

THE MISSIONARY REVIEW WORLD

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Alexander McLeish

Dates to Remember

January 23-February 18—Iowa School for Missionaries. Iowa State College, Ames, Iowa.

February 2-4—Conference on Siam at 156 Fifth Ave., New York.

February 6-14—International Council of Religious Education, Chicago, Ill.

February 7-March 31—Teams of speakers from the Madras Conference are to visit a number of cities in the United States and Canada to report on the most important features of that conference. One team will consist of Professor G. Baez Camargo of Mexico, Dr. P. C. Hsu of China, and Miss Ila Sircar of India. The second team will consist of Dr. Rajah B. Manikam of India, Dr. Hachiro Yuasa of Japan, and Miss Minnie Soga of South Africa.

April 26—Uniting Conference of American Methodism, Kansas City, Mo.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

February 1-3—Palm Beaches.

February 4-8—Orlando.

February 5-7—De Land.

February 8-10—Ft. Myers.

February 9-10—Sarasota.

February 11-16—St. Petersburg.

February 12-15—Clearwater.

February 17-18—Southern College.

February 19-21—Tampa.

February 19-21—Winter Haven.

February 22-23—Quincy.

February 23-24—Tallahassee.

February 24-26—All College.

Personal Items

Dr. Emory Ross, secretary of the Africa Committee of the Foreign Missions Conference, of the African Welfare Committee of the Federal Council of Churches, and of the American Mission to Lepers, returned in December from a seven months' trip through Africa, from one end of the continent to the other.

Mrs. F. S. Bennett, in whose honor a bell was placed in the tower of the Central Church of Santo Domingo, has again been honored in the naming of a new unit of the Presbyterian Hospital in San Juan, P.R. A gift of \$23,000 to the Hospital had made possible the addition of a new clinic, additional private rooms and two operating rooms; but the equipment for the operating unit had waited for additional funds. In December the Presbyterian Board of National Missions allocated \$5,000 for this purpose, and Mrs. Bennett has been asked to represent the Board at the dedication.

Rev. Chong O.O. Kim, pastor of the First Methodist Church of Seoul, Korea, has been elected General Superintendent of the Korean Methodist Church. Bishop Kim was educated in the Pierson Memorial Bible School and the Union Methodist Theological

Seminary. He became a local preacher upon his conversion in 1906.

Mr. Thomas Roberts has been elected secretary-treasurer of the New York Seamen's Church Institute, to fill the vacancy caused by the death of Mr. Frank T. Warburton. Mr. Roberts is well known as financial advisor to many organizations.

Mrs. M. D. Eubank, retired missionary of the American Baptist Foreign Mission Society, died in Kansas City, Mo., September 24, 1938. With her husband, Dr. Eubank, she sailed for Huchow, East China, in 1899. They continued their medical, educational and evangelistic service until 1915; and since their return Dr. Eubank has been field representative of the Mission for Missouri.

Miss Mary C. Helm, Presbyterian missionary in the Punjab, died in the Deaconess Hospital of Boston, October 15, 1938. She was, successively, principal of the Boarding School for Girls in Jagraon, teacher in the Mary E. Pratt School in Ambala City, assistant principal of the Boys' Boarding School in Khanna, and from 1923 until her death, principal of the Sarah M. Wherry School for Girls in Jagraon. She was keenly interested in the literacy campaign which has been developing in the Punjab.

Dr. Henry Beets, the Secretary of the Christian Reformed Church Board of Missions to the Heathen, and Stated Clerk of that denomination, and Editor of *The Missionary Monthly* (Heidenwereld), retired in January as Secretary of Missions, having reached the age of 70. Dr. Beets continues his work as Stated Clerk and Editor of the *Monthly* which he has carried on effectively for so many years.

Obituary Notes

The Rev. J. J. Lucas, D.D., an honorably retired missionary from the North India Mission of the Presbyterian Church in the United States of America, died in Lahore, India, January 7, 1939.

James Joseph Lucas was born in Dublin, Ireland, August 21, 1847, and came to America with his parents when he was a small boy. He received his education in Danville, Kentucky, and Princeton Theological Seminary. In 1870 he was appointed as a missionary to India and two years later married Mary Eveline Sly, a missionary. In 1884 they went to Allahabad, where they remained until honorably retired in 1922, after fifty-two years of active service. Mrs. Lucas died in 1931.

For years Dr. Lucas had oversight of evangelistic work in a large field, was head of the boys' school in Allahabad, where he taught Hindu, Mohammedan, and Christian students. He was the author of many books, commentaries, and tracts in the Indian vernaculars and for a number of years

was Honorary Secretary of the North India Tract Society. He served for a considerable time on the faculty of the Theological Seminary in Saharanpur.

After his retirement he served for sixteen years as an honored and greatly beloved adviser for almost every phase of missionary life.

He is survived by two daughters and one son, Rev. Edmund D. Lucas, Ph.D., vice-principal of Forman Christian College at Lahore, India.

Helen Miller Gould Shepard, the wife of Finley J. Shepard of New York and Tarrytown, died on December 21st at the age of 70 as a result of an apoplexy stroke. She was the daughter of Jay Gould, the railroad magnate who willed her a large share of his fortune. She received this gift as a steward to be used for God in His work for man. Her contributions to various causes were many and large, including work for soldiers and sailors, for Bible instruction in colleges and for missionary and philanthropic work in many lands. In 1913, at the age of 55, she was married to Mr. Shepard, then a manager of the Gould system of railroads. Mrs. Shepard was on the boards of many philanthropic and Christian enterprises, including the American Tract Society, American Bible Society, American Christian Literature Society for Moslems, and the World Dominion. She was a member of the Reformed Church in America. She is survived by her husband and three adopted children and one ward whom she educated.

Dr. A. E. Burrows, the editor of the *Ram's Horn*, died on November 13th, as a result of an automobile accident followed by an apoplexy stroke. The publication of the *Ram's Horn* will be discontinued for the present at least and will be missed by its many readers.


Mrs. Katherine Ellis, senior C. M. S. missionary in Palestine, lived almost uninterruptedly in the country since she first came in 1884, with her mother. Seven years later she was

(Concluded on page 65.)

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DELAVAN L. PIERSON, Editor

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Editorial Chat

The special home and foreign mission study topics for the year 1939 and 1940 will take up subjects that deal with the needs, the progress and the program for promoting the Christian enterprise at home and abroad. The foreign missions textbooks will deal with the subjects discussed at the recent Madras Missionary Conference (December 13-30, 1938). These relate to the Church and its opportunities, methods and program in mission fields around the world.

We plan to publish a series of papers in THE REVIEW to give views of delegates as to the importance and probable results of the conference. Papers are expected from Dr. Paul W. Harrison of Arabia, Dr. John R. Mott, Chairman, Mr. B. L. Rallia Ram of India, Prebendary W. W. Cash of London, and others. Later papers and photographic illustrations will be presented on the most interesting and important topics discussed.

The home mission text books for the coming year are to deal with "The World Community at Home." We plan also to present in THE REVIEW a number of articles by outstanding leaders, dealing with this and related topics.

There has been a large demand each year for our special numbers dealing with the mission study subjects. Mrs. F. F. Hutchins of Indianapolis writes: "The October number is an invaluable help on India." This year the special articles will be distributed through the year.

The Annual Meeting of THE REVIEW, regularly held on the second

Thursday of February each year, will be postponed until further notice on account of the absence of several of the Directors at the Madras Conference.

Obituary Notes

(Concluded from 2d cover.)

accepted as a C. M. S. missionary. She married Mr. F. T. Ellis, headmaster of Bishop Gobat School in 1894. She died in Palestine on November 17th. Few people have a continuous record of fifty years' service in the Moslem world.

Rev. Ezequiel D. Torres, of San Miguel de los Banos, Cuba, a Presbyterian leader, died suddenly on January 6. He was born in Cuba on April 8, 1887, and came under evangelical influence early in life. At the close of the Spanish-American War when Protestant missionaries went into Cuba, Dr. Torres' mother at once enrolled him in a mission school. He was graduated from La Progresiva at Cardenas, and entered Westminster College, Missouri, from which he received his A.B. degree in 1909. He studied for the ministry at Union Theological Seminary, Richmond, Virginia, and returned to Cuba to take a pastorate at Camajuani. He opened a mission day school to give children the advantage of daily religious training and continued in educational work from that time until his death. After 1930, he was principal of the Kate Plumer Bryan School at Guines, Cuba. Dr. Torres was a gifted orator, with a brilliant mind, and was well-beloved by church groups in Cuba and the United States.

Rev. George A. Landes, an honorably retired missionary from the South Brazil Mission of the Presbyterian Church in the United States of America, died after a brief illness in Pasadena, California, December 30, 1938.

He was born in Milroy, Pennsylvania, February 17, 1850. He graduated from Pennsylvania State College in 1877, and from Princeton Theological Seminary in 1880. On August 3, 1880, he married Miss Rebecca Margaret Newell Shoeder and they left for Brazil, commissioned by The Board of Foreign Missions of the Presbyterian Church in the U. S. A.

First stationed at Rio de Janeiro, later they moved to Curitiba, Florianopolis, and were the first missionaries to establish work in Curitiba. He made extensive journeys on horseback over almost impassable roads, traveling hundreds of miles to reach the remote areas of his field. Several groups of evangelical Christians were established as a result.

Mr. and Mrs. Landes were honorably retired in 1923, after forty-three years of devoted service on the field. In 1927, they returned to California. Mr. Landes is survived by his wife and several children, one son, Philip, being a member of the South Brazil Mission.

Corrections

By mistake the death was reported (in the January issue) of Thomas Moody, who served many years in Central Africa as a missionary of the American Baptist Foreign Missionary Society. We are thankful to say that Mr. Moody, while retired as a missionary, is still living at Closter, N. J.

In the brief article on Dr. Imad-ud-din, reprinted in our December number (page 573) from *The National Missionary Intelligencer* of India, appear two errors as to dates. Dr. Imad-ud-din, the famous convert from Islam was baptized in 1866 at the age of forty-four (not sixty-four) and was ordained to the ministry in 1868. He was descended from the famous Moslem Qutub (not Gutale) Jamal, a descendant of the royal house of Persia.

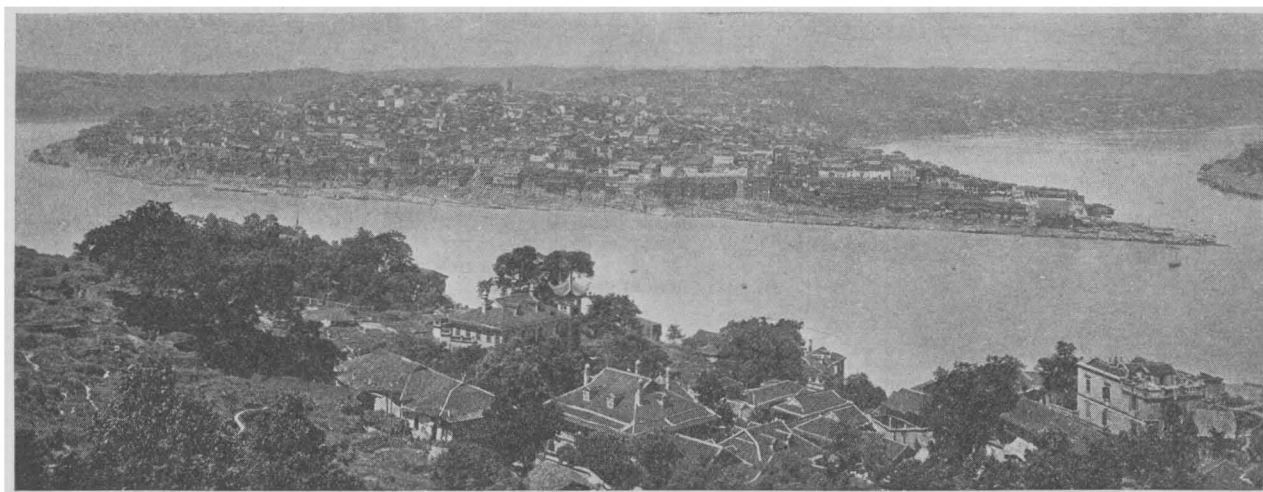
The "Fourteen Points for Foreign Missions" quoted in our June number (page 262) was credited by mistake to Dr. William Adams Brown. The correct author is the Rev. William A. Brown, founding pastor of the Friendly Mission at Cave Junction, Oregon.

An Effect of Tithing

Whereas the total per capita gifts of American churches, for both outside benevolences and congregational expenses, averaged only \$13.02 per member last year for 20 large Protestant denominations, the four leading churches of Long Beach, California, last year gave \$13.47 per member to benevolences alone. The average benevolent gifts reported for all leading American churches was only one sixth this amount, or \$2.23 per member. At the same time the Long Beach churches are paying off their "Earthquake Loans" and are engaged in building programs. One secret of the fine showing of the four Long Beach churches is that they are tithing churches. They give 40% of all their contributions to local home and foreign missions. Tithing evidently brings blessed results both to givers and to the work of Christ. The potential giving power for Protestant Christians in the United States is estimated at about \$3,000,000,000 a year, or nearly ten times the present reported gifts.

Dramatic Portrayal of Life in India

Mr. and Mrs. Ramkrishna Shahu Modak of Ahmednagar, India, are offering a dramatic program in costume showing everyday life in India. Mr. Modak is pastor of a large, self-supporting Christian Church and Mrs. Modak, formerly Marguerite Grove, a missionary of the American Congregational Church. They are very active in Christian work in India. Mr. and Mrs. Modak can be addressed at 47 Allenhurst Road, Buffalo, N. Y., by those interested in their portrayal.



THE CITY OF PASHIEN (CHUNGKING), SZECHWAN, WHICH IS NOW THE PROVISIONAL CAPITAL OF CHINA. FREQUENT HEAVY FOGS HAVE MORE THAN ONCE AFFORDED THIS CITY A NATURAL PROTECTION FROM JAPANESE AIR ATTACKS



Photograph by E. Warren Knight, M.D.

CHINESE REFUGEES LISTENING TO THE GOSPEL IN FRONT OF THE MEN'S HOSPITAL, LINFEN, SHANSI. A BRITISH FLAG IS SPREAD ON THE ROOF BESIDE A PAINTED RED CROSS, SERVING AS A MEANS OF IDENTIFICATION AND PROTECTION AGAINST AIR RAIDS

SCENES CONNECTED WITH MILITARY AND SPIRITUAL CONFLICTS IN CHINA

(These plates are used by courtesy of *China's Millions*, Germantown, Pa., January, 1939)

THE MISSIONARY REVIEW OF THE WORLD

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Topics of the Times

FORWARD IN FOREIGN MISSIONS

What has been achieved by the Christian Church in nineteen centuries of missionary work? The forces against Christ and His program of love and righteousness have been many and active. They have usually been foolish or diabolical. But the forces for good have been stronger, for God has marshalled and inspired them. As one result the Bible (in whole or in part) has been now translated in 1,000 tongues so that nine-tenths of the earth's population, if they can read at all, can read God's message to man in their own language. In every land and to every race the Gospel of Christ has been proclaimed; and in practically every land the Church of Christ has been established and prepared to carry forward the work of evangelization. Hundreds of thousands of Christian witnesses of every race and tongue and nation testify to the grace of God—most of them for love and without any thought of personal gain from this service. The largest number of the earth's inhabitants now are called Christians—though they are divided into Protestants, Roman and Greek Catholics, Abyssinians, Copts, Gregorians, Nestorians and other sects. While they outnumber the Buddhists, Hindus, Moslems, Taoists and other non-Christian sects, many of them are still weak and ignorant and know not the power of God in their own lives. The amount done in fulfilment of our Lord's last command is vast, but the work is still incomplete.

We look backward to learn from experience; we look around in order that we may see the present needs, forces, enemies, and opportunities; we look up for guidance and strength; if we wish to go forward and make progress, we must look ahead. Christians press on toward a definite goal—in spite of difficulties and discouragements.

The foreign mission leaders at Madras have been looking forward in preparation for a new

advance. The goal is world-wide evangelization and the establishment of Christian churches, with trained Spirit-filled leaders in every land, ready to carry on victoriously in the name and power of Jesus Christ.

Among the advance steps to be taken in Christian missions, in order to make the work more effective, may be mentioned the following:

First: A new study of the areas yet to be evangelized and at least given an opportunity to see Christ and receive Him as the living Lord and only Saviour. This includes not only the unoccupied and unevangelized geographical areas, but the areas in social life in so-called Christian lands. There is need for advance today in evangelistic emphasis and activity.

Second: An appraisal of missionary message, personnel, assets and methods at home and abroad to discover which are the most productive in abiding spiritual results. Is our work sufficiently sacrificial? Is more courage needed in meeting opposition? Is evangelism ineffective in institutional work? Is the Holy Spirit given the right of way in guiding young Christians and young churches in mission fields?

Third: What steps should be taken to clarify the essential Christian message and to purify the Church life? Many missionaries today are criticized because they are not first of all true "ambassadors for Christ." At home and abroad both churches and Christians are inclined to be too self-indulgent and to adopt other standards of life than those set for us in the Word of God.

Fourth: There is need for more Christian fellowship and cooperation among all those who accept Christ as Lord and Saviour. This may not mean organic church union, but it does require spiritual unity and cooperation with other members of the body of Christ. How can this be effected so as to avoid duplication, conflict and confusion? How can such a united front be pro-

moted without weakening Christian testimony in evangelism and in education and service?

Fifth: Greater emphasis must be placed on the training of native Christian leaders in every land. In the past too much energy and money have been spent, proportionately, on the general education of non-Christians. The greatest need today is for Spirit-filled, well trained Christian leaders and teachers in every field—especially volunteer lay workers.

Sixth: More emphasis must be placed on the production and use of Christian literature. With growing literacy all over the world, new and larger fields are opened; with the increase of cheap and harmful literature, more must be done to counteract this evil by wholesome books and papers. Mission Boards have not yet devoted sufficient attention to the power of the printed page—with a message skilfully presented.

Seventh: The members of the army of Christ must advance on their knees. The need for this has always been recognized but not sufficiently practiced in spirit and truth. Prayer sometimes is made subordinate to programs. Is not the Spirit's guidance too often sought *after* steps have been taken, rather than before?

Christ's challenge comes to His Church to advance. There is reason for thanksgiving for the progress made, but while 60 millions in India are still considered Untouchable; while 100 million in Africa have not yet heard of God's love for man; while militarism holds sway in Japan, and China is suffering the extreme horrors of warfare; and while even in more privileged countries anti-god movements are active, there is clearly no reason for self-satisfaction because of the past achievements of the Christian Church. There is a clarion call to more earnest prayer and more united service in the Cause of Christ.

SIAM, A UNIQUE FIELD

Siam, called by the Siamese *Muang-Thai*, or "Kingdom of the Free," is one of the last liberal, constitutional monarchies in Asia. Its area is 200,000 square miles, or twice the size of New England. The population is growing and now numbers about 10,000,000, or one half that of New England. While Buddhism is the prevailing religion, there is full religious liberty; ninety percent of the schools are still located in Buddhist temples.

Today Siam seems to be awake and ready to step out on a new program. The spirit of nationalism is felt and national leaders are studying foreign ideas in medicine, education and modern improvements to adapt them to the country's needs. The people are seeking new education and the advantage of Western discoveries and inventions.

Naturally this affects their religious philosophy and life. They see that Buddhism and Buddhist priests are antiquated, and there is a search for a better way of life. The war in China is today driving many illiterate Tai from southern China across the border to seek a home in Siam.

The great present day need is the promotion of enlightened Christian ideas and the development of strong Christian leaders in Siam; otherwise the country may go the way of other lands, seeking to gain strength through communism or by dictatorship. The Christian missionaries are highly respected in Siam because of their valuable contributions to educational and medical progress. They have sought to supply Siam's greatest needs and are recognized as unselfish, enlightened benefactors and statesmen. As a result there has been for some years, and is today, a great response on the part of the Siamese to the Christian Gospel, especially among the Lao and Shan tribes in the North. A national church has been formed and is making encouraging progress.

One peculiarity about Siam as a mission field is that only one Protestant church is working among the Siamese and Lao—the Presbyterian Church in the U. S. A. which opened work in Bangkok ninety-nine years ago. This Church has now seventy missionaries in thirteen stations, and 412 Siamese full-time Christian workers.

A special conference on "The Present Day Opportunity in Siam" is to be held in New York, (February 2 to 4) in which three Siamese Christians and eighteen missionaries from Siam are to take part. In Siam the present door will not remain open if atheistic, materialistic, communistic or totalitarian forces gain the ascendancy. Here is a friendly, receptive country located in a strategic position in Southern Asia. It is a unique opportunity in a unique mission field.

MISSIONARY UNITY IN MADAGASCAR

The great island of Madagascar is famous in missionary history for the remarkable conversion of the people, followed by terrible persecution under Queen Ranavalona I one hundred and ten years ago. There were many martyrs but the attempt to blot out Christianity failed. Today the church is making real progress with 3000 organized churches and 212,000 Protestant Christians connected with two British, two American and two continental societies, in addition to the Roman Catholics.

This East African island, which was taken over by the French in 1896, has an area of 241,000 square miles (one fifth larger than Siam) and a population of 3,604,000 (the same as Cuba which has one fifth the area). Recently the five leading

Protestant missions have come together in harmonious cooperation and division of territory.

Twenty-five years ago the first conference of all the Protestant missions was held in Madagascar. Last August we held the fifth inter-missionary conference.

The former meetings were held at Tananarive but this time Fianarantsoa was chosen, with the Inter-Lutheran Theological Seminary at Ivory as headquarters.

The delegates included 56 voting members, besides advisory ones—from American, Norwegian, British and French missions. Dr. M. J. Stolee from America spoke in fluent Malagasy, although he had been away from Madagascar for 29 years, and gave some of his impressions about the changes he observed in Madagascar.

The Inter-missionary conference is made up of an equal number of missionaries and native church workers from the three Lutheran missions, the London Missionary Society, the French Protestant Mission, and the Friends. The Anglican mission withdrew a few years ago.

The aim of the conference is *cooperation* in such enterprises and problems as call for combined effort. There is a general agreement that these missions will not take up missionary work in the fields assigned to another mission. This has been a wonderful blessing, and has saved overlapping and strife. Any Christian, upon the presentation of certificate of membership from one church, is received as a member in good standing in any church in the locality to which he moves.

The programs of the conferences avoid doctrinal differences in order to prevent unnecessary discussions and to promote the spirit of Christ-like cooperation and unity in the Holy Spirit.

All the topics discussed were either religious, social, or educational, or were topics presented by the Inter-missionary council. These are evidently to be further discussed at the International Missionary Conference at Madras, India. Papers were read on the Sunday School, the Young People, Laymen's Work, on Church Music, the Family Altar, Christian Literature, Evangelization, the Social Evils and their Consequences (such as alcoholism, slums, etc.), and Leadership Training. Representatives from each mission reported on the progress of the work in their respective fields.

The following are the substance of the most important resolutions adopted:

1. Christian work should be taken up among the natives of the Comore Islands (a dependency of Madagascar). This new field was turned over to the French Protestant Mission.

2. The central committee should approach the Governor-general with the request for a more liberal interpretation of the laws pertaining to

the Christian worship, the opening of new places, and liberty to preach and teach the Gospel in all the prisons of Madagascar.

3. The chief of public instruction was to be requested to abrogate the school law that rules out teaching the vernacular.

4. The French Mission was asked to consider permanent mission work in the prison colonies at St. Marie and Nosy Be. All missions are to support this work financially since the prisoners at these colonies come from the whole island.

5. The same mission was asked to open a home and a school for the *metis* children as soon as possible. All the Protestant missions are to take their share in carrying the expenses of this new home and school.

6. In order that all church workers may have free access to the present church and school laws, a member of the conference was asked to gather and publish these laws.

7. A Gospel Campaign by all the missions was agreed upon, to be launched in 1939 preferably in August or September, with Gospel teams prepared for the work.

8. Each mission was asked to encourage and train Christians for different kinds of laymen's work.

9. Standing committees, with members from each mission, were recommended on the following lines: Theological text-books; Malagasy melodies adaptable for religious use; tracts and religious posters.

10. Emphasis must be put on the propagation of the Gospel by mission schools. It is better not to have any schools if they are not strictly Christian.

11. A good Protestant weekly newspaper was recommended in order to counteract the present communistic tendencies.

12. The Malagasy Protestant Church was asked to send two delegates to the International Missionary Conference at Madras, and Mr. E. Burton of the L. M. S. and Prof. Johanes Rakotovao of the Norwegian Lutheran Society were elected.

An open air meeting, held at Ivory, was unique in the mission work in Madagascar. It was estimated that between 3000 and 4000 people were present. Eight speakers were picked from the best missionaries and native preachers and the Malagasy choir sang. This meeting was an indisputable demonstration of the strength and influence of Protestantism in this Island.

This Inter-missionary conference closed with the Lord's Supper, held at the Norwegian Lutheran Mission. A general feeling prevailed that all were one in Christ Jesus, our Saviour.

M. G. C. VAAGENES.

PRAY FOR TROUBLED KOREANS

Strict Japanese censorship makes it difficult for Americans, or even Japanese Christians, to know the facts about the present situation in Chosen where there are over 500,000 Protestant adherents of the Christian Church, in addition to the Roman and Greek Catholics. Many of the Korean Christians are noble-minded, well-educated leaders, and most of them are courageous, intelligent and God-fearing men and women, not easily intimidated. The Japanese, who are forcing their way in Manchukuo and China, are determined to form a totalitarian state in Japan and Chosen, one in which the people will acknowledge no authority as superior to that of the Emperor. They therefore require all subjects to attend and bow at the national Shinto Shrines, dedicated to the Sun-Goddess, Ama-terasu O-Mikami, who is reputed to be the grand ancestress of the Japanese imperial family. The Koreans lost their national independence by annexation in 1910. They are now threatened with the loss of all liberty of thought and action in matters which do not harmonize in the program of Japanese dictators.

The Constitution of the Japanese Empire guarantees religious liberty, but this guarantee is of little value if the officials can decide what is religion and what is not. Who is lord of the conscience, God or the militaristic government? In Korea, at least, the Government is divided into compartments—civil, military and the police—and the greatest of these is the police. These three departments very largely act independently. The educational authorities say that the Government does not force citizens to do obeisance at the shrines, but that only the pupils and teachers in schools must go. When a delegation of missionaries waited on the Governor-General he declared that it was not his policy to force religious organizations to go to the shrines. At that same time the police in Pyengyang were forcing representatives of the Church to attend shrine ceremonies.

For over two years Japanese detectives have been present at nearly all Christian church services and have been ready to report anything said that might be interpreted as "Dangerous Thoughts." Since the order that all schools must do obeisance at the shinto shrines, any discussion of the question has been forbidden and declared to be *lesé majesté*. All church and mission committee meetings receive police permits only after pledges have been signed promising not to discuss the shrine question. Usually English-speaking detectives have been present to see that this demand was obeyed. It was therefore with great difficulty that the decision to close the mission schools was passed by the missions.

Since the Japanese invasion of China began, the difficulties in Chosen have greatly increased. Under police instructions the Korea Sunday School Association, the Christian Endeavor Societies and the National Christian Council have been forced to disband "voluntarily" on the pretext that they are no longer needed. The Korean Y. M. C. A. and the Y. W. C. A. and the W. C. T. U. have been united with the Japanese organizations. A group of Japanese pastors was sent to Chosen, under the auspices of the Government, to organize associations of Korean and Japanese pastors with a view to winning the Korean churches over to the Japanese point of view and to make them willing to participate in shrine worship. Great stress was laid by the Japanese representatives on the need for the Korean churches to weaken their connections with foreign missionaries and to come more under Japanese control. Systematic propaganda is now being carried on to foment anti-foreign and anti-missionary sentiments throughout the Korean Church. No delegates were allowed to go to the Madras Conference unless they would agree to favor Japanese policies.

On account of the present situation and the uncertain outlook, it was decided not to open the Theological Seminary in Pyengyang, and to omit holding some of the Men's Bible Institutes. Missionaries have been advised to give up visiting their country churches inasmuch as these visits result in increased pressure and bring new difficulties upon the church members. For this reason much of the Christian work, which has been so promising, is now almost at a standstill and the organized work of the Church has been greatly hampered. Many of the Church leaders have been imprisoned and some have suffered tortures. In past years the Korean Christians have gone through times of severe testing, when their whole future seemed to be threatened, but the Spirit of God, quietly working in Christians, has overruled each trial in the past. This has led to the strengthening and purifying of the Church and has prepared for greater growth.

The present situation is the most difficult and the most threatening in all the history of Christian work in Korea. Many are confused and troubled. Earnest prayer is needed on behalf of the missionaries and church leaders, and for Korean Christians, that their faith may not fail, but that they may be sustained amid conditions which often seem heart-breaking. In spite of the apparent hopelessness of the present situation we believe that God will over-rule the present difficulties and will prepare for clear testimony to the supernatural power of God. This has often proved true in the past. God's arm is not shortened that it cannot save. Pray for the Christians in Chosen.

MY TEARS

Ah, tears, unbidden tears!
Familiar friends since childhood's lonely years,
Why do ye come again to dwell with me?
Ye come; nor wait your coming nor delay;
Nay, fearless with what scorn,
Ye picture China by my brothers torn.
The scorn I must accept,
But I'm no coward; pray heed ere more ye've wept;
I love Japan so fair,
And China too; this war I cannot bear . . .

TOYOHICO KAGAWA.

Facts About Shinto Shrine Worship

By a JAPANESE CHRISTIAN

[This authentic statement, translated and condensed from a paper written by a Japanese Christian, shows how obeisance at Shinto shrines was regarded in Japan before the matter became a political and totalitarian issue.—EDITOR.]

AFTER the restoration of the Emperor to his throne in 1868, and up until 1882, the Japanese Government did not attempt to foster State Shinto shrine worship. Indeed the opinion prevailed among the authorities that all religion was useless. In 1882, however, possibly to arouse greater patriotism through ancestor worship, the Government began to revive Shinto and, at the instigation of Marquis Okuma, began also to declare that State Shinto is not religious.

Later, after the China-Japan and the Russo-Japan wars, the authorities became keenly aware of the need for religion. This attitude grew stronger so that in 1911 the Government issued orders that all primary school pupils throughout the land should attend the shrines. When, on August 23, 1914, war was declared on Germany, the prayers for victory and speedy restoration of peace were commanded to be offered at all the 49,000 State shrines above village grade.

Immediately after these orders, the following resolution was introduced at the Convention of the Congregational Churches of Japan, held at Kobe, October, 1914:

The Government encourages shrine worship mainly for the purpose of ancestor worship, and a large number of

the people worship at the shrines religiously. In view of this fact the Government measure requiring the people to pray for victory in war is recognized as constituting no small obstacle to evangelistic work. This is the reason for the present resolution.

At the Convention of the Christian Church of Japan, and in the Federation of Christian Churches of Japan, the following resolution was also adopted:

The festivals at the shrines are held today in a purely religious sense and with religious rites. It is recognized therefore that the authorities, in encouraging worship at the shrines and in frequently forcing school children to attend them, are evidently violating the Constitution of the Empire and are impairing the freedom of religious belief.

Three years later (October, 1917) the Federation of Christian Churches of Japan distributed to all the Christian churches of the country a remarkable declaration in commemoration of Martin Luther's posting of his Ninety-five Theses at Wittenburg.

October 31, 1917, is the four hundredth anniversary of the posting of the ninety-five articles by Luther at Wittenburg. Nothing that we could do would be too great to commemorate his grand work of making clear to all the meaning of Christianity, of advocating the great principle of freedom, of dispelling the dark clouds which had obscured religion, of denouncing superstitions and of breaking up evil customs of society.

In commemorating this day we realize that the general condition of this Empire (Japan), the inclinations of society and particularly the conditions affecting religion, are in many points similar to those obtaining at the time of the

religious reformation in Europe; and we cannot but feel the responsibility to awake and rise up to advocate these great principles throughout the world.

1. The Japanese people are, in religion, like sheep without a shepherd. Their spiritual power has disintegrated, the power of faith has declined and, therefore, they do not know what to follow. They are destitute of piety, they have become rude and shameless; their haughtiness, extravagance and lewdness are growing worse day by day. There has never been a time when spiritual reform was so urgent as it is today.

2. Evil gods, superstitions and other accumulated evil in religion impair society and poison public morals to a terrible extent. We believe that to remedy these evils and develop sound religion, to arouse a sense of piety, to build up strong and good belief and to improve social spirit and taste is very urgent indeed if we would meet the needs of the times.

3. The only true personal God, who is Father and Ruler of all the people in the world, is the only one who should be worshipped.

This declaration, after comparing the situation in Japan to that in Europe at the time of the Reformation, stated that the Japanese people, in religious affairs, are like "sheep without a shepherd," that evil gods, superstitions and other religious evils poison public morals, and that the only true personal God (Jehovah) should be worshipped. In regard to Shinto the Federation declared:

4. There is a clear distinction between veneration for ancestors, expressing itself in the exaltation of historical benefactors who performed distinguished service for their country, and religion. To hold ceremonies full of religious rites (on the plea of venerating such persons) is not only unreasonable but also it adversely affects education and impairs national development. It is the duty of loyal subjects to cut off such evils, abolish the evil practice of confusing purple and red, remedy narrow-minded habits and thus greatly encourage the spirit of the world.

5. Freedom of religious belief is guaranteed by the Constitution of the Empire. We must exert ourselves to defend this right, for there are today many things taking place in violation of it. Such are the recent enactments and events relating to shrines, the relation between education and the shrines; various customs in villages and even in large places which are almost compulsory. It is the duty of subjects of the Empire to correct all that is wrong in these practices.

Although the Japanese Government encouraged shrine worship, it took the position, for a time, that such worship ought not to be forced. This may have been because Christians objected, or because Buddhists did not like it, or possibly for fear of violating the Constitution which guarantees religious freedom.

This cautious attitude, however, has now been superseded by one which increasingly compels shrine worship. This has come in the wake of the demand for revival of "the spirit of Japan," and may be owing to the growing power of the military, the use of rightist parties, or may be due to the authorities taking the chance of our being weak and unprincipled. Wilful and narrow-

minded parties are spreading the idea that shrines "are superior to" religion, and that opposition to the shrines is opposition to the nation.

As proof that shrine worship does not constitute religion, the Government calls attention to the fact that shrines and religion are supervised by different governmental bureaus, although formerly they were under the same bureau. This contention of the Government, however, utterly disregards a history of many hundred years during which the shrines developed as religious institutions invented by the Japanese. No Government proclamation that shrine worship does not constitute religion would be worth anything. Not the arbitrary and political interpretation of administrative officials, but only the impartial and disinterested judgment of qualified theologians, can be conclusive. In actual fact there has not been one scholar in our country—indeed there has not even been one among the theologians of the whole world—who has declared that Japanese State shrine worship is not religious.

The fact that the shrines are religious is fully demonstrated by their historic origin, the nature of their festivals and the attitude of devotion that must be observed. Moreover, charms or amulets sold by the shrines confirm this conclusion and the prayers which the Government causes its priests to offer to their gods, make it altogether impossible to doubt that shrine worship does actually constitute a religious rite. The following are actual Government instructions as to such prayers:

1. Prayer for a good year; that there may be no damage through storm or flood; that crops may be good and abundant; that the country may be prosperous.
2. At the harvest festival (*niinamisai*); to return thanks for good crops and to invoke peace and prosperity for the country.
3. At regular festivals; to pray for the prosperity of the country.
4. At the time of Saidansai, Genshisai and Kigensetsu; to pray for the tranquility of the country, abundance of grain, prosperity of industry and expansion of national glory.
5. In the "purification ceremonies"; the prayer reads, "If the priests have unwittingly committed sins, keep evil spirits from them and purify them."

No one objects to efforts to foster respect for ancestors. However, since ideas and beliefs vary in different persons, methods of showing respect also vary. It is a great error to think that the only way to honor ancestors is by the Shinto ceremony. Even in ancestor worship it would not be desirable to have different races and peoples participate in the same ceremony. Germany or Italy, which each consist of but one race, may unite in one such ceremony, but our country (Japan) comprises, besides Japan proper, Chosen (Korea), Formosa and Karafuto, and is therefore a country

of four peoples. Japan is now making great progress as one of the great nations. The ideas and beliefs of these different peoples therefore will not readily be given up so that they will embrace a universal religion by governmental edict. The idea that the peoples of Chosen, Formosa and Karafuto will adopt the same attitude of mind toward the popular Japanese gods as the people of Japan, is an exceedingly foolish self-deception.

However much the Government authorities may try to avoid the name "religion," if the shrines are regarded by the people as religious institutions, they come within the protection of the Constitution (article 28) which grants freedom of religious belief. The Supreme Court (of Japan) in October 1901, rendered a decision saying that State Shinto is religious. Therefore to force such worship on the people, for whatever reasons and by whatever eloquence, constitutes an interference with the guaranteed freedom of belief and tramples upon the rights of the people. It is our duty to compel a reform of wrong administration which disregards the spiritual life of the people; and we should uphold the great principle of freedom of belief.

To speak more particularly, it has become the fashion in recent years to promote "the spirit of Japan," and even to subvert constitutional government. Despotism militaristic parties are rampant. Even disturbances by soldiers in which elder statesmen and high ministers of state have been murdered have been known. Under such conditions freedom of speech so long enjoyed, will be lost, freedom of belief will share the same fate and thus the rightful authority of the world of the spirit will be dethroned.

There is no doubt that all this is the result of an erroneous educational policy adopted at the time of the Meiji Restoration which regarded religion

as a useless thing followed up by an attempt to enforce religious practices under the name of patriotism. Pray for the Japanese Christians.

Appendix Added March 1936

What attitude did the authorities and the people take toward, and what criticism did they make of, the military officers who assassinated Premier Inukai some years ago! [It was notorious that they took no adequate action whatever.—ED.]

Then (February 1936) they hesitated to call those troops traitors or insurgents, or rioters who attacked and murdered many elder statesmen and high ministers, seized and held for four days government offices and principal streets in the Imperial metropolis and made necessary the proclamation of martial law! Instead they used very mild terms to describe them.

We Christians have been greatly concerned lest, if the people be not awakened to the religion which teaches respect for and belief in the supernatural God—excluding belief in national gods and worship of ancestors—the country should fall into decay and decline.

Our anxiety has been justified. A great insurrection has taken place, involving a shame that can never be blotted out from the history of our country. This exposes the errors of the educational policy adopted at the time of the Meiji Restoration. Today extreme young military officers may be said to be spiritually paralyzed, so much so that they, in the name of the country, disregard justice and humanity, violate the laws of the state and know no shame.

There is but one way to save the present age—and that is through belief in Christianity, the only true religion to which end we now appeal again to the public at large.

KAGAWA IN TROUBLED TIMES

Many are wondering what Toyohiko Kagawa is doing in these troubled times. In spite of the difficulty which every outward expression of Christian effort in Japan has met this past year, Kagawa's numerous activities have been incorporated into a juridical body as the "Pillar of Cloud Foundation." In honor of the silver wedding anniversary of Dr. and Mrs. Kagawa their friends throughout Japan presented them with a substantial monetary gift as a start toward the endowment of the new Foundation. It is hoped that \$150,000 may be secured to relieve Kagawa of his literary hack work.

In spite of ill health Kagawa is active in writing, promoting cooperative ventures and carrying a heavy program of preaching. Sensing the spirit of the times, he now asks all persons whom he receives into church membership, in addition to the usual questions, whether they are willing to suffer persecution, and if necessary go to death for the sake of the Gospel.

When criticism of army plans was being construed as treason and men of pacifist inclinations were being apprehended and imprisoned, Kagawa published in his *Fellowship Bulletin* the poem on page seventy-one. He is now in India, making post-Madras Conference addresses.

How One Mission Works in Chosen^{*}

CHOSSEN is a small field of about 85,000 square miles and a population of 22,000,000.

The American Presbyterian Mission is responsible for about half of this field. There are now eight stations in Chosen; three in the northern, two in the central, and three in the southern part. Seoul and Pyengyang, the oldest and largest stations, contain all the union institutions; Kangkei and Andong, the youngest stations, although each more than 28 years old, still offer some of the physical hardships and thrilling experiences of pioneering days. Kangkei heard the whistle of a locomotive for the first time during the past year. The other four stations are Syunchun, Chairyung, Chungju and Taiku. There are now one hundred and twenty-eight missionaries of the Presbyterian Church of the U. S. A. in Chosen. Our 1,998 Korean workers, though not strictly a part of the mission personnel, are an indispensable part of our active force. Of these, 324 are ordained ministers and these Koreans have, for years past, done most of the work and controlled the official organs and courts of the church in Chosen. Both missionaries and nationals are the laborers upon whom God looks in love, as they suffer for Him, work in His vineyard, trust His promises, and rely on His power.

The activities carried on by this working force include church, school, hospital, social service, agricultural, and literary work—all with an evangelistic emphasis.

Although most missionaries have an assignment to work in some local church, the major part of the work of a strictly evangelistic worker is with the churches in the country districts; itinerating, holding Bible classes, preaching to the unsaved, organizing new groups, etc. Such work has been carried on about as usual during the year, though in some cases, either because missionaries were unable to meet the shrine requirements of the officials, or because visits of missionaries made new difficulties for the churches, these visits were discontinued temporarily. But in church attendance, zeal for Bible study, organization of new groups, reception of new believers, and even in the construction of new buildings, the past year was very successful. The statistician says, "All our stations show a gain in the average attendance at the principal service. For the fourth consecutive year a gain is shown in the total communicants. The total gain for the whole Presbyterian mission was

2,022. For the first time the contributions from the churches connected with our mission alone totaled more than Y 1,000,000, showing a gain of 88% over the year 1932."

Closing the Mission Schools

In the field of secular education, conditions were not normal during the past year because the mission was in the process of withdrawing from secular education (due to the shrine problem). Nevertheless, four girls' and four boys' schools of middle grade ran all or part of the year. In Pyengyang, no students were received in the entering class of either the boys' or girls' school in March 1937 so that the enrolment was greatly reduced, and in March 1938 both schools were closed. The government took over the pupils and is using the property of the boys' school temporarily until it can provide other quarters.

The other six schools took in new pupils, though it was not the mission's wish that this be done in five of them. Until March 1939 these schools will continue to run under the joint auspices of mission and Korean groups as provided by their constitutions, after which the mission will withdraw from all except the girls' school in Seoul (which will continue another year). The future of the schools and the disposition of the property will be determined by the special conditions. In both Kangkei and Chungju, serious property problems have been created by the taking over of church schools by non-Christian bodies who refuse to vacate the buildings belonging to our mission.

The strictly religious, or Biblical, education has fared better, though how long they can escape the fate that has befallen the other schools only time can tell. Large Bible institutes and normal training schools were held in all the stations of the mission with attendance ranging from 200 to 2,000; Bible conferences were held in all country districts and in many individual churches. If conditions permit, we hope to put even more emphasis on this type of education, now that we cannot longer carry on secular education.

The Women's Biblical Seminary in Pyengyang is the capstone of our work for women and may serve as a typical example of the work done in other institutes. During their three years of study, the pupils engage in hospital visitation, street chapel preaching, holding noonday meetings in factories, conducting Bible clubs, Sunday school teaching, and many other tasks in and near the city.

^{*} Extracts from the Presbyterian Mission Report for 1938.

Hospitals and Social Work

In spite of the fact that four of our six mission hospitals were without any foreign doctor during the past year, all show increases in the number of patients treated. Two of these hospitals have not had any foreign doctor in charge for some years; the other two have doctors who were on furlough. Whether we shall ever be able again to staff all these hospitals we do not know, but it is exceedingly difficult for lay missionaries to supervise the work. Such supervision, however good, is not satisfactory, and besides it detracts from the work that such missionaries should be doing in the fields for which they were prepared. Either more mission doctors or fewer hospitals will probably be the way out.

Social welfare activities of many kinds are finding an increasing place in the mission program. Almost every station reports some such work, though most of it is done in the two large cities of Seoul and Pyengyang. This work includes temperance; tuberculosis stamp sales; work for blind, deaf, and dumb; baby clinics; work in factories and with employed girls; and visitation in cafes and restaurants and even brothels; to say nothing of the share our mission has in the work for beggar boys, fallen girls and travelers carried on under the auspices of the Salvation Army.

After nine years of effort, a great victory was won for temperance in Chosen when on April 1, 1938, the law prohibiting the sale of both liquor and tobacco to minors (which has been in force in Japan proper for some years past) was made to apply to Chosen.

The value of the work among laboring classes, especially women is revealed in a year-old project in Seoul in work with bus and street-car girls. This work is done by a Korean woman with the assistance of some of the missionary ladies of the station. Some twenty such girls meet regularly once or twice a week in a missionary home where they study Bible, English and sewing, and sing and play and pray together. Already twelve of these girls are attending church regularly, and they have asked for an English Bible class teacher.

Work for blind, deaf, and dumb is done both in Seoul and Pyengyang. In Seoul it is strictly evangelistic and is confined to the blind among whom a blind evangelist preaches and teaches holding a Sunday morning service at the Central church at which the average attendance is about twenty. In Pyengyang a blind-oral school has been developed during the past year, wholly under Korean auspices and largely self-supporting.

Although the first days of enthusiasm for the rural work and the agricultural program are over, there is still need and opportunity for practical efforts along well-defined lines in this field. Some

of our younger missionaries are giving considerable time to the Morning Calm products plant and a demonstration dairy; to the publication of the *Farmers' Life* magazine; to animal husbandry; and to plant and tree culture. All these enterprises serve to supply demonstrations, inspiration, and information to the whole country.

Producing Christian Literature

Many missionaries are active in the work of producing and distributing Christian literature. Our Mission also supplies the editors and business managers of some of the magazines published in Korea.

Language study is assuming a larger and larger place in the life of all missionaries, both new and old. This country has become bilingual to such a degree that it is imperative that all new missionaries become proficient in both Japanese and Korean. Many of our missionaries conduct language classes (both Korean and Japanese) and many are studying Japanese with private teachers.

Some missionaries devote nearly all their time to the work of union enterprises in which our mission cooperates, and still more give some time to such institutions. Strictly speaking, all our evangelistic work is union in as much as there is but one Presbyterian church in Korea in and under which the Northern Presbyterian, Southern Presbyterian, the Australian Presbyterian, and the United Church of Canada missionaries work. The Presbyterian Board of Christian Training continues to function, and, among other things, published the *Childs' Life* magazine, supervises the Bible Correspondence Course, and the *Christian Herald*, and conducts Daily Vacation Bible schools. The Bible Course enrolls about 10,000 pupils, and has some 800 graduates; there were 880 Vacation Bible schools held by 4,364 teachers for 64,146 pupils. Both the Korea Sunday School Association and the Christian Endeavor National Union were temporarily disbanded during the year. When and under what conditions they can resume their organization and activities we do not know.

Union Institutions

In union education, our Presbyterian mission cooperates in four institutions, viz., Union Christian College and the Theological Seminary in Pyengyang, and Chosen Christian College and Severance Union Medical College in Seoul. The first of these was closed in March 1938 and the other three have carried on only under the greatest of difficulties.

No entering class was received in the Union Christian College in March 1937 and the college came to an end March 31, 1938. Most of the pupils were transferred by the government to other

schools. All the land, buildings, and equipment reverted to the Presbyterian Mission which had provided them. The college had rendered outstanding service to Chosen for 32 years. Nothing but absolutely impossible conditions under which to operate could have caused the abandonment of so valuable an enterprise.

The past year has been, perhaps, the most difficult year in the history of the Chosen Christian College. With the vice-president, dean, heads of all departments, and nine members of the regular teaching force under detention by the police a good part of the time, and later forced to resign, it has been almost impossible to maintain the regular teaching schedule. Nevertheless, the college did carry on with considerable success. After graduating 103 pupils in March 1938, bringing the total number of graduates to over 800, and receiving an entering class of 170, selected from 369 applicants, the roll stood at 475, eighty per cent of whom are Christians.

Even the Theological Seminary has not been without serious problems, but God wonderfully blessed it this past year. Forty men were graduated in March 1938, and the new term began in April with 191 in attendance.

The medical work, both in Seoul and Pyongyang, is union. These two hospitals serve more patients than all six of our other mission hospitals combined. The Severance Union Hospital reports: "The year has been a difficult one. The peculiar times in which we are living in Chosen keep everyone on tension; the swing away from western ideals and the inability to import necessary drugs make it difficult to do satisfactory

work; and the growing spirit of nationalism and self-sufficiency of the Koreans, all combine to create a spirit of unrest. But, despite these acknowledged difficulties, distinct progress has been made both in services rendered and in the improvement of the plant. In the medical college, there are now 192 pupils, and in the nurses' training school there are 146 pupils. During the year, the hospital served 2,921 new cases in the in-patient department, of which 15% was free service. The out-patient department served 23,955 new cases with a free service of 12%. At present, our mission has but one medical doctor, two dentists, and three nurses on the staff."

Our mission has a large share in the work of the Christian Literature Society of Chosen, even supplying the Acting-Administrative Secretary at the present time. A report for 11 months reveals a total of 2,073,485 copies of new and old titles. The *Korea Mission Field* put out 13,000 copied this last year. The closely related British and Foreign Bible Society also serves the whole of Korea. The past year saw the final revision of both the Old and New Testaments completed on September 22, 1937—a notable event. In the distribution of Scriptures there was an increase of 10,373 over the previous year, the total number of volumes circulated reaching 872,821 a year.

In this great mission, as in the days of the early Church, "there are diverse gifts, but the same spirit; diversities of administrations, and the same Lord; diversities of workings, but the same God, who worketh all things in all. But now they are many members, but one body. Ye are the body of Christ, and severally members thereof."

TOYOHICO KAGAWA ON THE CHRISTIAN LIFE

"As the sculptor devotes himself to wood and stone
I would devote myself to the living soul.
But I am solemnized by the thought that the sculptor cannot carve
Either on wood, or on stone or on the living soul,
Anything better than himself.
All the lines of my carving
Will but reveal my own portrait.
Gazing at my hand, at my chisel, I shudder.
How long will it take for this human sculpture,
Which can not be carved by me better, finer than my own soul,
To escape! To escape from my pitiable and limited domain,
And to advance to the position of a carving of God?

Happily, there is a Guide for me.
It is He who has broken open the door of the Sanctuary
And made a molten cast of God's Portrait in His own flesh."

The Conversion of a Pagan American

By LENA BLOWERS JANOWSKY,
Salamanca, New York

SET back toward a wooded hill, on the road that runs past the winding Allegheny River near Salamanca, New York, stands an Indian Long House. To it come the pagan Indians of the Seneca tribe at least twice a year to attend the "Green Corn Dance" in September and the mid-winter "New Year" festival of the Iroquois, be-



KENJOCKETY ADDRESSING THE INDIANS

the dance continues until about 10 o'clock at night, each hour growing more intense as the Indians warm to the spirit of the celebration. It takes three days to recite the *Gai'wio* (pronounced as "guy-we-you," and meaning "Good Message").

As the bus turned homeward to Canada, the Chief of the Mohawk tribe decided to remain on the Allegheny Reservation to try out the hospitality and friendliness of the Senecas. All are brothers of the Six Nations of the Iroquois.

Between the pagan ceremonies held at the Long House in September, and the Revival Meeting held in the little white church in November, is only a short interval. In the church a group of Christian Senecas gather to worship. Upon their knees they testify to the saving power of Jesus' blood through His death on the Cross; they make humble confession of their failures and pray earnestly for victories. Among these worshipers was the Mohawk leader of the pagan dances. He could not easily understand or speak English but, at the invitation of friends, he knelt in prayer. One ray of the light of Heaven must have penetrated his heart, darkened by sin and superstition, for when he retired for the night at the home of one of the Christian Indians he was asked, "Which

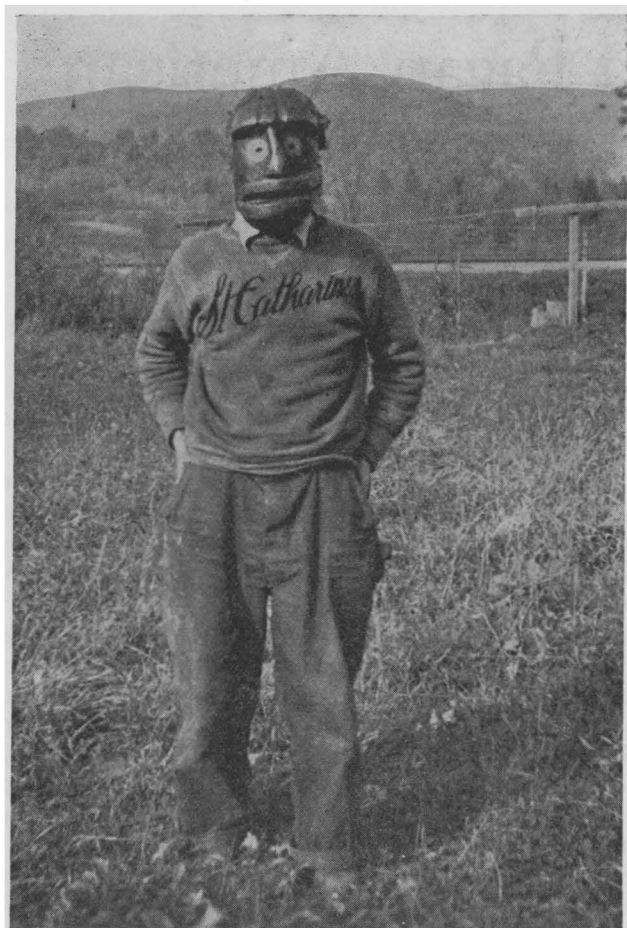
tween January 15th and February 15th. At such times the "old time" Indians send for an "Ex-pounder," paying his traveling expenses and entertaining him during his stay.

Last autumn, a large, rather grimy, battered-looking bus might have been seen making its way along this road, in the direction of the Long House. The bus bore Canadian license plates and the faces that peered out at the windows were Red. Indian religious officials were coming to celebrate the Green Corn Dance—the ceremonial Thanksgiving to the Creator.

Among the leaders from Canada was a small wiry, hard-faced Indian of the Mohawk tribe. It was his duty to shake a horn rattle for the chant, which the speaker starts as the company of dancers circle around the benches, intoning sections from their religious ritual. The gathered assembly offers thanks for all things "from below up to the Creator Himself," starting with the fish, wild beasts, sweet water of the maple tree, herbs, fruit, forests, nuts, rain, thunder, stars; for the sun, "eternally dutiful,"—for the moon, "our grandmother, the night shining orb,"—and for "Hand-some Lake," the Seneca Prophet whose teachings they profess to follow. The stamping of feet in



THE DOWDY FAMILY—CHRISTIAN SENECA INDIANS



AN INDIAN PROPHET WITH MASK CARVED OUT OF WOOD.
THESE MASKS, USED IN THEIR CEREMONIES,
ARE SACRED



CLIFFORD HALF-TOWN AND HIS FATHER, JEFF HALF-TOWN.
THEY ARE CHRISTIAN INDIANS WITH FINE
VOICES FOR SINGING

way do you think is best?" To this he responded with a fervent ejaculation of the Christian "Amen!"

The Chief was also present at the night of the annual Thanksgiving feast at the Council House. This was held in commemoration of the time when White and Red men first ate together. The Chief seemed heartily to enjoy the good things and listened attentively to the earnest exhortations of the evangelist after the feast. Then for several months he was not again seen in the Christian services and only occasionally did we see his stolid face as we drove through the reservation. Force of habit had led him back among the non-Christians, to the gambling and vice so prevalent among them.

Summer came and with it the denominational camp meeting for the Christian Indians a few miles distant from the reservation. Word came that an uncle of our Mohawk Chief had died, he was called back to Canada to attend the funeral and the death feast. The Code of "Handsome Lake," the Seneca prophet, decrees that "It is right to have a feast for the dead" and this be-

gins ten days after burial. The bereaved family and friend offer thanks to the one who cared for the body and dressed it for burial and to the one who dug the grave. The property of the deceased is distributed and all must eat of the death feast. After the ceremonies were ended, the young Chief returned to the States his mode of travel being to point with his thumb at motorists along the highway.

So it came to pass that the missionary of the little flock of Christian Indians, coming along the road from the camp grounds, recognized the Indian Chief of the Mohawk tribe standing by the wayside, thumbing his way. Sensing an opportunity, the missionary invited him into the car and asked him to go to the camp ground and remain for several days. Dirty, hungry and travelworn, the Indian was glad to accept the invitation. An empty tent was offered for his use, a cot and a blanket or two were secured for his comfort and his meal ticket was provided. The Indian was well pleased to have a Seneca dwelling so nearly like those of his ancestors. But the Bible studies, evangelistic meetings and form of worship were

still an enigma to him. Brotherly young men of the camp loaned him clean clothing and took him with them to play ball at the recreation hour. In this atmosphere of love his heart began to melt and when an invitation was given one evening our Chief went forward for prayer. There he wept and prayed; but soon his countenance seemed to clear and he was seen to laugh. When a lady evangelist, kneeling near by asked if the Lord had saved him, the Indian answered affirmatively. On further questioning he said that he knew this to be so because "The Lord made me laugh."

Afterward in his testimony he said that God had taken him into "a beautiful room," where the old furniture of sin and vice had been cleaned out; the house was swept and garnished and the new furnishings of Heaven had been moved in. Later he said, "I met brothers and sisters there who told me things for my good. I have just waked up."

Perhaps some self-satisfied religionist "at ease in Zion," with few difficulties to face and no special persecution to undergo because of his Christian stand, may ask: "How long will his experience last?" Some have said with a sneer that the only way to get an Indian to Heaven is for him to die immediately after his conversion. But experience has proved that this is far from true. Some slip back as do many of the white race who have once "tasted of the grace of God and the power of the world to come." We must remember that, while we have centuries of Christian background, our Red Brothers are only three or four generations out of savagery.

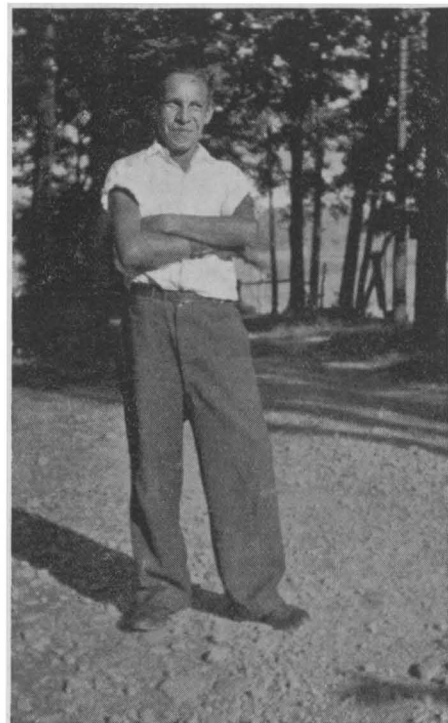
It is necessary to be patient, to build slowly and to lay a good foundation. It is often necessary to rebuke and reprove in all long-suffering, forgiving those who slide back, knowing that Christian Indians are often unconsciously influenced by the superstition and unbelief of the pagans. It is hard for a Christian Indian to be called a traitor to his race, one who imitates the white man and is ashamed of his ancestors and their religion.

God who can "bid raging winds their fury cease," can also "calm the savage breast to peace." It is true of the evil spirit in the Indian, as in the demoniac boy of old: "This kind goeth not out but by prayer and fasting."

Our local Indian preacher, Frank Pierce, is very faithful in visiting the homes of these people, dis-

tributing Christian literature to those who can read. He often spends almost whole nights in prayer for them and uses practically all his money keeping his old Chrysler in repair and buying gasoline so that he can take his people to and from the services.

Spiritual truth seems to dawn slowly on Indian minds. Their habits of lying, stealing, drinking and adultery are hard to break. But numbers of them become true Christians after they have grasped the meaning of who Jesus Christ is, and



CHIEF HUBERT KUSICK OF THE
SENECA INDIANS

what He has done for them. New grooves of thought are gradually established along the lines of righteousness as taught in the Word of God. Some of our Christian Indian boys are being sent to college and are making good use of their opportunities. We hope that at least one will come back to help his own people. There is great need among these Indians for a real experience of Christ in their lives. This calls for much earnest prayer, faithful testimony and sacrificial service.

JEWISH NEW YEAR RESOLUTIONS

Rabbi Heller, speaking at the opening of the Jewish New Year, suggested the following resolutions: "Though men may hate me and mine and wreak their enmity upon me, I shall not give them hatred for hatred. I shall not permit their dark intolerance, their depravity, their inhumanity, to take possession of my soul. I shall strive to see in them misguided children of God, and to pray for the day when they will return to reasonableness and brotherly love. I shall strive always to hate the sin but not the sinner. I shall never let the realization leave me that I am not alone in my problems. I shall strive to cooperate with all men of good will, and with all faiths."

Preaching Christ To Students in China*

By REV. STANTON LAUTENSCHLAGER,
Tsinan, Shantung

Associate Professor of Sociology, Cheeloo University

THE crucified Christ is always the greatest possible challenge to any youth. This is especially true when injustice seems to be on the throne, and righteousness on a cross. That is why preaching Christ crucified to students in China today is probably the greatest privilege which can come to any man.

Under the auspices of the China Christian Education Association, this privilege came to me recently in a two months' evangelistic tour in the Christian schools of South and Central China. This tour took me more than a thousand miles by sea, from the Japanese occupied territory of Tsingtao in North China to British controlled Hongkong in the South, and then another thousand miles by rail and steamboat via Canton, Macao, Hengyang and Changsha to the three great cities of Wuchang, Hanyang and Hankow.

On the second thousand miles, I preached on an average of three times a day, in eleven cities, and in more than thirty Christian middle schools and colleges, as well as in a number of government schools, Y. M. C. A.'s and Y. W. C. A.'s, and in many churches of all Protestant denominations. In most schools, I was invited to speak to the whole student body on some political or international subject. When this was done first, practically all the students came to the evangelistic meetings later. Everywhere, there was the most inspiring cooperation between the Christian schools, the national churches, the missionary bodies of all denominations, and other Christian and even non-Christian institutions.

Due to the terrors of war, which accompany the present invasions of China, the bombings, the flight of refugees, the rape and the loot, the slaughter and destruction, Chinese students have a new understanding and a new appreciation of the meaning of the cross. Perhaps that is why they have everywhere responded to its challenge in such an unprecedented way.

In Occupied and in Free Territory

Student evangelism is more difficult in territory occupied by the Japanese military, because it is

difficult to carry on Christian schools there. In occupied territory, schools are forced to take part in Japanese victory parades and in public demonstrations against the present Chinese national government. Christian schools are not allowed even to be neutral in the war, much less to teach patriotism. Some which refused to take part in pro-Japanese demonstrations, have had their principals dismissed and their students ordered to transfer to other schools. If students are forced to take part in such demonstrations contrary to their consciences, they become involved in hypocrisy. Therefore it seems to many that where both Christian principles of loyalty to country and to conscience are impossible, we should sacrifice our institutions rather than our principles.

Tens of thousands of students have fled from occupied territory to free territory, to the South, Southwest, Northwest, or to Central China. Here, both in the new schools and in the old, doors are wide open to the preaching of the Christian Gospel. The national crisis has forced students to rethink, not only the foundations of the nation, but the very meaning of life. Some have lost their parents; many have lost their homes and most of them have lost their source of income. They traveled a thousand miles to free territory only to be bombed again.

Faced with the annihilation of their nation and with a threat to their very physical existence, the students are gripped in a new way by the challenge of the cross. During my recent evangelistic tour in the free territories of South and Central China, I have seen hundreds of students accept Christ and His cross as the way and inspiration for the sacrifices they feel called upon to make at this time of personal and national crisis.

It was my privilege to lecture and to preach in about thirty schools and to nearly ten thousand students, not in great mass meetings, but always in individual schools. Only in two or three schools were there as many as three or four hundred students at one meeting. Where decisions were made, discussion groups were held, and the school principals and teachers promised to follow up the decisions with Bible classes and with other preparation for baptism and for Christian service.

* Condensed from *The Chinese Recorder* for October, 1938.

Only a Christ-centered and a cross-centered message is adequate for the spiritual and social needs of Chinese youth today. Where time did not allow more than three evangelistic appeals, I spoke first on the challenge of faith, second on the challenge of patriotism and third on the challenge of Christ and His cross. He was presented from the human side as the courageous youth, the carpenter's son, the noblest revolutionist, the true son of man, challenging without fear or favor all the selfish social and political forces and all the hypocritical religious forces of his time, with a vigor and a determination which sent him to the cross. He was also presented from the divine side as the true son of God, the vine, the bread from heaven, the Lamb of God, the Saviour of sinners, who gave His life as a ransom for many.

I tried to make students understand the courage and the conscience which made Jesus attack every wrong. I tried also to make them understand the love which made him willing to die to move men's hearts to repentance, to save sinners, which was the divine reason for the Cross.

On the one hand, it was Jesus' attack on the social, political and religious wrongs of his time, which unified his enemies into a demand for His death. It was the organized institutional, social, political and religious forces of His time and nation, which nailed Him to the tree. On the other hand, it was Jesus' love for sinners, for His church and nation, which drove him to Jerusalem to face His enemies and His cross there. Jesus was slain on the cross by our sins and for our sins, but it was also His great love for us sinners, which finally broke not only His hands but also His heart. On the cross, deepest sin and highest love met. Love conquered. Sin was defeated by doing its worst and by being forgiven. After Jesus' "Father forgive them," there was hope for every individual sinner and for every sinning group.

I tried to show how even a meagre knowledge of this Jesus of history drives us to real repentance. It makes us repent of our uncleanness, of our faithlessness, our selfishness, our cowardice and our laziness. True repentance brings the joy of forgiveness; Christ received in faith gives us new courage, new power, new love and new life. To build our new lives and the new world, we must receive and worship Jesus as Lord so that we may have His new life and His spirit; but we must also follow Him, to do what He did and what He clearly told us to do.

A bright girl student in a discussion group said, "Why do Christians talk so much about Jesus as if He were more important than God?" "You have hit on a great truth," I said. "That is what makes Christianity unique in the history of reli-

gions. We are Christians; not godists (in a general sense). We find God in Christ. He is the Way—the way by which we go to God and the way by which God comes to us. He is the vine. He is the door. He is the bread from heaven. He is the water of Life. He is the truth and the light. He is the Saviour of men. It is God in Christ who died on the cross, and who rose again. Jesus is truly both God and man."

Results of the Christ-Centered Message

The challenge of the Cross always becomes the triumph of the Christ. After the final message on the cross, I always gave an opportunity for three kinds of decisions. First, for Christians to be better Christians, to know Christ more and to serve more unselfishly. Second, for believers to prepare for baptism and for Christian service; third, for non-Christians to accept Christ as Saviour and Lord. An opportunity was also given for students to present their problems, which they wished to discuss with a friend.

At the first few meetings, students were only asked to raise their hands or to come forward and give their names to the religious instructor; later a Christian principal suggested the card method. This method gave the principal and the religious leaders a better census of the students' religious needs and ideas. As soon as we used the card method the decisions at once doubled, for the students then each had some definite propositions which challenged their consciences.

Only a few individual schools, and some of the more unique experiences; can be mentioned here. In the Canton True Light School for Girls, now a refugee school in Hongkong, twenty-eight made decisions to become Christians. About half of these were baptized at the end of the term. In St. Paul's Girls School in Hongkong, although there was time for only one brief chapel talk, sixteen girls came forward to accept Christ.

In the Canton Girls Union Normal School, now in Macao, there were thirty-two decisions for Christ. Fourteen of these girls were seniors. Nearly all of these seniors said they wished to practice their new faith and to realize their new vision by going into the country villages to teach and to preach as soon as they graduate. In the American Presbyterian Boys School in Hengyang, Hunan, where the card system was used for the first time, there were sixty-eight decisions to accept Christ in a student body of one hundred and ninety-four. Thirty-seven were already Christians. These decisions changed the average of Christians in the school from one-fifth to more than one-half.

In Yale-in-China, the only senior Christian Boys Middle School in the province of Hunan, one hun-

dred and twenty-nine in a school of four hundred made decisions to become Christians, while nearly one hundred expressed their determination to become better Christians. Of those who accepted Christ, seventy-nine made a further decision to prepare for baptism. Twelve of these were baptized a month later, just before the close of the spring term. In the Fu Hsiang Girls School, also in Changsha, and the only senior girls school in Hunan, there were eighty decisions to follow Christ, thirty of whom wished to prepare for baptism. Another ninety made decisions to be better Christians.

At Yiyang, Hunan, the response in the Lutheran Schools was equally great. In the Girl's School, although there was only time for one address, over 20 girls made decisions to be better Christians. In the Boy's School, the decision cards were distributed at the last meeting. The students were asked to think it over and to hand in the cards the next day. This was to prevent decisions too lightly made, under the influence of emotion. In spite of this, the number of decisions were as great or greater than in any other school. Thirty-four said they wanted to be better Christians, which was almost the total number of Christians in the Boy's School. One hundred and two made decisions to believe in Jesus and follow Him. About half of these made additional decisions to prepare for baptism, while another hundred decided to enter classes to study Christianity.

Bombs Make a Nation of Singers

In Hongkong twelve hundred students meet weekly for patriotic singing. After an hour of singing they divide into groups to do social and patriotic work. There are also hundreds of clubs which proclaim the Gospel of patriotism and of social justice in song and drama. This kind of thing is going on all over "free" China. The roar of Japanese bombers has made "free" China into a nation of singers. The aim of this mass singing is to stir the soul of youth to true patriotism and to unify their spirit.

Some years ago a Chinese youth, who in a moment of despair had decided to commit suicide, was saved by hearing mass singing in a Christian school in Tientsin. He wondered who could sing in such a dark world. He investigated and didn't commit suicide but became a Christian and gave himself to education. He founded a middle school of three thousand students and a university with six hundred. Japanese bombs have destroyed both his schools. But he has gone West to "free" China, and has created other schools. A man, who can still sing, cannot commit suicide, and a nation of singers can never be destroyed.

On Easter Sunday, ninety singers, mostly leaders, met on the mountains of Hongkong for a re-

treat. Not many of them were Christians. I spoke on the Cross of Christ as we sat on the hillside overlooking the sea. The glory of the setting sun shone on the mountains and on the faces of these young leaders. It also shone upon the "carriers," just beyond our vision, from which bombers daily rained death upon the civilian population of Canton, less than one hundred miles away.

I challenged these student leaders to accept Christ as their Saviour and as their power to build their new lives and the new China and the new world. It was my first invitation to students to accept Christ on this three months' tour. As we waited a moment before prayer, one by one, nine hands went up. Then the general secretary of the Hongkong "Y" said, "Tonight, when we divide into discussion groups, we will add another group for those who wish to know how to become Christians. Thirty-two, about one-third of the total number, came to this group, and after we talked to them for an hour about the meaning of the Christian life, twenty-five signed their names to join a new Bible class to learn more about the Christian Way of Life.

In the three Wuhan cities, Wuchang, Hanyang and Hankow, although the meetings had to be held in the two weeks of final examinations, there were one hundred and eighty decisions to accept Christ and more than two hundred to be better Christians.

While our work was mostly in the middle schools, there was excellent response in five universities. Two of these were Christian, Lingnan University, Canton and Central China University in Wuchang. Three were government universities, the University of Hongkong, Chung Shan in Canton, and Hunan University in Changsha. In some of these there were decisions to become Christians.

In these three months of preaching in the schools of South and Central China more than eight hundred students made decisions to be better Christians and more than seven hundred to accept Jesus as their Saviour and to follow Him in a new life of unselfish service. More than three hundred made additional decisions to prepare for baptism. More than three hundred, individually or in small groups, discussed with me the problems which weighed heaviest on their hearts.

Questions Chinese Students Ask Today

The questions which students asked can be divided into four groups, individual, social, political and religious. Only a few of these questions will be mentioned here, without suggesting any answer. Here are some:

Is there really a God? If so, what and where is God? How can God be all-powerful and all-loving and yet

allow such suffering and injustice as the present invasion has brought on China today?

Why do the Christian nations do so little to help China?

If Christianity makes nations more righteous, why do the Christian nations not help China more than non-Christian Russia?

Why do the nations, which have declared Japan the aggressor, still send war materials to Japan?

Why do nations, which protest the bombings, still sell planes to continue the bombings?

Why do Christian nations send munitions to Japan and only communist Russia does not do so?

Why do more communists than Christians in Japan run the risk of prison and of death in protesting against Japanese militarism?

Is there any real conflict between communism and Christianity? If so, what is that conflict?

What is the difference between socialism and communism?

Should we organize a Christian socialist party to advocate Christian socialism, democracy and internationalism?

What is the real meaning of life?

How can the cross save men?

How can we get Jesus deep into our hearts? How can we get his courage and his noble spirit?

How can we get rid of social injustice, aggression and war?

What are the social and political duties of a Christian?

The Problems of a Governor's Son

A bright, fearless student, a governor's son in Yale-in-China, said, "I admire some of the Christians, and I am much interested in what you say, but when I try to read the Bible, it seems like a mess of contradictions and superstitions to me. Also while I admire Jesus, I cannot believe in the existence of God."

I tried to explain what intelligent Christians mean by God. I told him that the Bible, besides being the Word of God, was also the history of the Hebrew people. If he remembered that, the seemingly contradictory ideas about God in the Old Testament would disappear. His final response was, "I can believe what you say. It seems quite clear and reasonable, but why don't the preachers say it that way?"

Not only did hundreds of students accept Christ, but older Christian leaders refound him. At Hongkong, a college graduate, who had long been a Christian leader, told me that he was in great distress. His family life was bankrupt. Quarrels and jealousy had almost broken up his home. His wife had taken the children and had gone to America. His family life was a continual clash of wills. He had also lost God out of his own life. My sermon to the singers had aroused in him a deep sense of remorse and a great desire to be different. We shared some of our failures and victories and prayed that the clash of wills would disappear in a new acceptance of God's will. He promised to write to his wife, confessing his share of the blame and telling her that he wanted to begin life again on the new basis of Christ's will instead of his

own. He also promised to invite his wife to return to China to help him live on this new basis. In about two weeks I received a joyful letter saying that two days after he wrote to his wife, and long before she could have received his letter, he received an air-letter from her saying that she was to blame for some of the trouble, and that she also wanted to begin life over again on a new basis. God's spirit had been working in America, while we were praying in Hongkong.

A Hero's Grandson Accepts Christ

In my address, "The Challenge of the Cross," I often used the illustration of the heroic death of the famous Chinese revolutionist, Tan Tzu T'ang. When warned to flee, he said, "I can die but I can't run away." He wrote a letter to his fellow-revolutionists in which he said, "China is not being saved because no one is willing to die for China. We cannot all die, if we all die, who will carry out the principles of our revolution? But someone must die to move the hearts of our people. You may live and carry out the principles of our revolution, and I will take on myself the other duty—that of dying. But if I die for China, you can no longer live for yourselves. If I die for China, you must live for China."

This story was used as an illustration of Jesus, who steadfastly set His face to go to Jerusalem, the centre of all selfishness and of opposition to His Gospel, and who knew that only by dying for His cause could He become a Saviour and move hearts to repentance.

The Wounded Soldiers

The Province of Hunan has six thousand wounded soldiers from many battle-fronts. At Changsha, I had the privilege of speaking to about three hundred of them. When I used the picture of Christ on the cross, the soldiers crowded around and asked many questions about Jesus himself, about the bandits on the other crosses, about the woman at the foot of the cross and especially about the Roman soldiers in the background.

Not many of the soldiers were Christians. After speaking of Jesus' struggle against injustice, which took Him to the cross, I said, "Do you understand the meaning of the cross?" "Yes," they said, "We know the cross." "What cross do you know?" I asked. "We know the Red Cross," they shouted. "What does the Red Cross mean?" I asked. "It means save life," they answered. "You are right," I said, "the Red Cross means save life."

I explained that before Jesus died on it, the cross was an instrument of torture, the black cross of death. That is why the social forces, which ruled in Jesus' time, nailed Him to it. They thought the black cross of imperial Rome would

destroy Him forever. But the Galilean was too great. The black cross of death could not destroy him. His death changed the cross into the symbol of life-giving and life-saving, into the symbol of sacrifice and service. It was the blood of Jesus which changed the black cross of death into the Red Cross of life-saving. So the Red Cross of Christ saves the bodies of men, and the Christ of the Red Cross saves the souls of men.

The soldiers were greatly impressed and nodded their approval. An officer thanked me for the message and urged the men to believe in and to follow Him who died on the cross and whose blood made the black cross red.

Chinese students are determined to struggle for a just social order, a free nation and a peaceful world. A Gospel which is unrelated to society has no meaning to Chinese youth today. Students are socialists, democrats and internationalists. Nearly all Christian students wish that the Church was even more socially minded than it is. Many students and college professors would like to organize a Christian-Socialist party or group, which would be Christian in its spirit, socialist in its economics, democratic in its politics and international in its outlook. Most Christian youth realize that the Church, as such, cannot itself become a political party, but they want the Christian spirit to be more definitely expressed in social and political life. They want Christianity to take a more definite stand against the present unjust economic order. They believe that a Church which can be silent in a world of such cruel injustice is not following Jesus.

Challenge of Evangelical Socialism

Chinese youth is best gripped by a gospel which is both evangelical and social. Youth believes that Christianity should take on more of communism's passion for social justice, and that communism should take on more of the spirit of Jesus. Chinese youth is ready for the full Gospel of evangelical socialism. They insist on a Gospel of cross-carrying and not just a Gospel of cross-worshipping. The students are ready to give their all for their nation, for a just society and for a new world of peace. Any philosophy which does not challenge them to give their all cannot get their allegiance.

The full Gospel of Christ challenges us to give more than our all. Real Christian communism is a greater challenge than Marxian communism. Christian communism says that our all is not enough to create the new world. It takes our all and Christ's all. We are sinners. We are too cowardly. We are too lazy. We are too selfish. We are too unclean. Before the majesty of the cross, we see our true selves. We see what we are, and what we might be. We repent. We ask

for his spirit. We give our all to him. We receive him. He gives us power to become the sons of God. Sinners of weakness, become saints of power. The spirit of the divine carpenter becomes our spirit. Our all given to him is transformed and to our all is added His all. Our all is not enough, but our all and His all is enough.

Jesus came to make the blind to see, to set the captives free, to give liberty to the oppressed, to bring glad tidings to the poor, and to give His life a ransom for many. He came to abolish human suffering, both physical and spiritual. He saw this was not possible under the selfish social, political and religious system of His time. Therefore He attacked these systems with all His might. This attack took Him to the cross where He died. He became a Saviour and He sent His disciples out to make disciples of all nations, to teach all He had taught and to do all that he had done. He said, "What I have done, ye shall do also, and greater things than these shall ye do, because I go unto my Father." He also said, "Go, I am with you always, even unto the end of the age."

This gospel of Jesus is both evangelical and social. It is the gospel of repentance, and of the Kingdom of God. It is that gospel in which all is given to men by giving all to God, and in which all is given to God by giving all to men. It is the gospel of social evangelism, in which the Lord of our worship is hungry as long as men are hungry, and cold as long as children freeze, and in untold agony as long as men are torn with strife, and women and little children are bombed in war.

The Church should now arise and declare itself unequivocally, as Jesus did, on these great social issues. If she does, she can win the allegiance of whole armies of Chinese youth. If she does not, she will unconsciously abdicate in favor of other philosophies, as far as Chinese students are concerned.

Hundreds of students in China are accepting Christ today. These students believe that the Church is more and more awakening to both its social and evangelical mission. Students are arising to welcome Christ as the Lord of all life. Will the Church also arise, as never before, to follow Him in all things? If so, the vision for a new China can be realized, and the new faith of Chinese youth in Christ will not be disappointed.

The challenge of Chinese youth to the Church is as unequivocal today as that of Christ to Chinese youth. The evangelical-social gospel, the whole gospel of Christ for the whole of life, is what China and the world needs today. And in China, at least, when this gospel is preached, even in weakness, hundreds of youth everywhere in a new way respond to its challenge. Will the Church equally respond?

The Chinese Dragon No Longer Sleeps

By MRS. GERALD R. ZIMMER, Tungjen,
Kweichow, China
Missionary of the Evangelical Church

IN EARLY Chinese art there was frequently pictured two swirling dragons grasping for the flaming pearl, which always remains beyond their reach. This is the parable of man's striving for the unattainable. China has been compared to a sleeping dragon. But the dragon no longer sleeps! China is united and, even though torn by war, her people are working together and are accomplishing what was considered the impossible a few years ago.

Kweichow province is often called the Switzerland of China. Tungjen, a city of twenty-four thousand people, is fourteen hundred miles from Shanghai. The living conditions are twenty years behind those in down-river towns where the influence of education and modern inventions have been felt. Kweichow has been one of the most backward and undeveloped provinces but now every effort is being made to develop it along agricultural and educational lines. Where tall, brilliantly colored poppies formerly grew, golden headed wheat and other food products are planted. The government is succeeding in the suppression of opium, and the mission hospital is filled with men and women taking the opium cure. Opium users are given a stated length of time to quit smoking or be punished by imprisonment or death.

Tungjen has been suddenly jolted awake by thirteen hundred refugee high school students and two hundred teachers and their families coming to the newly established government school. The students and teachers, from all parts of China, are readily distinguished because of their sophisticated air and mode of dress. Many are homeless and friendless. Some have no idea where their parents and relatives are, many of whom have been killed in the war. Because of the unsanitary conditions, and lack of proper care and food during the past months, many of these students are ill. They are crowded into the former government buildings and large temples where they are quartered too closely for good sanitary and health conditions.

August first, four hundred seniors, both boys and girls, left here for Kweiyang, capital of Kweichow, for military training. It takes five days to make this trip by bus but as none are available the

entire group must walk. In the fall some of them will return while others go to the front as nurses, officers and to serve in other capacities. In the near future one thousand more refugee students are expected here from Hankow and vicinity.

Tungjen is also to be the training center for twenty thousand new recruits from the counties in this section. Although Kweichow province is declared to be free from professional bandits we are troubled by local bandits. When a troop of soldiers left for the front, leaving the city practically unprotected, bandits entered and kidnapped a wealthy merchant's son and fatally wounded another, holding the son for \$20,000 ransom. The government would not permit the family to pay it because this would encourage other kidnappers. Food shortage means famine, disease and increased banditry.

In a recent letter to us Madame Chiang Kai-shek said in part: "We are trying to do the best we can for the salvation of our country. China is now passing through a terrible crisis, and what the end will be, no one can foretell. We will continue resisting to the best of our ability, but we know that great pain and suffering will have to be endured owing to the terrible ruthlessness and barbarity of the Japanese. . . ."

"The morale of the troops is high, and the spirit of the Chinese people has never been greater. The philosophy of the refugees is helping them to bear the impoverished condition with goodwill and comparative cheerfulness.

"Everywhere efforts are being made to take care of the refugees and the orphans and the lost children. . . . The Generalissimo and I have publicly expressed our great admiration of the missionary body, and our abiding gratitude for all they have done, and are doing, for our people. The example of the missionaries has been a great inspiration to many of our people. . . ."

The work this great, courageous, Christian woman and the Generalissimo are now doing is heroic. They have the strength which comes from the determination to give all for the greatest cause in the world—that of building a united and Christian nation.

The Christian Church in China is faced with

the greatest possibilities in the history of the Church. Our desire is to help our Chinese friends to a knowledge of Christian peace and joy. We thrill at the opportunities for service each day.

In the "occupied" parts of China the Japanese are not really in control. Many villages are practically empty, shops are closed and people have fled to safer districts. When Japanese troops occupy the walled towns, they are forced to stay

within the walls at night because of the activities of the Chinese guerilla bands.

We believe that China will be victorious in the end. When that time will come we do not know, but this we do know, Japan is fighting a losing battle. But whatever comes we stand in admiration and loyalty to these faithful and persistent Oriental brothers of ours. The Dragon awakes! China will attain the flaming pearl!

Hu Shih on China's Progress*

DR. HU SHIH, the new Chinese ambassador to the United States, is not a Christian but is an ardent patriot and a profound scholar in China's history, literature and philosophy. He strongly opposes the recent attempt of some Chinese leaders to stimulate nationalism by a revival of Confucian culture and semi-annual sacrifices to the sage. Dr. Hu Shih is convinced that China must look toward the future rather than the past, and must face reality. In a recent address, protesting against dependence on Confucian ceremonies to bulwark the national spirit, he recites the evidence of progress in China during the last twenty years, before the invasion by Japanese armed forces. He wrote in Chinese for Chinese, and not for foreign propaganda.

The number of elementary school students in China increased fourfold in the last twenty years; the number of secondary school students tenfold, and the college and university students a hundred fold. There were in 1937 about twelve and a half million students in the modern schools of China. Hu Shih says:

"China has made wonderful strides in the last twenty years. The progress during these years in intelligence, morality, national spirit and character, social custom, political organization and self-respect has surpassed any other generation in the history of the country. Of course this period has not been without its obnoxious features and weaknesses, but these do not cancel the gain. We may point out some of the outstanding evidences of progress.

1. *"The overthrow of despotic government, with all its parasitic systems, imperial concubines, eunuchs, hereditary nobles, yamen-runners, the purchase of government positions and other evils, has been a great achievement.*

2. *"The reform in education. There are still superficial observers who attack the failure of the new educational system, but if they stop to think what the old system was, and what it had to offer,*

they will admit that in quality and quantity the new system has excelled the old many times over. With the old system of education, there have fallen the absurdities of the 'eight-legged essay,' and the mechanical forms of blank verse and poetry. The new system has not yet achieved much, but it has already increased knowledge, improved skill, reformed the written language, advanced physical education, and popularized national consciousness.

3. *"The change of the family system. Recent industrial, commercial and educational developments started the process of concentration of population in the large cities; the first institution to be affected by this transformation is the family, which has been reduced in size. Parents, parents-in-law, and heads of clans have lost much of their ancient powers and prestige. Sons and daughters have declared their independence. The elevation of women and the improvement of the marriage system that have accompanied this change in the family organization can be regarded as the greatest reform of the last five thousand years.*

4. *"The reform of social customs. The abolition of footbinding, male prostitution, judicial torture and other reforms are not positive developments but the emancipation of women, the attempts to reduce the expense of funeral and marriage ceremonies; the enthusiasm of young people for athletics, and the extension of scientific medicine and public health work are all achievements beyond the dreams of the ancient sages.*

5. *"New developments in political organization are the direct result of the passing of the old despotic government. Not all these experiments have been successful, but many of them, such as our modernized judicial, police and military systems, and the advance from a yamen-centered to a scholar-centered governmental machinery have produced unusually satisfactory results. Our recently promulgated civil law, which embodies many important improvements, has been in itself a bloodless revolution.*

* Forwarded by Dr. Geo. W. Hinman.

"These are indisputable historical facts. The success of the revolution against the old régime, and the achievement of modernization in China, are facts. Has there been progress in character-building, self-confidence and strength of the people during the years between 1917 and 1937? At this time when the habits and behavior of men are exposed to the influence of forces both old and new and trends of thought, both Western and Chinese, it is very difficult to decide which combination of forces produces which type of character. But without hesitation we say that because the leaders of this age have lived in a new world and under new currents of thought, they have surpassed their predecessors in thoroughness of thought, richness of knowledge, magnanimity of

attitude, freedom of action and sublimity of character. In classical scholarship, in polish and worldly wisdom, and in punctiliousness in little things, Dr. Sun Yat-sen may have been excelled by Tseng Kuo-fan. Nevertheless in courage of thought, greatness of personality and fearless action the revolutionary leader has greatly surpassed the earlier philosopher statesman. According to my observations during the last decade or two, the personalities of those who have been most influenced by modern culture not only compare favorably with those of the great men of any other age, but have frequently excelled them. The new type of character, which is manifested by Generalissimo Chiang, adds much to the glory of the age and convictions that produce it."

When Hindus Buy Gospels in India

By MARGUERITE MODAK, Ahmednagar, India

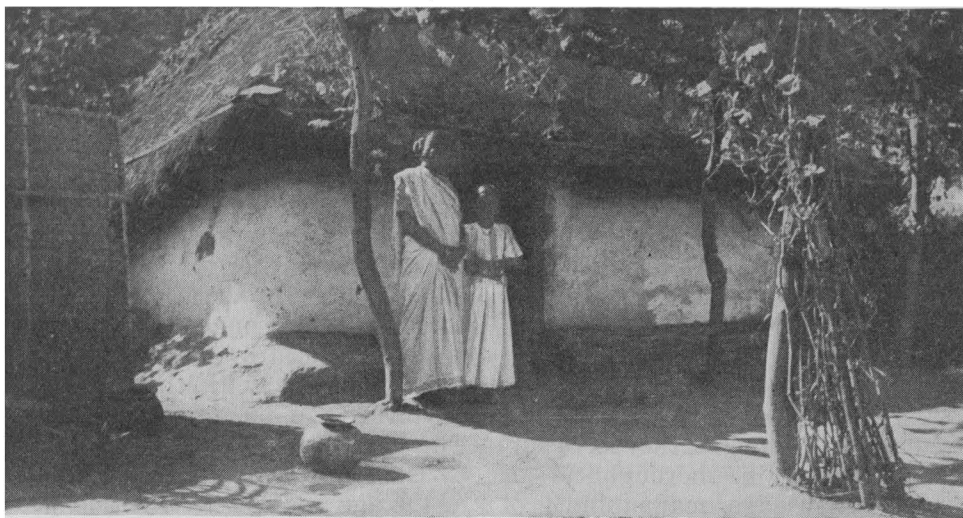
THE first sales—of twelve Gospels—were made by an eleven-year-old Indian girl, the daughter of a member of our church in Ahmednagar, India. She sold them to those she saw on the street, between the church and her home. The first man to buy was a Hindu milkman carrying quart cans of milk on his bicycle. The next purchaser was an elderly Mohammedan whom she saw in front of his dye-shop, hanging out a bright red turban-cloth which he had just dipped in the dye. Indian girls are generally shy and timid but this young girl was fired with a zeal to sell more Gospels than anyone else, and to follow the instructions given her, that they be sold to non-Christians.

Five days in the early part of 1938 were allotted to the sale of Gospels by the First Church of Ahmednagar (The United Church of Northern India). The British and Foreign Bible Society of Bombay sent one of their representatives to teach our church members the best methods of approaching non-Christians. He was a young Indian gentleman, modest in appearance and efficient in his work. Fifteen of the men of the church and our most enthusiastic young people met in the church and then went out singly and in twos to do this important piece of evangelistic work. My husband, the Rev. Ramkrishna Shahu Modak, pastor of the church, sold fifty copies in two hours in the bazaar where tradesmen of all kinds, and gentlemen of the city were transacting business. I went down one of the main streets of

the city, a few Gospels in my hand and a boy with me to carry the extra supply. To each one I met on the way I offered a Gospel in his own language, saying that as I read other Indian religious books in order to be informed for, the same reason they should read mine. Almost every person purchased a copy and within an hour I had sold fifty-five Gospels to non-Christians. The only objection to the sale of these books occurred when I approached three Hindu ladies sitting on their door-step. A Hindu gentleman passer-by interfered and told them not to buy.

Five hundred people had in their hands, many for the first time, the words of Christ to speak to them directly. While many Christians may be unworthy of the name they bear, Christ himself and His words meet little opposition from non-Christians in India today. A Hindu or Moslem may not be willing to leave his social group, as his family would no doubt force him to do if he were baptized, but he wants to know more about Christ.

Gospel selling week was a part of the year's work for the Ahmednagar Church. The calendar for the church was drawn up in December for the ensuing year, and called for two periods of Gospel selling, as well as for a retreat, a series of special meetings, picnics, one day of commemoration of the dead, Bible reading, a church birthday celebration, a village preaching campaign, and the annual religious festivals. The retreats of our church are days when the people sit in silence before God and meditate upon Him.



Courtesy of "Spirit of Missions," New York

A CHRISTIAN HOME IN AN INDIAN VILLAGE

Save India Through India's Women

By ANBU M. AZARIAH,* Dornakal, Central India

OUT of the whole population of India, "some 352 millions," more than eighty-nine per cent live in villages. In the Telugu country, there is not even one city of major importance, or any military station. Hence, to give a typical picture of the life of the average Telugu Christian family, we must look closely at one or two villages.

Many efforts are being made by the present Government at rural reconstruction. Yet the backward conditions under which most village women live at present will probably strike American Church people as surprising. Until recent years, nearly all the village Christians were drawn from the "depressed classes." These still live outside the village proper, in hamlets of thatched huts. In the hot weather these hamlets are subject to devastation by fire so that every year many homes and all their contents are reduced to cinders in a few minutes. One room or at most two are all that a family possesses. Earthen cooking pots, with one or two brass vessels for water, large baskets for storing grain and other food stuffs, a *coir* (rope) bed or two, and some mats of wild date palm leaves are all the furniture they possess. The wife and mother rises at dawn, pounds her grain, does some hasty cooking and departs for

coolie work with her husband and children. She does not return until dusk, when she again cooks a meal for her family. For nine months in the year, this is her life; the remaining three months in the hot weather are less occupied, but are proportionately "lean."

The village women toil all the day long but, like the rest of their family, they are underfed.

Not only the depressed classes but the *sudras* (farmer caste) also live under insanitary conditions. They and their cattle live under the same roof. One village is noted for intestinal disorders. The filthy condition of the neighborhood, the cow dung heaps close to the houses, and the number of flies, are the root cause of this common malady. Propaganda work is being done by talks on the laws of health and by health songs composed in Telugu.

One caste woman who had been to a hospital for an operation and who used to live in a house with no proper ventilation, had another house built to live in, with large windows and doors as a result of what she learned at the hospital.

And yet there is a brighter side to the life of the Christian family, even living in these conditions. Christianity lets in light, even in the darkest places. There is, first of all, the village Christian schools for the children; to these the boys, and an increasing number of girls, are sent. There

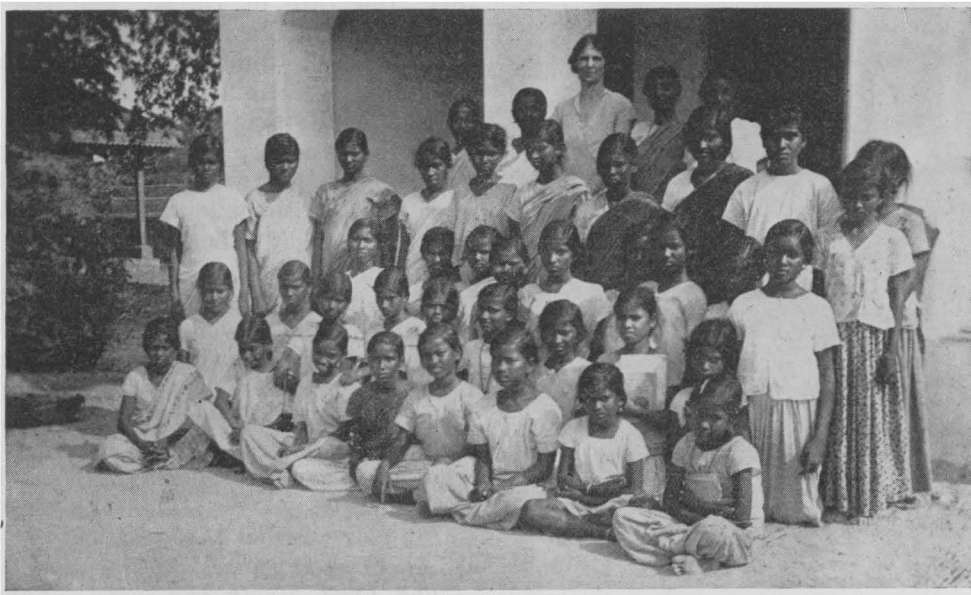
* Wife of the Bishop of Dornakal, the Rt. Rev. V. S. Azariah, contributes this paper to *The Spirit of Missions*, Protestant Episcopal Church, New York.

is the evening service, late in the evening, when there is a joyous service with hearty singing. The truths of the Christian religion are simply taught, including preparation for Baptism and the Holy Communion. All these truths give a new meaning to downtrodden lives. There is on the faces of some Christian men and women a look of inward joy and peace, and outward cleanliness, which cannot be mistaken, when they are compared with their non-Christian neighbors.

The Mothers' Union, in spite of all difficulties caused by illiteracy and ignorance, has been a means of strengthening the faith of these village women, of improving their standards of life, and of giving them a sense of fellowship with other

number of adult literates rapidly in each congregation. This is true not only of the depressed classes but of caste people also who gladly avail themselves of this opportunity to learn to read.

The Diocesan Guild for Christian girls (*Andhra Christava Balika Samaj*) is another auxiliary organization which enables us to serve village girls. This guild aims at helping unmarried girls in the villages and towns. The village girls have never had the chance of going to school; they have always worked in the fields to contribute to the family income. In the *Samaj*, they learn to live a simple life, say a prayer each day, and celebrate a joyous Christian festival once a year. They are gathered into night classes where they learn to



Courtesy of "Spirit of Missions," New York

FUTURE WOMEN LEADERS AT THE DIOCESAN GIRLS' HIGH SCHOOL

This is one of four girls' schools in Bishop Azariah's area of Dornakal. About five hundred Christian girls are enrolled in this school.

Christian women. The Mothers' Union members are also able to preach the Gospel to others. During the "Week of Witness" in May, 1938, in many villages they went out to their caste neighbors with the Good News and witnessed for Christ under the leadership of teachers' wives.

But we must look outside the village itself to see what Christ has done for the women of the depressed classes. Out of some of the most depressed hamlets have gone girls who, passing through the Church's boarding schools, have become teachers, nurses, doctors, wives of the clergy and Government officers. These are giving to India today many instances of the ideal Christian home worked out in practice.

The "Laubach method" † of adult instruction, used in this diocese, enables us to increase the

read, to sing, to sew or anything else that will help them to better their lives.

In some villages, this year, the *Balika Samaj* girls presented an Easter drama, "Seeking the Body of Christ," and thus taught in a beautiful way the meaning of Easter. The girls' boarding schools have branches of the *Samaj* and the girls who were originally drawn from the villages, now having obtained the privilege of a Christian education and training, pledge to help their village sisters by fellowship and service, especially during the summer vacation when they go home.

The Christian women leaders are those who thus get their training at the girls' boarding and training schools. These schools are an important adjunct to the work of the Church, under the management of women missionaries. There are four such institutions in the diocese with about five hundred Christian girls enrolled in them.

† See article by Dr. Frank C. Laubach in our January, 1939, REVIEW.

There is a training center for women in a village in Kurnool District where two women missionaries live in a simple thatched house, with the students in similar simple huts built all round their house. Here the women have a thorough course of training in the Scriptures, Church doctrine, and practical social and evangelistic service.

In a village, the teacher and his wife are looked upon as the leaders of the people. Where the



Courtesy of "Spirit of Missions," New York

AN INDIAN MOTHER AT WORK

She rises at dawn to pound her grain as the first task in her long day of toil

teacher's wife is a very earnest woman the women of the congregation follow her example. Study schools for the teachers' wives and the wives of the clergy are conducted by the women missionaries, often assisted by the officers of the Mothers' Union.

Candidates for ordination (as clergy) undergo training at the Divinity School for two or three years. They come to Dornakal with their families and live at quarters provided for them for about

three years. As Dornakal is wholly rural, it is a good training ground for rural service. Their wives are required to prepare for the ministry of their husbands. The spiritual preparation and the consecration of their whole being to Christ's service are important factors in the ministerial service of their husbands. To help them in their spiritual life, early morning devotions, morning and evening services are held, with Holy Communion on week days, and a quiet day once a quarter.

The women have regular classes daily, from one o'clock to two forty-five, when the babies and children are left at home in the husbands' charge. They learn a short outline of Old Testament history, the Life of Christ, and the Acts of the Apostles. Once a week, they go out to preach to non-Christian women. They also go out another day to do social and welfare work among village women in the neighborhood. Every noon, intercessions are led by the women in turn.

They also write essays on home life, training of children, village service, and kindred subjects. They do Sunday school teaching for the local village men and women. Thus they are trained to take upon themselves the responsibility of the leadership among women.

These classes, now completing two decades, have long since proved their worth. Most of the women who have been in Dornakal with their husbands are helping in the villages by their work among women. Some are able to visit in the pastorates with their husbands. The village women look up to the clergyman's wife as their pattern in everything, in social, physical and spiritual life.

The Lord giveth the word: The women that publish the tidings are a great host (Psalm 68: 11).

These words receive literal fulfillment today in the mission field. If you want to transform the nation, transform the mothers. If you desire to transform the mothers, transform the girls. If you want the girls, catch the children. The child, the girl, the wife and the mother afford great opportunities of service for India. Save the women, and so save the nation.

THE CRY OF A TAMIL POET

Lord, in the darkness I wander;
Where is the Light? Is there no Light?
Nothing know I, but I wonder
Where is the Way? Is there no Way?
How may I reach Thee, I wonder;
Is there no way? Where is the Way?

(Tamil poet, 1,000 years ago; quoted
in "The Women's Missionary Magazine.")

Closer Cooperation in Mission Work

By the REV. ALEXANDER McLEISH, London
Survey Editor of "World Dominion"

THE last twenty-seven years have been marked by the growing cooperation of missionary societies and churches. World Christian Councils have been formed in nearly all the mission fields and these have done much to give to Protestant missions a united front as they face the problem of evangelism in their respective fields. As was to be expected, this spirit of cooperative helpfulness has resulted in the emergence of many projects. In reviewing the work of a whole area much overlapping has been avoided by cooperation in various activities. This has been the means of economy in men and money, and has secured a greater degree of efficiency.

These projects, however, should not be confused with "Church union." Undoubtedly the atmosphere of cooperation has greatly aided the nurture and completion of many schemes of union. These, however, have taken place almost exclusively along the line of denominational affinities, the widest union being that of the Church of Christ in China. This includes almost all denominations and Christian bodies with the exception of the Episcopal Church, the Southern Baptists, and the China Inland Mission. In Japan many unions have occurred between the separate churches of different denominations; in India, the Church of North India and the Church of South India are mainly Presbyterian in character, while the Lutheran and Baptist unions have been more exclusively along denominational lines, as also is true of the Church of India, Burma and Ceylon. But all these unions within the various camps have laid the foundation for further union.

In cooperative projects a still greater degree of common action is found in many places. Christian colleges exhibit a wide degree of cooperation in India; the work of the Baptist Mission and the Society for the Propagation of the Gospel in Delhi is a cooperative effort that promises well for the future. It is probably not generally realized how great has been the growth of union institutions during the last few years. As an example of this, there are now twenty-six union enterprises in India, apart from those general movements that may be described as interdenominational.

This whole movement towards cooperation indicates that this method of work has come to stay, and having gone so far it is clear that we must go further. Recently in India cooperation has been entering a new field. Owing to the growing emphasis on the preeminence of evangelism in the work of the Church, the field has been viewed from a wider point of view, and the ideal of a united Indian Church in the various areas has begun to dominate policy. Some of the Provincial Councils, in view of the urgency of the present situation, have brought about a new cooperation among missions in evangelistic work. Mr. J. Z. Hodge, Secretary of the National Christian Council of India, gives one example of this in the case of the missions working in the Bhil country in Central India. This people is one-and-a-half million strong, and on the advice of the Mid-India Christian Council, which had previously surveyed the field, the missions in the area have formed themselves into a council of work among the Bhils, pledged to seek as their objective a united church in the Bhil country. This action has made possible the interchange of workers and, where necessary, the readjustment of territory.

The study of many of these cooperative enterprises reveals one great weakness. This arises from the nature of their development and their relationship to the normal work of missions. They have tended to be viewed as an extra or additional commitment outside the main budget, and have not been considered as an integral part of the work. But it is clear that if this type of activity is to develop it must be viewed by the mission boards as just as much an integral part of their activity as any other and more particularly denominational interest. A readjustment is needed in the point of view of the relative importance of our various activities.

This growing cooperative activity should be placed in the centre of our purposes, planning and budgeting.

Very closely connected with this is the education of our respective constituencies as to the need, the value, and the results of cooperation. One finds in most mission reports little or no adequate reference to the work of these cooperative

schemes. It is very important that full particulars should be broadcast to show the significance of these cooperative movements; projects in which missions may have a share should be reported in annual reports and other periodicals as truly the activities of that mission. The education of our supporting constituencies is a crucial matter. The cooperative field, more even than the denominational field, needs the fullest publicity, and those engaged in such work should be more alive to this necessity and obtain publicity from home committees.

Cooperative activities have greatly appealed to Christians with large vision as to the needs of definite fields; and from time to time individual givers have been found to help inaugurate these schemes. In other cases one society has associated others with it in some activity, and has had to bear the brunt of the support of a cooperative project. Recently much of this support has been withdrawn. The men loaned to cooperative work have been withdrawn, or the building has been required by the society; no financial equivalent has been forthcoming, so that many cooperative projects have fallen into a perilous financial situation.

Some Needs in Reconstruction

A good deal of reconstruction is required if cooperation is to make adequate progress. From the experience of the last few years I would suggest certain requirements:

(a) The need of broadening the basis of support and so decreasing the individual grants-in-aid. This would, at the same time, widen the interest in the project.

(b) Every scheme should be supported by a budget covering a definite period of years (three or five have been suggested).

(c) Supporters of the scheme should be kept particularly well informed of its progress.

(d) In order to command the fullest confidence such projects should have a good executive with the requisite knowledge.

(e) Gifts of men and property to help the project, in lieu of money payment, always present a difficulty, for when the man or property is withdrawn it is not likely that the equivalent in money will be forthcoming. If possible, every project should be so financed as to pay for its own staff and equipment.

(f) There should be equality of status among the cooperating groups; all should pull their weight, and not let the others down.

(g) The various cooperating councils have a special duty to keep in close touch with the working of these projects and to keep the supporting churches and mission bodies well informed of the progress, as they affect the interests of each.

(h) In all such projects the financial side, once settled, should not be allowed to obtrude itself continually, and the real object of the scheme should command all the energies of those working it. The spiritual objective and the fellowship of endeavor should be kept first.

The organization of cooperative councils is now fairly complete throughout the world. The co-operation between missions that resulted from the Edinburgh Conference of 1910 has been gradually passing in most fields into cooperation between mission and church.

This development has changed the whole situation; in India it has been marked recently by the amending of the constitution of the National Christian Council. The two new factors embraced in the scheme are of supreme importance. They are:

(1) To review periodically the progress of the Christian enterprise in India, Burma and Ceylon in cooperation and consultation with the Provincial Christian Councils, and to suggest plans for further advance.

(2) To take all possible steps to give effect to the principle within the Christian enterprise that the church is central and permanent.

This decision means that the future business of the annual meeting of Provincial Christian Councils will be to review the progress of the Christian movement in its area and to plan accordingly. The Provincial Councils know with some certainty what the needs of the area are, what are the available resources, what reinforcements are required, and how they should be distributed. The point to emphasize is that cooperation is to centre around the church and its activities. This cooperation in the church and mission institutes a definite procedure to what were exclusively mission activities. A policy of greater "give and take" is needed. In many fields too definite a line has been drawn between church and mission.

Burning Questions

From my recent visit to India I have found that there are many burning questions in the minds of Indian church leaders which require handling by missions with greater sympathy and understanding. A few of these might be mentioned:

First, there is the administration of money as between the mission and the church. As things stand, the indigenous church has been operated on a too limited self-support policy, a policy which can barely keep it in existence. It appears to the church leaders that they are a poor, struggling body, while the mission seems to be a wealthy organization. Yet increasingly the church is being called upon to face the whole Christian task, and it is being admitted that the church and not the

mission is the main factor in future evangelistic efforts. Nevertheless, evangelistic activities, owing to the possession of the necessary finance, are largely undertaken by the mission. The church leaders feel that there is something wrong about all this.

Financial support cannot be separated from other factors in the situation. An amazing amount of self-support can be carried on a wave of spiritual awakening, but should this spiritual fervor decline, the effort to maintain self-support may be found quite inadequate to the task. No one will deny that the church must be further enlisted in the evangelistic movement. A case in point is that of the opportunity presented by the Mass Movement in India. If, at this stage, the missions were to seek exclusively to cultivate this opportunity and to rush forward with what monetary help they can obtain, the position of the Church would be a very difficult one. It would feel that it had taken no effective part in the movement and yet was likely to be called upon to take up the responsibilities of the infant church gathered as a result of the missions' evangelistic efforts. To avoid any such result it is vital that the church should be taken into full cooperation with the mission in facing any evangelistic opportunity that may present itself in the mission field today. The time has gone when the mission can act alone. The church that has been established is the central consideration. Its interests must be regarded in a new way that will involve a readjustment in the allocation of foreign money for the prosecution of the Christian enterprise.

In the second place, a good deal of misunderstanding is being caused, rightly or wrongly, in connection with the question of the holding of property. Where the mission has acquired property in any particular area for the prosecution of the Christian enterprise, the native church leaders think they have a right to remand that this property should remain in the service of the Christian enterprise of that area. Many may hold that a mission, having spent money on land or property, has a perfect right to dispose of it by sale or otherwise. This seems to be reasonable, especially when there is a deficit in the work conducted in that area. Nevertheless, the question is not so viewed by the indigenous church. Missionary leaders may think that this is wrong; others may think that selfish motives are at play. What has to be faced, however, is that this feeling is widespread, and to ignore it is to do irreparable damage to the relationship between the indigenous church and foreign mission.

In the third place much misunderstanding has resulted from the effort to assert control of work financed from outside sources. The very word "control" is "a red rag" in many indigenous enter-

prises where the support comes mainly from foreign countries. There is a growing feeling among some that financial support ought not to give the right of control of work conducted in another national area; there is much to be said in support of this contention.

In a lengthy visit to India and the Far East I was struck by the fact that while there is widespread acknowledgment of the centrality of the Church in the Christian enterprise, there seems, from the practical point of view, very little grasp of the significance of this truth. Many say, "Yes, the Church must increase and the mission decrease"; but in many quarters it was not recognized that this is an exceedingly revolutionary proposition. It affects not only the question of policy, but the whole personal attitude of the missionary to his indigenous colleagues. It affects his standard of living and his relationship to the prevailing economic situation. It is very regrettable that so many quarrels exist between the local mission and the local church. Of course, it is inevitable that it is difficult to establish the new relationship, and it is just here that the demand for allocation of foreign workers in the field of the church becomes acute. The leaders of the church feel that they must be able to say who among the foreign missionaries they wish in the service of the church and where they would like to see them employed.

These questions show how vital it is that a real fellowship should exist between the mission workers and church workers, and how necessary it is at the present specially critical stage to preserve the spiritual value of the relationship of the mission to the church. If that relationship is obscured, the mission will not be in a position to help and cooperate with the church in shouldering the future task of evangelization. It is an undoubted fact that here we find the reason for stagnation in many fields today.

The new position into which the church has come in the cooperative councils of the world makes the question of cooperative mission projects still more important. The interest of the church must be secured in the project; it must feel that the matter is one that intimately concerns its own welfare, and if possible the church should be associated with the group of missions that are combined in the particular project.

Viewing the whole field I have not merely been impressed with the variety and extent of cooperation already achieved, but also by the wholly undeveloped possibilities. Everywhere new vistas of possible cooperation open up. This is especially so when we realize, as Dr. Mott points out, that the Christian mission today is confronted with an intensification of the forces of opposition, with the organization of religions against the Christian

witness, and with the success of the many *isms* claiming the allegiance of men. In answer to this world situation the missionary enterprise must also intensify, organize, and make more efficient its organs of cooperation.

In view of this necessity, it is regrettable that so many missionary cooperative councils are crippled for lack of adequate financial support. It stands to reason that the cooperative projects already functioning will be greatly endangered if these councils are not strengthened. Is it not a wrong policy to be concerned chiefly about the support of this or that project when the missionary council itself is in serious financial difficulties and is largely rendered inoperative? In spite of all handicaps, however, it is amazing how these councils have functioned through times of recent difficulty and how extensive have been their operations and how vital the emphasis they have placed upon the centrality of evangelism.

Two dangers have been present in the development of cooperative projects. On the one hand schemes have been promoted by specially interested groups, which have not been properly discussed by the missionary community. This danger is the greater where the group interested can usually provide initial finance. Development once begun may wrongly direct a great deal of missionary activity.

On the other hand there is the danger of preparing plans from the top, and not sufficiently preparing the ground and nurturing them from below. The result is that often the schemes are superimposed upon an uninstructed constituency whose interest has not been captured. Another necessity in all cooperative projects is that while they should be devised on a thorough business basis, we should never lose sight of the spiritual significance of the project. It should constitute for all concerned a call upon their faith and sacrifice.

This subject of closer cooperation formed a part of the program of the World Missionary Conference in South India. The time has come seriously to reconsider the whole question of cooperation and its financial support, and to integrate it in the everyday plans of missionary councils and committees. The experience that has attended such cooperation has revealed to those participating something unique. It has been found that what we hold in common is much deeper and more significant than that which separates Christians. This is a great discovery! The magnitude of the issues at stake, and the demands of an increasingly difficult situation may have drawn us together, but it was not these which kept us together. The spirit of Christ has been found to be the unifying factor, and this was a real discovery.

Faith in Christ has been discerned in a new dimension in the fellowship of others representing all sections of the Christian Church. Where these conference and councils have included Christians of all nations this discovery was even more significant. Faith has enlarged its boundaries and has overstepped divisions; in very truth Christ has been found by all in a new way.

The faith of the Church as a whole has thus taken on a new significance; this has not been because of organization and manipulation, it was a real discovery. This wider and deeper faith, which the Church has entered upon in this way, has opened up new possibilities; these possibilities are not confined to committees, the Church has discovered that it had a more adequate Message for the world. What Christ might mean for Christians and for non-Christians has been set forth more clearly, and the whole witness of the Church is definitely linked up with the needs of men everywhere. The life and witness of the Church necessarily involves a world outlook, as has been demonstrated beyond all gainsaying.

On the practical side the experience of these cooperative councils has thrown increasing light on the problems of world evangelization and on the whole mission of Christianity. The experience gleaned from other parts of the mission field, and from other sections of the Christian Church, has been brought together and has been applied to the whole enterprise. Solutions otherwise impossible have suggested themselves for long-standing difficulties, and the Christian forces have found themselves facing the task presented by its information throughout the world with fresh vision, rejuvenated faith, and conscious power to apply the Christian interpretation to the life of the world. It can safely be said, therefore, that we have reached a point where it has become clear that cooperation in the missionary enterprise has come to stay, that it must become an integral part of our outlook, plans and budget, and that we must embark upon a process of education of constituencies in order to show unmistakably the significance, the need and the value of cooperation.

It is the growing conviction of those who have much experience of cooperative projects and the work of these Christian councils that they have a significance for the missionary enterprise greater than that devoted to parochial or denominational interests. This, in fact, stands to reason, and there undoubtedly seems a special blessing attached to all such endeavor. It demonstrates the existence of a unity for which we all pray, and is the closest approach we have yet been able to make in the present circumstances to the fulfillment of Christ's prayer, "That they also may be one in Us: that the world may believe that Thou has sent Me."

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

Enthusiasm is something which can be caught. Ten minutes with someone who is accomplishing something is worth ten hours reading *about* him—provided the ten minutes is used effectively. We are deeply concerned in developing the interest of our laymen in the missionary task of the Church. Are we making effective use of the times when our missionary is, for a brief period, with us? Is the enthusiasm which dominates his (or her) life to the extent of keeping him at work in a foreign environment being transferred to those who are responsible for his being there?

Almost as valuable, and in some cases more so, are the contacts with the National Christians from mission lands.

And to a varying degree, the same is true of opportunities to meet Mission Board secretaries and other official liaison-people of the various boards.

We have received and present to you some interesting accounts of effective use of such opportunities. They compose but a fraction of the ways in which we should be making better use of personal contact with those on the far-flung battle line of Christian progress.

As Man to Man

"An adult conference in Iowa over Labor Day week-end was arranged to take advantage of the presence and participation of a missionary home from Africa. His approach was from the point of view of the African who accepts Christ; and revealed the changes that must necessarily come in his whole scheme of living. The missionary stayed with three laymen, who took him

home after the Sunday evening service and called a men's meeting to hear him. I never saw men as captivated as were the men at this conference."—*M. E.*

Very well; look at what happened. Labor Day—a week-end when *men* would be free. His approach—refreshing to say the least; and vital. We venture that those who arranged the conference gave deep thought to the question of what phase of the work they wanted their missionary to present. It is necessary to study out what a group needs. To say, "Just speak to us upon anything that is in your heart," is a lazy and ineffective method, calculated to result in nothing. (Parenthetically may your editor remark that within this past year she listened to an address given by a world famous missionary at an interdenominational gathering of thousands, which was but futile piffle. Probably because no one had troubled to discuss with the speaker possible background and needs of the group to be addressed.)

Arrangements were made for close contact with three laymen—not with a family or a married couple. Those three men may have been chosen because of what the experience would mean to them, and through them to the local church; or it may have been a deliberate setting of the stage for just what happened spontaneously.

There was a spontaneously called meeting of men—where as man to man the subject could be followed further. Men gather for serious discussion in almost every organization except in regard to the missionary work of the Church. Men need to have a

chance to meet thus. Spontaneous or pre-planned, it accomplishes something that a mixed group will not do.

Obviously their missionary had a winning personality and a real message. But so do many other missionaries who are never given half a chance to put them at your service.

Two-Way Contacts

We have often heard of reading a letter from our missionary once a month at the meeting. Here is something different. It comes from a church in Louisville, Kentucky.

"Our Young Matron's Guild, our Business Young Women's Guild, and our Women's Missionary Society each write a letter every month to our missionary in India. Our pastor also writes occasionally. We keep up a subscription to *Good Housekeeping* for her and once in a while send her patterns of dresses, as some of our women wear the same size." They find many ways of sharing in her work and of keeping her assured of their continuing interest. "In fact," the account closes, "we are all crazy about her and do all we can for her."—*E. S.*

The emphasis, in that church, we note, has been almost entirely on its responsibility to their missionary. The personal contact was made while she was on furlough. Now their affection and expression of interest follow her. It does not take much imagination to picture the difference between the atmosphere in which that missionary works and the one in which the unattached worker labors. Upholding the hands of those afar off to give them power to achieve is no

sentimental imagery. We called it *morale* in the days of the Great War.

Do not be content to be on the receiving line. Make a two-way contact with some worker and enter into his or her work with appreciation and intelligence. Presents are all right. One gives where one's heart is. But understanding and interest is the jewel beyond price that lies in our hands to bestow.

A Continuing Contact

A state missionary leader in Georgia writes of a series of contacts with a missionary which she is using to secure that *continuity* so often lacking in our missionary education.

Three steps are noteworthy. First, a series of contacts in which a missionary was personally escorted from church to church by the state worker who was quite familiar with those churches. What a splendid way for a first contact to be made! The missionary was free to give herself; and received so much in her companion's interpretation of the situation in each church as to be able to give what it needed most. Second, a project of providing things for the missionary's use in the field was arranged through Board Headquarters. The necessary follow-up study of that missionary's work was a natural accompaniment of such a plan. Third, and this is especially interesting, this contact and the project were deliberately planned long enough ahead to be the build-up for the present India study.

The same sort of thing is possible in any group. Too often we study frantically a certain country or racial group and after the six months is over, we drop them like hot stones while we pursue a new interest. New studies keep us alert. But let us so plan our approach, our contacts, our service projects, our study, so that along a few major lines at least we build up a continuity of interest and action.

The World Day of Prayer

The observance of the World Day of Prayer can all too easily

become set into a form. Consider this year having at least one dramatic element is your service. The following report gives an excellent suggestion. With the world in its present state, what more forceful than the symbolic recognition of the fact that only Christ can draw the peoples of the world together in friendship. Use nationals if possible; it will give reality to the service. But the nationals must express their own conviction as to the power of Christian living. It must be real, not assumed. We are in a service of prayer, not in a playhouse.

This year the international service was held in the Community Church, with the wife of the sub-dean of Holy Trinity Church presiding. Twelve different nations were represented in the audience. Each one prayed in her own language. The earnest prayer offered for the sufferers of the war by a Japanese woman will long be remembered. The high peak in the service was the candle lighting service when women, representing the different nations, approached the central candle with their unlighted candles, from opposite aisles, to return with them lighted to spread their light.

A holy hush fell on the audience as the Japanese and Chinese women from opposite aisles approached the central candle and at the same time lighted their candles to return to spread their light. It was evident that the only way out was for the love of Christ to lift us all above the narrow nationalism which is darkening our world. We were challenged to spread the light of His love as the only way out of the darkness which is fast enveloping us.

Harness Hidden Abilities

The director of a welfare organization with a million dollar endowment remarked, "I don't know why we keep Miss X. She violates every rule for procedure that we have drilled into our workers." He paused thoughtfully and added, "And yet she can, in her own way, accomplish results in this group of contacts that has baffled our best workers."

That organization is to be complimented. Although Miss X's talents lay outside the prescribed set-up, she was allowed to serve in her own way and given a problem the orthodox could not solve. They used her inability to work in routine ways to advantage by finding

the place where her abilities could serve. She is a success and a piece of work is being well done.

How often have we tried to force every member of the missionary society into a pattern of giving? How often have we measured the success of our stewardship by what we have accomplished along one or two lines?

Why not try, instead, to search out the realm of every member's greatest interest in giving and then demand "Full measure, pressed down and running over," of every one in her chosen field. The total giving when unorthodox avenues receive recognition and encouragement will amaze you. And there will be an increase also in your regular avenues of stewardship, for increased interest always results in better general support.

Here is one way of finding out interests and abilities and getting them into harness. Be sure each team has a driver who, even if the road is new, is willing to work along and find its goal.

Make a sheet, or sheets, preferably mimeographed, with something like the following on them, leaving space at the bottom for any member to write in any other special ability she might care to offer for service. Place a copy in the hands of each member of the missionary society, asking that one or more of the items be checked, that the slip be signed and returned to the officers.* From a study of the returned sheets, interests of members will become apparent, and abilities hitherto neglected may be put to use.

1. I feel the need of a bit of serious study. I would like sometime during this year, to join a leadership training class on methods of effective missionary work in the church . . .

2. I am interested in needle

* Before preparing the slip, the officers should consult any one directly involved—such as the leader of a Junior group, or the superintendent of the Sunday school—so as to have some idea of what types of service may be rendered. The possibility of a few weeks of help may encourage the Junior leader to take up a mission study with the children. Or it may reveal the fact that she is not cooperative, and so lead to the decision that that item should be omitted.

work. I might be able to join a small group of women who would meet occasionally, to make garments for some mission center, such as those for Migrant workers under the Council of Women for Home Missions. . . . If such a group meets I think it would be interesting if a chapter or two at a time of some one of the lighter mission study books might be read out, — something which none of us have read. . . .

3. I enjoy telling stories to children. I should be glad to undertake the preparation and telling of a group of stories in one of the children's story hours, or study periods for missions. It would give me a fine excuse to be with the children in one of their units of mission study, and it would bring me up-to-date on the methods and materials being used with children today. Besides, it would encourage the leaders of the children's group to have an extra helper once in a while. . . .

4. I find I would like to do some special reading on —. I would like our librarian to make out a list of several good books on the subject and give it to me. If she will indicate whether the books are from our own library, are personal copies or are in the public library, I will try to read at least — of them during the year.

5. I have become interested in the political aspects of some of our city problems. I am willing to investigate any such thing as Juvenile Court, Playgrounds, Color Lines and restrictions, which would help our society to find out what our nearest city conditions really are. . . . I might be willing afterward to serve on an interdenominational committee to attack some one phase of the contributing cause of trouble at its root, in the attempt to destroy or modify it. . . .

6. I enjoy entertaining. I should be interested in helping to arrange for interracial social affairs, . . . in entertaining some guest speaker of another race . . . , in planning special times of fellowship and recreation for our group. . . .

7. I like giving book reviews. I shall be glad to read and prepare introductory book reviews on several books which would be stimulating reading for our members. . . .

8. I have directed dramatics. If playlets for the meetings are to be given, I shall be glad to help direct, costume and stage them. . . . If a missionary play for public presentation is to be given, I should be happy to undertake its production. . . . or to help in its production. . . .

9. I have had some experience in directing music. If new missionary hymns, are to be used, I will be glad to learn them and to plan for interesting learning periods in which I shall guide our members in learning them. . . .

10. I like to cook and to experiment with new dishes. I shall be glad to try out recipes for foreign foods and to plan refreshments or dinners using them, supervising or undertaking their preparation. . . .

11. I have had some training and experience as a teacher of adults. I would be willing to prepare to lead a group of our members in a leadership training course on missions . . . ; in a study of the current home missions book . . . ; in a study of the foreign missions book . . .

12. I like going to Conferences. I am willing to consider giving several days to go to a missionary institute, summer conference or something similar during this year. . . .

13. I enjoy making out bibliographies. When our missionary group wants to do some reading on a special subject, I shall be glad to browse through our own and the public library and make out an annotated list of books and magazine articles to be circulated. . . .

14. I have some artistic ability and would be glad to plan and make posters and announcements for special meetings . . . ; or place cards and table decorations for special dinner or luncheon meetings. . . .

15. I have a car and shall be glad to call for and bring to the meetings and return home after-

ward older members who can not otherwise come. I would like to have a regular group of passengers so that we can develop a fellowship—so these members will not feel they are imposing on me for an "occasional" ride. . . .

A Garden Meeting for Baby Bands: As children and leaders gather together, two lovely verses were read from the membership cards and mothers and babies sang, "Jesus Loves Me." Four tiny members then appeared dressed as the little gift box friends, Sita, Lillian, Taro and Danny, and in a few words told something of these little folks. In response to the roll call each child presented his or her kodak picture to be used in a Family Album being started in the Baby Band. The speakers were the ministers of the church, who gave the mothers a thoughtful talk on child training, and the branch secretary of Baby Bands an interesting address on the work done for Japanese children at one of our schools. The S. S. superintendent provided a very happy surprise in the way of moving pictures. A brief program of games followed, the children having been told that other little boys and girls all around the world were running, skipping, playing ball just as we were. For the refreshments the table was spread with pink and blue paper—Baby Band colors—and flowers to match. Bread and butter or little sandwiches with peanut butter or jelly were offered, cocoa or milk given to drink, and ice cream was served, made attractive with animal crackers (bears, elephants, etc.) climbing up the mound. — *Missionary Monthly of the United Church of Canada.*

Unique Report: The secretary for national and overseas sewing of Los Angeles Presbyterial, in presenting her report at an annual meeting, used a chart to illustrate the number of articles sent to the field. She had written on a roll of wide shelf-paper, fastened to a curtain rod, the numbers of the various articles made, the smallest figures first, and the largest last. As she rose to make her report, she unrolled the chart to its full length. The effect was very dramatic. — *Women and Missions.*

A Story for the Children

By VIOLET WOOD, Missionary Education Movement

THE LITTLE HYMN SINGER

Marian had one joy, which was not many for a little American Negro girl living in the poorest and noisiest section of South Philadelphia. She loved to go to church, for there she could sing as much as she wanted to, without fear of disturbing sleeping babies in adjoining tenements at home. Standing up between her mother and older sister she would pour out her heart in "spirituals" (Negro hymns). The other people in the congregation often stopped singing just to listen to Marian.

"Did you ever hear such a voice as that?" one of the church people would say to others; "that child of Mrs. Anderson is the best little hymn singer I ever heard."

It was small wonder that before Marian was eight years old she was singing solos in the adult choir of the Union Baptist Church. Many people came to church especially to hear her sing, and finally the organist arranged a concert so that many more could hear her. Admission was charged to help raise money for a community project.

After that, almost every month she sang at some church social in her own or in other Negro communities. She was very poor and had to work to help her mother, but with her earning, of from fifty cents to two dollars each Sunday, she sang her way through grammar school and high school. Her father was dead, and life was not easy for Marian, her mother and her two sisters.

One day her mother realized sadly that Marian could never become a better singer unless she could take lessons from a teacher who could help develop her voice and inspire her to hard work. This would cost much more than Marian could pay.

She was in despair because she wanted her voice to be as beautiful as possible. Mrs. Anderson tried to comfort her daughter with the hope that a way would be found.

The minister, the organist and all the friends at Marian's church knew of her problem, and wanted to help her. One of them said, "It seems selfish to keep Marian to ourselves. How proud we Negroes would be if white people could hear her sing!"

"Yes," said another friend, "it might help white people to realize that God gives beautiful gifts to us as well as to them."

As a result of their talk together it was suggested that they arrange for a big concert at which Marian could sing. Tickets would be sold to members of all Negro churches so they could raise the needed \$125.00. Marian sang that night in her rich contralto voice to a full house. The people sat spell-bound and called for encore after encore. It seemed as if they would never let her go.

That was the beginning of a great career. Today Marian Anderson is one of the world's famous singers. She has sung in the capital city of almost every country in Europe, in Russia and in South America. She gave a concert in the White House, and she sang before the King and Queen of England. Jan Sibelius, the famous Finnish musician, admires her so much that he has written songs of great beauty especially for her.

Marian has not forgotten that she was once a little hymn singer in a Negro church. As the closing part of her concerts she always sings three or four Negro spirituals. Some day you may hear her over the radio, on your phonograph or at a concert when she sings "O, Lord, What a Morning, When the Stars Begin to Shine."

MAKING USE OF THIS STORY

Tell the story of Abraham Lincoln and his struggle to free the American Negroes from slavery. Explain that he knew that freedom for them was only half the battle and that the other half lay in making it possible for them to have an education. Out of illustrations from the work of your own denomination show how Christian home missions are carrying on the work that Lincoln started. Round out the child's understanding of the term "Home Missions" to include Christian schools, colleges, community houses, traveling hospitals, clinics, clubs, churches, social workers, nurses, doctors, teachers and pastors for the Negroes in rural and metropolitan America.

In building up a picture of the background of the South from which most Negroes come, make the scene vivid by describing sorghum cane, cotton bales, Mississippi paddle-wheel boats, paper-shell pecans, Spanish moss, Negro spirituals, sage brush brooms, iron kettles, and other things connected with their life.

A True-False Test for Children

(When the child has written his answers, or given them orally, the parent or teacher should follow up each item with "We know this is (or is not) true because . . .")

1. George Washington set free the slaves in America T— False
2. Negroes do not admire Abraham Lincoln . . T— False
3. A Negro dance is called a spiritual T— False
4. Negro boys and girls can go to any school T— False
5. Roland Hayes is a famous Negro singer . True F—
6. Marian Anderson is an English singer T— False
7. A Community Chest helped Marian Anderson T— False
8. Jan Sibelius does not permit Marian Anderson to sing his songs T— False

Music

"*African Hammock Song*"—first English printing of song of native African men bearing the hammock of the white missionary and incorporating the rhythm of the marching feet on the forest trail. Both English and Buluba words. (5 cents per copy or 3 for 10 cents.)

Order from the Missionary Education Movement, 150 Fifth Ave., New York.

BULLETIN

Council of Women for Home Missions

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

The Women of the Church Seek Peace

The Christian Church in these days is in the vanguard of that great movement driving the peoples of the world away from war. Amidst the tension of the hour in international relations and the confused thinking as to how to preserve the peace of the world one fact stands out in bold characters, and that is the desire of the common people to find a way to keep out of war. The Church is making its contribution in its declaration that war is sinful and contrary to the way of life as revealed by Jesus Christ—and in its effort to lead Christians in their attempt to achieve a peaceful world built upon justice and brotherly love. In this movement the women of the Church through their organized groups, and as individuals, are taking a leading part, and in increasing numbers are seeking peace and pursuing it. How are they doing it? Through worship, first of all, believing as they do that God is wisdom and that only through communion with Him will the true solution be found.

"Seek Peace and Pursue It"

A WORSHIP PROGRAM

This peace program, extracts from which are here given, has been recently published by the Women's Boards of Domestic and Foreign Missions of the Reformed Church in America. It emphasizes the relation between missions and peace and is intended for use by women's missionary societies or other groups of church women. It is given here in outline with the permis-

sion of these Boards in order that women of all denominations may use it if they so desire. The complete program may be obtained from the headquarters of these Boards, 25 East 22nd Street, New York City.

* * *

Call to Worship: Glory to God in the Highest, and on earth peace, goodwill toward men. Blessed are the peacemakers; for they shall be called the children of God. The day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And He shall speak peace to the nations. Glory to God in the Highest, and on earth peace, goodwill toward men. (Luke 2:14; Matthew 5:9; Luke 1:78, 79; Zech. 9:10; Luke 2:14.)

Hymn: In Christ there is no East or West.

Scripture Reading: Isaiah 52:7; Zechariah 9:9-11; Isaiah 11:2-6, 9; Micah 4:3.

Prayer.

Hymn: Jesus shall reign where'er the sun.

Reading: Why do we seek Peace?

As Christians we have chosen to follow the Prince of Peace. As loyal followers we believe in His teachings and spirit, and He taught and exemplified the power of love. He showed us the Father, and all men as our brothers. We seek peace because it is *His Way*.

As women in the home churches we have become acquainted with God's children around the world. We believe that understanding, respect and

good will are vital factors in international relationships.

As citizens of the United States we join in the renunciation of war as set forth by the Kellogg Peace Pact which our nation has signed.

Finally, we seek Peace because we have seen the fruits and futility of war. Its cost in money was the smallest price of the World War. It cost 33 million human lives.

The end is not yet; the fruits are still with us, in broken homes, shattered lives, economic burdens, increased bitterness and distrust among nations. The last word of a war is never spoken.

We seek peace because the way of war has failed. *Why not try His Way? Love never faileth.*

Meditation: How shall we pursue Peace?

It is not enough to seek peace; we must pursue it. World peace is an ideal still far from realization, but it is our part to follow the gleam. To achieve peace we must follow hard after the things which make for peace. We know the things that make for peace with our neighbors; the same laws operate for nations. Love is the fulfilling of the law. May all that we do be done in love.

* * *

Prayer: Dear God of Love, and King of Peace, we know that out of the heart are the issues of life. Disarm our hearts. Take from them all things that make for strife, all hatreds and prejudices, all suspicion, and self-seeking, and self-righteousness, and give us hearts sensitive to the sufferings and the needs of all our brethren, of whatever

color or race or nation. Make us ever anxious to aid, eager to share. In our own lives, and as far as we can project our influences, may we follow after the things which make for peace. May we who dare to call ourselves by His name, dare, too, to try His Way, the way of love.

In the name of the Prince of Peace. Amen.

Hymn: O God of Love, O King of Peace.

The Church Woman's Decalogue of Peace

A statement of beliefs has evolved from the thinking of groups of church women who through study and discussion have come to the conclusion that they must base their work for peace upon the principles here set down. The National Committee of Church Women believes that this Decalogue expresses the point of view of the majority of the church women with whom it has come in touch. Does it represent your convictions? Write to the editor for a free copy. Study it and decide.

Gleanings from the Activities of Church Women in the Peace Movement

The organized women of the Church are taking an ever increasing interest in public affairs. Witness their activity in interracial and social problems which are so closely aligned with their mission study, and the growing realization that international relations are so bound up with the missionary enterprise that the building of the Kingdom of God on earth depends to no small degree upon the solution of the problem of peace and war. Studies in international relations are being put into the programs of missionary societies, and other church groups, and this is leading to an active participation in the peace movement through church agencies or through one, or more, of the various peace organizations.

Many stories could be told, would space allow, for in one way, or another, word comes of the many methods by which the

people of a community are being aroused to the need for intelligent study and responsible action in this field of foreign affairs. Never have the people of the United States been so internationally minded as at the present time, nor so confused by the trend of world events. To create an intelligent public opinion from the point of view of the Christian citizen is the work of these groups of church women who are cooperating with men and women in other organizations who are equally aroused to the need of the hour.

And what are some of the things which these women are doing? The Woman's Auxiliary of the Diocese of Newark, New Jersey, sent out a call for a one day Institute on Peace Education for which they asked the cooperation of the New Jersey State Committee on the Cause and Cure of War, the first time that a church group had appealed to that committee for help in setting up such a program—a fine example of cooperation between church and secular agencies. To quote from the letter sent out by the President of the Woman's Auxiliary of the Diocese: "The findings of the great World Conferences at Edinburgh and Oxford have so appealed to our inclination toward church unity that we have perhaps missed an equally important emphasis in the program of the church cooperation with existing organizations and agencies in the interest of world peace. This is, therefore, more than a date on our calendars. It is an expression of faith that, in spite of the sense of futility induced by present world conditions, it does matter that the church women of the Diocese of Newark believe in peace." The program included among other topics a discussion of peace education in parish programs, and from that institute there no doubt was carried down into the churches of the diocese a new enthusiasm for this phase of the work of the Church.

Another instance: The Peace Council of the City of St. Louis planned a huge demonstration for peace on last Armistice Day.

"Eleven hundred luncheons held by eleven hundred women each entertaining eleven guests at eleven minutes before eleven on the eleventh day of the eleventh month" was the goal set by the Council, and the church women of the city took an active part in the project. At eleven o'clock there was a radio broadcast conducted by some of the religious leaders of the city. The time from that hour until luncheon was served was given to a discussion of the world situation, and after luncheon a ballot was taken to register the opinion on American foreign policy. The interest was very great and it is the hope of St. Louis that other cities will follow their example next year.

These are but samples of the many ways in which the women of the churches are working. If you are convinced that your church should have a share in this great task and would like to know how to get started, send to the Church Peace Union, 70 Fifth Avenue, New York City, for a leaflet called, "Building a Peace Committee in the Church," and you will find much help. Or, write to the National Committee of Church Women, Room 63, 297 Fourth Avenue, New York City, which represents the Council of Women for Home Missions, the Committee on Woman's Work of the Foreign Missions Conference, and the National Council of Church Women, through which the organized women of the Church are related to the peace movement.

"Seek Peace and Pursue It." This theme represents the ideal which moves the women of the Church today as through worship, education and action they seek to put the Christian motive into the heart of the great cause for which they work—"on earth peace, goodwill to men."

ELINOR K. PURVES,

*Chairman, International Relations Committee, National Committee of Church Women.**

* The National Committee of Church Women is the coordinating Committee of the Foreign Missions Conference, the National Council of Church Women, and the Council of Women for Home Missions.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

CHINA

Spreading the Gospel by Radio

The Shanghai Christian Broadcasting Station is in many cases the only means by which the Gospel is heard in China. Additional factors favor this method of spreading the message of Christ.

The people of China are from 80% to 90% illiterate, but no illiteracy prevents them from hearing. Even a lack of education does not prevent their understanding the story of salvation through Christ.

Many who would be afraid of "losing face" should they be seen going to a Gospel Hall, do not hesitate to listen over the radio.

The worse the weather, the larger is the audience around the radio so that storms do not hinder the work.

This is also the quickest and cheapest way to reach large areas with the Gospel Message.

Christian unity is promoted, for from 80 to 90 speakers from different missions and churches take part in the program each week. At the end of 1937 there were at least 1,500,000 receiving sets in China, and the number is increasing. There are very few programs on the air in China, so that the Christian message is listened to more readily by those who have radios in their homes. —*Alliance Weekly*.

Students and Christianity

A Presbyterian college professor in China says that preaching Christ to students in China today is probably the greatest privilege that can come to any follower of Christ. This conviction came after a two-months' evangelistic tour among students in Japanese-occupied territory. Student evangelism is more be-

set with difficulty in such areas, because students are compelled to take part in Japanese promoted parades and demonstrations against Chiang Kai-shek and the central government. In schools which refuse, teachers are dismissed and students are transferred to other schools. Some feel that institutions should be sacrificed, rather than ideals; others think it their duty to carry on as best they can. Faced with such a desperate situation Chinese students are gripped in a new way by the challenge of Christ and the Cross; hundreds are accepting Him and hundreds more are ready to do so.

—*Foreign Affairs Bulletin*.

Love of God in Action

A China missionary on furlough in the United States says that more progress has been made in Christian work in the last six months in the area where he has been doing relief work than in the previous ten years. The love of God shown in the heart and life is more convincing than sermons.

All of the thirty-nine Presbyterian mission stations are occupied and active. For the most part, missionary mothers and children are in protected areas, while the men remain at their posts or service. Two missionaries have recently been allowed to return to Soochow, the ancient capital, which was almost destroyed by the Japanese.

Forty Christians Bear Witness

Forty Christians at the United Church of Canada Mission in Changte, Honan, were carried off last August by 160 armed men who broke into the compound. Later, all were safely returned, and had a tale to tell.

Nothing of the kind had ever happened before. The majority of those aroused from sleep and carried off for ransom were young girls; the others were three men, some married women and several children. Tied together with ropes, they were forced to wade through a river waist-deep. Nevertheless, they refused to be frightened and went serenely with their captors, confident that they were in God's loving care. At first, their captors taunted them with the fact that *they* did not believe in God, that their church had *not* been able to take care of them, that God had *not* helped them; but this taunting did no damage to their faith, and soon the bandits began to be impressed, whether they would or no. Then began an experience for these ex-soldiers as to what Christians were like. They could trust them—and this resulted in more liberty. They spent much time in prayer, and couldn't be intimidated. Finally their captors said: "Truly, your prayers have power to open the heavens." They returned them in safety, some even saying wistfully that they would like to become Christians too. "Come with us to our compound," was the reply. "We would be given ropes and told to hang ourselves," was the answer. "No, Christians forgive," was the reply. "They do not want revenge." Probably it was their guilty consciences that did not permit the acceptance of the invitation, but who knows but that in happier times some of them will find the better way?

—*World Dominion Press*.

All Seek a Better Order

A writer in the *Missionary Research Library Bulletin* reminds us that whereas one country

turns to Communism, another to Nazism, another to Fascism and still another to old age pensions—all in the pursuit of a better social order—not one has shown such inclination to turn to Christ as the solution of its problems, as has been revealed in China in her crisis. The germ of a mighty national movement is there. The Japanese invasion has shattered the placidity of the Chinese masses, so that the missionary program must follow a new path. Hitherto, the chief emphasis has been on training the intellectuals, and the success of this emphasis is well demonstrated by the large number of Christian leaders in every department of the nation's life. It is this group of the nation's Christian leaders who are urging a program for carrying the Gospel of Christ to the awakened masses as the objective of future missionary work.

Missionaries vs. War

Presbyterian missionaries at Shanghai have sent the following appeal to the readers of *Monday Morning*:

The members of the Shanghai Station of the Presbyterian Mission in China would appeal for social action to the Presbyterian ministers of the United States. We ask that they organize the men of their churches, and the women, for action against war; that they send letters or telegrams to the President of the United States, to the Secretary of State, and to representatives in both houses of Congress, demanding that the United States no longer be a partner to the invasion of China through supplying the means of aggression to the Japanese invaders or through the loaning of money for the so-called reconstruction of "occupied areas."

We want peace for the United States, a peace that is not only legally correct, but that is also honorable in its relationships to other countries. Our latest information is that 54 per cent of the war supplies purchased by Japan have been secured from the United States.

We ask that the United States of America make no further such contribution to the armed aggression of another nation in China.

(signed)—*Members of Shanghai Station Presbyterian Church in the U.S.A.*

Student Aid

The Far Eastern Student Service Fund of \$50,000 is being

supported by national and international student organizations to meet the acute needs of students in China, to demonstrate student solidarity around the Pacific, and to strengthen the forces of reconstruction in the war-torn Far East. Last year, Christian Associations and church groups raised \$18,000 for the same purpose.

Funds are distributed through nine local committees in key student centers of China. Trained secretaries, giving volunteer service, make possible wise selection of those receiving aid and a personal relationship with them. There is no discrimination as to sex, religion or political views. Help is given to any student in good academic standing who is in desperate need because of the war.

—*Presbyterian Tribune.*

Literature for Refugees

The Christian Literature Society for China reports that after months of disturbance and uncertainty, they are going ahead in their Shanghai headquarters with something resembling a normal program of printing and distribution. In the refugee camps—for Shanghai is still a city of refugees, with 100,000 in the shelters—at least 10,000 took literacy tests preliminary to entering the classes organized in these centers. These destitute people welcome books and magazines, though war has so filled their minds that they cannot settle down to anything but brief pamphlets and magazines. "Pilgrim's Progress" is one of the most popular books.

Christian Growth in Tibet

Although progress is necessarily slow in a land of age-long darkness and prejudice, such as Tibet, yet one finds much encouragement. For example, at Sheh there are now four Christian households; a Tibetan evangelist has gone to live there so that he may teach the people to read and give them Christian training. This little company has shown so much growth in grace that it is hoped to build a church at Sheh in the near future.

Two native evangelists penetrated the interior of Tibet, distributing Gospels to the wandering tribes they met on the arid plateaus of that country. They encountered little difficulty in their travels, partly because they had toured that district on a previous occasion, and partly because they carried a medicine chest with them which proved invaluable as a means of creating a friendly spirit. Longer tours are arranged at times when the rivers and passes become more or less easy to negotiate, though travel at any time in the Himalayas is fraught with a certain degree of difficulty and considerable risk.

The poverty of the average Tibetan Christians and the fewness of their number are factors that stand in the way of self-support for the churches; yet the fact that they are attempting to face the problem is a step toward the goal. —*Life of Faith.*

Chinese Hospital Merger

A significant development in medical education has been the merger of three large mission hospitals in Chengtu, capital of Szechuan Province into a teaching hospital for the medical schools of the three universities in that city. The three hospitals are the Canadian Mission Hospital for Men; the Canadian Mission Hospital for Women; and the Eye, Ear, Nose and Throat Hospital. Each has a history of more than twenty years. The three universities are Central University, Cheeloo University and the West China University. The medical colleges of these three universities have a total of more than 200 students.

—*Chinese Recorder.*

JAPAN—CHOSEN

Contrasts—China and Japan

Dr. Fred Field Goodsell, of the American Board sent an article for *Advance* from Hongkong, in which he points out marked differences between Christians in China and Christians in Japan. Christians in Japan, for the most part, are urban, middle class folk. Their churches are usual-

ly small and coherent, growing very slowly. It is assumed there can be no conflict between religion and the state, so that Japanese Christians, with few exceptions, do not feel that they are untrue to their Christian principles when they support the policies of their government, even when it invades China. Dr. Goodsell heard one Japanese Christian say: "Of course we don't like this war business, but since the government has gone into it, we must see it through."

The Chinese in contrast to the grim seriousness of the Japanese, are naturally exuberant and enthusiastic. There is a gap between Christian intellectuals and Christian peasants in China, such as is not so apparent in Japan, probably for the reason that there are fewer Christian peasants in Japan.

Under Government Control

When the proposed mobilization is completely effected, Japan will rank with totalitarian states. Speech and press are rigorously censored. Textbooks have been rewritten. University and college professors—among them a number of Christians—who professed liberal or democratic opinions, have been removed from their positions and held for trial. The bill for the control of religious organizations, if enacted in its present form, will extend government control of churches and temples even to such details as the appointment and dismissal of religious workers.

Japanese Christians number less than 300,000 in a total population of approximately 67,000,000. In their outlook on the world, their sympathies lie with the democratic states of the west rather than with Japan's new European allies. They profess a religion which is strongly identified in the public mind with internationalism and movements for world peace. In recent years their leaders have been striving earnestly to realize a common viewpoint with Chinese Christians on a basis of fellowship to "remake the world." This explains why they are looked upon

with distrust by the Japanese Government, and are threatened with serious curtailment of their religious and personal freedom.

—*Pageant*.

Spiritual Mobilization

Japan's present emergency has forced religion upon the attention of the Government, hitherto indifferent to all religion. Great efforts are being made to secure the understanding and co-operation of religious leaders in promoting the "Spiritual Mobilization Movement" of the Government. Recently, a week's Training Conference was held at which Government officials and specialists presented national problems for consideration. These included the nation's economic life, thought life, objectives on the Asiatic continent and future policies. Buddhist and Shinto priests, predominated, but sixty Christian pastors, representing all the denominations, were present. The crisis is forcing the followers of all religions, and especially their leaders, seriously to grapple with the questionings and problems which assail the nation. Therefore, a Buddhist-Shinto-Christian Council has been formed to enable the leaders of these three faiths to take united action where possible, if no compromise of religious principle is involved.

—*World Dominion Press*.

Japanese Professor Speaks

When a Japanese professor addressed a large audience on "The Christian Idea of Righteousness," facing him were seated some twenty secret service men ready to jump at him if he uttered any sentiment against the national unity movement. "O Holy Spirit," he prayed aloud before his lecture, "stand beside me and give me power to be Thy witness, Amen." Again and again he appealed fervently to the audience, saying, "You who are not Christians, I assure you that Christianity raises up true patriots in every land. Search history. Christianity makes us the best citizens, the best Japanese. You, Christians, I plead

with you to be unresentful, faithful and loyal till the end."

He was calm, self-possessed, dignified, but meek and unresentful. One could see the flower of Bushido baptized into a Japanese Christian gentleman. Nobody could lay hold upon him at that time. Later, however, the pressure was brought upon him, because of his Christians views on many critical issues. For the peace of his university where he had taught over seventeen years, he resigned his chair.

—*World Dominion*.

A Novel "Experience Meeting"

Around the dinner table at a missionary's home in Chosen, some guests related the manner of their conversion.

An elder of thirty years' standing had been a dissolute youth. After much urging on the part of a Christian older brother he went to church, merely to please his brother. There he was fascinated by the clock on the wall, and went back time and again to observe this remarkable foreign contraption that had the power to move its hands itself, and by which one could tell the time—if he knew how. It could be nothing less than spirit-controlled. Fascinating as it was, he could not concentrate on the clock all the time, so that gradually he became more interested in what the preacher had to say, and after that it was not long until God's Truth took hold of him.

Another man said that when he had gone to market he was asked to buy a small book. He was not interested and had no intention of buying, but he could not be impolite enough to say a curt "no" so he asked the price. When he learned it was only two *sen* he felt sorry for the man whom he thought must be in very reduced circumstances to be selling anything as cheap as that, so he bought one. But this did not mean that he had any intention of reading it. He had charge of a sewing machine in a clothing shop, so stuck the book in the drawer and forgot about it. Eight years later, when work grew slack he sometimes glanced

at the little book, so long out of sight and mind. Finally, his interest was gripped; he began to wonder if this thing was worth inquiring into. He sought out a Christian group, was given instruction, and now, for many years has been a Christian helper in his district.

—*Presbyterian Board News.*

ISLANDS OF THE PACIFIC

A Memorial Day in Papua

The birthday of Charles W. Abel, founder of the Kwato Mission in Papua was celebrated as a memorial day. Events included a cricket match; a dedication service when 40 babies were baptized, among them the first Dorevaiddi baby, from the interior. Chief Sibodu brought his 14-month son, and in his own guttural tongue promised to bring him up to love and serve God.

At women's and men's meetings, great surrenders were made, in which Papuans renounced pride, unwillingness to let God convict of things they didn't want to let go, unwillingness to be really unselfish in the home. They expressed a desire to live, instead merely to preach, in difficult situations. Many said that they had caught the vision of God's plan for Papua, but had shirked the cost and preferred the easy life of a nominal Christian to the revolutionary life of complete God-control.

Mr. Cecil Abel gave a story of the Mission to help the young people realize their heritage and responsibility.

Expansion into Dutch East Indies

Captain Skolfield, in command of the Independent Baptist Gospel Ship in the Philippines, has been looking into the missionary situation in the Dutch East Indies, with a view to expanding work into that field. He says that this is the neediest, least evangelized field in the world. As a result of conferences with the Missionary Consul there, Mr. Van Randwyck, territory in the

northern and southwestern part of Dutch New Guinea has been offered Captain Skolfield.

The present population of the Dutch East Indies probably exceeds 75,000,000. On this basis it appears that there is not one white missionary or Christian worker, (including Roman Catholics) to each half million people. A section of Central Sumatra, inhabited by more than a million people, has never seen a missionary. There is a highly developed civilization, supervised by Dutch officials, without one Christian among them. —*The Message.*

Philippine Cooperation Advances

During the past five years, and notably during 1938, definite forward steps have been taken in a 40-year old cooperation among the missionary boards in North America and among the institutions set up by them in the Philippines. As a result of what was formerly the American Council of the Philippine Federation of Evangelical Churches there is now the Philippine Committee of the Foreign Missions Conference of North America; a secretary has been added—for at least a year's service—to the Foreign Missions Conference staff to be also secretary of the Philippine Committee during much of his time; and the Philippine Committee is, by action of the American Council of Missionary Boards agreed upon last spring, cooperating with the Philippine Federation of Evangelical Churches in a number of aggressive enterprises.

Among these cooperative activities are the following two: "A more adequate presentation to the American people of the strategic position of the Philippines in the Far East, and America's Christian responsibility and opportunity there"; and "continuous study of the needs, progress and opportunities of the evangelical Christian movement in the Philippine Islands, with a view to the development of a more adequate and effective program of work."

NORTH AMERICA

Present Day Demands on American Missions

Two conferences were held in Pittsburgh by United Presbyterian leaders last October. There was a courageous facing of realities and responsibilities in this day when every system, social, political and religious, is being tested by fire. Definite objectives include taking community census at proper intervals; enrolment of communicant classes; where possible, series of evangelistic meetings for winning of life.

Dr. W. Bruce Wilson, before the conference, had completed a 10,000-mile tour of western stations; some in the "dust bowl," others in mountain fastnesses where the party stuck in a snow drift nine feet deep. In that neglected, one-time important gold mining center, a promising group was brought together. In the second largest county in the United States, not many miles from Los Angeles, Cal., is a district without a Christian ministry and typical of 10,000 communities in our boasted land without religious instruction, Protestant, Catholic or Jewish. There are 60,000,000 of our fellow citizens without definite association with religious faith and culture; more than the millions in fields in India, Egypt and the Sudan.

—*United Presbyterian.*

Men and Missions Sunday

The Laymen's Missionary Movement—in case anyone has forgotten—is a voluntary fellowship of Christian laymen of all denominations, whose objective is to enlist the interest of men in missions at home and abroad; and to stimulate their support of missionary work in the churches with which they are connected. From their headquarters in Chicago comes the report that "Men and Missions" Sunday was observed in 1341 cities and towns from coast to coast in the United States. Every State in the Union was represented. Each year the participation has increased, and this

year's total is the largest to date. Fifty-three denominations cooperated with the National Committee of the Movement in promoting the enterprise. Plans are already under way to secure an even wider observance of the day in 1939.

Are We a Nation of Gamblers?

Dr. George Gallup, Director of the American Institute of Public Opinion whose polls on various subjects have proved accurate to a high degree, has completed a study of the gambling habit which leads him to assert that 50 per cent of the people in the United States indulge in games of chance, by which fabulous sums of money are squandered. Included in this are lotteries, slot machines, raffles, sweepstakes tickets, racing, election bets and sport gambling. Church lotteries, bingo, and raffles of one sort or another have become amazingly common, even in some Protestant churches.

Once this fever grips a person, moral and spiritual degeneration is sure to follow. Many people are driven into financial difficulty which sometimes leads to suicide.

—*Watchman-Examiner*.

Methodists Study Merger

Time observes that the 19th Century saw the women of the United States emancipated in many fields—but not in religion. When, in 1869, eight Methodist women formed the Woman's Foreign Missionary Society, an independent body, churchmen tried to persuade them to let it be administered by men, who knew about such things. But the women stuck to their purpose, which was "engaging and uniting the efforts of the women of the Church in sending out and supporting female missionaries, native Christian teachers and Bible women in foreign lands."

The society sent to India one of the most famed missionaries of all time, Isabella Thoburn. It sent to the East the first woman doctor from the U. S. A., Clara Swain, and today this or-

ganization is spending some \$1,500,000 a year on 5,500 missionaries, Bible women and other workers in 17 lands. It is the largest United States organization of its kind. It now faces the prospect of losing its identity in the merger of the three main branches of United States Methodism. One problem that must be decided is how best to merge seven boards all doing related tasks. Probably four boards will remain: Education, Home Missions, Foreign Missions, Christian Work for Women. The Woman's Foreign Missionary Society will have to join with one of the last two.

Syrian Church Enters Federal Council

The first non-Protestant Church to enter the Federal Council of the Churches of Christ in America, the Syrian Antiochian Orthodox Church, was received into membership at the thirtieth biennial meeting in Buffalo, December 6-9. Other features of this meeting were vigorous denunciation of anti-Semitism and similar racial enmities; appeals for prayer and aid for refugees; a call for worldwide cooperation among the churches.

A request was made to the Department of State at Washington to exert influence to persuade sellers of war supplies to Japan to cease such operations voluntarily. Arrangements were made to form a commission to study measures by which the Church can remove economic injustices between nations, and a call was issued for a spiritual revival among the churches in order to meet the challenge presented by "new secular rivals."

Friendliness Wins

Volunteer workers in Berkeley, California, who call in foreign homes, are delighted that they are now beginning to see some outward results. Twelve Chinese have joined the Church, at least half of these came through influences working in the Chinese-American Club. The Chinese President of this Club

four years ago often refused to come to the door when visitors called. She now spends many hours talking with her friends about the meaning of church membership, and urging them to join.

A small group of young people meet about once a week to share opinions and convictions about fellowship among people of various races. At one of these meetings, a Negro lawyer spoke to the group, and on one Sunday morning breakfast was served to fifty people of eight different races.

—*Watchman-Examiner*.

In Mormon Theological Seminaries

Every High School in Mormondom has one of these, a theological training department which every boy and girl is expected to attend for one hour a day in their graduating year; members of lower classes one hour or more a week. They are taught much of the Bible, mechanically if not spiritually, and Mormon books rate even higher in authority.

Sometimes these "seminaries" have asked Protestant missionaries to talk to the classes; presumably, to give the opportunity afterward to refute what has been said. But many missionaries have spoken so plainly and logically that orders have now been issued that no longer will they be allowed to address the students.—*Light on Mormonism*.

Coordination in Alaska

A new cooperative piece of missionary work in southwestern Alaska, called the "United Protestant Conference of Southwestern Alaska," is reported in *Monday Morning*. Its first meeting, held in the spring of 1938, was attended by missionaries of the Presbyterian, Methodist and Baptist Churches. Allocation of territory among the different denominations was suggested for approval by the Home Missions Council. Rev. Bert Bingle, Presbyterian missionary in the Matanuska Valley, was elected president. Annual meetings will be

held, and all matters pertaining to the coordination of Protestant mission interests in southwestern Alaska will be cleared through this organization.

Religious Education in Dominican Republic

Last summer the Board of Christian Work in Santo Domingo held its seventh annual Institute of Religious Education. It was attended by eighty delegates, representing the 80 congregations in the Republic. So keen was the interest in one of the courses, "New Orientations in Education," that public school teachers asked one of the staff to give a series of lectures on education in Central Church, and over 100 attended.

If a new day is dawning in the educational life of the Dominican Republic, the Evangelical Church is providing some of the light. These annual institutes offer Dominican youth one of the few opportunities available for definite study in new fields, under competent instructors. Sixteen were recently graduated in Religious Education. The National Department of Education recognizes the value of these institutes. —*Monday Morning.*

LATIN AMERICA

Student Evangelism in Costa Rica

Practical experience in evangelistic work is part of the training received by students at the Bible Institute of Costa Rica. Open air preaching and work in public institutions are closed to them, but much has been accomplished by house to house visitation and distribution of literature. Workers can be seen any Sunday morning coming out of the Institute swinging their lunch bags, to set off by twos for villages and towns. The morning will be spent evangelizing along the roadside or visiting from house to house. Sunday schools are held wherever possible in the afternoon before the rains set in. During the past year, students have conducted about 15 different Sunday schools, scattered over the Cen-

tral Plateau. Thus students in training are making a contribution to the evangelization of Costa Rica.

—*Latin American Evangelist.*

Changes in Ecuador

The spiritual progress evidenced in Ecuador in the past three years is noted by Mr. and Mrs. J. D. Clark, of The Christian and Missionary Alliance, who have recently returned after a furlough. They note that the people are more open to the Gospel, that it has taken deeper root in their lives, and that it exerts a wider influence in the country. The radio has played its part in this; native witnessing is another factor; there is greater stability in work begun. The greatest challenge is the native ministry; new recruits are urgently needed.

D.V.B.S. in Colombia

Daily Vacation Bible Schools in Barranquilla report that they are important instruments for bringing the Gospel to many children. The first such school there was held in 1933. The following year there were two schools, and the increase has continued steadily until this year a total of eight schools were held in this area. Five of these were in the city itself and the others in near-by villages. One of the directors writes: "In spite of the fact that three public primary schools were still in session near our center, we had an average attendance of 43. The general theme was 'Service' and the children were genuinely interested. In order to attend the school, one ten-year-old girl had to prepare food for her father who was sick, leave the house in order, and get ready three little brothers who came to the school with her. The mother was employed outside the home. The Lord has richly blessed the work in this section of the city."

Itinerating in Brazil

Rev. D. T. Reasoner, Presbyterian missionary in South Brazil, has a field comprising over

20,000 square miles, possible to be covered only on mule back. Part of it is in a low, wet area, which in the hot season is a pest hole for malaria; but the eastern part is in a high, healthy location, and his home is established there. Mr. Reasoner tells of holding a meeting in a farm house, where a man got up during a prayer and said in a loud voice, "I'm not in agreement with this, I am of the other religion, I'm an illiterate." Another time a man said, "I believe in God but will not swear that there is one. I have never seen God nor found anyone that has seen him." After showing him that we know things through other means than by sight, Mr. Reasoner told the man that he was willing to swear there was a God, because he had experienced Him, and had seen His power change lives.

Brazilian Broadcasts

Bahia, Brazil, has a broadcasting station powerful enough to reach two-thirds of the people of that country, which is larger than the United States. The Presbyterian Mission School in Bahia has been on the air three times with a program of music, a Gospel message by a Brazilian teacher at the school, and the offer to send the evangelical monthly *Light and Life*, free, to anyone sending in his name and address. Requests have come from as far away as the Amazon in one direction, and São Paulo—1,000 miles distant—in the other. The school hopes to be able to continue the program for six months.

Outward Religion in Peru

No country in the world seems to present the outward symbols of religion so conspicuously as does Peru, where the Pan-American Congress recently met. Visitors are confronted by images of the crucified Christ on every hand; and one can scarcely round the corner of any street without seeing a statue of a saint, the Virgin or the crucified Christ. But there is little evidence of any consciousness of a living Saviour, the Hope of

mankind, who has the power to transform lives. His teachings of love, truth, honesty, brotherhood, seem to have been missed,—so completely overlooked that boys and girls in mission schools are surprised and mystified that acts of truthfulness and honesty are considered essential attributes of Christian behavior. To their way of thinking, a wrong is not wrong unless one is caught in the act. Such is the result of a religion whose teaching goes no farther than outward rites and observances.

—*Christian Observer.*

South American Missionary Society

The annual report of the work of 1937 in the Chaco, (Paraguay) tells of some recent accomplishments:

On every station the tide has flowed the same way, sometimes quicker, sometimes slower, but surely nevertheless. It is rare for an Indian to live long in any one of our stations without making tentative attempts to join the ranks of the inquirers; sometimes, after questioning, he is put back till he appreciates better what the step means; sometimes he is accepted, and enters on a period of probation and instruction, the length of which varies according to his appreciation of the teaching and visible growth in grace as testified to by those who live with him. These weekly classes are a regular feature of mission life; the attendance is usually excellent; the attendance is good, and often considerable inconvenience is cheerfully borne in order not to miss a class. . . . Today in the fully established missions . . . and in the extensive rural schools of the districts served by those stations, we have a permanent bulwark of faith to convince the casual inquirer of the important results of mission work among such aboriginal peoples as the Mapuches.

—*The Christian.*

EUROPE

Scotch Sunday Fishing Problem

The Church of Scotland maintains an efficient ministry among the 10,000 Scottish men and women engaged in the English herring industry, and follows them up with care for bodily ills, as well as soul needs. The staff of twenty-seven workers includes ministers and skilled nurses who speak Gaelic.

Recently 2,000 Scottish fisher girls made a protest against Sunday fishing—not in Scotland, but in England. As the English boats put out to sea on Sunday, they have an advantage over the Scottish fishers who do not go out that day. The girls claimed that the conditions were unfair and went on strike, refusing to clean Sunday-caught fish. Their effort drew public attention to their grievance, although they have not as yet won their point.

—*The Presbyterian.*

An Unfinished Task

The founders of the Belgian Gospel Mission, Mr. and Mrs. Ralph C. Norton, had a great vision for that small country. Counting all Protestant groups at work in Belgium, their adherents do not yet number one per cent of the population. But there are encouraging facts to record. Books and tracts in French and Flemish, as well as the monthly Gospel papers, have penetrated as far as the Congo and Haiti, the Dutch East Indies and French Indo-China. Subscribers in ten different countries have taken Bible Courses by Correspondence. Young Peoples' Societies have been organized, and progress is being made with Summer Camps. In addition to Sunday School and Thursday Schools, Children's Meetings are held during the tent campaigns. Young people are urged to take Bible Correspondence Courses which will fit them to train the little ones. Self-support has been attained by some of the stations. One Belgian couple, M. and Mme. Mayeur, have offered their lives for service in the Belgian Congo and, after additional training in England, plan to sail next autumn. Belgian missionaries are in great demand there.

About Pastor Niemöller

Dr. Julius Martin, in a letter to *The Spectator*, in London, says that Dr. Martin Niemöller, who is suffering from intestinal catarrh, is being subjected to the relentless process of slow demeritation reserved in Nazi Germany for recognized leaders of the op-

position, but has hitherto withstood ever-recurring attacks of apathy and despair. Dr. Martin fears that the Confessional clergy, deprived of Neimöller's leadership, will have less resistance to Naziism; and Dr. Karl Barth has seen the advisability of sending a circular letter to the Council of the Confessional Church and to many of the clergy urging them not to give up the struggle; as the concessions they are offered, in return for taking the oath of allegiance to Hitler, are slight and practically meaningless.

Hitler Requires New Oath

German Evangelical pastors are now being called upon by Hitler's National Socialist State to give the following oath which is identical with that required of all State officials: "I swear I will be loyal and obedient to the Leader of the German Reich, Adolf Hitler, obey the laws and fulfil the duties of the office I hold, God being my helper." The pastors were given a month to decide whether or no they would take this oath. Advice was sought from Dr. Karl Barth, exile in Switzerland, and this is his reply:

My opinion and my counsel amount to this, that the oath should not be taken either with or without reservations. . . . The question before ministers today cannot be how they would or could interpret the oath, but how National Socialism requires it to be interpreted. Every other way of explaining the question would mean an evasion of the decision required and ultimately an evasion of the Christian witness which God demands. . . . This oath demands that Adolf Hitler should become the law, conscience and standard of the one who subscribes to the oath in every relationship. . . . He who takes the oath in this the only possible way has at the same time under solemn invocation of God expressly contradicted the First Commandment. . . . In 1935 the National Socialist State punished me with dismissal because I intended to make additions, such as those which today stand in question, to the oath required of me as a State official. . . . I can see nothing but a temptation in taking the oath in any form whatsoever. In a spirit of true friendship, therefore, I desire to warn everyone against this temptation, and pray God that many may have strength to resist.

—*Dnyanodaya.*

Expanding Work in Italy

The Spezia Mission faces the bitter hostility of the Vatican at very close range; and the trend of Fascist political life has a strong anti-Christian influence. Tact, good judgment, courtesies and infinite patience are constantly needed, and without firm faith it would be impossible to go on. Rev. C. H. H. Pullen, general director of this Mission, thus describes the situation:

Here in Italy we labor among a very fine people—keen, intelligent and, in the great centers, highly educated. Their history and their experience, and more especially the assiduous working among them of the Roman Catholic Church, while they have made the rustic populations superstitious and bigoted to the point of fanaticism, have driven the thinking and more influential parts of the nation to cynicism and scepticism, and they are very hard indeed to reach on religious matters.

It is evident that the efforts of the Mission are bringing results, for many have recently been baptized and joined the Church. Before a convert is baptized, the greatest care is taken to ensure that the change of heart professed is real. Those who have found Christ are gathered into classes by the pastors and carefully taught and prepared.

The distribution of the Scriptures accomplishes a great deal. Colporteurs make contacts with people on the highways and on doorsteps.

—*Life of Faith.*

Repression in Rumania

King Carol of Rumania, visiting London, was waited upon by a deputation representing the Evangelical Free Churches and including some Anglicans, to protest against the suppression of Protestants (almost all of them Baptists) in Rumania. The King was petitioned to use his influence and authority to ensure: (1) That the Baptists and others now in custody or in prison should be liberated; (2) That the administrative decree published by the Rumanian Ministry of Cults should be withdrawn; (3) That the Baptists of Rumania should be acknowledged as members of a legally recognized communion. The King's foreign minister, who received the protest, promised to recommend favorable action.

Jews in Czechoslovakia

Rev. I. E. Davidson, Director of the Barbican Mission to Jews, tells of the readiness of Jews in Czechoslovakia to hear the Gospel. He explains that he cannot give particulars, because only one page to foreign countries is permitted and letters must be left open. "When I tell you," he says, "of the number of Jews who are asking for baptism, perhaps you will think that I exaggerate; but I assure you what I am reporting is true. I am in touch with 12,000 to 15,000 Jews who are asking to be baptized. I am giving instruction to hundreds every day; some times I go a whole day without a meal. The anti-Semite landlord, seeing so many Jews come to the house, gave me notice to leave the flat by January 17, 1939. His brother, quite a different man, told me to remain in the flat, and said, 'The Jew is also our brother,' but I think it will be better for us to look out for other mission premises. These premises, in any case, are too small. God is blessing this work in a wonderful way."

—*Life of Faith.*

Religion Dies Hard in Russia

The Christian Century observes that the corpse of slaughtered Christianity in Russia keeps on moving, "occasionally lifting its head and even opening an eye." Then it must be killed again—if possible. Recent reports tell of "deplorable" manifestations of religious sentiment and practices in many districts. Last year children went about singing Christmas carols, even on collective farms; and at Easter they went to church and carried candles; and on religious holidays some of the schools are half empty. Accordingly, the commissariat of education feels he must again exhort all teachers to redouble their efforts to "convert all Soviet school children into convinced, active fighters against religion." Whatever religion is strongest in a particular district, that is the one to fight most fiercely, but the war is a general one against all reli-

gion. "Teaching must be so conducted," says an article in the official organ of the commissariat of education, "that by the end of his schooling the pupil has a clear understanding that, though religions differ in form, they all in essence lead to the same end, all are ideologies of slavery, all implacably contradict science and all are directed against the interests of toilers."

AFRICA

Whole Clan Converted

A special mission was conducted in the upper Nile region last year under C. M. S. direction, and one result was that forty-two old men and sixty-two old women in one small village have been admitted to the catechumenate. The Rev. H. F. Davies writes: "The church was too small, so we held the service under a tree. We were very touched when the old men and women stood up to make their promises. First were the old women, most of them grandmothers, many with grey hair and failing sight. Then came the old men, grey-headed elders of the tribe. It appears that a whole clan has come over in a body. We asked what was the cause of this movement, and were told that during the last mission a teacher went to the village and visited and preached, and as a result these people have come in.

Now they must be taught, and the only teacher available is not highly trained. Perhaps while he is trying to explain the Gospel to others, he will gain a better knowledge of Christ himself.

—*C. M. S. Outlook.*

Refugees in the Sudan

Missionaries are not the only refugees from Ethiopia who have sought safety in the Sudan. Many Ethiopians have gone there to live, one of these is Banchi, (former pupil of Gorei School.) Mrs. R. F. Shields, United Presbyterian missionary of Khartum writes in the *Women's Missionary Magazine*:

"After our last missionaries

left Gorei she continued to teach the Gospel. Because their house was neat and clean they were suspected of being servants of foreigners and she was told that she must become a servant of Italians. But by night Banchi and her husband started for the Sudan. She had shaved her hair off and dressed in men's clothes and together they came to Kurmuk with a group of carriers, walking eight days. . . . Several times she has gone over to Khartum and gathered a few of the Ethiopian women together to teach them a Gospel story. Banchi has been faithful to her Lord and has trusted Him through many hard times. She told me of how she was in a place with bombs dropping all around, and while others were afraid, she opened her Bible and read, unafraid, because she had faith in Christ and it mattered not to her whether she lived or died. She is now working in the English Mission Hospital. Her husband is studying Arabic, with the small boys, in the Mission School, and trying to learn English in the evening, with Banchi as tutor."

Chiefs Destroy Idols

In 1937, field executives of the Qua Iboe Mission decided that intensive Gospel campaigns should be inaugurated at each central station during 1938, with a view to carrying the Gospel to all the heathen compounds in every town. Reports have come in from several stations that are most encouraging. Never in the history of the mission have so many idols been burned in numerous cases by heathen chiefs who, in the evening of their days, have turned their backs on the old ju-ju worship, and have come to Christ.

Two elderly men who had never faced an audience before became very eloquent, and were in great demand as evangelists. One had been a witch doctor of great repute; the other had been a member of all the heathen societies.

Preparations for this campaign began with an appeal to those willing to travel among the

villages, and on the day appointed for volunteers to meet at a central point, 160, young and old, came forward. That day was spent in prayer, and the week following in plans for action. From reports that have come in, it was found that more than 4,000 people had burned their idols. Not only this, but church members have been revived and reconsecrated.

News from Central Africa

The *C. M. S. Outlook* reports that Christianity has taken root in Uganda, and the Church is becoming increasingly indigenous. In Kenya Colony, within a few years, the number of communicants in the Church of Scotland Mission has increased from 1,000 to 4,636; and there was an increase in giving. Difficult problems are raised by the impact of Western civilization, and the demand for education.

There is reported a steady growth of African ministers, resulting in more conversions and more adequate pastoral care of Christian communities. The Moravian Church has opened a new clinic at Usoke in Tanganyika, while the Mennonite Mission now has four stations and fourteen missionaries, of whom two are doctors. Some disturbance is reported in Nyasaland, due to a number of separatist movements, seven such sects having been organized.

Moanza—Yesterday and Today

Writing in the *Watchman-Examiner*, Rev. T. E. Bubeck pictures what the visitor to the Belgian Congo would have found there twenty-five years ago. There would have been, to begin with, no teachers, no pastors, no evangelists, no Christians, no followers, no churches, no village schools, no school children, no medical work, no medical instruction, no trained *infirmiers*, no Christian worship, no Christian homes. The visitor would have found tribal wars, social isolation, spiritual desolation, physical suffering, fetish worship, belief in animism, the practice of slavery and in some parts, cannibalism.

Here is what one finds today: a central church numbering over 5000, divided among 16 local churches, of which eight are self-supporting; more than 200 teacher-evangelists who instruct 10,000 village children in almost 200 villages, conduct morning and evening prayers and special Sunday services; a rising educational standard and an increasing number of those who request the marriage ceremony.

Facing Problems in S. A.

During the darkest hours of the international crisis in September, more than 1000 ministers and laymen of the Dutch Reformed Churches gathered in Bloemfontein in the largest Missionary Conference South Africa has known; and earnest prayers for the peace of the world mingled with the discussion of plans for a wide extension of the Church's missionary work.

This Conference was not merely a gathering of missionaries. The 150 mission churches were each represented by a European missionary, and no less than 400 European congregations were also represented each by its minister and a chosen lay member.

A good deal of attention was given to native education. It was emphasized that schools are of great importance to the Church; that secularization of teaching much be opposed, and that education must not "denationalize" the native.

Another problem considered was the degree to which heathen customs should be recognized. Some held heathenism as the Gospel's deadliest foe, seeing a danger that heathenism might adapt itself to Christianity instead of being rooted out; others held that Western civilization was replacing by its evils the old paganism of the tribe, without imparting religion, the only safeguard.

Discussion of controversial matters was not allowed to obscure the ultimate aim of establishing an independent, self-supporting native Church.

—*South African Outlook.*

WESTERN ASIA

Religion in Turkey

Turkey has not suppressed religion, but it has ended the authority of the State over religion. When republican Turkey deposed the sultan and abolished the caliphate, the clergy was stripped of authority and standing. The regrettable result of all this has been the neglect of religious training for children, except what they may receive in their homes from their parents. Mission Sunday schools, known as Services of Worship for Children, have, therefore, a large and fruitful field of activity among Turkish children. A revival of religious interest is apparent in many directions. The Christian Scriptures, especially those in the new Latin script, are in demand, and Christian literature has free circulation. Recently, interest has been aroused by publications dealing with the early introduction of Christianity among the Turkish tribes.

Religion is everywhere respected in Turkey today. In thousands of mosques and in hundreds of churches and synagogues worship goes on unhindered. Four evangelical churches in Istanbul hold services as usual.—*World Dominion Press*.

Evangelical Venture

To move from a Christian to a Moslem town is something of a venture, but to go there as an evangelist requires courage. Last year, a young Syrian evangelist and his wife were sent to a virgin field in the Alaouite District, and they went in considerable trepidation. His first move was to secure government permission to transplant about 4,000 olive trees from an abandoned grove,—an odd way to preach the Gospel, but it proved to be an entering wedge. The next move was to secure a model bee hive, and start raising bees scientifically. Not only does all this work make friends, but it serves a real need of the people whose way of living is primitive and degraded. Since this was a large town, a reading room was opened, and met with enthusi-

asm. When the people expressed surprise at these examples of unselfish service, and asked the reason, they were told it was Jesus' command. "How good this man must have been!" they said. "These expressions encouraged us," said Mrs. Younis, "and made us see that kindness is more acceptable than speeches. I then began to teach the girls how to weave rugs, and other handicrafts. Children kept coming to our home, so I started to train them in politeness, cleanliness and truthfulness. Their parents noticed a change in their conduct and were pleased. Other little ones began coming, so I got a few supplies and started kindergarten methods. We have relations with about thirty-five families whom we visit and who come to visit us."

—*Syria Mission Quarterly*.

The Palestine Problem

Rev. A. S. Morrison, of the Church of Scotland Mission in Jaffa, gave an address in Edinburgh last October in which he said there is only one solution of the present dilemma in Palestine, and that is the spiritual solution. Arabs and Jews must learn the way of brotherhood. A German Jewish lawyer, recently converted to Christianity, expressed this view as follows: "I have had a hard life. I belong to a persecuted race, and it has forced me to think. I have been up against the German problem, the Jewish problem and the Palestine problem, and the solution of these problems contained in the Gospel seems to me to be the only way out."

Mr. Morrison believes that conferences, pacts and disarmament programs will not bring peace; and that men or nations will not stop fighting merely because guns are taken out of their hands.

The Church of Scotland is supporting Missions to the Jews in Budapest, Prague and Cluj in Europe; Alexandria in Egypt and in Jaffa and Tiberias in Palestine.—*E. M. M. S. Quarterly*.

Problems in Mesopotamia

The majority of Mesopotamia's inhabitants are Moslem

Arabs of the Shiah sect, though there are many Sunnis among them. Outstanding characteristics are hospitality and a capacity to endure hardship. The more than a hundred families of Jews there are probably descendants of the Babylonian captives. There is also a small group of Christian converts from Islam, but the Christians one finds are of various sects, and not a united group.

New forces are acting upon all these people. Motor cars, telephone, electricity and telegraph are changing life and thought. Irrigation is extending the arable land, and there are new roads, new buildings, new towns. Also, the educational system has been greatly extended, and especially noteworthy is the increase in the number of schools for girls. Much of the fanaticism of former days has disappeared.

INDIA

Mass Movement Figures

From distant jungle villages, about 15,000 people traveled to a recent Christian Convention in Dornakal, where loud speakers were installed so that all might hear the addresses. Village Christians put by small sums throughout the year in order to attend these annual meetings. Following this Convention, 33,000 communicants took part in a "Week of Witness"; an increase of 10,000 over the previous year.

Reporting on the results in one of the areas, Archdeacon Tanner, of the C. M. S., writes:

As regards the visible results, eighty-two villages asked for a teacher. There were 4,969 definite decisions to become Christians, including 1,037 Sudras. This is a rise of fifty per cent on last year's results. An even larger number of persons—6,553—promised to become Christians later on; these included 1,658 caste folk. What are we going to do about it? After removing the names of unsatisfactory inquirers, we had 27,136 names on our Kistna list to be prepared for baptism. At our present rate, it would take about nine years to baptize all of them. Now nearly another additional 5,000 have asked us to prepare them for baptism, and that in one week.

Hyderabad Mission

The bi-monthly *Hyderabad Bulletin* says there are 800 Christian congregations with a community of 109,885 people in the Hyderabad (British) Methodist Mission. In the villages, 690 evangelists and 667 Bible-women are at work. In 1937, the total number of baptisms was 8,923. There are 715 Sunday schools, with 983 teachers and 16,296 pupils. In the Theological School, 128 students are in training. It is now over ten years since the first caste-converts appeared for baptism. Since that day, there has been a constant stream of enquirers and "the movement" seems to be more vital and determined than ever.

Training a Native Ministry

Leonard Theological College at Jubbulpore recognizes that a trained native ministry is the means for evangelizing the mission field. They also realize that the type of training in the West does not adequately equip students for service in the Oriental Church. The curriculum at Leonard includes practical work in villages. The students make surveys, conduct reading rooms, study indigenous handicrafts and industries, travel to fairs and *melas* for the purpose of exhibiting higher standards of village life. In the midst of a Hindu *mela*, held near Jubbulpore recently, was a working exhibit of village industries. Christian boys from Leonard were showing the pilgrims how to improve their lot with household weaving, spinning and planned agriculture.

Among the students this year is Joseph Johannes Khan, a converted Moslem, who escaped from hanging after fifty-seven strenuous days in jail in the Turkestan country north of the Himalayas. Incarcerated for his Christian preaching, the Moslem rulers threatened him with poison, hanging, and all kinds of bodily harm. Later released, he ran away across the pass to India and Jubbulpore.

Then there is Philip Bhair B. Christian, who used to read the stories of David Livingstone in his home school at Baroda, and is this year leaving with his wife and child for Old Umtali, Africa, where he will be an Indian-supported missionary among the Indians of Africa. There is a member of the British army at Leonard, who left the ranks and plans to become an Indian evangelist. —*Christian Advocate*.

A Life of Service

A Jain, former pupil in a Kolapur High School, spent three years in residence in the palace of a Maharajah, of West India, and there was imbued with a desire to serve his people. He gives all the credit for this ideal to Christian missions. A writer in *Western India Mission Notes* outlines the result of this desire on the part of Mr. Patil, the Christian Jain.

"A hostel in Satara where there are now 183 boys from 100 villages from all castes, who cook and eat together in friendliness which is continued when they return to their villages. They promise to cease to observe caste 'wherever.'"

"A Normal Training School for teachers has 40 students this year. There is a Practising School up to the 4th Standard. In the home of Mr. Patil are nine or ten small boys who live and eat and study under his direction. The house in which they live was built by the hostel boys themselves. Next year Mr. Patil plans to open schools in 50 villages of the Satara District where there are now no schools. The teachers will be sent from his own training school.

"A recent project is that of selling grain at cost to the villagers, in the midst of a bazaar where profiteering is rife. Boys from the school will carry it on. Land has been secured for permanent hostel, schools, etc., and the boys are to do the building. Farming is the chief industry taught."

Mr. Patil himself lives on 20 rupees a month and puts 100 rupees a month into the work.

A Non-Christian Testifies

An Indian woman doctor of great prominence, a non-Christian, touring India on an educational commission, discovered the widespread influence of Christian missions; and in the course of an address before the All-India Women's Conference said:

I feel I would be failing in my duty if I do not offer a tribute to the missionary education organizations which have been the pioneers in every province in the cause of female education. The female population of this country has been placed under a deep debt of gratitude to the Christian missionary societies for their valuable contribution to the educational uplift of Indian women. I honestly think that they have done more for women's education in this country than the Government itself. . . . Even more than the educational and the cultural contribution made by these missionary societies to the Indian people, the noble and self-sacrificing examples of the men and women who, infused with a spirit of love and service for suffering humanity, and true to the teachings of their Master, face obstacles and live very often a single, lonely life, cannot but have a very beneficial effect upon the men and women of this country.

—*Christian*.

Sundar Singh Ashram

Christian circles all over India are awaiting developments of the proposal to establish a Sundar Singh ashram at Subathu to carry out his expressed wish and to consolidate the work he started. A writer in *The National Missionary Intelligencer of India* thinks the Sadhu's most important piece of work was the adaption of Christian missionary methods to the needs of his country. Hindus and Moslems heard through him a truly Indian version of the message of the Gospel. His success was phenomenal, and Christian ashrams have sprung up at Tirupatur, Poona, Sat Tal, Coimbatore and other places, and is carried on by real sadhus in every sense of the word.

The writer of the article suggests an ashram with a two-fold purpose: first, "a center for the deepening of the spiritual outlook of our people and provide ample means and devise methods for doing so." Secondly, it should

serve as a school for the preparation of sadhu missionaries imbued with the spirit of sacrifice to carry the Gospel message to all corners of India.

Educational Adventure

With social customs what they are in India the admission of women students to college classes is something of an adventure. The Church Missionary Society, which was the first agency to provide education for girls in Travancore, announces this important development at the C. M. S. College at Kottayam. It is intended that all girls admitted to the classes shall live in a hostel, with a woman missionary as warden. There they will have their own social activities and games, and should gain valuable experiences in the art of living together in a Christian atmosphere. This hostel began with twenty women students.

—C. M. S. Outlook.

MISCELLANEOUS

Race Relations Sunday

A special appeal for the observance of Race Relations Sunday (February 12th) says the day has never rolled around with such crucial importance as in this troubled year. The message reads: "The world appears to be drunk with fear and hate, crazed with desire to persecute and crush racial minorities."

Such is the theme of the challenge to Christian people from the Federal Council of Churches, as it issues through its Department of Race Relations a new set of programs for various departments of the Church for the 17th annual observance of Race Relations Sunday, to be followed by Interracial Brotherhood Week.

How to Make Democracy Safe

In a statement issued by the Methodist Board of Home Missions, attention is called to the grave dangers that confront our nation. "America for Christ," says the appeal. "Our democracy will be safe only in proportion as it is Christian, because the human content of Christianity and democracy are the same.

"Freedom of worship, lawful liberty, equality of economic and social opportunity were among the worthy objectives of the founders of this Republic. . . . The value and importance of the Church in every city, town and hamlet must be reemphasized. . . . The teaching and practice of the New Testament standard of stewardship, and the larger recognition of youth in all the plans and programs of the Church are essential if we are to fulfil our God-given mission. . .

"We call upon our church people to give more earnest attention to prayer, the devotional reading of the Word, personal evangelism, and such other forms of Christian service as will make the Christian Church once again a witnessing Church to the saving power of Jesus Christ."

—Christian Advocate.

Braille Missionary Union

This valuable adjunct to the missionary enterprise makes the Scriptures and Christian literature available to the blind in many lands.

The Union's organization is of the simplest. The work is voluntary, and is essentially an individual one, since the various operations of producing braille books is carried on by workers in their own homes. The first object is the supply of free Scriptures; then grants toward the support of teacher evangelists and pupils, and for the provision of equipment whereby copies of various publications can be multiplied on the field.

There is also a library department, in which devotional books of an evangelical character are prepared.

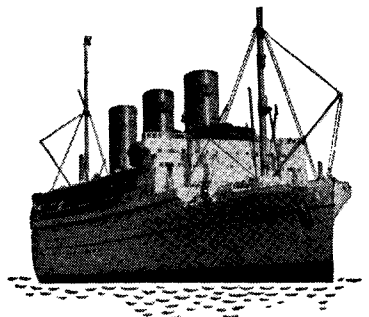
It is possible for workers to transcribe into braille characters books in any language employing the Roman script, without knowledge of that language.

The Union is entirely dependent on missionaries for the teaching and supervision of the blind. It is anxious to get in touch with retired missionaries who are willing to make use of their knowledge of other languages in preparing Braille Scriptures for copying. —The Life of Faith.

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Book Reviews

Horizons of Stewardship. By Herman C. Weber. 8vo. 119 pp. \$1.25. Fleming H. Revell Co. 1938.

Probably no one is better fitted to write on Christian stewardship than is the president of the United Stewardship Council of North America. Dr. Weber has made a thorough study of the subject and has presented it to many churches all over the land. Here he discusses many philosophies and problems associated with money—including asceticism, materialism, greed, racketeering, gambling, wasteful spending, the tithe, stewardship and the every member church canvas. The book is illustrated by some very suggestive charts, statistics and interesting experiences. Any pastor seeking to educate his congregation, and any Christian desiring to be a faithful steward will find here some excellent principles and practical suggestions. Here is not a biblical study but it is based on Bible teachings. It would serve as a very useful text book on the subject.

The World's Great Religious Poetry. Compiled by Caroline Miles Hill. 8vo. 836 pp. \$1.69. The Macmillan Co., New York. 1938.

It is a difficult matter to compile an anthology of religious poetry, or of any verse. Ideas and tastes differ and the material is almost unlimited. Dr. Hill, the compiler in this case, has done her work well, in the wide scope and variety covered by the verse. Some are not poetry according to the generally accepted standards, and many verses are not religious. The seven hundred or more selections from some four hundred authors include, Jewish and Zoroastrian, Chinese and Indian, Greek and Latin, American Indian and Christian. Both omissions and inclusions cause surprise but the selections are intriguing and lead a reader to realize the way in which the unseen, the eternal and the spiritual aspects of life and thought have captured the attention of men's minds in all ages. There is a distinct advantage, too, in noting the contrasts and similarities between ancient and modern Christian and non-Christian thoughts and emotions,

beliefs and hopes. The book is divided into sections, dealing with such subjects as The Search for God, Existence of God, Faith, Prayer, Worship, Nature, Sorrow, Life, Death and Immortality. Any reader may find here food for uplifting meditation, faith and hope. It is a book worth owning and will repay very thoughtful reading.

Prisoner of War 31,163—Bedros M. Sharian. By Ernest Pye. Illus. 8vo. 202 pp. \$1.50. Fleming H. Revell Co. 1938.

Here is an echo of the World War, gathered from a soldier's war journal, and sent out by the former president of the School of Religion at Athens. Bedros Sharian was born in Cilicia about 1862 of Christian parents and was educated in a Mennonite school. He was drafted into World War by the Turks, served in Gallipoli and later was captured on the Mount of Olives in 1917. The story of his experiences is vividly told—as soldier, store-keeper, interpreter, prisoner of war and later a cavalry man in the British Army. Under all circumstances Bedros showed his Christian faith and courage. Today he is living in America; an industrious, successful and respected citizen.

Seventy Less Known Bible Stories. By George Goodman. Illus. 8 vo. 333 pp. 3s. Pickering & Inglis. London. 1938.

The author of these stories, retold for preachers and teachers, has written several stimulating books and is the editor of Daily Bible Notes, widely used in Great Britain. There are twenty-two illustrations from photographs of Biblical scenes. Mr. Goodman also adds a helpful chapter on "The Wonders of the Bible" and a poem on "The Value of Memory." His Bible stories are chiefly in outline and are homilies—with texts, lesson and application pointed out in each—rather than retold stories. They include the stories of Melchizedek, Jethro, Caleeb, Jephthah, Ishbi-benob, Jezebel, Tobiah, Barnabas, Tabitha and a number of Jesus' parables. Over one thousand Scripture texts are listed. Preachers and teachers will find these outlines very helpful but they must be adapted to pupils or audiences.

New Books

Directory of Christian Missions and Churches in India, Burma and Ceylon. Rs. 2-8. National Christian Council. Nagpur, India.

"Heaven Knows." Margaret H. Brown. 168 pp. \$1.00. Friendship Press. New York.

The Horizons of Stewardship. H. C. Weber. 120 pp. \$1.25. Revell. New York.

Highways and Hedges. William Wistar Hamilton. 120 pp. \$1.00. Broadman Press. Nashville.

The New Man. A Play in Four Acts. Margaret Cropper. S.P.G. London.

Ra-Ha-La-Hi-Ho (My Brother in Madagascar). Andrew Burgess. 224 pp. \$1.00. Augsburg Pub. House. Minneapolis.

25 Years Mission Work Among the Lepers of India. Wm. C. Irvine. 143 pp. 2s.6d. Pickering & Inglis. London.

Who Claims the World. Cecil Northcott. 100 pp. 1s. Livingstone Press. London.

The Heritage of the Indian Christian. The Story of the Christian Church and the relation to it of the Church in India. By a Member of the Church of India. 179 pp. Maps. Rs. 1-4. S.P.C.K. Madras.

Couriers of the Dawn. R. H. Boyd. 255 pp. Illus. 2s.6d. Church House. Belfast.

The Real Conflict Between China and Japan. Harley F. MacNair. 216 pp. \$2. University Press. Cambridge.

The Chinese People: New Problems and Old Backgrounds. George H. Danton. 312 pp. \$3.50. Marshall Jones. Boston.

What about India? L. F. Rushbrook Williams. (Discussion Books Series, no. 4). 176 pp. 2s. Nelson. London.

The Bible in India. J. S. M. Hooper, Illus. 152 pp. 3s.6d. Oxford University Press. London.

An African Survey: A Study of Problems Arising in Africa South of the Sahara. Lord Hailey. 1837 pp. 21s. Oxford University Press. London.

Pioneers in Pondoland. Godfrey Calaway. Illus. 199 pp. 5s. Lovedale Press, Lovedale, South Africa; Livingstone Press, London.

The Native Tribes of Central Australia. Baldwin Spencer and F. J. Gillen. Illus. 671 pp. 25s. Macmillan. London.

The Philippines: A Nation in the Making. Felix M. Kessing. 137 pp. 6s. Oxford University Press. London.

The Christian Handbook of South Africa. 289 pp. 4s. Lovedale Press, Lovedale, South Africa; World Dominion Press, London.

Evangelism for the World Today: As Interpreted by Christian Leaders Throughout the World. Edited by John R. Mott. 295 pp. \$2.50. Harpers. New York.

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