionary's children in China). Older primary and junior.

**LITTLE KARI**, by Loulsson, 1939, \$1.50 (Norwegian). Primary and younger junior.

**MARIKA**, by Szekely, 1939, \$1.50 (Hungary). Junior.

**NANCY GOES TO MEXICO**, by Lanks, 1938, 50 cents. Primary.

**NANKA OF OLD BOHEMIA**, by Pelzel, 1937, \$2.00 (from Old Bohemia to America).

**LUCIO AND HIS NUONG**, by Crockett, 1939, \$2.00 (charming book on the Philippines). Primary.

### Interracial Fellowship

A young Chinese woman doctor who was taking her internship in a California hospital, was not too busy to organize a club for a group of teen-age Chinese girls. She found them attending a little mission in the town where the hospital was located.

The girls were sadly in need of more social life. Through one of the home missionaries, whom she knew, word of that need was reported to one of the churches of the town. The women of the church responded promptly and, as a starter, a party was given for the girls.

The occasion was happy and contact is being kept up. The one reporting the incident says,

"It looks as though a new conception of Christian fellowship may result from these contacts with young Chinese Christians."

In this day of narrow nationalism, and of the resulting loneliness which comes to the foreigner in our land (especially when his fatherland is carrying out a military policy in high disfavor in America), there is a Christian duty in fellowship which we should not ignore.

To take for granted that, because the present Japanese government is militaristic, every Japanese sanctions every act of that government, is not fair. Similarly we cannot afford to brand as Nazi, or Communist, or Fascist, or barbarian, or whatever our chief aversion is, any person living in our community whose forebears came from the country at present governed under a form of government we do not like.

In this day of increasing hatreds, should not every church and each organization in it, consciously seek interracial friendship and fellowship, not only with the racial groups with whom our sympathies lie at the moment, but with those whom we find ourselves inclined to regard with displeasure.

There is a technique for such fellowship. Its purpose is not to put the guest on the defensive. There need be no discussion about points on which there is controversy. Rather, let us seek the common ground where we can become acquainted with the ideals of the Christian groups of both races or nations. Let us become engaged in a common service to humanity. Let us meet with others just for the sheer joy of friendly association. Let us join with them in some celebration, some service, some study, some enterprise.

Christian fellowship seeks the common ground of brotherhood. There is deep need of such fellowship today. There will be deeper need in the days and years ahead.

### Build Good Programs

As you begin to think about program materials for 1940,

consider the carefully prepared outlines and source materials issued in the field of this year's study by many mission boards. Some of this comes monthly in the missionary magazines. Other studies are issued in a block at the beginning of each six-month or yearly study period.

Even if you wish to build your own program outline, secure and look through these source materials. They often represent months of research by someone with international resources available. They will put information into your hands which in its up-to-dateness and completeness and relevance to the year's theme is nowhere else to be found.

One such set of program materials for July to December, which has been received by the editor of these pages is the Year Book and Program Packet put out by the Missionary Education Department of the United Christian Missionary Society, Missions Building, Indianapolis, Indiana. It is available for 5 cents for the Year Book and 50 cents for the Six Months' Program Packet. Of course, it has denominational materials along with the general consideration of its theme—Christ and the World Community.

Be sure to write to your denominational headquarters and secure whatever they issue, be it in packet form or in monthly magazines. Use it as source material even if you wish to build your own programs. But consider also using the programs much as they are built for you. Deep thought and much consultation has gone into that planning.

### Why Wonder?

If radio's slim fingers can pluck a melody

From night and toss it over a continent or sea;

If the petaled white notes of a violin

Are blown across a mountain or a city's din;

If songs like crimson roses, are culled from thin blue air;

Why should mortals wonder if God hears prayer?

—Mrs. Ethel R. Fuller.

# BULLETIN

## Council of Women for Home Missions

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

### Have You Thanked the Migrants?

Migrants are as close to you as your kitchen! For many years, migrant laborers have been gathering the fruits and vegetables that eventually reached your kitchen, either fresh or canned. These wandering workers have made a material contribution to our lives, a contribution little recognized and still less appreciated by Mr. and Mrs. Average Citizen. Not only are they as close as our kitchens because we are consumers, but geographically also, they are close to us all for every state needs migrant laborers for cultivating and harvesting, or packing and canning its crops. Is it not strange that so many people have known little or nothing about them?

Recent publicity is making the general public conscious of the problem of migratory labor. Much of this publicity leaves the reader with the impression that the migrants are a problem in the western states only, chiefly in California. The situation is more acute in the west but the problem is very real in other areas and in the east a "cycle of crops" has developed quite as definite as those better-known in the west. An example can be given from the story of one family of nine, recent migrants, who had formerly been share-croppers in Alabama but could not make a living though the older children worked hard along with the parents. To quote from the report sent by a Council worker:

And so they started on the migrant road with a car and baggage trailer. They have planned their itinerary so that they are in Florida about six months in beans, tomatoes, celery or potatoes; two weeks to a month in Tennessee in strawberries, and then

directly to Michigan where they stay for June strawberries, July cherries and raspberries, August early peaches and September peaches and grapes. Then they start back to Florida for the fall crop.

Another story shows how one family follows one crop from state to state. The woman has worked in tomatoes since she was fourteen years old. She went from Florida to Mississippi and there, four years ago, met her husband while packing tomatoes. They have been married three years and have two children. They follow tomatoes from Florida to Mississippi to Kentucky or Tennessee, later perhaps to Maryland, and back to Florida.



Picture by permission of F.S.A.  
"HOME" ON THE MUCK-LAND IN FLORIDA

In the middlewest also there are groups which follow with fair regularity a succession of crops.

Current books and articles make quite clear that the problem is acute, but little mention is made of attempts to help the migrants. The government in recent years has made a beginning at meeting housing needs by establishing well-organized camps in some areas and, in a few places, has initiated an ex-

periment, placing families on small plots of land so that they may supplement their earnings as "croppers" by cultivating their own gardens. But it is significant that a religious organization was the pioneer in attempting a constructive program. The Council of Women for Home Missions opened the first "centers" nearly 20 years ago and the work has grown from those 8 centers in 4 states to 56 in 14 states.

Starting with work for children, the program has expanded to include young people and more recently, the whole family. This newest service of furnishing a team including a minister, his wife who is a trained children's worker, and a nurse, has been so successful that it is hoped to have more teams in the near future. The team stays in one migrant area for the crop season developing a well-rounded program including health, recreation and religious activities. Recent reports from the first team in California are convincing proof of the value of such a program carried out with the co-operation of growers, the farm bureau, local ministers and others of the community. The Western Supervisor of Council work says, "This work makes us more aware of the great need for more teams. Let us hasten the day!" The need for haste was strikingly expressed recently by a foreign missionary home on furlough who after discovering the tragic plight of the migrants stated that we can't work effectively in the foreign field until we solve this problem in our own country.

This new plan resulted, during August, in the holding of 32 evening meetings in six camps,

total attendance of 2,304, and 13 Sunday school sessions in four camps, 326 in attendance. The minister of the team reports:

The response so far has been far above my expectations both in the camps and from the local churches. One cannot come into the camps successfully from any one sect. The Council of Women for Home Missions has the key that opens the closed door, 18 denominations working together, not promoting any one, not knocking any—these are the magic words that do the trick. The work of the nurses in these camps has opened a door that no one can shut. I made a thorough canvass of six camps during July. On an average, I have been able to read the Scripture and have prayer in a slightly larger percentage of homes than in my regular pastorate in California. So far, it is something over one-half of the homes that will let me do this. I found eight former Sunday school teachers and a Sunday school superintendent in one camp, seven teachers in another. *I find a third of the people were formerly active in churches back East. I find only a few who still rate themselves "Christian."* In one tent I visited I saw a cot, a bed for two made of quilts lying on the dirt floor, and a gasoline stove on a fruit box—nothing else in the tent except a pile of dirty clothes on a cardboard box at the end. On one end of the cot a woman sat writing letters, her mind evidently back east where the letter was going. Yes, she used to teach Sunday school she said bitterly. "Teach it now, in the camp? Why I am not even a Christian. How can anyone be a Christian in,—in this?" and she pointed to the dirt and the clothes. "If anyone had told me when I was active in the church that I would ever come to live like this,—” She did not finish. I asked her if she did not think Jesus understood her circumstances, and would make allowances. "Yes," she said, "He understands. But me, I am not trying to be a Christian now. How can I?" We read from the Bible and had prayer. She had only been out in the camps a few days, and the shock of the actual conditions were terrific. What will she be like in a few months?

Who can measure the good accomplished by this ministry to

discouraged souls? It is the responsibility of Christian people to make possible several "teams." As the Western Supervisor writes, "There can be no greater happiness come to one than that of a migrant family when they move to another crop and find their friend and counsellor, the Council worker. Hundreds of families continually tell us that we are their only real friends who seem to understand their problems."

The first work for migrants in Florida was started in March, 1939, the Council furnishing a supervisor but the work being under the direction of a strong local committee in which all civic clubs all churches, the packing and business houses and many individuals of the community cooperated. The work is to be headed this year by a local nurse who had experience the first year under Council supervision. The Council will still be a part of the project, paying the salary of the head worker and acting in an supervisory capacity. The Florida project differs from others in that the center must function 24 hours a day, 7 days a week. The packing houses run night and day so that parents are many times unable to care for their children even at night. There were 50 children enrolled at the center with an average attendance of 25. This project differs from others also in that the parents pay more for care given their children, twenty-five cents a day for one child, but a "bargain rate" for two or more from the same family! To quote from a report:

Some parents visit their children two or three times a week, others once or not at all. We have six who have not been home since their parents

brought them. Our youngest is a baby of six months. When he was brought to the center he presented a picture of malnutrition, unable to hold up his head, lacking a change of facial expression and with the cry of a two weeks old baby. After a month, his lusty howls can be heard all over the center and he is beginning to assume the normal actions of a child his age. A member of the committee saw the child on entry and has seen him charge. She stated that the nursery would be worthwhile just to see that one child begin to have a chance in life.

In the report of an eastern center for negroes we find these words, "The work here has been of such a nature that the migrants boast of it and tell others of the blessings it bestows."

In the onion-growing territory of Ohio a 10-weeks program was conducted with the cooperation of the Women's Department of the Ohio Council of Churches and a local committee. Seventy children, chiefly from Kentucky families, were enrolled. They participated eagerly in all the activities of the Center. Evening gatherings for the adults offered bright spots of social fellowship in lives which are terribly drab.

Life isn't a very joyous affair in the onion marshes! One of the workers writes:

Every night we pass a little boy of eight, with an old straw hat on the back of his head, and his shoulders stooped with weariness. Every morning as we pass his house with a load of children he is out in front, in his old straw hat, waving and waving until we are long out of sight.

His little brother is enrolled in the school and comes regularly and he is enrolled too, but he came only three days, and then he went back into the fields to weed and thin and top onions.

He's a little boy and an eager boy, and one who is so tired most of the time that he just doesn't feel like playing, even if he had the time and opportunity.

## MIGRANTS

That innocence should suffer this,	That blameless ones should come to this,
Should be so much denied,	This constant buffeting . . .
Brings Calvary beneath our feet,	Is treason to humanity,
Commons the crucified.	A cross for suffering.

That humankind should treasure this,  
Should be to this resigned,  
Compels my heart to pray, "Oh God,  
How is Thy way defined?"

—Samuel E. Boyd,  
A Council worker, Summer '39.



# Our World-wide Outlook

*A Missionary Newspaper of Current Events*

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

## MISCELLANEOUS

### Missions in War Time

The Presbyterian Board of Foreign Missions is authority for the statement that the war crisis has not diminished interest in foreign missions. There is a great demand for missionary speakers. In over twenty strategic cities throughout the United States, a Presbyterian Foreign Affairs Convocation gives teams of five or six outstanding missionary leaders an opportunity to meet with men, women, young people, church-school teachers, pastors and elders to discuss their relationship to the program of Christian missions in the present critical situation. The convocations conclude with a forum based upon 65 carefully worked out questions, covering the whole missionary task. Week-end youth fellowships in foreign missions bring together representative young people to discuss the world mission of the Church. In four Presbyterian Theological Seminaries courses in foreign missions are also offered, with full academic credits. These courses supplement other missionary courses, and active missionaries present the challenge of Christianity to the Church.

### What of German Missionaries?

German missionaries working in British territory will practically be interned, but the government is trying to avoid procedures that occasioned criticism over similar action during the War of 1914 to 1918. There are about 124 German missionaries in India, most of them belonging to the Lutheran Church. The International Missionary Council has consulted the officers of

the Lutheran World Convention and of the United Lutheran Council in America. The National Christian Council has cabled urging consultation and suggesting that the service of the Lutheran Federation of Churches be enlisted to care for the churches deprived of German missionaries. The Lutheran Federation in India is cooperating.

The Lutheran Council has also established communication with mission Boards in regard to German missions in the British colonies of Africa, urging that efforts be made to befriend the missionaries. In China and the Netherlands Indies it is expected that the German missionaries will not be deprived of their freedom, but support from Germany will be cut off.

In the Versailles Treaty a distinction was made between missionary property and other alien property. Trustees for mission property were appointed and in the course of time such properties in British territories were returned to the German societies. It is hoped that this principle will be recognized now.

—A. L. Warnshuis.

### World Federation of Methodist Women

At the 70th anniversary of the Woman's Foreign Missionary Society in Pasadena, California, a charter was signed for the "World Federation of Methodist Women." A constitution was sent to Methodist women's organizations in America and more than twenty nations of the world. This body, representing approximately 4,000,000 women, was recognized at the Uniting Conference in Kansas City, and provision for its organization

and development was included in the plan for the Woman's Division of Christian Service in the Board of Missions and Church Extension. Each national tree, planted in its own native soil will bear the fruits of evangelism, education, medical work, literature, youth, childhood, world peace, temperance, rural education, home life, interracial relationships and economic justice.

### "Christ Calls" Program

The proposal of the International Christian Endeavor for a two-year program topic, "Christ Calls," has won hearty support from young people, a fact borne out by the extensive sale of the Program Guide, now in its second edition. A few suggestions on only one of twenty specific types of action indicate the scope and challenge of this program:

Encourage young people to be loyal, thorough, and effective in church membership, church attendance, and church financial support.

Emphasize the importance of church membership. Give personal invitations, from one friend to another. Make persons who might consider church membership the subject for prayer, individually and in groups. Study and promotion of stewardship.

## NORTH AMERICA

### Gideon's at the World's Fair

Since the Gideon Booth was opened on the 23d of May in the Hall of Communications, at the World's Fair, 15,000 visitors have signed the register. They have come from every state in the Union, every province in Canada, and from sixty foreign

countries. Four hundred and fifty thousand Gospel tracts have been given out, and 12,500 copies of the Gospel of John. Two personal workers have been constantly in attendance, George W. Mathieson, Jr., a graduate of the Philadelphia School of the Bible, and James Bisset, a graduate of the Moody Bible Institute in Chicago. They have taken time to explain God's plan of salvation to each inquirer, and nearly two thousand men have professed conversion to Christ. Each of these received a New Testament, in which he wrote the following:

"Date .....  
I, ..... (name) ....., have  
this day accepted the Lord Jesus  
Christ as my own personal Sav-  
iour. . . .

"Realizing that I am a lost sinner, and that nothing but the Blood of Jesus Christ, God's Son, can cleanse me from sin, I now accept Him as my own personal Saviour."

Those who have signed these cards include Protestants, Catholics, Jews and Protestant church members of all denominations. Most of them have been young people of the teen age. Next in number come young men in their twenties; very few are over 50 years of age.

The Gideon register has served as a means of contact. The fact that nothing is sold in the booth has aided greatly in this personal work.

—*Kenyon A. Palmer.*

### **New National Preaching Mission**

A year of preparation has been inaugurated for the National Preaching Mission of 1940. Ten thousand persons enlisted for "spiritual mobilization." Dr. Jesse M. Bader of New York, who will be in charge of the 1940 Preaching Mission, presided at this mass meeting.

The purpose of the National Preaching Mission, according to Dr. Bader, is "to strengthen the Church" and "to reach the unreached with the Christian message." To "reach the unreached,"

missioners will extend their efforts beyond the churches and include in this "spiritual mobilization" all community and civic organizations, schools, women's clubs, service clubs, and businessmen's, farmers' and laborers' groups.

Among the plans announced for the year of preparation was a "week of prayer" beginning January 1. Prayer services will be held in churches all over the country each day that week. Meditations will be based on a book which will be published this winter, "Acknowledging the Lordship of Jesus Christ in All Areas of Life," by Robert Speer.

### **Boys' Missionary Society**

The boys at St. Paul's School, Concord, N. H., have a lively missionary society of their own. Some of their activities might suggest ideas to other schools, or even churches. For one thing, they have a Lost and Found Committee. If this committee finds a coat lying around, its owner may rescue it for ten cents, to be added to the society's funds. The sale of second-hand textbooks is another source of income, a special committee managing the bookstore and charging 25 cents each for books donated by boys who are through with them.

The society supports a summer camp where boys from city slums may spend two weeks. A publicity committee provides a bulletin board, with posters, charts and pictures of the work of the Church at home and abroad. Included among many other activities are monthly meetings with missionary speakers, and discussions open to all the boys. This society, with forty to fifty members, is managed entirely by the boys themselves, with one faculty adviser.

—*The Church in Action.*

### **Trends Toward Church Union**

*The Christian Advocate* observes that the chief consequence of Methodist unification will be manifest not so much within the ranks of Methodism as in stimulating the trend to-

ward union of other communions. For example, there is the discussion going on between the United Brethren and Evangelical Churches, both Methodist in doctrine, polity and discipline. When they are united there will be no insuperable obstacle to their joining The Methodist Church, to which they really belong. Negro Methodists not included in the unification are now showing signs of getting together. These are the African, the African Zion, and the Colored Methodist Churches, and they represent more than one million families. Larger groupings of Lutherans have been effected by the combination of several small bodies in the United Lutheran Church and of others in the American Lutheran Church. Four other bodies are now discussing the possibilities of entering the latter. Of still more importance is the doctrinal unity revealed in negotiations between the three largest Lutheran groups—the United, the American and the Missouri Synod.

### **New Unification Movement**

Six major interdenominational agencies giving field service to American churches have formed the "Intercouncil Field Department" as a means of unifying the approach to the churches. The six agencies represented are the International Council of Religious Education, the Federal Council of Churches, the Home Missions Council, the Foreign Missions Conference, the National Committee of Church Women (combining three national women's organizations) and the United Stewardship Council.

The plan adopted unifies all field service under one staff council, of which Dr. T. Quentin Miller of the Federal Council was elected chairman, and Rev. John B. Ketcham of the International Council, secretary.

—*The Christian Century.*

### **Mid-Missions**

Elyria, Ohio, has been the birthplace of more than one missionary enterprise. Here was

organized the Men's Missionary League in the United Presbyterian Church. In 1920, an independent Baptist Missionary Council, "Mid-Missions," was organized there. It now has 110 missionaries on the field, about half in French Equatorial Africa, the rest in Venezuela, Brazil, Peru, India, Liberia, Haiti, Jamaica, St. Helena, Hawaii and in home mission work in Kentucky and among St. Louis Jews.

Its latest bulletin reports:

"The Calvary Baptist Church, Binghamton, is building a dispensary at Fort Crampel, Africa. A friend in Cleveland is furnishing the funds for the school building at the same station. Another friend sent \$1,000 to put a missionary on the field and help in his support."

The full name of the organization is The General Council of Cooperating Baptist Missions of North America, Mishawaka, Ind.

—S. S. Times.

### In Earnest About Missions

The Seventh-Day Adventists are not playing at missions. Every Sunday in every Sunday school an offering is taken for missions, after a definite missionary note has been sounded in the classes. The church's tithe is all for missions, and all foreign mission Sunday schools and churches are on the same tithing basis, furnishing a large proportion of the amount put into the foreign work. They have about half the membership of the Southern Presbyterian Church (whose *Christian Observer* publishes these facts) and contribute from four to six times as much to foreign missions.

Adventists are by no means rich people, yet persistent, constant education in missions and the tithe principle have done marvels for their mission work. One small college church of about 150 members gave \$7,000 to missions in one year.

### How Greenwood Johanna Clara Supports a Church

She is not a church member and no one expects her name will ever be on the church roll.

For all that, she supports the church. Who is she? A Holstein-Friesian cow whose daily production of milk is from 50 to 80 pounds, i.e., 22 to 35 quarts, for which purchasers pay about \$3.60. Not in all India where a cow does not produce enough milk to pay for her feed, much less contribute to a church, is there such a cow as Greenwood Johanna Clara. This is just another way of saying that the ability of rural Christians to support the church depends upon the productivity of their cows and other animals, and this, in turn, depends upon the quality of the farmer's character.

At the annual meeting of the Christian Rural Fellowship in the Town Hall, New York City, December, 1937, Secretary of Agriculture Henry A. Wallace set forth certain ideals concerning rural life. When, during the question period, he was asked: "What can the Church do to help the Department of Agriculture make those ideals effective?" He replied, "Your question really should be, 'What can the Department do to help the Church make Christianity effective in rural life?'" —*World Call*.

### Chicago's Negroes

Paul H. Douglass, a Quaker and a member of the faculty of Chicago University, has been elected a member of the Chicago City Council. "Anyone who supposed that this Quaker would be quiet very long," says *Advance*, "did not know the gentleman." He got busy at once with a resolution calling for the creation of a Chicago Race Relations Commission. He contends that Chicago's Negroes live under worse conditions than those of any other large city. In some sections on the South Side there are 69,000 Negroes to the square mile, as compared with 37,000 whites to the square mile in the white community adjoining. Prof. Douglass found that in most of the quarters which he examined there could be no real development of family life, that the rentals are much higher than those paid by white people for similar quarters, that the death

rate of Negroes above one year of age is nearly double that of white people, and infant mortality was 60% greater. He also found that the overcrowding of the schools was far beyond that of white schools.

Prof. Douglass is demanding of the City Council more schools for Negroes, more small parks and swimming pools, more housing projects, more hospitals and clinics.

### Religion in Indian Schools

Time was when missionaries and religious education directors were given a free hand to teach Bible to all the Indians in the schools. Later came a government regulation that permitted religious instruction being given to those children only whose parents signed a written request in the presence of a government employee as witness. The United Presbyterian Mission at Warm Springs, Oregon, waited an opportune time to secure the parents' signatures, meanwhile talking it over with leading Indians. The opportune moment seemed to come when the government built a fine new school in the Reservation; then the missionaries put it up to the parents, with the result that parents of 30 children signed at once, and by the end of the year half the children in the school were enrolled in Bible classes. The following year, 1938, a whole afternoon was allowed for Bible study and the number enrolled included all the children in the school except those in two families.

### Rules for Christians in Wartime

There seems to be no hint of war hysteria either in or outside the churches of Canada. The United Church has sent out to all pastors a memorandum in which four points are emphasized:

The Church must maintain at all cost faith in God the Father of Jesus Christ and, centered in that faith, provide, amid the fiercest strain, a haven of peace.

The Church must more than ever affirm the reality of that

ecumenical church, consciousness of which was revived at Oxford, and declare the obligation of loyalty to this supreme fellowship into which warring peoples must yet be brought together.

The third plea is for understanding and sympathy between those who feel that Christ impels them to give themselves in active service, and those who feel that Christ precludes any such action.

Like the Society of Friends, churches and church members must develop ministries of comfort and healing by which some suffering may be assuaged.

## LATIN AMERICA

### The Gospel Spreads in Haiti

Twelve thousand southern Haiti laborers, recently returned from working in Cuba where they have become evangelized, illustrate how little the results of Christian work can be foreseen. In 1885, a soldier in the rebellion against Spain, A. J. Diaz, fled on a log in the open sea and was carried off by a strong current, but was picked up, half famished, by an American vessel and brought to New York. In a New York hospital he found a New Testament which led to his conversion. He returned to Cuba to preach the Gospel. His first convert was his own sister, and his parents soon followed. The first Baptist church in Havana was organized in 1886. Ten years ago Protestant churches in Cuba had 9,849 members. Now Haiti is receiving Christian impulses from Cuba.

—*S. S. Times.*

### Tent Work in Porto Rico

Since 80 per cent of the Porto Ricans live in the country, Rev. Santiago-Cabrera decided ten years ago that the way to reach these scattered groups was to inaugurate Gospel tent meetings. The next step was to find a tent. This missionary's two sons busied themselves selling Porto Rican laces, beads and baskets until they earned \$90 with which they bought a second-hand army tent, patched it up, and the Sun-

day School extension work was ready to start.

At that time the Presbyterian Church in Porto Rico had less than 3,000 pupils on its Sunday School rolls; teachers were scarce and their training and background poor. So teacher training institutes were organized and volunteer workers challenged. Today there are more than 9,000 pupils in Porto Rican Sunday schools and over 500 teachers and officers.

—*Monday Morning.*

### Gospel by Mail in Mexico

The Presbyterian Board reports that during the past year in Mexico 15,073 Gospel portions and 45,219 tracts have been sent to public officials, school teachers, postmasters, telegraph operators, R. R. Station agents and a number of merchants throughout the country. This type of work was undertaken about two years ago. It is probably safe to say that every village and town in Mexico has received at least one Gospel portion.

There are encouraging results of this work. Here is a typical one.

The secretary of an Indian village in the mountains of Guerrero received a roll of literature, read it, was touched and wrote for more. Soon he was converted and began to have a real burden for the spiritual needs of his tribe. He began to speak to his friends and to read the New Testament to them. Then on Sunday, August 7, he called a meeting of the Indians and translated portions of the New Testament to the one hundred who attended. This man is a Tlapaneco, from an area marked "unexplored" on government maps. Because of his interest, two translators have been sent into this district to study the language and translate the New Testament in Tlapaneco.

### The Church in Mexico

People want the Christian Church in Mexico. From Telo-loapan, a town 120 miles south of Mexico City, came the request for a minister to start work there. After two months the re-

quest was granted and a group of twenty people formed the nucleus of a congregation. Since there is no church building as yet, services are more or less restricted by federal law. A young graduate of the Hooker School in Mexico City is helping the pastor, Rev. Alfonso Gomez.

The following notice was printed in the English section of a paper published by the Mexican Episcopal Church, *La Buena Lid*:

It is the impression, we believe, in the United States, that there is a strong persecution by the Government of all churches here in Mexico. This is absolutely untrue! All churches are open and services are being held.

—*The Church in Action.*

### South America's Youth

From the educational standpoint, the youth of South America are looking up. Tremendous modern educational programs are being promoted by practically all South American governments. This is true from the grades through the professional schools. Rio de Janeiro now claims with pride that they have a seat in school for every child. In the face of Brazil's eighty-five per cent illiteracy this is momentous. In Argentina, Uruguay, and Chile there are likewise expanding building programs, resulting from increased insistence upon general education, and increasing numbers have professional aspirations. This trend has a direct effect upon the work of the churches. Students of law, medicine or dentistry, even when professed Christians, argue that there is no point in joining a church.

There is also this unique situation. Pastors of churches, even of the larger churches, are usually practicing physicians, lawyers, dentists. This is necessary because salaries paid by the churches are exceedingly small, entirely too small for the support of a single man, to say nothing of a family. This situation has a discouraging effect upon the building of ministerial leadership, and therefore upon the development of the churches.

—*The Commission.*

### Gospel Triumph in Brazil

The establishment of a strong national church in Brazil is one of the triumphs of the Gospel. In some places it has grown from nothing in a few years to active, well-organized groups. One example of this is the Presbyterian Church in Ribeirão Preto, with 90 members, organized twelve years ago. Sunday school attendance averages 160; there is a progressive women's auxiliary and a Christian Endeavor Society, equally alive. Much of this achievement is due to Señor Ferreira and his wife. He is superintendent of a public school of 1,200 pupils, but finds time to devote many hours a week to the Sunday School; at least one night a week he preaches in some home in the outskirts of the city. His wife is also a public school teacher, is president of the women's auxiliary, a Sunday school teacher and preaches somewhere almost every week.

One may see Gospel triumphs in the home life as well in Brazil, where it costs something to be an evangelical Christian. At the very least, it means social ostracism. Many instances could be cited where blessed influences are going out from happy Christian homes.

—*Presbyterian Survey.*

### Gospels in Brazil Schools

Last spring, the Congress of Ceará, a prominent northern state of Brazil, voted to authorize reading of Gospels in the public schools, instead of instruction in the Catholic catechism. This reveals a new tendency. Several years ago, one of the more liberal priests of Brazil, where private reading of the Scriptures has always been bitterly opposed, began urging the people to read the New Testament. About two years ago one of these liberals, Father Humberto Rohden, made a modern translation of the New Testament which has been published under ecclesiastical *imprimatur*.

In 1934, after years of strict separation of Church and State, religious teaching was allowed in the public schools. Just how

to apply the law, how to allow the teaching of different religions and at the same time safeguard against dogmatism and intolerance, has been a real problem.

—*Christian Century.*

### Japanese Clergy in Brazil

There are four Japanese Episcopal clergymen in Brazil at work among the Japanese colonies of coffee planters in Sao Paulo. The thoroughness with which they pursue their work may be seen in the fact that they have 1,000 baptized church members. At their seventh annual convocation, clergy and lay workers discussed the Creed, the Atonement and the Epistle to the Philippians, believing that the first essential of all their work is an unshakable belief in Christ as Son of God, Saviour and Guide.

Practical means of promoting their work, most needful for themselves, were listed as follows: More frequent prayer; better preparation of sermons; more careful planning; more frequent gatherings of church people and more visiting of those who tend to lapse; more attentive Bible reading; critical examination of their past work in order to improve the future.

—*The Church in Action.*

### The Power of the Book

The sexton of a large Roman Catholic Church in one of Brazil's interior towns had always had an intense desire to read the Bible. After much difficulty he became the possessor of a Catholic version and as he pored over it, his eyes began to open. So thrilled was he with the truths he discovered that every evening he would sit on the pavement outside his house and read the Bible aloud to the townsfolk. Soon he had a large audience of people who, like himself, were beginning to grasp the great realities of the Gospel. The Bible came to be in great demand and reluctantly the sexton would lend his new-found treasure to various business men of the town.

This went on for some time.

One day this year two missionaries came into this town in their old Ford. The sexton was delighted to have some of his difficulties cleared up; and the truth explained. Open air meetings were held, Bibles were sold, and there is now a flourishing congregation in that town, with the sexton as one of the stalwarts.

—*Neglected Continent.*

## EUROPE

### War Time in England

Rev. William G. Peck records some of his observations about life in England in war time. He senses a new friendliness, a new appreciation for the little courtesies, new compensations for the anxiety; even the necessity for living a day at a time has its blessing, because in the hurrying and scheming many precious and simple things of beauty are missed. Mr. Peck notes with surprise how many strangers accost him to talk about religion. One lady, whom he knew to be no church-goer, said to him: "Don't you think this is the end? Don't you think God is tired of us? I am sure He must be tired of me, and my sort." An educated man walked with him, saying that he was ashamed of his life, but that he had never really doubted that life was a serious commission given by God. At a church service on the day war was declared, the congregation brought gas masks as well as prayer books. Nobody was restless, or showed signs of panic. The sermon was about the peace of God, and when it came to an end the congregation continued to kneel, praying.

—*The Living Church.*

### Testaments for Soldiers

During the war of 1914-1918 the Pocket Testament League distributed nearly two million Testaments to men of the British Forces. Now that a similar emergency has arisen the League is enlisting the cooperation of its friends in seeking to place the Word of God in the hands of hundreds of thousands of young

men who face the ordeal of battle.

The British and Foreign Bible Society, and the Scripture Gift Mission have brought a special pocket Testament for the use of all who are engaged in the defense of Britain. A message from King George VI, inserted in every copy, says:

I commend the reading of this book. For centuries the Bible has been a wholesome and strengthening influence in our national life, and it behooves us in these momentous days to turn with renewed faith to this divine source of comfort and inspiration.

During the last war the Army Scripture Readers, and Soldiers' and Airmen's Christian Association joined in the work.

Three main needs are emphasized: daily prayer, of trained Scripture readers, who understand the nature of Army service and the mind of the soldier; and, third, huts as centers of work.

The Salvation Army also has plans for serving naval, military and air forces in camps, homes and hospitals.

—*The Christian.*

### After the War in Spain

Normal conditions are far from restored and no one knows how long this may take. The Franco régime has once more put the Roman Church in a position of great power and influence in the country. So that Protestant work will be attended with much difficulty. Rome has the education of children under her direction, so that this is a cause of anxiety to Protestant parents. While Protestant churches are open in Madrid and in some other towns, in Barcelona and many other places they are closed. Nearly all evangelical schools are similarly closed.

The Government stands for religious freedom and some of the difficulties will no doubt eventually disappear. It is encouraging to know that when Nationalist forces entered towns and villages where evangelical churches are located, no Christian, aside from those in the defeated army, was imprisoned or injured.

—*Evangelical Christian.*

### Shortage of Pastors in Germany

Only four out of eighteen theological seminaries in Germany have reopened for the present year. This presages a lack of evangelical pastors within the next two years. The Nazi argument is that such study is of no value to the State, and should therefore be ruled out. Included among the theological schools whose doors will remain closed is the famed University of Bonn, where Pastor Martin Niemöller completed his studies for the ministry, and where Karl Barth taught.

The German Evangelical Church requires 600 new ministers yearly, but this year only 250 evangelical students have entered universities; while the number of theological students is barely 25 per cent of the number engaged in such study in 1932-34. Students for the Roman Catholic priesthood may pursue their studies only at Vienna and Munich.

### German Moravians Divided

Differing attitudes toward the State have made a serious cleavage in many German Moravian churches. Young people, for the most part, are intensely loyal to the Nazi program; older members deplore any political entanglement of the Church. But because Moravians constitute only a small group, their churches in Germany have escaped serious trouble, except for their schools. One has been closed, and the same threat hangs over all the others.

This situation makes normal relations between Moravian churches in America and those in Germany exceedingly difficult. German Moravians avoid all significant statements in their correspondence, nor do Americans ask them any embarrassing questions. Moravian churches in what was Czechoslovakia have on their hands the problem of caring for refugees; and several ministers and influential laymen, under suspicion by the German secret police for their connection with pacifist groups or groups

advocating friendliness toward the Jews, have fled to England or America.

—*Christian Century.*

### Trouble in Albania

A recent letter from Albania tells of increasing difficulties put in the way of Christian work by the new Italian authorities. Nothing may now be published without written permission from the head of the Federal office, which is Fascist. The Prefect questions whether evangelical missionaries can even use tracts and booklets already printed. Copies of all books, booklets and tracts, used by the Albanian Mission, have been requested for a detailed examination and it seems doubtful whether the Mission can continue to use this literature, even the Old Testament portions and the New Testament printed in Albanian. Such a radical decision would seriously cripple the work.

Our correspondent writes: "These are dark days, and we value your prayers. There are causes for thanksgiving. Two colporteurs returned last week after three days in a half-Moslem town, where they sold 119 Gospels from house to house, besides distributing hundreds of leaflets. We must get the seed in before a storm breaks."

### What Price Consistency?

All the world knows that the Soviet Government has for 20 years tried desperately to wipe out all religion within its borders. It therefore seems an odd disregard for intelligent opinion that led the Moscow *Bezbonik*, meaning godless, to print spirited protests against the Polish Roman Catholic hierarchy for its oppression of members of the Orthodox churches. It charges that "forty per cent of the Orthodox churches in Poland have been destroyed or converted into Roman Catholic churches. Polish legionnaires are charged with carrying off icons and church plate; with preventing the people in Polish territory from 'freely fulfilling their religious obligations.'" To be sure,

this is all true. But it does not become the atheist Russian to throw stones, considering the destruction of churches and the slaughter of priests and pastors in his own domain. It is, of course, a political bid for the support of the Soviet seizure of Eastern Poland, whose inhabitants must be wondering how soon the Soviets will liquidate all the churches in Poland.

### Russia's Evangelical Christian Union

Up to the year 1929, when religious persecution broke out with renewed fury, this organization had a membership and following of about 5,000,000. The whole of Russia was organized into seventy districts, each with its own Council of ten missionaries, and yearly conventions were held. Altogether there were more than 700 missionaries in the district unions and 200 additional were supported by the National Council at Leningrad. Those engaged in the Union of Russian Christians comprised workmen, farmers, men of education, and even members of the Orthodox Church. Ten national conventions were held at Leningrad, which produced a great impression upon all classes of people.

At present, places of worship are closed; the leaders in exile or in prison. But the Union continues to carry on among the 10,000,000 Russians scattered in other countries.

## AFRICA

### "New Creatures" in Christ

Quite recently the Kagoros of interior Sudan were head hunters. It is remarked that their apology to a victim was: "We don't want your money; we merely want your head." A writer in the *Moody Monthly* tells what has happened among these so-called "tailed head hunters of Nigeria." At Kagoro is a church capable of holding more than a thousand people. Seventy-two were baptized in recent weeks to swell the crowd already baptized. Scores of children are in the local mission school, and

hundreds are in attendance at the out-stations round about. A branch church has been started at Kafanchan, a point on the railway about six miles from Kagoro, and already it bids fair to outrival the parent church in numbers. The Christians bring the produce of their farms to advance the good work into regions beyond. Perhaps best of all is a splendid school for the training of evangelists, where scores are being taught in the Hausa Bible.

### The "Isa" People of the Sudan

The Field Director of the Sudan Interior Mission, Guy W. Playfair, tells of an interesting sect he found at Kano; the "Isa" or "Jesus" people who have abandoned the name of Mohammed, and worship in the name of Jesus. One of them, so the story goes, while worshipping in a mosque had a revelation that he should worship in the name of Jesus. Soon he had a following of more than a thousand. This alarmed the rulers who fancied that he might even try to claim the kingdom for himself. He and his followers fled from Kano to the country, where they remained for some time, after which he was coaxed back into Kano, only to be strangled to death. His son and other followers, were scattered. Later, most of them assembled in the Ningi District, where the pagans rose against them and many were killed. The present leader of the movement is Aaron, grandson of the martyred founder. There are at least 21 teachers and 300 adherents of the sect in the Kano emirate.

—*Evangelical Christian.*

### The Church in Uganda

The visitor, or new missionary to Uganda, is impressed to find almost in the heart of what was the "Dark Continent," a Church which has a sense of responsibility and vigorous life. While it lacks the long tradition that lies behind Western churches, it possesses real Christian life and experience; new missionaries earn as much as they teach.

The Church in Uganda is served by a loyal native ministry. In 1893 the first ordination took place, and seven native Christian workers were ordained as deacons. Today, at a meeting of the Synod, the few Europeans present look insignificant as compared with the large African majority. The enthusiasm with which every question is discussed by young and old, clergy and laymen, men and women, makes one feel that they consider themselves a part of the world wide missionary enterprise.

Again, the newcomer is impressed by the devotion to the Bible. The Church in Uganda is a literate Church in which the large majority of grown-ups can read the Bible for themselves. This is no mean achievement for 60 years. It is the rule that no one may be baptized until he can read his Bible. When service begins, Bibles are opened, and unless the preacher in the course of his sermon calls out a number of texts, and gives his hearers time to find them all, he is very unpopular indeed. At home, too, the Bible is read; the house boy reads it in his spare time and always has a store of questions to ask anyone he thinks may be able to answer them.

—*C. M. S. Outlook.*

### American Friends' Mission

The American Friends' Mission has 250 congregations in Africa, organized into nine Monthly Meetings. There has been steady growth in unity and power. A native evangelist who helped to start the work at Kitosh, in the Kenya Colony, 24 years ago returned for three weeks and was astonished to see the development since those early years. The last annual Prayer Conference was held at Munzatsse, one of the smaller Monthly Meetings, with 250 delegates from all parts of the Mission. The greatest need of both schools and churches is supervision. All are anxious to do what they can, but do not know how and have no one to help them. At Kaimosi, a Sunday School has been organized with the special aim of teaching boys

and girls how to conduct a meeting. Africans have not yet learned how to make the Bible lesson interesting to children. The more spiritual leaders among the Africans report a letting down in the standard of Christian living, giving as the reason the need of more Bible teaching, with a supervisor who can go from center to center, holding Bible courses and advising the leaders.

—*Friends' Missionary Advocate.*

### Riots in the Copper Belt

In 1935, in the rich mining area of northern Rhodesia called "the copper belt," a series of riots resulted in the sending of a government commission to find the cause. Their report stated that one cause was a subversive movement called "The Watch Tower," which taught contempt for both civil and spiritual authority, claiming that all the present ruling governments, especially those of the United States and Great Britain, are Satan's; and that all churches including both Protestant and Catholic are Satan's emissaries. Some extracts from "Watch Tower" literature were included in the commission's report: e. g.,

Organized Christianity so called is full of filthiness; it is an unclean and abominable thing in the sight of God, full of hypocrisy, abomination, fornication, and filthiness.

By His prophets, Isaiah, Jeremiah and Ezekiel, God has written His decree against Christendom, and she must fall. Christendom is composed of the nations that call themselves Christians. Chief among these nations are those of America and Great Britain. God will destroy all Satan's organizations, which includes Christendom.

This Commission considers that attention should be drawn to the fact that the circulation of "Watch Tower" literature has been rendered easy by there apparently being no other literature available in a convenient and cheap form for Africans who wish to read English.

These words stung to good effect. The challenge was taken up by the United Society for Christian Literature, and now one may see book stalls run by smiling Christian Africans, with

people examining them, stopping to ask questions and to buy. Six missionary societies have accepted responsibilities, set up libraries and reading centers; best of all, whites and blacks have joined in forming an advisory board on the production and distribution of good books, on which are government officials, missionaries and Africans.

### Results in South Africa

Dr. James Stewart, former Principal of Lovedale Institute, expressing his views on the results of missionary work in South Africa, says there are three distinct classes of natives who have been the object of missionary effort. First, those who have made good use of the Gospel light that has come to them, and the better men and women. They are no longer heathen, but are Christians. They are no longer entirely ignorant, they are more or less educated. They understand the use of a book, or a pen, or a spade, or of some trade-tools, and they can turn their knowledge to practical uses. Their characters and moral influence make them useful in the spheres in which they move. This is the smallest class.

Second, there are those who have improved; who are not as they were and would have continued to be had not the missionary come among them, but the influence of Christ on their lives and ability are less marked than in the first class.

A third class consists of those who have not improved although they have changed. Their intellects are sharpened, but as much for evil as for good; they are not changed morally; they are neither old heathen nor new Christians. They are sometimes seen in church, but are not members, and add nothing to the strength of the community. It is upon this class that objectors to missions fix their eyes and make wrong generalizations. They are a product of civilization without Christ. The missionary is not discouraged by the existence of this class because there are such people in all countries, among all races. Some

men do not improve under any conditions, or improve so slowly and so slightly that the improvement is not observable.

## WESTERN ASIA

### Conditions in Palestine

Despite their disappointment and depression over British repudiation of the Balfour Declaration last May, the Jews of Palestine have not lost courage; they feel that time may make a difference in their favor, and are definitely on Britain's side in the struggle.

Disturbances, while much diminished, have not ceased, and it is well understood that foreign agents continue to stir up feeling and assist in promoting terrorism. Arabic broadcasts from Berlin have from 35 to 40 million potential listeners, from Morocco to Iran and India. At the outbreak of war all adult German gentiles, said to number 4,000, were arrested and interned. Some of these are missionaries, and efforts are being made by British Christians to have them released to continue their work. It is a favorable time to help all these suffering people to find out what the Bible has to say about the future.

—*United Presbyterian.*

### Education in Iran

Missionaries have realized that the time might come when the government of Iran would wish to take over all educational work for its youth, but this demand has come sooner than was expected. According to the Presbyterian Board of Foreign Missions, the Iranian Government has recently announced that it is now in a position to take over this work. Five of the schools and two of the colleges affected were organized and have been supported by the Presbyterian mission. The government wishes to take over the properties developed in connection with all the foreign schools, and has offered to compensate the Board of Foreign Missions for its properties. It also desires the continued help of some of the missionary educational-

ists, that the transfer may be effected without disorder and as smoothly as possible.

## INDIA, BURMA, SIAM

### This Is "Telling Them"

A group of missionaries, discussing with Dr. Ambedkar the problem of India's millions, asked what he thought Christians, in India or in America, could do to help India most at the present time. Without hesitation Dr. Ambedkar replied: "In the first place, I wish the Christians of America would send a group of economic, agricultural and industrial experts to study conditions, and advise what type of industries are adaptable to India's natural resources." (Dr. Ambedkar believes in a large scale industrial program, in which he differs fundamentally from Mahatma Gandhi.)

"Secondly, I wish the Christians would take some of the best-minded young men of the Depressed Classes and give them an education in economics, in industrial management, in some of the sciences that must be employed in making India an industrial nation." (Most of the young Indians studying in the United States are being trained for teaching or the ministry.)

"Then I wish that the Christians in India would be more aggressive in public life, would enter into the political and other life of the nation, and make themselves felt as a power in their communities."

Dr. Ambedkar still has an open mind in regard to religion. It is believed that if and when he changes his religion he will do so because of the service the faith he decides upon may give his people; his decision will not be an intellectual process but one on the basis of facts. It is here that Christianity has the advantage.

—*Christian Advocate.*

### Literacy Celebration

The first anniversary of the inauguration of a literacy campaign in Bihar was celebrated last July, with mass demonstra-

tions in most of the important towns of the province. Processions of teachers, students and the new literates paraded the streets singing national songs and shouting slogans against illiteracy. Huge public meetings were held and a large number of prizes and certificates were given to the workers and literates. In Patna, the capital, 1,000 women took part in the procession, a notable thing for a province where the majority of women as yet remain behind the veil. The government report published on the occasion shows that in the course of a year approximately 450,000 adult illiterates have been made literate.

Before starting a campaign in a village, a local census of illiterates was taken. Areas were then selected where efforts might be made to teach all illiterates between the ages of 15 and 50 who were capable of being taught. The total number of literacy centers during the second phase of the campaign was 14,259 with 319,983 pupils, of whom 147,670 were made literate in five months.

—*Christian Century.*

### Ramabai Mission Jubilee

The Ramabai Mukti Mission at Kedgoan, Bombay, has recently celebrated its Jubilee, having been founded by Pandita Ramabai in 1888. Krishnabai Gadre, one of the Christian women working at Mukti, is now in America and is available for addresses on this interesting and effective work. (Requests for her services may be sent to the American Council of the Ramabai Mukti Mission, P. O. Box 415, Philadelphia, Pa.) This council is continuing to promote interest in this mission which is now associated with the Christian and Missionary Alliance.

More than 1,000 people, mostly women, recently gathered in the church at Mukti to give thanks to God for Ramabai. The service lasted over three hours, but there was not a dull moment in it. Those present heard of Ramabai's great faith, her humility, her life of prayer and God's goodness to her. The dom-

inant message was that God had used this life surrendered wholly to Him. There followed a call to the coming generation to follow Pandita Ramabai in service wherever God would have them work for him.

—*Dnyanodaya.*

### Lyrical Evangelism

Something new in evangelism was introduced when Pandit Chaubey of Bareilly Theological Seminary came to Benares with his musical instruments and student-helpers at the invitation of the United City Mission. For eight full days Pandit Chaubey with the help of his men and local workers preached the Gospel through music with great zeal and effectiveness. The naturalness and beauty of Hindustani Christian music was appreciated in four Christian centers.

Another innovation, never attempted before, took place at four principal *ghats*, or bathing places. A group of workers sang, preached, sold Gospels and distributed tracts. Many of the listeners had not before seen Christians in Indian dress, singing Indian tunes, and felt that here was something they could not only tolerate, but pay attention to.—*National Missionary Intelligencer.*

### Baptist Work in Assam

When it became apparent that the reduced mission budget would mean the loss to Northern Baptists of the Manipur field in Assam, the Swedish Baptist Conference of America assumed responsibility for that work. Government regulations require that the Manipur missionary be a physician, and since no other doctor was available, Dr. J. A. Ahlquist of the Swedish Mission Hospital in Jorhat, consented to undertake the work in Manipur, becoming not only physician for this field, but also evangelist and administrator. His medical assistant is a Garo Christian who has given a long period of missionary service in Manipur, especially in the treatment of leprosy. Dr. Ahlquist says in a recent letter to friends at home:

We have already had baptisms from the Puram tribe, 48 of them, where no convert had ever been reported. There is a crying need for Bible translation work. Among the Moa tribe we have Christians in six villages, but no part of the New Testament is in their language as yet. . . . A short time ago I had word from an evangelist who started preaching among the Kabuis and now reports over 1,100 baptized believers.

—*Watchman-Examiner.*

### **Evangelism in Siam**

In October, 1938, during a week's meetings with Siamese Christians in Bangkok, Dr. John Sung, Chinese evangelist, expressed a desire to return for a special campaign over the whole of Siam. Seven months later Dr. Sung and his interpreter came back, and held evangelistic meetings in Chiengmai, Lampang, Chiengrai, Prae, Nan and Pitsanuloke. In each place volunteer witness bands were formed, and groups of twenty to forty young people organized to carry the Gospel to outlying villages. A few extracts from letters show results obtained:

The meetings in Chiengmai were wonderful with very great success. There were 1,057 who went to the altar to confess their sins and to ask for forgiveness from the Lord. At least one thousand people attended each session of the meetings. The last day the whole congregation wept and confessed their sins in the meeting.

At Lampang we learned many lessons we never knew before. About 300 confessed and were converted. Twenty-six witness bands were formed. The first day they went out they returned with joy to report that 63 had offered their lives as evangelists.

Prae Church has had a glorious time. Dr. Sung's messages go straight to the heart with convicting power. Three hundred and twenty-six came to the altar confessing their sins; twenty-four gospel bands were formed; sixty-seven volunteered as unpaid preachers.

—*Siam Outlook.*

## **CHINA**

### **Youth and Religion**

*The Chinese Recorder* reports from Chengtu that spiritual mobilization has taken dramatic form in the "Youth and Religion Movement." Two non-Christian universities, Kwang Hwa and Szechwan University, dismissed

classes that the students might hear the evangelist, Mr. Lautenschlager. The government colleges responded beyond all expectations. Three mornings the team went out to Hwa Mei Methodist Girls' School, which has moved out into the country. Mr. Lautenschlager also spent two days at the Oberlin-in-Shansi Middle School, now a refugee school, and at the Canadian Girls' School, also in the country. Plans have been made for follow-up work to conserve results. Everyone is asking for another campaign next year, with more time for personal interviews. Ten times as many books could have been sold as were on hand.

### **One Hundred New Members**

How many churches in the United States can point to a record of 100 additions by baptisms in less than a year? There are some, but the number is not large. Last July, a group of one hundred were baptized in the Disciples Church at Hofei, mostly young people. This trebles the membership of those who remained after the capture of the city by the Japanese. In addition to the one hundred, scores have indicated their desire to become Christians, but their baptism is being postponed until they have had further training. Other Chinese churches are moving forward in aggressive evangelistic programs despite war conditions. Churches are packed at every meeting, and people listen to the Gospel with rapt attention.

### **Children Seek Christ**

Margaret Lawrence, of Wuhu, writing in *World Call*, tells how some of the children show that Christian teaching means something to them. One little boy asked for a "Jesus picture" to hang up in his home, and later asked a Christian pastor to come and help him with the little church he had set up in the home. With pictures and scrolls containing Scripture verses he had arranged a very effective place of worship, and children meet there twice a week, although this

home is not a Christian one. A non-Christian mother has a ten-year-old boy who reads the Bible and prays in the home every evening. Other children have organized groups which meet and discuss Christian teaching, asking their teachers to help them.

Without any suggestion from anybody, some children asked for baptism. Teachers in the mission school whereupon decided to have these children meet every day for special instruction, and in the meantime observe their behavior on the playground and in the classrooms. Some of the fifth graders in discussing the question said they were afraid to become Christians because afterwards they might say bad words to somebody and a Christian could never do that!

### **Rainy Season Bible School**

*China's Millions* describes a successful Bible School in the Lisu Church, Yunnan, which for twenty-five years has been expanding like a green bay tree. June, July and August are the rainy season, and itineration is impossible; but the time is well suited to concentrated Bible study, and last year sixteen young men registered for the course taught by three young missionaries. A letter written by one of the Lisu workers to American friends of the Mission shows how the time was spent.

### **TO THOSE BEYOND THE SEA IN THE WHITE MAN'S COUNTRY:**

Greetings in Jesus' Name! Because of your constant prayers for us we thank you. Also we thank you for your four precious gifts. Now, by the grace of God we are dwelling in peace day by day and are studying His Word. Big Sister is teaching us about the life of Paul, about the letters which Paul wrote to comfort the believers at Thessalonica, and very much more. Big Brother has been teaching us the First and Second Corinthians. Brother Three taught us about Ephesians and also about Galatians, the text of which is "the just shall live by faith." Such words we have never heard before. In them there is much to convict our hearts, but afterwards we are made glad. The words we love the most are "and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Just one thing more. Although we never meet in this world, when Jesus comes again we shall see each other face to face. The writers are those who love you and pray for you.—*The Lisu*.

This year the Rainy Season Bible School showed greatly increased attendance.

### Lepers' Impressive Service

In a compound behind locked doors in the wickedest part of Shanghai's slums, a group of forty lepers held a service in which eight men and two women were received into the Christian leper community by baptism. One was a new convert from Mohammedanism, who had long held back because of threatened persecution. The lepers gathered in the mud-floored, reed chapel, the blind led by those who saw; the crippled carried on the backs of those who could walk. Some lacked fingers, others walked on stumps of feet, but the joy of new life, new hope was shared by all.

A large stone slab supported on two stone pillars, served as pulpit as well as a communion table. Upon it was a baptismal bowl, some 50 filled Chinese cups in two trays and two plates with broken bread. After the sermon, the ten to be baptized came forward. Their names were announced by the oldest Christian leper, as the pastor baptized one after another. Then communion was administered. In some hearts there was deep emotion as revealed by the expression on their faces.—*Lee S. Huizenga*.

## JAPAN—CHOSEN

### Students Ask Questions

A writer in the *C. M. S. Outlook* gives some typical questions asked her by students who come for English and Bible study in one of Japan's large cities.

Why try to worship an invisible God? Isn't it simpler to honor our parents whom we can see?

Please tell me about God.

What is the meaning of baptism?

Why do Japanese Christians drink no wine, while English Christians do?

These young men come from middle and high schools, also from a government training college. They are from all classes

of society, all sorts of homes, and have had various religious influences from childhood. But all alike have been brought up from their primary school days with an intense reverence and devotion to His Majesty the Emperor. Their questionings show how vague and negative are their religious convictions, if indeed they have any. It is desperately hard for them to form any conception of a personal God, or of one personal God. Yet they continue to come as inquirers; they seem glad to have the friendship of Christ's followers.

A Christian head of a school, in his student days, attended one of these English Bible studies, held by a missionary's wife in her home. He was entirely uninterested in the Christian aspect, but went with the desire to improve his English. One day, as the servant was bringing up the tea tray, she stumbled and upset and broke all that was on it. The hostess with perfect calm merely sympathized with the accident, and quietly told the maid to bring more tea. This so impressed the young man that he felt Christianity must be a religion of power; and from that day he really put his heart into inquiring about it, till he became a real Christian himself.

### Christian Brotherhood Organized

With a view to building a united Christian front to meet the expanding responsibility of the Japanese Christian Church, three groups hitherto working separately for church union have been brought together into an organization known as the "Christian Brotherhood." The groups thus united are the Society for the Promotion of Church Union, the Laymen's Movement for Church Union, and the Commission on Church Union of the N. C. C. Pastors and leading laymen of Tokyo, Kobe, Kyoto and Osaka are enrolled in the new organization.

Pastors and laymen of the Osaka, Kobe, Kyoto area held a "Retreat" a few months ago, which was attended by more than 400, the purpose being to

plan for a nation-wide evangelistic movement.

### Assimilation in Korea

In line with Japan's policy that religious organizations in Korea should be affiliated with bodies in Japan, the National Christian Council of Korea "dissolved" in September, 1938. One result that followed was that no Korean delegates were present at the Madras meeting of the International Missionary Council. Other religious organizations that have similarly ceased to exist in Korea during the past two years are the Sunday School Union, the Christian Endeavor Union, the Women's Church League, the Y. W. C. A. and Y. M. C. A.

## ISLANDS OF THE PACIFIC

### Training Papuan Youth

In *Kwato Mission Tidings*, Miss Phyllis Abel writes: "Some of our older girls are taking teacher training in the Logea Village School. One afternoon I had prepared to talk to them about how to deal with different problems in children—when they told lies, were quarrelsome, sulked, etc. Half an hour before my class, I learned that one of my pupil teachers had been cheating in school that morning. My first impulse was to send her right away from teaching; then I realized that if we waited for the perfect teacher before we allowed anyone to teach, we wouldn't get far with our education of Papuans. Obviously, something had to be done. When I met the teachers, I told them of my quandary without mentioning any names. "How can we overcome dishonesty in children," I asked them, "if we do not have the answer in our own lives?"

Then we had a brief "quiet time" and after this, without the slightest hesitation, the girl in question told of what she had done in school that morning, and said she had asked God's forgiveness, and must tell her class as soon as possible. We thanked God for this new step He had shown us; then we continued with our lesson.

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

The Madras Series of the International Missionary Council. Seven Volumes. 200 to 579 pp. each. Price for seven volumes, \$7.50; separate volumes, \$1.50 each (except Vol. I, \$1.25). International Missionary Council. London and New York. 1939.

Of the seven volumes, presenting the reports and findings of the Tambaram Conference in India in December 1938, four volumes have now appeared and are a notable contribution to the study of the world-wide missionary policy and program. The last three volumes on "The Church's Inner Life," "The Church and the State" and "Addresses and Records" are expected from the press later this year.

The Madras (or Tambaram) Conference was held ten years after that at Jerusalem and merely twenty years after Edinburgh, where the foundations were laid for the International Missionary Council, and National Councils in various areas covering the world. A study of the reports of these three Conferences shows clearly the great advance in missionary cooperation and the changes that have taken place in missionary policies. Edinburgh surveyed the world, the needs of different areas and the plans for closer cooperation between Christian agencies in each field. Jerusalem considered the uniqueness of the Christian message in relation to the non-Christian religions, and the problems that face missionary workers in education, race relations, industry and rural areas. Madras studied the missionary enterprise in relation to the development of the Church of Christ on the mission field. This is considered as a united Church which must depend on the leadership of the Spirit of God, working in the nationals of each area.

The present series of volumes, like the Tambaram Conference, reveal basic differences of opinion among missionary leaders but they show a desire to advance the cause of Christ and to develop a strong, intelligent Church in each country by consecrated cooperation or by organic union.

The first volume is especially helpful at this time when the whole basis for missionary work is being reexamined by the rising generation. "The Authority of the Church's Faith" (199 pp.), contains contributed essays by Dr. H. Kraemer of Holland, Prof. T. C. Chao of China, Prof. D. G. Moses of India, Prof. H. H. Farmer of Cambridge, England, and Missions Direktor Hartenstein of Basle, Switzerland. These contributions are of varied value. Dr. Kraemer and Direktor Hartenstein strongly take the ground that the Bible is the final authority in all matters pertaining to the Christian message and conduct and missionary policies. There is some difference of opinion as to whether and how clearly God has spoken to man through non-Christian religions. There is apt to be confusion on this point but there should be no doubt as to the fact that Christ is the only clear revelation of God and the only Way by whom man can receive eternal life, which is the gift of God to those who receive Him. A careful reading of this volume will clear up many points. The "Findings" declare that "man's great need is for a true and living faith and that saving faith comes only through Jesus Christ. A multiplicity of words sometimes tends to obscure this fact.

The second volume (281 pp.) deals with "The Growing

Church" and describes the development of the churches in Japan, Korea, China and ten other lands. Naturally the development in each country has been different, according to the length of time the Church has been established there, the work of the early missionaries, and the characteristics of the people. Nationals and missionaries contribute these papers. There is unfortunately no general consideration of the lessons learned in each field or a valuation of methods followed in such differing fields as Korea and the Punjab or Uganda and Madagascar. This would form a valuable study. This volume will be of especial value to missionaries, but it would be helpful if light were thrown on the mistakes of missionaries and Mission Boards and how they might be avoided. The secret of success has been the planting of the living Word of God, the dependence on the guidance and the power of the Holy Spirit, and the faithful, sacrificial, Christ-like example and loving service of God's messengers. The development in self-support and self-government is important but must be dependent on the reality of the spiritual life in the Church.

Volume Three deals with "Evangelism" (418 pp.), and a careful, historical statement as to the evangelism practiced by the Church is presented by Prof. Latourette of Yale. Two chapters are followed by papers contributed by the Bishop of Dornakal (India), Dr. John R. Mott and others. There is a study of the mass movements in India, as well as various evangelistic methods and efforts in China, Japan, Africa and other fields. These are interesting but by no means of equal value. Toyohiko

Kagawa writes on, "Occupational Evangelism" for Japan, and the Oxford Group Movement in China is briefly but sympathetically described. The chapters dealing with China, India, Uganda and Iran are of especial interest. Sixty-eight pages are devoted to German Evangelical Missions, by Dr. Siegfried Knak—a significant study of a work that differs in many respects from that conducted by British and American missions.

Volume Five is a consideration of the "Economic Basis of the Church"—material gathered by Mr. J. Merle Davis during the past two years, especially in India and the Far East. This is a more vital subject than many realize since extreme and continued poverty hinders the intellectual and social development of individuals, the training of workers and the establishment of self-supporting churches. Some of these churches are described—such as the Batak Church in Sumatra, and the Presbyterian Church in Korea.

The other volumes of this series will be looked for with eager anticipation. One reads here the story of the world-wide growth of the Christian Church and can realize more fully the difficult problems still to be solved.

**Hinduism or Christianity.** By Sydney Cave. Haskell Lectures in the Graduate School of Theology, Oberlin, 1939. Harper and Brothers. New York and London.

Dr. Cave's book is of real interest to all who are concerned with the deeper problems of living religions, especially to those who know anything of India and Hinduism. This book deals with Neo-or Reformed Hinduism, not with the Hinduism of the masses.

Dr. Cave first discusses Troeltsch's view of Christianity as the only religion that the West "can endure," "for Christianity has grown up with us and is part of our being"; "other racial groups, living under different conditions, may experience their contact with the Divine Life in quite a different way." We have thus no right

to expect "any conversion or transformation from the great cultural religions to Christianity." All that can be hoped for is "a measure of agreement and mutual understanding."

But Karl Barth bluntly says, "there is no contact" in non-Christian religions with God or Divine Truth.

How are we to escape this dilemma of the "Westernness" of Christianity, as stated by Troeltsch, or the lack of all divine content in non-Christian faiths, as stated by Barth?

The answer to Troeltsch is that the Gospel and Christ are greater than Christianity. We can never know the full Gospel until all cultures have explored and revealed its inexhaustible riches. The answer to Barth is that having had no first-hand contact with the highest life of Hinduism—a life of genuine spirituality—he is not in a position to speak with authority.

One great value of such a study is to reveal again the fundamentals of the Gospel and to clear the superstructure which has been built by Western Christianity.

"Our concern," states Dr. Cave, "in these lectures is with Hinduism. No great religion is in more striking contrast with our own, or confronts the Christian thinker with more difficult problems. We of the West are often content to live the 'unexamined life.' But," says he, "many Hindus, seers and saints, seek the spiritual with almost unparalleled intensity and sincerity."

Fundamental to Hinduism is the law of *karma* (retributive justice) and transmigration; fundamental to Christianity is the self-revelation of God in Christ in order to redeem man. The thought underlying Hinduism appeals to many in the West who are not ready to accept the stupendous claims that Christianity makes on each individual. So this is a living issue for both East and West.

"It would be hard to exaggerate the influence of this doctrine of *karma* and transmigration on Indian life." These

teachings were supposed to explain the inequalities of life, particularly to justify differences of caste. They eliminate the problem of unmerited misfortune, but they tend to make men complacent in prosperity and condemnatory of others in their misfortunes. They make sorrow more difficult to bear.

*Karma* makes retribution an end, not a means to an end, as it should be, and weakens the nexus between sin and suffering. Men have no remembrance of previous lives and are punished for that for which they have no responsibility.

The uplift accomplished by Christianity among the outcastes belies the truth of the *karma* doctrine. Unwholesome heredity and environment afford a more adequate explanation for the degradation of the outcaste than does the law of *karma*. This law also necessitates the view that the Ultimate Reality must be inactive and without any attribute; otherwise God himself would fall under the law of *karma*. Therefore the Hindu regards all existence as evil and looks upon extinction, complete and absolute, as the greatest blessing.

For the Christian, experience of the Eternal Life has already begun; because of his knowledge of God as revealed in Christ, he has experience of God's love and of the power and meaning of His reign.

The heart of these lectures is contained in the one on "The Conception of the Divine in Hinduism and in Christianity" and the companion lecture on "Hindu Bhakti and Christian Faith." It is difficult and dangerous to try to condense material already condensed and packed with thought. But in essence Dr. Cave gives a lucid explanation of the inner genius of Hinduism with its unresolved conflict between thought, deed and feeling; that is to say, the ultimate of all thought is the unknowable, the ultimate of all doing is an endless wheel or complete cessation of all activity and the ultimate of all feeling is indifference—complete un-feeling. No

wonder the common man has turned each to his own god or goddess. Against this, Christ reveals not only God the Creator and Ever-living, but the Holy and Loving Father of our spirits, lifting us up further and further into the glorious light and beauty which are of His essence. It is a powerfully presented contrast, sympathetically conveyed, and is worth reading and re-reading.

In his closing lectures Dr. Cave deals with Hindu and Christian ethics. In Hinduism the Indian who wishes to strengthen and remake his own country finds no adequate platform, so that he unconsciously adopts much of the practical ethics of Christianity. For many such, "our Western civilization, which owes much to Christ, has yet obscured Him from the East, whilst even in organized Christianity there is much that offends those who are attracted by the character of Christ but are repelled by what they judge to be our own denial of the meekness and patience that Christ prized and showed."

At the end we are told that the Christianity brought from the West is Western; it needs to be supplemented by the appropriation of the East and in the thought and devotion of Hinduism; there is presented a challenge which we cannot meet, except by a fresh appropriation of the riches of the Gospel. . . . Already the Indian Church has enriched the thought and fervor of our common Christianity."

The book is thoughtful and timely and states clearly the relative claims that Hinduism and Christianity make for the allegiance of men. E. D. LUCAS.

**Comrades Round the World.** By S. Franklin Mack. 165 pp. Cloth, \$1.00; paper, 60 cents. Friendship Press. New York. 1939.

The author is Director of the Young People's Division of the Board of Foreign Missions of the Presbyterian Church in U. S. A. and has been active in the United Christian Youth Movement. He has traveled through Mexico, Central and South America and has recently

returned from visits to the Far East, India, the Near East and Europe, seeking to learn what Christian youth around the world are thinking and doing.

Beginning with a brief portrayal of the world and of the widely differing areas, Mr. Mack shows how difficult it is to put ourselves in the place of other young people, to see life as they see it and to feel the impulses which drive them on. Team work is needed to enable us to make better use of our resources, to correct our partial views, and to bring the incentive we need through the knowledge of what others are doing.

The book is specially written for high school and college young people. Its purpose is to make them dissatisfied and ashamed of their provincialism as Christians, of their separate approaches as denominational groups to problems that are universal problems calling for united solutions. Youth is manifestly on the march all around the world. Young people in Asia and Europe are taking life seriously, taking Christ seriously. Shall our young people in America sit by silently watching them as they are passing by? The author seeks to make his reader conscious of his membership in a world-wide fraternity, pledged to more Christian standards and practices.

Chapter VI deals with the spiritual resources upon which Christian youth groups are drawing in different countries. By devotional techniques of one kind or another, by hard thought and quiet meditation, by keeping the inner fires burning and by taking advantage of the spiritual contagion of a religious fellowship, groups everywhere are finding it possible to carry on.

The book is a gripping appeal to join the world ranks of Christian youth who are already doing great things. It shames youth out of religious complacency and out of selfish inactivity. It contains valuable suggestions for addresses to youth, and young people may use it to advantage as the basis of group discussion for a series of meetings perhaps. MILTON STAUFFER.

**John J. Eagan.** A Memoir of an Adventurer for the Kingdom of God on Earth. By Robert E. Speer. 8vo. 227 pp. Privately printed. American Cast Iron Pipe Co. Birmingham, Ala. 1939.

Here is the life story of a boy who was left fatherless at the age of three months, his mother being practically without means. They went to live with a bachelor uncle and before he finished high school the boy went to work at an early age for a pittance. Later he inherited \$6,000 from his grandmother and, by the time he was twenty-nine, he had increased this by honest means to \$72,000. Soon he became a partner in his uncle's business, in which he started at the bottom. In fact John Eagan succeeded in everything he undertook; but he did not seek wealth for its own sake or to enable him to indulge himself and his family. He was an unusual man, not in his inheritance or talents, but in his faithfulness as a Christian steward; this is clearly shown in the use he made of his opportunities.

John Eagan was born in Griffin, Georgia, April 22, 1870 and died in Asheville, North Carolina, on March 30, 1924 at the age of fifty-three. At that time an editorial in *The Atlanta Constitution* said: "Few lives have stood out more prominently for public welfare and for moral uplift than that of Mr. Eagan." All classes in every walk of society, white and colored, united to honor the memory of this man who exerted a wide influence and who left an example that remains an inspiration to coming generations.

When John joined his mother's church as a boy of twelve he, like Jacob, silently entered into a covenant with God that he would give Him one-tenth of all he made if God would enable him to make \$1,000,000 by the time he was thirty years old! His first job was in a grocery store in Atlanta at \$5.00 a month. Later he accepted his uncle's offer of \$15.00 a month to work for him. When he was twenty-one his grandmother died and left him \$6,000 which he invested so well that in eight

years it had increased to \$72,000. From the first he kept his vow by giving to God a tenth of all he made. When John was twenty-nine his uncle died and left him the major part of his estate, together with a successful tobacco business. Later John Eagan founded the American Cast Iron Pipe Company and became a very prosperous business man and a highly respected citizen. He applied the Golden Rule to his business so that his employees and associates loved and honored him. He was an active Christian church member and was deeply interested in many philanthropies and other forms of definite Christian work. He took a prominent part in promoting the Men and Religious Movement, in improving race relations between the Negroes and white people of the South, and in temperance work. He said that in his youth the forces that most influenced him were his consecrated Presbyterian mother, who trained him to diligence in his Christian work; the self-sacrificing care of his bachelor uncle, who trained him in the hard school of business; the beautiful life and thriftiness of his Roman Catholic grandmother; and the godly example of Dr. Benham who put honor above worldly gain.

In 1901 Mr. Eagan sold out the tobacco business, not because he believed it wrong to sell tobacco but because he believed that there were fields of endeavor where he could serve God more than in that business. He wrote in his diary: "Therefore it is my duty to go into the field where I can glorify Him most."

John Eagan was a man of prayer, a faithful Bible student and for many years was a teacher of a Bible class. He sought to work in harmony with the spirit of Christ and the teachings of the Bible in his daily life and business; he also strove to learn all he could from the experience of successful business men like Rockefeller and Carnegie. Other men can learn much from the principles he set forth in his diary from which Dr. Speer

quotes extensively. Among the things necessary for success in business he noted, at the age of thirty-three: "Perseverance; honest product and faithful work; power to control men; confidence in others; ability to fight for the right; dependence on God and waiting on Him at all times; the chief motive and end must be to glorify God."

Excerpts from Mr. Eagan's diary show the man's aims, ideals, ambitions and the ways in which God led him. There are also illuminating and stimulating testimonies from his associates. His was a wisely regulated life, a thoughtful and consecrated life, an honest, diligent, sacrificial life.

The achievements of John Eagan were many and noteworthy. When he died he left bequests of over \$1,000,000 and he had more than kept his giving covenant with God. But his greatest bequest was the influence of his character and example, together with the service he rendered during his lifetime. Any man who wishes for success will be rewarded by reading this memoir.

**A Doctor Without a Country.** By Thomas A. Lambie, M.D. Illus. 8vo. 252 pp. \$2.00. Fleming H. Revell Co. New York. 1939.

Dr. Tom Lambie is a virile, stimulating character who has had some unusual experiences. After studying medicine in America, he became a medical missionary under the United Presbyterian Board and went to the Egyptian Sudan and later to Ethiopia. There he was stirred by the great need for more missionaries to the unevangelized people of the interior. Since his own church Mission Board could not send him, for financial reasons, Dr. Lambie decided to join the independent Sudan Interior Mission on a "faith basis." In the next few years this society sent eighty missionaries to Ethiopia. Dr. Lambie became the field director of that mission, built a hospital in Addis Ababa with the help of his friend the Emperor, and, besides managing the hospital, he traveled up and down the country. His encoun-

ters with wild beasts and primitive men are entertaining and informing. He has a keen sense of humor, spiritual insight and consecration.

In 1934 Dr. Lambie decided that he could work with Ethiopians more effectively if he should become an Ethiopian citizen so he renounced his American citizenship, like his Master, Jesus Christ, became a subject of his adopted country. After the Italian conquest of that unhappy land, not wishing to acknowledge Mussolini's authority and not being permitted to remain in Ethiopia as an Ethiopian, Dr. Lambie became a "doctor without a country." Now he is returning to the Sudan to serve as a missionary on the Ethiopian border.

The doctor's story is worth telling and it is graphically told. He describes the country and people, and relates his pioneering struggles, his friendship with Emperor Haile Selassie, his encounter with lions and crocodiles, serpents and pestiferous insects; pioneering journeys over the wild country and up and down the rivers; his contacts with men (both friendly and hostile); he recounts many answers to prayer. There are evidences of the guidance of God and His power to accomplish the seemingly impossible.

There is much information here relating to missionary life, the famous Blue and White Nile, the war-like Shilluks of the Sudan, the Ethiopians and their Emperor, in addition to medical experiences in a primitive country. Much other information is dispensed on the war, sandstorms, prairie fires, plagues, etc. We learn, for example, that

The Shilluk kings were elected and were later killed by strangling, never dying a natural death.

Mission work is difficult because the Shilluks think their own medicine men superior to foreign doctors.

Millions of Africans believe the story that two natives, who were lost when hunting, once came upon a well-kept village where the women were human but their husbands were all dogs.

Ants travel in armies by millions; they not only eat crops but kill chickens and drive bees from their hives.

The most noteworthy features of this stirring record are the pictures of pioneer life in the Egyptian Sudan and Ethiopia, and the evidences of God's faithfulness to His promises to those who obey Him and who go out in faith to preach the Gospel in the uttermost part of the earth. It will repay you to read the book, the latter part of which needs editing.

**The Remarkable Jew: His Wonderful Future.** By Dr. L. Sale-Harrison. 224 pp. 2/6. Pickering and Inglis Ltd., London. 1939.

This is the eleventh edition of a book that in previous editions has had a very wide circulation. The author, as a conference speaker and Bible teacher, has made a deep impression upon appreciative audiences throughout the English-speaking world. He views the Jews from the standpoint of Biblical prophecy, and has scanned their whole history from early times to the present to show the working out of the divine purpose in their destiny. By demonstrating the literal fulfillment of prophecy in the past history of the Jews, he unfolds the development of prophecy in their present experiences. The author deals at length in this connection with the significance of the Jew in World War, the capture of Jerusalem, the educational and economic development of Palestine under the Jews, and their glorious future when the Lord returns and when they will recognize Him to be their Messiah. The author is a pronounced premillennialist, and his interpretation of prophecy is from this point of view. Without fixing dates for the approaching end of the age, he sees in the alarming world-happenings of our time signs that the day of the Lord is near. J. S. CONNING.

**The Course of Christian Missions.** By William Owen Carver. Revised edition. 320 pp. \$3.00. Fleming H. Revell Company, New York, 1939.

The first edition of this excellent brief history of Protestant Missions was published in 1932, when it was reviewed in these columns. The revised edition has corrected many printers' errors,

some statistics, and a few geographical terms; the remainder of the book seems to have been printed from the old plates and some of the chapters still cry for revision. For example Chapter 16 on Malaysia, one of the most important and most fruitful mission fields, is still covered by only two pages which contain many misstatements. The same thing is true of the chapter on the Near East, where we read (page 227) that "the missions have extensively published and circulated the Koran, a rather disconcerting method of manifesting their consciousness of the superiority of the New Testament." We know of no case where this has been done in the Near East, although in India and East Africa there are examples of it. Nevertheless, this is a useful textbook for classroom work. S. M. ZWEMER.

**Alex Wood, Bishop of Nagpur.** A Memoir by Eyre Chatterton. Illus. 8vo. 145 pp. 3s. 6d. S. P. C. K. London. 1939.

"Missionary, sportsman, philosopher" is the author's designation of his predecessor in Nagpur, a fellow bishop of the Church of England. Alex Wood was born in Scotland in 1871, went to India in 1898, was a war chaplain in France and Palestine from 1916 to 1919, became Bishop of Chota Nagpur, India, and Bishop of Nagpur in 1926. He died in the harness in 1937 at the age of sixty-six.

As a young man he was exceptionally strong in body and mind, with "something of the Viking in him" says his biographer. He was adventurous, loved to go trawling in the North Sea, and later to trace wild animals of India to their lairs. Bishop Chatterton pictures the scenes of his labors in Chanda and Nagpur, briefly describes the people among whom he labored and narrates many of his contacts and experiences.

Bishop Wood was loved and highly respected by both civil-ians and church people, by the British and the Indians. He was awarded the Kaiser-i-Hind Medal. During the great famine of 1898, he supervised two labor

camps, and was entrusted the care of 300 famine orphans, most of whom were later baptized. Some of his interesting experiences have been told in a small volume, "In and Out of Chanda."

He had a keen sense of humor, was strong and courageous, a man of tact and good judgment and was never in a hurry. He was fond of hunting tigers, the skins of which he sold for the benefit of the mission. The Gonds, among whom he first labored, have strange beliefs and customs, with seven gods in their pantheon. One chapter is devoted to these beliefs and customs and two papers on the subject are embodied in the appendix to the Memoir. During the World War, Padre Wood had some interesting and thrilling experiences, especially in Palestine.

In one address, on Abraham's offering of Isaac, Bishop Wood said: "We are ready, even eager to give to God our best, once we see the ram caught in the thicket."

**The Greatest Words in the Bible and in Human Speech.** By Clarence E. Macartney. 193 pp. \$1.50. The Cokesbury Press. Nashville. 1938.

This great preacher has delighted us with another series of sermons, the number extended to fifteen because of the interest shown by the congregation. Dr. McCartney has chosen words which stirred individual lives in the Bible, words that have proved significant in the life of every age. Interest in the sermon was maintained by not announcing the chosen "great word" until well along in the introduction. Among the words selected are the saddest, the hardest, the meanest, the bitterest, the sweetest; they "sweep all the chords of life, the great desires, fears and hopes of men's hearts."

These sermons are deeply satisfying and spiritually stimulating. Here we note the qualities that make Dr. Clarence Macartney, pastor of the large First Presbyterian Church of Pittsburgh, one of the most ef-

fective preachers in America. His marvelous choice of words enables him, in a few touches, to give beauty or force to every scene and every thought. Another characteristic is the strong way in which he presents the truth of salvation in Jesus Christ, crucified and risen. He always informs and enlarges faith, and makes it fervent; but he is never trite. Here is an example of how to give the people of today sweet honey and much fine gold. It is an excellent gift book for a friend.

FRANK LUKENS.

**Papuan Journeys.** By H. L. Hurst. 168 pp. 3s. 6d. Angus and Robertson. London and Sydney. 1938.

Here is an intensely interesting volume. Papua is a land of adventure, a land where nature and human nature are still seen in the raw state. It is an immense island, two thousand miles long, and one half of the territory is under the control of Australia. It is a great mission field and it is largely unevangelized.

Mr. Hurst, the Secretary of the London Missionary Society for Australia and New Zealand, traveled in Eastern Papua in 1936 and 1937, visiting all the ten stations of the Society. He traveled by steamer, whale boat and dugout along the coast and on foot in the interior. He had eyes to see and ears to hear and a facile pen to describe his adventures, the strange districts he visited and the people whom he met. All of his descriptions are vivid and interesting. These include his visit to Kwato where such remarkable work is being done; his contacts with old-time head-hunters, cannibals and sorcerers; his experience with crowds of Christian worshipers, where James Chalmers once went at great risk to his life; the transformations from superstition to intelligent worship, from war dances to cricket matches, from dirt and disease to cleanliness and health; from idleness to industry; from fear and hatred to peace and love. Europe might learn much from Papua.

Real progress has been made in Papua in sixty years but much

remains to be done. He concludes: "There is warfare to be waged still against evil. . . . No fight is on and the faith is living still which affirms that the victory is with the Christ."

**Mediterranean Missions, 1808-1870.**

By George H. Scherer. 81 + xv pp. 4s. or 90 cents. The Bible Lands Union for Christian Education. Beirut, Lebanon, Syria. 1939.

Missionary history is the foundation for the study of missionary principles and methods. We have here the story of one Moslem land in the Near East and of what was attempted and accomplished in four decades. It is a photostat - typewritten account of the American Mission in Syria from its establishment in 1808 until its transfer to the Board of the Presbyterian Church in the U. S. A. in 1870. These chronological limits do not exclude an account of the origins of missionary work in general on the borders of Syria and in the Mediterranean basin.

A carefully classified bibliography and a detailed chronology are proof that the author is in command of all his sources.

Four British Societies attempted mission work in this area before the American Board sent out Pliny Fisk and Levi Parsons. They were instructed to study "Ancient and Modern Greek, Italian, Turkish, Arabic and French," for there were giants in those days! The narrative of this early pioneer work is of fascinating interest and is well told. In 1822 a press was established at Malta, the small beginning of the stupendous work conducted in later years at Beirut.

Four chapters tell of these earliest efforts and of the persecutions and struggles for freedom of conscience. The second part of the book deals in seven chapters with the period of establishment and expansion. Here are sketches of the political background and the efforts to produce a Christian literature for the Arabic-speaking world. We are also told how the foundations were laid for primary and higher education in Christian schools for boys and girls. There

was a Druze mass movement toward Protestantism in 1830-1845 but the results were not permanent.

The accomplishments of the Syria mission during these forty years are truly remarkable. The history is one of sacrifice and glory. The struggle was severe — war, plague, massacre, without; a small force, overworked and worn, crippled by death and disease; in America, not always the most loyal support; pressed by the needs and opportunities of each recurring day; is it not a wonderful story of loyal devotion and great achievement? Truly the missionaries in Syria today have a heritage of which they may well be proud, a mission history which challenges the entire consecration of the whole life, that the present may not tarnish the past.

S. M. ZWEMER.

**Grace Triumphant.** A. W. Baker. 12mo. 316 pp. 3s. 6d. Published by the author in care of Pickering and Inglis. Glasgow. 1939.

Mr. Baker who was born in Natal in 1836 and has been successively a carpenter, lawyer and missionary in South Africa, and is still busy in evangelistic work, here tells his own story. It is full of incident and historical reminiscences. He tells experiences in law courts, mining camps, kraals, and various activities as a Gospel worker. It might be condensed to advantage for most readers but gives a word picture of life in South Africa as seen by a devoted and successful missionary of the South Africa General Mission. He was often called "God Says So Baker"; he traveled extensively and was very active in the South Africa Compounds Mission. It is worth reading.

**African Heroes and Heroines.** By Carter Godwin Woodson. 249 pp. \$2.00 net. Associated Publishers, Inc., Washington, D. C. 1939.

Here is an African's view of African heroes. It is intended for high school students and naturally is not a comprehensive, full and careful history of the continent or of any part of it. It is a biographical record of some Africans and their contribution to progress. The presentation is interesting but it lacks balance. The author accuses all European and American writers on Africa of a "traditional bias." No doubt this is true of some,

but many students of African history will accuse Mr. Woodson of bias and of magnifying African military exploits while paying little heed to spiritual values that have most contributed to true human progress. The author seems to credit the unfounded statement that West Africans "braved the high seas and established contact with America probably thousands of years before Europeans had sufficiently advanced to have any such dreams."

The book deals most largely with South Africa, but has chapters on West Africa, Abyssinia and mohammedanized districts. The author magnifies Chaka, the chief who was the traditional founder of the Zulus, and he pays high tribute to Khama, the powerful Christian chief of the Bamangwato.

There is no doubt that European traders, politicians and missionaries all made many mistakes in dealing with the Africans, but Mr. Woodson calls *all* Europeans and Americans hypocrites, and goes out of his way to impugn also the motives of missionaries and to belittle the work they have done for Africa at great sacrifice and amidst hardships and dangers. He says nothing of their medical and educational work and little of their efforts to teach the Africans to know and worship God, as the loving heavenly Father, revealed in Jesus Christ. The author has, however, rendered a real service in calling attention to some Africans who have fought and struggled to maintain their traditions and possessions. He closes with a chapter on "evils against which Africans fight." The only ones here enumerated are: foreign domination and economic depression (all due, as he thinks, to Europeans). Mr. Woodson says nothing about the evils of ignorance, disease, strife, immorality, dishonesty and other sins against God. The Bibliography contains a list of over 300 publications—in German, French, Dutch and English—but omits many of value, especially those by missionaries who knew and loved the Africans, some of whom labored among

them for half a century. The index lists some 800 topics and people but omits reference to many outstanding heroic African Christians, such as Africaneer, the Hottentot Terror who became a Christian, and Samuel Crowther, the slave boy who became a bishop of the Church of England.

This is an interesting record, but the author lacks broad knowledge and balanced judgment.

**The Arrows of the Lord.** By Leland Wang. 12mo. 119 pp. 1 sh. Marshall, Morgan and Scott. London. Zondervan Pub. Co. Grand Rapids.

Leland Wang is a Chinese Christian evangelist who has a vital message for his own countrymen and for all men—it is the message of Christ as interpreted through Mr. Wang's own Bible study and rich experience. He is known as the author of the slogan, "No Bible, no Breakfast," and has been greatly used in China, Malaysia, America and Europe.

The ten sermons in this volume show why Mr. Wang is a popular, practical and effective speaker. They are picturesque, clear, stimulating, scriptural, spiritual, and full of helpful illustrations. Young people and young believers will find them especially interesting and instructive; mature Christians will also find here fresh food for thought. The topics include addresses on—What Is Christianity, The Holy Spirit, The Second Coming and the Prodigal Son. Read them and you will wish to pass them on.

**Sammy Writes a Book.** By Me. 112 pp. 75 cents. Broadman Press, Nashville, Tenn. 1939.

Charlie McCarthy has made ventriloquism popular. Rev. W. W. Enete, a Southern Baptist missionary to Brazil, shows how he used the ventriloquist art to interest and instruct children and adults in reverence, faith and missions. "Sammy," the dummy, tells the story and tells it *very* effectively. Mr. Enete also tells how he came to practice the art and how it is done. This is something unique in missionary work. Read it.

**They of Italy.** By Lodovico and Enrico Paschetto. Illus. 12 mo. 214 pp. 75 cents, cloth; 50 cents, paper. Broadman Press. Nashville. 1939.

The Southern Baptists have had a mission in Italy for seventy years and have done an important work. The field, the workers and the work are described in this volume by two Italians who devote five chapters to the country and people, the Roman Catholic Church and Baptist work. One appendix gives suggestions to teachers who wish to use this as a text book; another appendix gives an excellent and favorable short biography of Benito Mussolini. The authors suggest "keys to understanding Italy" in Biblical references, the catacombs and Christian martyrs, the Waldenses, Roman Catholic teaching and practice, modern political history and Fascism. The days of persecution are not over for those who leave Rome to accept the evangelical faith. The authors say: "As a result of increased Catholic pressure on governmental authorities, we (Protestants) must now suffer a restricted application of the law" (promising religious liberty). One government official explained this restriction by saying: "What can we do? Two hundred and fifty bishops have their firearms leveled against us!" Over 600 periodicals also consecrate their pages to the anti-Protestant campaign. Nevertheless the evangelical movement goes forward.

**The Fine Art of Public Worship.** By Andrew W. Blackwood. 247 pp. \$2.00. Cokesbury Press. Nashville. 1939.

This is a greatly needed book. With comparatively few exceptions, churches of all denominations have concentrated their attention upon sermons to the neglect of other parts of the service. Scripture readings are often unimpressive, prayers rambling and, like the famous one in Boston, "addressed to the audience" instead of to God, hymns and anthems chosen carelessly or for their music rather than for their bearing upon the theme of the service. Even in the churches which have pre-

scribed liturgies the lessons and prayers are often recited in a perfunctory manner. Dr. Blackwood does not undervalue the sermon, but he urges that "while there is a call for strong preaching, there is an even greater need for uplifting worship." He discusses the subject constructively and helpfully, out of a varied experience as a pastor and, since 1930, professor of Homiletics in Westminster Choir College. The book abounds in practical suggestions for making public worship more effective.

ARTHUR J. BROWN.

**Fannie E. S. Heck.** *A Study of Hidden Springs.* Illus. 12mo. 192 pp. 60 cents. Broadman Press. Nashville. 1939.

Miss Heck was an active worker and one time president of the Woman's Missionary Union of the Southern Baptist Convention. She was born in Virginia in 1862 during the Civil War and died in May 1938. She was a winsome woman, a poet, devoted to Christ and His cause, a lover of nature and of her fellow men. Here the story of her life, her ideals, her achievements, is told in little scenes and extracts from letters. The subtitles hint at the contents—Sunday School Teacher, Wedding Bells, A Beautiful Volunteer, Lessons from Failure, A President's Duties, Interesting Openings, Weighing Anchor, Fragments That Remain. There is much here, in poetry and prose, to interest and inspire, especially women who seek to discover the Hidden Springs of Life.

**Message of the Book of Revelation.** By Cady H. Allen. 8vo. 180 pp. \$1.50. Cokesbury Press. Nashville, Tenn. 1939.

The "Revelation of Jesus Christ," the closing book of the New Testament, is a closed book to most Christians because it is a neglected book. It was written as a "revelation," not as an obscure cryptic mystery. The promise is blessing to "every man that heareth the words of the prophecy of this book." It has been a field of speculation and controversy for ages. Mr. Allen shows that it may be a fascinating field for joyful in-

vestigation, spiritual illumination and encouragement.

Cady H. Allen, the author, is a Presbyterian missionary in Iran, and evidently enjoyed this study and profited by it. Those who read his book will have the same experience. He writes, not as a systematic theologian or a deep student of types and prophecy, but as one who seeks the spiritual message of this remarkable revelation. Little attention is paid to the figures and symbols taken from the Old Testament and there is no exposition of the "futurist" interpretation of the prophecy. The book is presented as a message to the early church in a time of severe persecution when many Christians were being put to death and some were denying the faith.

This volume will be especially helpful to Christians in China, Russia and the Reich in these days of conflict with enemies of Christ and His Church. No doubt Mr. Allen found many lessons and parallels from his missionary experience in Iran.

The study is fresh, original and practical. It is interesting and spiritual, showing that when the Spirit of God moves on the reader, passages, that many look upon as a "valley of dry bones," take on flesh and life. Here is an excellent introduction to the book of Revelation. It would be more valuable to Bible students if it were documented.

**Philippine Kaleidoscope.** By Vincent H. Gowen. Pamphlet. Illus. 25 cents. National Council Protestant Episcopal Church, New York.

The Philippines have made more progress in the past forty years than in the previous four hundred. Here is a well-illustrated story of the fields and work of the Protestant Episcopal Church in Luzon. It is informing and impressive.

**Everyday Life in South Africa.** Two outline Friezes to be made in six colors. 1s. S. P. C. London. 1939.

Here is work that children will enjoy doing while they learn something about children of South Africa and what Christ is doing for them through His missionaries.

**The Friendly Missionary.** By Nina Mullen. Drawings by Sarah DeFehn. Paper. Friendship Press. New York. 1939.

In simple language for primary children, Miss Mullen tells experiences of a missionary to China, another to India, one to Malaya, one to Africa and to other countries. The stories are well illustrated and calculated to interest small children.

**Sketches from Penhalonga.** By Reginald Smith. Paper. Illus. 60 pp. 1s. 2d. S. P. C. K. London. 1939.

The author describes life in a mission station in Southern Rhodesia where the society for the Propagation of the Gospel is at work. He tells of beginning work, contacts with Africans, church building, treatment of sick and baptisms. It is not an easy field but has proved fruitful.

**Directory of Protestant Missions in China—1939.** Pamphlet. 68 pp. \$1.50. North China Daily News and Herald. Shanghai. 1939.

This directory is especially useful to editors, missionaries and Mission Boards. First we find the names and addresses of over one hundred Protestant missions at work in China with their officers and addresses. Then follows the list of missions and staffs by provinces and finally the alphabetical list of names and addresses of approximately 4,600 missionaries.

**"These Things I Have Seen."** By Mary Warburton Booth. 12 colored illustrations. 8vo. 186 pp. 5s. Pickering & Inglis. Glasgow. 1939.

The "things" described are persons and events in India, but there is nothing to indicate how long ago. The author describes Hindu women transformed by Christ; difficulties overcome by faith, a great revival in the Khasya Hills (thirty years ago); visions in a time of suffering; stony opposition, Indian Christian helpers and a Hindu Sadhu; answers to prayer; devotional poems, mostly by the author, precede each chapter. They are brief, moving tales that bring us close to Indian life and the trials and triumphs of Indian Christians.

(Concluded on third cover.)

## Book Reviews

(Concluded from page 588.)

**Evangelical Handbook of Latin America**—1939. 4s. Pamphlet. World Dominion Press, London; and Committee on Cooperation in Latin America, New York. 1939.

In addition to the directory of 87 missions and churches, we have here the names and stations of most of the Protestant missionaries in Latin America, listed by countries. Some smaller societies doing excellent work are omitted (such as the Soldiers and Gospel Mission of Chile). Statistics of areas, populations and evangelical communities and summaries for each country are also given.

**Windows of the World.** Selections by F. W. Pitt. 12mo. Pickering & Inglis. Glasgow. 1939.

Alfred Burton, M.D., was converted to Christ at nine years of age. After taking his medical course he gave his life to the service of God as a physician in England, and became a traveling evangelist and Bible teacher in many lands. This volume tells briefly the story of his life and includes selections from his writings on archeology, evolution, science, communism, spiritism, the Second Advent and other themes. He died in 1937 at the age of eighty-four. We find here many interesting facts and observations as to the Bible and its relation to modern problems.

**101 Eye Catching Objects.** By Elmer L. Wilder. 12mo. \$1.50. Pickering and Inglis. Glasgow. 1939.

Excellent suggestions are here given for over one hundred short object lesson talks for children. All illustrate and apply Bible teachings.

**Through Other People's Eyes.** A Play in Three Scenes. By Margaret Crowe. 2d.

**The Frozen Quest.** A Play in Two Acts. By D. Austen-Leigh. 6d. S. P. G. London.

The first of these playlets deals with South Africa and calls for nine children to take the parts. The other relates to Northern Canada and calls for six children. They are good missionary dramas, not difficult to stage. "The Frozen Quest" is more dramatic and appealing.

**Salt Stream.** By Florence Walton Taylor. 8vo. 280 pp. \$2.00. Fleming H. Revell. New York. 1939.

Oregon and pioneering life in the Northwest have formed the stage for many romantic adventures and heroic achievements. This novel, dealing with the struggles that prepared Oregon for statehood, is a story which holds the interest, although it is not a work of particular merit. The salt wells drew Thomas Galbreath and his wife and daughter, the heroine, to Half-Moon Lick. Their adventures with other settlers and with the Indians in the new territory form the background of the story, which is not definitely Christian or missionary, but is clean and wholesome.

**Wings and Sky.** Poems. By Martha Snell Nicholson. 8vo. Velour, \$1.00; cloth, \$1.50. 1406 Lagoon Ave., Wilmington, Calif. 1939.

With true rhythm and beauty of thought and expression, Mrs. Nicholson has written these winsome poems. They are truly Christian and were born of experience in life and meditation, in joy and suffering. Many of them have been printed in periodicals and volumes of song. She writes:

Sometimes when I am very sick  
My mind cannot recall  
The precious promises I love,  
And I forget them all.  
And then a sudden terror comes,  
A dark, unbidden thought—  
Suppose I'll need before the Throne  
Those words that I forgot!  
But O, I need not be afraid;  
I know my blessed Lord  
Will not forget His promises,  
And He will keep His word!

**Through Fire.** The China Inland Mission Story of 1938. 84 pp. China Inland Mission. London. 1939.

The story of 1938 in China is written in fire and blood, but it is also a record of loving service for Christ and of new names written in "the Lamb's Book of Life." The China Inland Mission has had a wonderful record and none more wonderful than in the past year when, in spite of destruction of property, danger to life and untold suffering, 8432 have been baptized and many more have professed to accept Christ. Mr. A. B. Lewis writes that it has been "the most fruitful year in the history of Christian missions in China."

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## New Books

**Christian Living in Our Community.** By Mary C. White and Mildred F. James. Cloister Press. Louisville, Ky.

**A Doctor without a Country.** Tom Lambie. 252 pp. \$2.00. Revell. New York.

**Evangelical Handbook of Latin America.** 1939. 4s. Committee on Cooperation in Latin America. New York.

**Mediterranean Missions—1808-1870.** George H. Scherer. 90 cents. Bible Lands Union for Christian Education. Beirut, Syria.

**The Old Roman Empire.** L. Sale-Harrison. 48 pp. 1s. 6d. Pickering & Inglis. London.

**Old Testament Studies and You.** Mary C. White. Cloister Press. Louisville.

**Philippine Kaleidoscope.** Vincent H. Gowen. 25 cents. National Council Protestant Episcopal Church. New York.

**Through Other People's Eyes—A Play in Three Acts.** Margaret Crowe. 2d. S. P. G. London.

**The Frozen Quest—A Play in Two Acts.** D. Austen-Leigh. 6d. S. P. G. London.

**"These Things I Have Seen."** Mary Warburton Booth. 186 pp. 5s. Pickering & Inglis. London.

**Madras Conference Reports.** Vol. 1, 2, 3 and 5. \$1.50 each, except Volume 1, \$1.25. International Missionary Council. New York.

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