

THE MISSIONARY REVIEW OF THE WORLD

Vision and Power at Madras

*Paul W. Harrison
Kenneth S. Latourette*

Foreign Missions Tomorrow

*John R. Mott V. S. Azariah
Toyohiko Kagawa*

Recommendations from Tambaram

Quotations from the Findings

A Kashgar Moslem's Story

Mrs. Glenn B. Ogden

Primitive Animists in the Celebes

Henry P. Van Dusen

The Indian Poet—N. V. Tilak

Kund Heiberg

Dates to Remember

February 28-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.

February 28-March 1—World Alliance of Presbyterian and Reformed Churches, Western Section, Pittsburgh, Pa.

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

May 25 — Presbyterian Church in U. S. A., Cleveland, Ohio.

June 8—Reformed Church in America, New York, N. Y.

June 20-25 — Northern Baptist Convention, Los Angeles, Calif.

June 24-July 1—Eagles Mere Conference of Missions. Chairman, Mrs. Earl Breeding, 24 Rugby Lane, Scarsdale, N. Y.

Personal Items

Dr. George B. Huntington, treasurer of the American Baptist Foreign Mission Society, has retired, and Mr. Forrest Smith, assistant, and then associate treasurer, has been appointed in his place.

Rev. Ernest Grigg, Baptist missionary at Maymyo, Burma, has reached retiring age, but feels the call of the land to which he has given 45 years of service. He will spend months in deputation work in America and then, at his own expense, will return to Burma.

Dr. Paul W. Rood has resigned as President of the Los Angeles Bible Institute, and will devote his entire time to Bible conferences and evangelistic campaigns under the auspices of the World's Christian Fundamentals Association.

Dr. John Lyon Caughey, pastor of the First Presbyterian Church of Glens Falls, N. Y., has gone to Shanghai, China, to become pastor of the Community Church.

Rev. J. C. de Korne, D.D., missionary in China until 1934, has succeeded Dr. Henry Beets as Director of the Board of Missions of the Christian Reformed Church, who retired upon his seventieth birthday in January.

Among the interesting delegates attending the Madras Conference were **Bishop A. F. Bennett** of Auteauroa, the son of a chieftainess of the Moari race of New Zealand. This race numbers now about 85,000 and Bishop Bennett is devoting his life to work among them. Another delegate was

Rev. S. S. Tema, a South African of Johannesburg, who works among the large African population employed in the gold mines and coming from many parts of Africa. He speaks four native languages as well as Afrikaans and English.

Obituary Notes

Rev. Fred G. Mitchell, Presbyterian missionary to the Navajos since 1905, died suddenly January 12 in his 81st year. He had retired in 1933. Mr. Mitchell labored for 14 years without a single convert, but during this time made invaluable contributions to the work as linguist and writer. In 1920, he was made superintendent of the Ganado Mission in Arizona; and from 1930 until his retirement was Director of Indian Wells Community Center. Here he devoted most of his time to translation and evangelism.

James Fugat, volunteer worker for many years in the Episcopal Mission in the Philippines, was murdered there on December 14. Mr. Fugat went to the Philippines from the United States shortly after the American occupation of the islands and identified himself with the native people. For a long time he worked in the Moro agricultural school at Jolo, now closed. More recently, he was assisting at the mission on Mindanao, where his death occurred.

Mrs. J. H. Hudson, retired missionary of the Presbyterian East China Mission, died in Santa Monica, Calif., December 21. With her husband, Rev. Junius H. Hudson, she went to China in 1879. They were stationed at Hangchow, where Mr. Hudson developed a small boarding school for boys into Hangchow Christian College, and was its first president. For two years after their retirement in 1923 they lived in Shanghai.

Mrs. Marie A. Oldham, the widow of Bishop William F. Oldham of Malaya, died on October 12 at the age of 81, and was buried beside her husband in Glendale, Calif. She was born in Bangalore, India. Most of their missionary service was in Malaya, being located at Singapore. They celebrated the 50th anniversary of the founding of the Mission after they had passed the age of 75.

The Rev. W. E. Cousins, for many years a missionary of the London Missionary Society in Madagascar, died on January 5 at the advanced age of 99 years. Mr. Cousins was born at Abingdon, England, February 21, 1840, and sailed for Madagascar in April, 1862, a year after the death of the persecuting Queen Ranavalona. In 1873 he began the great work of revising the Malagasy Bible, the importance of which for Christian converts in Madagascar can scarcely be exaggerated. He is the author of "Madagascar of Today," "A Concise Introduction to the Study of the Malagasy Language," and "Malagasy Proverbs."

Rev. Samuel Hinds Wilkinson, for many years director of the Mildmay Mission to the Jews, died in London on January 5 at the age of 76. He was the son of Rev. John Wilkinson, who founded the Mission in 1876, and became associated with his father in the work in 1882, succeeding him as director in 1907. He was a successful missionary to the Jews and an accomplished Hebrew scholar, being largely responsible for the translation of the Bible into Yiddish.

Rev. Dr. Alfred Williams Anthony, for five years secretary of the Home Missions Council of North America, died at Waltham, Mass., on January 20. Dr. Anthony was 79 years of age, having been born in Providence, R. I., January 13, 1860, the son of the late Lewis and Britannia Anthony. He was graduated from Brown University in 1883 and ordained as a minister of the Free Baptist Church in 1885. After a brief pastorate at Bangor, Maine, he taught in Cobb Divisional School and in Bates College, Maine. In 1911 he was made Corresponding Secretary and Treasurer of the General Conference of Free Baptists and in 1918 was elected Executive Secretary of the Home Missions Council, where he did very effective work in cooperation in home missions. He is survived by his second wife, Mrs. Gertrude Libby Anthony.

H. W. Smith, Superintendent of the Baptist Mission Press in Burma, died suddenly of heart disease on January 19. He was fifty-six years of age, and he had been in the service of the Board twenty-eight years.

(Concluded on page 113.)

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Editorial Chat

This month we devote considerable space to the recent World Missionary Conference at Tambaram, a suburb of Madras. Teams of speakers, made up of Christian Nationals of various countries and of American delegates are now touring the country to report on the outstanding facts revealed and the plans proposed for the future of missions.

* * *

Readers will be interested in the reports of Dr. Paul W. Harrison of Arabia, Dr. Kenneth S. Latourette of Yale, and others. Next month we plan to publish two appraisals, one by Dr. H. Kerr Taylor and one by Dr. Hendrick Kraemer of Holland, the author of "The Christian Message for the Non-Christian World" which was the basis of much discussion at Madras.

* * *

Later issues of THE REVIEW will contain articles showing the development of Native Churches in various lands, the methods and results in evangelism, the unfinished task of the Church and sketches of outstanding Christian leaders. A number of articles have been promised from Christian Nationals of various lands.

* * *

Recent letters speak of the help received through THE REVIEW for a better understanding of world conditions, for light on the progress of Christianity, for a clearer knowledge of Indian problems and of the American city, as well as valuable suggestions for work in churches at home. The following are brief extracts from some of these recent letters.

"I appreciate THE REVIEW so much that now, while renewing my subscription I am ordering it also sent to the pastor of the Congregational Church. Your magazine is especially valuable, giving as it does important work in all the denominations. Dr. Speer's article in the January issue greatly impressed me." ADELE GREENE.

Washington, D. C.

* * *

"We consider THE REVIEW very valuable. The bound volumes as well as the current issues are very widely used by our faculty and students."

FRANCES WARNER,
*Serials Librarian, Iowa State
College, Ames Iowa.*

Honors to Missionaries

King George VI of Great Britain, Emperor of India, has announced the following missionaries in India as recipients of honors in his New Year's Honors list. The Kaiser-i-Hind Medal (First Class) was granted to Mrs. A. E. Harper, of Moga, who has had much to do with developing the Moga Training Institute. Miss Ida Scudder, M.D., Principal, Missionary Medical College Hospital, Vellore, Madras Presidency, received the Bar to the Kaiser-i-Hind Medal (First Class). Miss E. A. Douglas, M.D., a skilful surgeon in charge of the Lady Kinnaid Women's Hospital in Lucknow, received the "Order British Empire." For about twenty-five years she has given able leadership to the hospital in Lucknow. Miss Helen Gregory, Superintendent of the Baptist Mission Women's Hospital, Berhampur, Orissa, received the Kaiser-i-Hind Medal (Second Class) as did Miss Mildred Louise Dawson, of the C. M. S., Tinnevely, Madras Presidency.

A Correction

In our February REVIEW (pages 77 and 79), two errors occur in the titles of illustrations in the article on the Seneca Indians. The Dowdy family (page 77) are not Christian Senecas, but are followers of the "Long House." Chief Hubert Kusick (page 79) is not a Seneca Indian but was the Chief of the Mohawk Indians who came from Canada to the Alleghany Reservation, and became a Christian.

Obituary Notes

(Concluded from 2d Cover.)

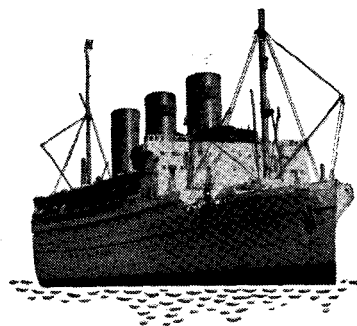
Rev. Ven. Robert Henry Walker, pioneer missionary and the first archdeacon of the Church of England in Uganda, died at Ealing, England, recently at the age of 81 years. He was born in Yorkshire, England, ordained in 1880 and as a result of the influence of a colleague, Bishop James Hannington, volunteered for service in Uganda in 1887. He passed through some years of experiences of war and persecution in Uganda during the reign of Mwanga. He retired from service in 1919 but not until he had seen tremendous changes in the growth of the Christian Church in Uganda.

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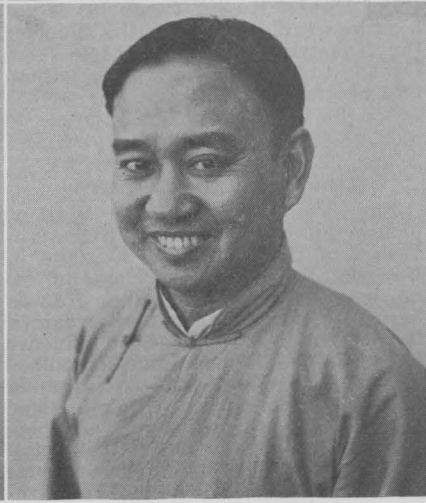
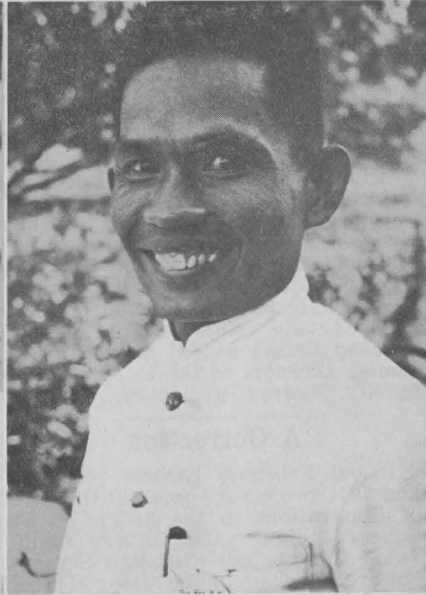
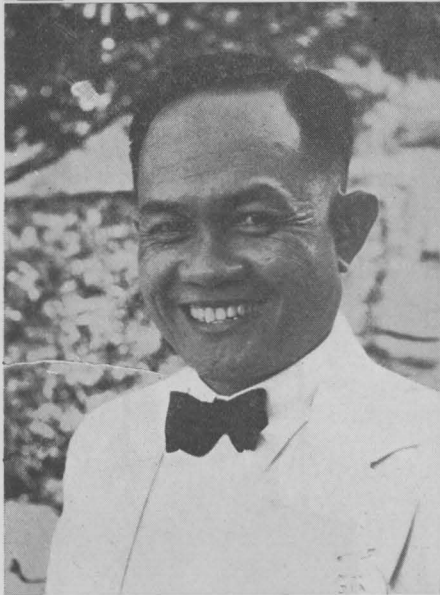
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CHRISTIAN DELEGATES FROM MANY LANDS AT THE MADRAS CONFERENCE

1. MISS ILA ROMOLA SIRCAR, Secretary of the Student Christian Movement in India
2. MISS MINNIE SOGA, South Africa
3. MISS MA MYA KYI, a Christian Leader from Burma
4. LEONARDO G. DIA, Moderator of the Evangelical Church, Philippine Islands
5. BOON MARK GITTISARN, Pastor of the Second Presbyterian Church, Bangkok, Siam
6. SOETJIPTO, Secretary, Student Christian Movement, Java
7. HACHIRO YUASA, Former President of Doshisha University, Kyoto, Japan
8. PAO-CHIEN HSU, Professor at the University of Shanghai (Baptist)
9. G. BAEZ CAMARGO, Secretary of the National Evangelical Council of Mexico

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Topics of the Times

IMPRESSIONS OF MADRAS

Toward the International Missionary Conference at Madras last December a great volume of prayer was directed. Thousands have been longing that from this gathering a clear lead would be given to Christians the world over in a confused age, and that some pronouncement would come like a ray of light and hope into a discouraged and bewildered generation. Did Madras accomplish what we hoped? Was it worth while? The two questions are not the same. Madras may not have accomplished all that was hoped and yet, in unforeseen ways, it may have been eminently successful.

In the main we believe that it did even more than those who actually planned the gathering had dared to hope. It set in motion processes, all of whose fruits will not be seen immediately but which, in the years to come, may prove of striking significance. Six features of the Conference seem peculiarly striking.

First of all, the gathering was more *widely representative* — more ecumenical — than any which Protestant Christianity has ever seen. Over four hundred and fifty delegates came from both the younger and the older churches, and from about seventy different countries. The Jerusalem meeting of ten years ago had a much smaller proportion of delegates from Asia, Latin America, Africa, and the Pacific Islands. Madras was made up of a cross-section of the leadership of Protestant Christianity. No one or two or three persons dominated the gathering. Dr. Mott presided throughout and his mind skilfully directed the conference. Very fittingly he received an ovation when, near the end of the gathering, it was announced that he had consented to continue as Chairman of the International Missionary Council until 1941. But so many of the well-known figures of the older and especially of the younger churches

were present that no one stood out above the others. It was, in the best sense, a conference. As in no other meeting in history, all Protestantism was engaged in making plans for its next advances, particularly in the newer geographic frontiers associated with the younger churches.

In the second place, the Conference was *youthful in its composition*. This was in part because so many of the leaders of the younger churches are under fifty years old. It was also because of the deliberate policy of the organizers of the Conference. Seldom if ever has a gathering of church leaders been so generally drawn from the younger age groups. This means that those present have, on the average, from twenty to thirty years of active life expectancy ahead. The friendships formed and the plans conceived will have a much longer period in which to come to fruition than if the gathering had been made up of delegates ten or fifteen years older.

In the third place, Madras gave vivid *evidence that the younger churches are coming of age*. Nearly half of the delegates were non-Western members of the younger churches. At Edinburgh in 1910 only a small handful were from the younger churches, and at Jerusalem in 1928 the minority were from those churches. To a certain degree this was by deliberate design. The organizers of Madras purposely kept the percentage from the younger churches high and at Madras the younger churches proved that in their own right they were entitled to this larger proportion. Man for man their delegations were fully equal in ability and character to those from the older churches. Several felt that the delegations from India and China — which, naturally, were the largest of the younger churches — were quite as notable as were the delegations from the Occident. The Chinese delegation was especially strong. Ten years ago many of the Chinese and Indian delegates would have been still in college or university.

But there was no sense of cleavage between the delegates from the older and the younger churches. In the former there was no attitude of condescension and in the latter almost no irritation born of a sense of being regarded as still in tutelage. For these leaders the period of tutelage is past. Men and women were recognized on the basis of their true worth and the spokesmen for the younger churches were not patronized or exhibited as a credit of their teachers. Through their leaders some of the younger churches are taking their rightful places as equals in the councils of the worldwide Christian fellowship.

In the fourth place, Madras was primarily a *working conference* and from this standpoint its utterances and achievements must be appraised. Mind rubbed against mind, and spirit against spirit, as the gathering sought to formulate a program for the next stage of the world mission of Christianity. The entire body was divided into groups for free discussion on particular topics. Out of each group came statements which embodied the mind of those present and which were presented to the entire Conference.

The findings of Madras deserve a careful reading by all interested in the world mission of Christianity. They are meant to guide younger and older churches as the two together attempt to strengthen the Christian movement in the lands of the younger churches.

Madras, it will be recalled, was held primarily for the purpose of strengthening the younger churches. To them has been directed much of the effort of missions for at least the past generation. One of the strongest of the reports was on the training of the ministry and there was an excellent report on Christian literature, a field in which effective coordination and promotion are long overdue. Evangelism, as a means of fulfilling the Church's mission and of strengthening the Church, received much attention and the unoccupied fields were given a comprehensive survey. The relation of Church and State, so burning an issue in many lands, was discussed and the "faith by which the Church lives" as well as the nature and functions of the Church, were carefully examined. Pains-taking studies on the economic basis of the Church and the problem of self-support provide the best assemblage of facts which we have had to help the younger churches in their efforts to become independent. The subject of the type of missionary needed and the preparation required is covered by a report which makes suggestions far beyond the present practice of the Boards. The group on cooperation and unity, pressed by representatives of the younger churches, came out with recommendations which, if adopted, will carry cooperation to a further stage and will help to give visible expression to the unity of spirit which is

emerging through such gatherings as Madras.

In some respects the Conference did not find itself. Its pronouncements on international relations and its suggestions for utilizing the resources of the churches in the promotion of world peace will to many seem colorless and weak. So, too, the findings on the Church's relations to the burning social and economic issues of the day will seem immature. In this they but reflect the present stage of thought in Protestant circles. Here and there proposals were made which have in them much of hope—such as the program outlined for coordinating the efforts of the churches in the lands bordering the Pacific in an effort to make that ocean deserve its name. Madras may mark the beginning of a new and better day in the study of ways in which the churches can promote peace between the nations and a more just social and economic structure of society.

In the fifth place, Madras was notable for its *fellowship*. In some respects this was the greatest contribution. In a day when the nations of the earth are pulling apart, Christians from seventy different countries found the tie of faith in their common Lord stronger than the divisions between their peoples. Chinese and Japanese, while they could not entirely agree on the issues which so unfortunately divide their governments, met around the communion table. They discussed, too, with amity, the present conflict. Anglican, Lutheran, and Methodist bishops met the leaders of the non-episcopally governed bodies with an attempt to win the others to their ecclesiastical positions. One communion service was according to the Anglican ritual, and the other according to Free Church procedure. The intimate life in the simple yet commodious buildings of the Madras Christian College brought us quickly together and facilitated acquaintance and informal conversation. We seemed to catch a foretaste of that company which no man could number out of many races and tongues who were disclosed in vision to the Seer of Patmos. We saw before our very eyes the emerging Church Universal. We were exploring a new and more Christian road to unity than the Church has heretofore tried—a road which seeks a unity of the spirit and which makes unity of creed and of organization ancillary to it. "By this shall all men know that ye are my disciples, if ye have love one to another." It was in strengthening this love that the Conference registered its greatest achievement.

In the sixth place, we left Madras seeing that our meeting was *only the beginning of our task*. In his closing charge Dr. Mott rightly chose as his text the words: "To whomsoever much is given of him shall much be required." Madras must be appraised not by what was said there, or by the Findings, or even by the fellowship, but by what

is done in the months and years ahead by the delegates and those whom they and the Findings touch. Most of us have faith to believe that twenty or thirty years hence, we will see that Madras helped forward many movements in the Church and that it was the beginning of others of first-class importance. Madras may well prove to be one of the major milestones in the onward march of the Church of Christ.

K. S. LATOURETTE.

Yale University.

WHEN CHRISTIANS ARE PERSECUTED

True Christians never persecute and they do not retaliate. They were warned by Christ to expect persecution from those who are opposed to Him and His program but they were taught not to retaliate. "To return evil for good is devilish; to return good for good or evil for evil is human; to return good for evil is Godlike." Christians are instructed to love their enemies, to bless those who persecute them and pray for those who use them spitefully. Are Christians following Christ's instructions today in regard to Nazi Germany, militaristic Japan and communistic Russia? Here is a test of true Christian character.

Nevertheless some who call themselves Christians are inclined to persecute those who differ from them in their beliefs and practices, or who will not submit to dictation. This was true in the middle ages, when the Papacy was bent on persecuting the "Reformers" who insisted on following the Bible and their conscience rather than the Pope. Similar persecutions are reported today in parts of Latin America and other lands where ecclesiastical leaders in power wish to dominate minority groups. Fox's "Book of Martyrs" tells the heartrending story of the persecution of Christians; and the life of George Fox, who founded the Society of Friends, pictures graphically the almost unbelievable sufferings inflicted on a fellow Christian in England by men professed to be followers of Christ. The Puritans, the Pilgrims, the Huguenots and others fled from religious persecution in Europe, seeking some place where they could worship God according to the teaching of the Bible and the dictates of their own consciences. In the Providence of God there was then a whole continent available where they might carve out their destiny and build up a God-fearing community.

Today religious persecution is found all over the world, in various forms and degrees. At present attention is focussed on Germany. Not only are 500,000 Jews suffering there because they are Jews, but Christians also are suffering, either because they have a fraction of Jewish blood, and so are considered "non-Aryans," or because they are Christians and refuse to allow their worship of God to be interfered with by the dictates of a

paganized Totalitarian government. The persecutions suffered by innocent people in the Third Reich cause sorrow and indignation in all who love liberty and justice.

Unfortunately today there does not seem to be any territory to which these oppressed ones can flee for refuge. All the world is claimed, if not actually occupied, by those who wish to control it. There are still great open areas, like those in Central Arabia, Australia, South America, Asia, Africa and Madagascar, that might provide a haven; but much of such territory is not suitable for human habitation. It is either barren or unwholesome. In addition to this the oppressive governments also, like that of Pharaoh in Egypt, are not willing to let the people go and to take their substance with them so that they will be able to establish homes elsewhere.

It is estimated that one million "non-Aryan" Christians in Germany are suffering with the Jews, in addition to millions more who are oppressed and have their religious and social liberty curtailed by the Nazi regime. Non-Aryans are forbidden to teach or to practice law and other professions; they are banned from civil government positions, and are excluded from universities and government schools. The text of the Bible itself has been altered in order to make it harmonize with Nazi tenets; church services and preaching are either under the ban or are subjected to the espionage of Nazi police. Christian pastors who do not conform to the governments' decrees as to religious practices are forbidden to preach and many are in prison and concentration camps. Many church organizations, especially of the youth, have been disbanded by order of the Government and church schools have been closed. Those who suffer include not only masses of unknown Christians in Germany, but eminent scientists, doctors, professors, lawyers, authors and pastors.

What can Christians in America and Great Britain do to aid these sufferers, especially their fellow Christians? The problem is too great for any individual or small group to solve. We are confident that God will work out His plans in time; the best His people can do is to cooperate with Him as the way is opened. Christians can pray, not only for the persecuted, but for the persecutors. But Christians must do more. Committees have been formed in Great Britain and America to raise funds and in other ways to help these sufferers, and, if possible to establish them in new homes. The Jews in America have raised \$250,000 for the present year to help the refugees of their race; surely the Christians can do as much or more. Now is the time of testing, not only for the sufferers, but for Christians living in a land of liberty and plenty. Every time of religious per-

secution in the past has been accompanied or followed by a spiritual revival—as in the time of the Reformation, of the Wesleys, of John Knox and George Fox. May it be so today.*

SOCIAL PROBLEMS IN HOME MISSIONS

In North America, with all of its great resources, its history and its opportunities, there are still millions of people who have no real knowledge of God and His wise and loving will for men. With all our wealth there are multitudes who live in dire poverty—like the people in city slums, the Negroes in black belts of the South, the mountaineers and sharecroppers in the South and West, the miners, fisher-folk and lumber-jacks. In spite of our great public school system, multitudes are still ignorant and uneducated. The evidences of widespread corruption, industrial conflict, greed, selfishness and sin crowd our newspapers and congest our courts.

No Christian can be indifferent to the social trends of the world in which he lives; all moral, economic, political and social problems are directly related to God and His laws, and affect the individual, the Church and the community. It is, therefore, in keeping with the purpose and plan of Home Mission work, to study and discuss the present-day social trends and to seek ways in which present-day weaknesses and evils may be corrected so that all life may be brought into harmony with the Will of God as revealed in the Bible and in accord with the spirit and teachings of Jesus Christ.

The recent Home Missions Conference in Baltimore (January 7-10) studied these disturbing social trends and sought the remedy. Dr. Arthur E. Holt, of Chicago, said: "Something awful has happened to Christendom. The industrial depression, political turmoil and social decadence are evidence of spiritual disease. Nothing less than a moral revolution can save democracy." This is true but it is also true that there must be an entire change of front toward God and toward His Son Jesus Christ; a spiritual revolution is necessary to save the nation, the school, the home, the Church and the individual.

America has acquired strength by reason of God's gracious provision in natural resources, and in the past has developed power by recognizing God and putting Him first in national life and in the home and the school. Today the Church of Christ is weakened by neglect; the Bible is ignored in public life, and Christ Himself is widely rejected as the Saviour and Lord of Life. But there is hope in the fact that there are still multitudes who have not "bowed the knee to Baal." There

are thirty million Protestant Church members and probably over three times that number in families more or less connected with Protestant Christian churches. The followers of Christ have a great responsibility before them.

Professor Arthur Raper, of Atlanta, called attention at Baltimore to the "Present-day Trends Toward Peasantry." Farmers and farming form the material basis for American prosperity and yet, with the increase of manufactures, the lack of conservation and growing soil depletion, many farming and grazing districts—in New England, the South and the Middlewest—are engaged in a continual struggle with poverty. The demands for shorter hours, higher wages and regulated prices are causing increasing confusion and conflict. Not lack of opportunity but selfishness, in both capital and labor, lies at the root of the difficulty. With the increase of social security legislation and dependence on the Government for support, the independence, initiative and moral stamina of individuals are decreasing.

These social and economic trends strongly affect the Church, especially in rural districts. Dr. Will W. Alexander, Administrator of Farm Security for the Government, said: "You may not have realized that the present spiritual decline has gone hand in hand with the decline in the material welfare of a large part of our rural population. . . . The Church is failing to meet the religious needs of the people because it has made little effort to meet their social and economic needs." Unsettled or migrant laborers and farm-tenants, or insecure industrial workers, do not make good church members. We are told that "one-third of the tenant families in America move on to new fields every year." Such people cannot be expected to take much active interest in their community, churches, schools, Government or even in establishing good homes.

The Christian forces in America must take a real interest in these problems and must seek ways, not only to build up the moral and spiritual character and life of the people in every community, but we must help to solve these problems of poverty, lack of education and social instability. Good economic and spiritual results were reported from the development of cooperatives in Nova Scotia and in other districts where they have been established among underprivileged classes.

Home Mission fields and problems are changing in many ways. The Church, like the individual, needs life from God, abundant spiritual life, and Christian forces need to work together sacrificially in order to serve each group and locality, in the midst of difficult and constantly changing conditions. That is a work in which Home Mission agencies are engaged as representatives of the Church of Jesus Christ.

* The American Committee for Christian German Refugees is headed by James M. Speers and the office is at 287 Fourth Ave., New York.

The Vision and Power at Madras

A New Contribution to the Twenty-ninth Chapter of The Acts

By PAUL W. HARRISON, M.D., Muscat, Arabia

WHEN the Apostolic Church met a crisis or faced an opportunity, it held a prayer meeting. A. C. Dixon used to tell us that, but it is not the whole truth. Those meetings were for conference as well as for prayer. The men and women who made up the Church of those days, laid their needs before God. They listened to the teaching of the Holy Spirit, and in the light of His guidance, they sought strength and laid plans for the future.

The Apostolic Church of 1938 has recently held such a meeting. In the days of Peter and James and John, when the Church was in Jerusalem, it was easy for them to pray together, and think together, and place their souls on the altar of consecration together. The Holy Spirit dealt with the Church as a unit. It was one Church.

But now the Gospel has spread through all the world, just as Christ said it would. The Church is at home in almost every land and as a result, there are now great difficulties in holding a meeting of the whole Church for prayer and consultation and guidance. Men from every nation under Heaven, speaking many languages, must gather together. A few must represent very many, for there are six million Christians in India alone, and a meeting of this sort, if it is to be a real unit for prayer must be a group of hundreds, rather than thousands.

Through those meetings of the early Church, God poured out His Divine power, and the message of the Gospel, given in the power of the Spirit, was invincible. The world and the flesh and the devil together were not able to stop it. And so today the Church of many lands has delegated representatives to meet together again, to pray and listen, to confer and plan. The difficulties were great, and some were not entirely overcome. The essential unity of the Church is badly broken on the surface, by sectarian divisions, most of which are not very important, by differences in theological outlook which are far deeper, and by subtle feelings of superiority on the part of the stronger Western churches over the weaker Eastern churches, which constitute the deepest rift of all. For such a meeting, the selection of the few to represent the many, requires great delicacy of judgment. Unfortunately, the power-

ful Church of the West, especially the Church of North America, was represented largely by missionaries and Board secretaries, because the name and sentiment of a "missionary" conference had been inherited from the past.

But we thanked God with great earnestness, for the guidance which His Spirit had given in the selection of delegates from the different countries where the Church has not been so long established. The capacity and penetration, the depth and consecration, of the whole Church of Christ were there, and it was the privilege of a lifetime to meet that group of four hundred and seventy men and women.

Scattered through the group were some of the giants of our time. These included Kagawa with his delightfully mutilated English, his tremendously important cooperatives, and his five-year Evangelistic campaign, which has been used to revive the whole Japanese Church; and Laubach with his vision of a literate world, a vision which under the touch of his extraordinary genius is being objectified into literal reality; Stanley Jones with his intense evangelistic soul fired by the vision of Christ coming back to rule in men's intellects; Constance Padwick of Egypt who carries in her face and in her voice, as well as in her soul, a vision of beauty and poise and harmony brought into the service of Our Lord, in worship and literature and life. No one left Tambaram Conference without a new realization of what God can do in and through imperfect human beings, granted only that He is afforded full opportunity.

But very little time was spent in admiring the giants. They were simply members and representatives of the great universal Church, gathered to pray and take counsel together and to gain a vision of God's will for His work in the days to come. To confer with that group was to serve on one's knees in humility, for it represented the very Church of God in her power and loveliness. Here we caught the inspiration of God's own visions for the future, and His wisdom for the present. Here, as we knelt together before God and labored in comradeship with each other, we felt the mind of God directing us, and heard His voice speaking to our souls.

The company was divided into sections to con-

sider problems that press upon the Church from every side. Each section consisted of fifty or sixty delegates, and a week of intense discussion and study was given to sixteen different topics.

Section 1: "The Faith by which the Church Lives."

Section 2: "The Church, Its Nature and Function."

Section 3: "The Unfinished Evangelistic Task."

Each section included representatives from the different areas, about fifty per cent being nationals, and fifty per cent missionaries and Board secretaries. Various points of view were represented by men of experience, power and depth, but all alike were intense evangelists and the discussions were carried on in a beautiful spirit. In no discussion did I hear any word which, either in content or in emphasis, was to be regretted. After four days of this intense study, a drafting committee spent a more or less sleepless night embodying the discussions in a preliminary statement. This was presented the following day for the section to revise and amend, and was then drawn up into a more final form. After two weeks of this hard work the sixteen reports were presented to the main body of delegates and, after being further modified, were adopted as the Conference findings.

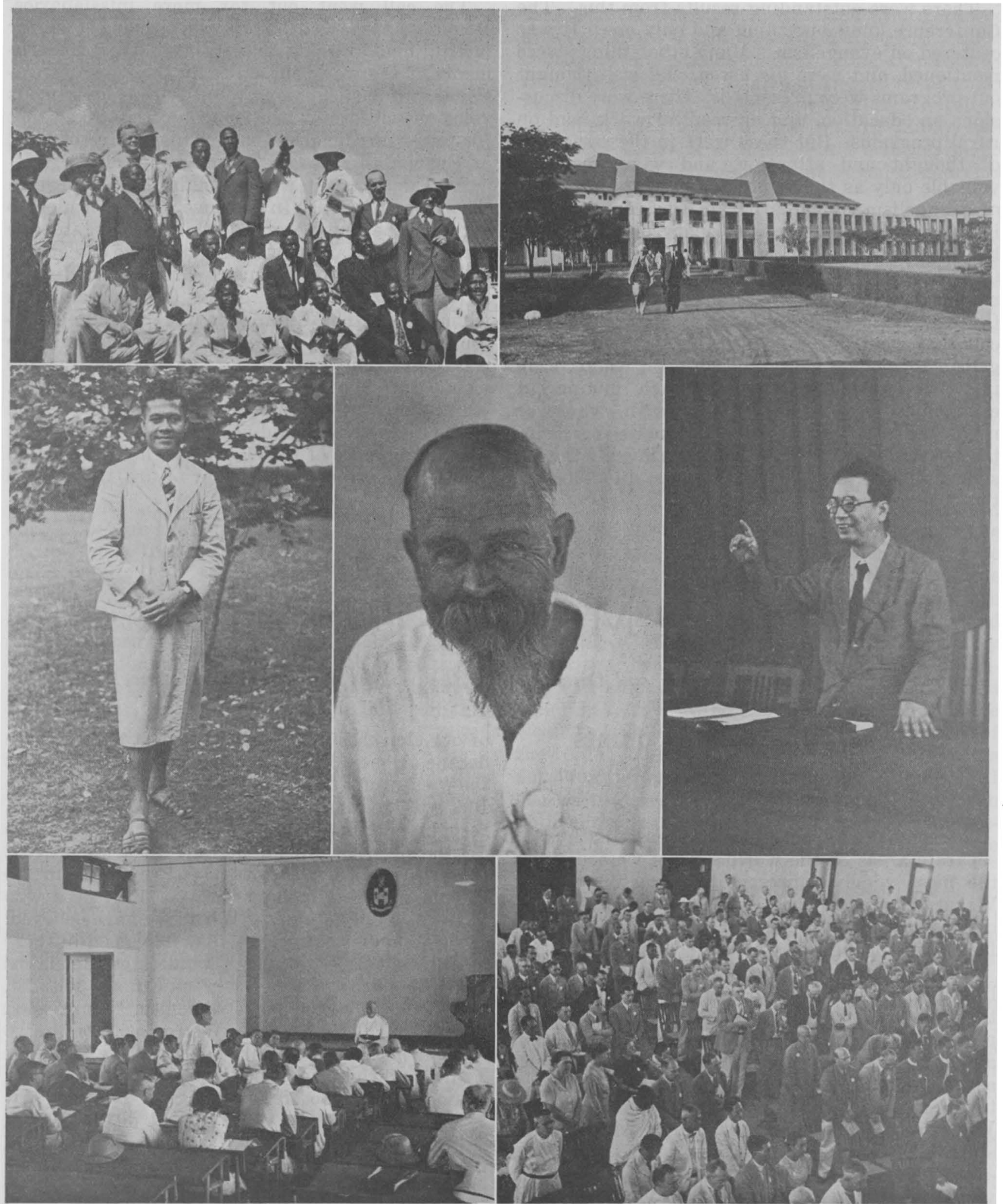
We made one serious mistake here: we talked too much, and prayed too little. There was scarcely time to eat and sleep; it seems to me that we did not meditate and listen to God as much as He would have preferred. But God is merciful; He has worked many times through men who made mistakes and He did not withdraw His blessing because of this one. The prayers of many of His people were focused on that great company, and our imperfect efforts, He sanctified with His overwhelming blessing. God does not demand that we be wise, and that is well for we are often very foolish. Without doubt we might have brought to Christ's feet a much more beautiful and fragrant and suitable offering, if the listening ear had more often replaced the wagging tongue. But our offering, however imperfect, was presented with clean hands and a pure heart, and with a degree of love and consecration to our Divine Lord which none of us may see again until we sit at Christ's feet in the world to come. There was a unity of mind and spirit, a brotherly love and confidence and comradeship, which some of us had not thought attainable by imperfect human beings.

Mountains of valuable information were gathered for the Conference and were there to be digested; multitudes of splendidly thought-out plans were presented for us to study. We saw, with a vividness that was terrible, that the arch-

enemy of God had indeed come in like a flood. When were the clouds over the world so dark as now? We saw the tiny Church in Turkestan torn to pieces as by a wild beast and scattered to the four winds. We saw the superb Church in Korea pressed down under the heel of a hostile militaristic government. The Koreans' were the only vacant chairs in that great company. Shadows have been growing darker over the Church in Japan and Germany and over the whole Moslem Near East. Totalitarian Nationalism, like an epidemic of insanity, grows constantly more and more menacing.

But this dark background did not fill our horizon. It was dwarfed by a vision which developed as the Conference progressed, and that stood before us at the end as evidence of the very power and wisdom of God. It is not easy to put on paper the tremendous thrill that took possession of our souls as the mists cleared away and as we came to see the Universal Church, which is now at home in almost every land, and was represented by such a group of men and women to serve before the Throne of God. The giants were there, but they were simply members of this great group which was nothing less than The Church of the Living God, gathered to pray and listen together and to plan for a future which should be greater than any past. The caliber and vision and touch with God, which we saw in these men and women from China and from Africa, from Samoa, and from South America, dwarfed everything human that we had known; we all saw the great Church Universal, to some little degree as Christ Himself sees it, "the riches of the glory of His inheritance in the saints."

But it was not the Church merely which filled our hearts with joy and confidence in the face of the black clouds which covered the sky. The Church by herself, even the Church Universal, with a frontierless comradeship that made us think of Heaven, is still a human organization. He would be a rash devotee who reckoned her strength adequate to meet the enemies which oppose her, and to accomplish the impossible tasks which loom ahead. But at Tambaram God did not show us an empty-handed Church. We saw the Body of Christ with the eternal Gospel to proclaim. If one were asked for the central vision and insight of Tambaram, I think that it would be this, a vision of the omnipotent adequacy of the Gospel. We did not see the Gospel apart from the Church or any Church apart from the Gospel. What we saw was the Church of Christ, with God's Good News in her hand, a magnificent, omnipotent Church of the Living God which could look out on the dark developments of man's sin, with pity and love, in the light of that vision, every opposing thing was like a small child's toy, devoid of all power and permanence.



SCENES AT THE MADRAS MISSIONARY CONFERENCE

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|---|---|
| 1. The African Delegation at Tambaram | 2. The Main Building, Madras Christian College |
| 3. WILSON INIA, Delegate from Fiji | 4. C. F. ANDREWS, of India |
| 6. Bishop of Winchester in a Group Conference | 5. TOYOHICO KAGAWA, of Japan |
| | 7. Part of the Missionary Conference in Session |

There were outstanding results from this. The Conference knew one thing and only one: It was centered on evangelism. Many other things were mentioned, and were discussed, and well thought out programs were presented. There were discussions on education, and on medical work, and on rural programs. But these were in the periphery of thought and attention, and were reckoned valuable only as they contributed to the program of evangelism. That program was centered, not in missionaries nor in missionary organizations, but always and everywhere in Christ and His Church. Missionaries are simply the contribution made by a more strongly established section of the Church to a weaker or newer section. And the call that went out was for a campaign of evangelism to include every church everywhere, each in its own field first of all, and each sending out evangelists to the ends of the earth, wherever needs are great and spiritual darkness is still intense. Afghanistan was seen as primarily the responsibility of the Church in India, and Tibet of the Church in China.

The call went out for more missionaries. Doubtless there will be less place than before for institutional mission enterprises. The Governments of the world intend to do their own educational and medical work. But with a unanimous voice the different "National" groups asked, not for fewer missionaries, but for more. In the light of Heaven all races are of the same color.

At Tambaram it was not difficult to believe in the power of God. In the love and comradeship between the Japanese and Chinese delegates we saw God's love and power defeating the evil effects of human sin. In the superb Church growing up into power in Africa we saw God redeeming a whole race. The Church poured her human resources into that Conference. Financial sacrifice was there, and human wisdom, but it was the vision that came down from God out of Heaven, which made the Conference great. May the vision of the divine power and beauty of the Gospel, and the omnipotence of the Church with the Gospel in her hands, lead us, like a pillar of fire, through all the days to come.

Foreign Missions Tomorrow

*Extracts from Addresses and Discussions at the Madras Missionary Conference**

FAITH FOR A TIME OF CRISIS

OPENING ADDRESS BY DR. JOHN R. MOTT

Chairman of the International Missionary Council

We come from over seventy different nations or separate areas of the world. Thus we constitute the most widely representative meeting of the World Mission of the Christian faith ever held, and yet we are impressed by the great and blessed fact of our oneness in Christ.

This is one of the most fateful moments in the life of mankind. Not in our lifetime, if at any time, have so many peoples been bearing such impossible burdens, or undergoing such persecution and suffering. It seems that never has there been a time when the world was so rent by international misunderstandings, bitterness and strife? When have we been called upon to witness such startling relaxing of traditions, sacred sanctions, and established law and order? When has the very atmosphere across the world been so surcharged with suspicion, fear and uncertainty?

But we do not come together in despair, seeing only the dark background. If we believed that all

of our churches had, during the past two or three decades, done all that we might have done to avert the present distress, then we might be pessimistic. But with a sense of humiliation and contrition, recognizing that none of our churches has done a tithe of what we might have done to prevent these threatened disasters, then we are bound to believe that better things are possible. We who have gathered here know Whom we have believed. We well know that nothing has happened in these recent difficult years which invalidates the claims of Jesus Christ. Each one of us can say with St. Paul in an hour of grave difficulty, "Be of good cheer, for I believe God." We rest solidly on two stupendous claims of Christ: "I am the Way, the Truth, and the Life," and "I, if I be lifted up, will draw all men unto Me."

Many have asked, "Why, in view of the present state of the world, with its abounding troubles, hardship and depression, are so many Christian leaders called together, at such expense in money and in precious time, from many corners of earth?" The answer is, "Precisely because we are in a time of unexampled and baffling difficulties and confusion; in this time of so many unanswered questions of central importance, it has

* From notes supplied by W. W. Reid.

been deemed absolutely necessary that such a world-wide consultation be held. We must think out large questions of policy, and the adaptation of methods to meet new world conditions; this cannot be done by the churches and missionary societies separately. This International Missionary Council is the body which comes together for united thinking, planning and action, and weaves together the various National Christian Councils throughout the world.

There have recently been held a great succession of world-wide Christian assemblies: the World Conference on Life and Work at Oxford and the World Conference on Faith and Order at Edinburgh, followed by the meeting to form a World Council of Churches; there is also to be held at Amsterdam next summer the conference of the Christian Youth Movements of the world. While these meetings were planned without collusion they reveal the fact that all our major problems can be met best, in a world context, and with a world-wide desire to draw together in fellowship and action. This World Mission Conference is by far the most important in this series, because it is the first one which brings together on a parity the representatives of the older churches of Europe, North America and Australasia, and the younger churches of Asia, Africa, Latin America, and the Pacific Islands. The World Mission of the Christian faith is the greatest and the most important of the world movements of our time. It calls for the best thinking and planning and the most courageous and united action of which men are capable.

It would be difficult to overstate the possibilities of this world-wide mission conference:

(1) We recognize no limitation to our central objective. It reminds one of the ambition of St. Paul to "present every man perfect in Christ": "every man"—no limit extensively, "perfect"—no limit intensively, "in Christ"—no limit dynamically. Our immediate objective is to arrive at a common mind as to God's will concerning the next steps which should be taken to build up the Church and to spread the knowledge of Christ. The Church is the Divine Society founded by Christ to accomplish His will in the world. It is a worshipping Society, a witnessing Society, a transforming Society—the veritable Body of Christ.

(2) We are privileged to meet in this fascinating land where we witness so much of the beauty, the grandeur and the majesty of the work of God in nature, and some of the most impressive and surpassing works of man; in this ancient land, with great traditions; in this land of so many varied peoples and tongues—the home of one-fifth of the human race; in this land which is the home of great religions and cultures. Here in India we find ourselves among people character-

ized by reverence for religion. And where is there a people more warm-hearted, more gentle, more courteous, more peace-loving? Here Christianity ranks as one of four or five of the oldest of many faiths; for here the ancient Syrian Church is identified with much of the best in Indian life. Moreover in India is to be found a larger membership in the younger mission-founded churches than in any other land.

In India, too, we are in the presence of one of the greatest areas of poverty, of human need and suffering, and of burden-bearing in all the world. "Bear ye one another's burdens and so fulfil the law of Christ!" What is most important for all is the fact that India today presents the world's most instructive laboratory of Christian experience, method and adventure. God grant us the humility, and the thirst and purpose to learn, that we may discover much that will guide and inspire us.

(3) When has a conference of Christian leaders assembled at such a moment? This meeting was projected three or four years ago with the thought that it would be held at Hangchow, China. The events of recent months made it necessary to transfer the meeting to India. In these three years, what seemingly impossible events have elapsed in the Far East: the transformations and alarming developments in the Near East, notably Palestine, the land of our Saviour; the experiences in Africa, in particular in Ethiopia, events which have caused the Christian conscience of the world to tremble; the unbelievable occurrences of the recent months in Europe; and the marvelous developments of the last three years in India. I venture to say that never has a world Christian gathering assembled at a time when simultaneously, in so many parts of the world, has there been so great need of its high offices.

(4) We realize the boundless possibilities as we think of the challenges which come to us both from the world about us and from within the churches themselves. Looking outside our churches we are profoundly concerned as we witness: primitive races being brought suddenly into violent contact with more complex civilization; the breakdown of ancient and honored traditions and of highly valued institutions, also of solemn agreements and established law and order; the widespread disintegration of moral ideals and authority; the inauguration of what someone has characterized as "an era of god makers"; rival challenges to the allegiance of men being presented literally across the world, and, therefore, new attacks on the Christian faith; the necessity of fighting the battle of religious liberty over again.

The fact that, in the West as well as in the East, the Christian message today is confronted by a non-Christian world.

Looking to the churches themselves, we are also confronted with grave perils and inspiring challenges, such as the great continuing problem in the upbuilding and maintenance of the younger churches as a part of the world-wide Christian fellowship. Here and there are perils of half-converted churches. There is grave danger lest Christianity become diluted or adulterated by infiltration of superstition and sub-Christian conception of God. There are also ideas and attitudes which are tending to cut the roots of the missionary undertaking because they cut the roots of Christianity itself. There is need of real thinking and sacrificial action with reference to the development of a sound economic basis for the churches. The hour has come to sound out a strong recall to evangelism—the larger evangelism. This is basic to all that we have most at heart. Then there is the problem of Christian unity, and the fulfilling of the vision, a World Council of Churches. The younger churches must have a part in the realization of this vision.

(5) We cannot here permit ourselves to think of limitations in the realm of our resources. Think of the numbers of the Christian host, in contrast with those of earlier centuries and of earlier decades; think of the power of organization at our disposal and the means of distributing our forces most advantageously; think of the wide range of knowledge and of costly experience which has been accumulated throughout the history of the expansion of Christianity; think of the valuable heritage of all our Christian communions, large and small, notably in sacrifice; think of that priceless asset, the momentum of progress and victory in so many fields.

With a deepening sense of humiliation and of set purpose to bring forth fruits meet for repentance, let us dwell on our unused resources. How comparatively unused in all our churches and in all our countries are the capacities of heart power, of thought power, of statesmanship, of unselfishness, of saintliness, of adventure, of heroism, of sacrifice, of fellowship and unity. The only limitation in the possibilities seem to be in ourselves.

When the whole world seems to be overshadowed by fear, it is important that we Christians should remember that we have been called to a great confidence in God and a great hope, remembering that illuminating and wonderful word of our Saviour: "In the world ye have tribulation. Be of good cheer; I have overcome the world."

In view of the alarming state of the world, in view of the so largely unfinished task, in view of the great designs of our ever-living and therefore ever-creative Lord, our attitude and spirit should be adventurous, forward-looking and forward-moving.

THE TRUE MISSION OF THE CHURCH

THE RT. REV. V. S. AZARIAH

Bishop of Dornakal

A Hindu seeker after truth told me this story of his experience: He had read the Gospels, and had been fascinated by the life of Christ, and greatly stirred by the death of Christ. Then he read on into the Book of Acts and felt that he had entered into a new world. The Gospels told of Jesus, His works, and His suffering. In the Acts, the Christ seems to go into the background, and it is the multitude, the brethren, the church, the disciples that take the place of Christ. What the disciples did, and thought, and taught had taken the place that Christ had occupied; the Church continued where Jesus left off at his death. "Therefore," this man said, "I must belong to the Church that carries on the life of Christ."

Do the churches realize that they exist to carry on what Jesus Christ came to do? The Church exists to proclaim the revelation of God's love, to proclaim redemption from sin. Every member of the Church is expected to go forward, continuing what Christ came to do.

In baptism, we dedicate a man, a woman, or a child as a faithful servant of Christ to life's end. Every person baptized should be a witness, otherwise he denies Christ. "Every Christian a witness" is a slogan of our efforts at evangelism. We have been getting little groups of Christians together and training them to go about and answer the simple questions of Indian villagers. One was asked by a villager, "Have you seen God?" His answer was, "Sirs, you knew me two years ago. I was a drunkard. You know me now. I do not think I should have had all this change if I had not seen Jesus Christ." There is no better answer, and no better way of witnessing for God.

Often we find that people learn most, not from intellectual discussions but from the things that they see and that go straight to their hearts. Illiterate men often teach me how to answer the objections that men make to the Christian faith. A Hindu said to an illiterate man: "It is nonsense to believe that any one can rise from the dead." The man's reply was, "When we bury rice in the field and it dies, a crop rises up to feed us. Surely if God plants a life, He can raise it again."

In the early church it was the laymen who spread the Gospel of Christ. Christianity spread from slave to slave, from soldier to soldier, from artisan to artisan. Every convert talked to the men of his own group. It is our duty to persuade every person who is a Christian to go out as a witness for Christ. The sharing of experience with others adds to our joy and to our own Christian experience. Let men stand somewhere as

Christians; let them just face a non-Christian crowd; someone else may do the preaching, and others may do the singing; but the experience of simply standing for Christ will lead people to bow their knees before Christ.

I used to go among the churches and have the baptized members place their hands on their own heads and repeat after me: "I am a baptized Christian. Woe unto me if I preach not the Gospel!"

Not only the individual but the group must witness for Christ. When six men of caste came and asked for baptism, I asked them why they wanted to be baptized. They replied that they had been watching the outcastes in a certain village church, and had seen that since they became Christians they were getting ahead of the caste people. "They will be better than we are if we do not become Christians," they said.

That very day the pastor of that village church had been complaining to me of the sins among some members of that very congregation. So I said to these church members that the church was not perfect. To which they replied, "Yes, there are black sheep in every flock. But we know what they were ten years ago and what they are now."

There are outstanding men in all religions, such as Francis Assisi and Mahatma Gandhi, but it is when the common man is changed that people see the power of Christ. That is what is influencing Indian people to become Christians in the mass movements.

It is the Church's duty to concentrate its energies to do the work of Christ—not merely to worship, but to continue to do Christ's work with help and strength that we receive in worship. Too much of the energies of ministers and of churches is being spent in taking care of hereditary Christians. The Church exists not to save itself but to save others.

THE MEANING OF THE CROSS

DR. TOYOHICO KAGAWA OF JAPAN

On Calvary I see the blood of Jesus Christ dropping down from His body on the Cross! I hear the sound of the agony of the Lamb of God for the sins of mankind! It was for me and for my nation and for my race and for the whole world! I have committed sins and Jesus died for my sake! My race has committed sins and He died for my race. The whole of mankind had fallen into sin, so He died for us all.

Forgive us, Lord, for the sake of the blood of Jesus Christ, our Redeemer and Saviour.

In the nineteenth century some theologians could not understand the wonderful revelation of redemption because they were overshadowed by the amazing development of science and industry.

But now, in the twentieth century, because we sit in darkness and depression after the breakdown accompanying the great European war and the following economic difficulties, we have come to understand more of the meaning of redemption. Jesus showed redeeming love from the start of His public ministry. Even when He was preaching the most wonderful sermon on the Mount He had a vision of the Cross. And also when He was happy with his disciples in Galilee, He was conscious of the bridegroom's destiny to be taken away from them. He told them that the experience of the prophet Jonah would be His own. Especially after the death of John the Baptist, Jesus emphatically spoke about His coming death and resurrection. And at last He informed His disciples that His death was for the redemption of many.

This inner consciousness of Jesus Christ was too deep for His disciples to understand. And even today, many people cannot understand this mystery.

When a girl is still young she cannot understand the psychology of another person. When she grows older she understands the psychology of her husband, and she understands the child's psychology when she has a baby. So with us. Unless we have a wider and deeper consciousness it is impossible to understand the Christ's redemption of sinners.

Jesus having the fine consciousness of God's law and divine character could feel that He must die for sinners. God's justice demanded it and men needed to be redeemed from the penalty of broken law.

Some people ask, "If God is love, what is the need for redemption?" We must understand that God is just as well as loving. If He allowed mankind to remain in sin, God could not truly be love. There is the need of regeneration and redemption. When we are saved and made perfect in Jesus Christ we are released from the penalty of sin.

When we study the physical function of blood, we discover how wonderfully the blood is used to heal the diseased body. It gives its life to cure wounds and heal the sicknesses. So the love of Jesus Christ was so great that He gave His very life blood for sinners. This mystery is so great that we cannot wholly understand it. Dr. Adolf Harnack would not understand the inner consciousness of Jesus Christ, and he thought that there were two Christianities, that of Jesus and that of Paul. Many disciples have written about this redeeming love of Christ, some attempting to set forth the vicarious suffering of Jesus Christ, and others writing about the high-priesthood of Jesus.

Redemption pertains to every phase of life: the restoration to life of those dead in sin; suffering

for the weak to give aid to enfeebled strength; as necessary to pay the price of sin; as a grain of wheat dying in order to produce fruit; His death was the offering of the Lamb of God for man's sin; through His death comes justification, or the forgiveness of sins by the declaration of the satisfaction of God's justice; His death was the atonement by which God is reconciled to mankind through the mediation of Jesus Christ.

The rituals of the temple in Jewish history were merely the symbols of the coming redemption through Christ.

Every religion has made an attempt to discover this way of redemption from darkness and suffering and sin. We have the fountain head in Jesus Christ.

Confucius did not know the secret of this mystery. Buddha had not this redemptive message; nor had Mohammed or any other religious leader. It was only made real in Christ.

There was a young couple in the city of Tokyo. The husband committed a crime and, trying to be merciful to his wife, he wrote a note to divorce her. But his wife had attended a Christian Sunday school when she was young and when she received the note of divorce from her husband, she instantly remembered what she had learned about Jesus Christ—how He had died for sinners and how God has forgiven the sins of those who accepted Him. So, she said to her husband that she would not forsake him, having learned forgiveness from Jesus Christ. But since she had become uncertain about the truth, she came to me to verify the truth that Jesus had really died for sinners. She accepted the redemption of sins through the Blood of Jesus Christ and she and her husband were both saved.

A well educated young man in the Province of Chiba had a brother in a college who lived in a licentious way and began to steal from others in order to frequent evil resorts. This educated man determined to kill his brother; but about this time he found at a secondhand store a book from which he discovered that Jesus died for sinners. He could not sleep that night because he did not know why Jesus had done this. Later, discovering that Jesus was a revelation of God, the Heavenly Father, he found that he also could love his own sinful brother. He believed in Christ and was baptized; later he opened his house for a Christian Sunday school.

Redemption through Jesus Christ is the means of remaking mankind. Recent developments in the world of physics and astronomy have begun to teach us truth about the creation of the universe. But laws of morality do not teach us the

truth of rebirth. Isaiah, the prophet, taught this truth many centuries before Christ; and it was fulfilled in the death of Jesus Christ. This redeeming love was the revelation of God. If we say only that we trust in God as the Creator and Ruler but do not believe in His love toward us, then human society cannot see the light and way of Life in Christ.

Paul said: "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God" (2 Cor. 5:20). What he said also in Colossians 1:24 and Philipians 1:29 needs attention. Paul tried to pass on to others the truth about the redeeming love of Christ. This is the real life in Christ. When we are saved, we must pass on the revelation of the wonderful love of Christ to others. This is the Kingdom of God movement.

The price for man's redemption having been paid, we must show the value of salvation to our neighbors; on the contrary how many of us commit sin and bring discredit on Christ. Since He died for us, we ought to be willing to die for Christ's sake.

MY MISSIONARY DAY

Oh there's blue and there's gray
In my missionary day.

The sunshine and the shadows both His love and power
display.

I see His gentle hand at work upon some burdened heart,
And praise Him that in such a task He lets me have a part.
There is joy in every morning and the night cannot dismay
If I close beside Him stay
Through my missionary day.

Yes, there's mire and there's clay
In my missionary day,

And I sometimes faint and falter in the muck beside the
way.

So sad the cries of suffering, of sorrow and of sin,
I scarce can hear the sweetness of the still small voice
within.

But the Lord has lit my candle and the comfort of its ray
Shines golden through the gray
Of my missionary day.

Lord, teach me to pray
Through my missionary day,

That I may love and guide aright Thy children gone
astray,
I shall not be discouraged, nor be lonely on the trail,
If Thou Thyself walk with me on the mount and through
the vale.

Thy lost ones may be found for Thee if I Thy voice obey.
Oh, lead Thou the way
Through my missionary day.

—Lois Johnson McNeill, in "Drum Call"
(West Africa).

Some Recommendations From Madras

A few paragraphs from the "Findings" passed at Tambaram, Madras, by the International Missionary Council. Some of the phrasing may be changed in the final form of these affirmations. These are quoted from "Dnyanodaya," published in Poona, India, January 5, 1939. — EDITOR.

Jesus Christ and Non-Christian Religions

CONCERNING the faith by which the Church lives the Conference declares: "Our message is that God was in Christ reconciling the world unto Himself. We believe that God revealed Himself to Israel, preparing the way for His full revelation in Jesus Christ, His Son, our Lord. We believe that Christ is the Way for all, that He alone is adequate for the world's need. Therefore we want to bear witness to Him in all the world. There are many non-Christian religions that claim the allegiance of large multitudes. We recognize that in them are to be found values of deep religious experiences and great moral achievements. Yet we are bold enough to call men out from them to the feet of Christ, because we believe that in Him alone is the full salvation which man needs. Mankind has seen nothing to be compared with the redeeming love of God in the life and death and resurrection of Christ. What He is for us, Judge and Redeemer, Friend and Teacher, Brother and Lord, we long to see Him become also for others. . . . Christ is revolutionary; He brings conversion and regeneration when we meet Him, from whatever point we may have started. Paul said: 'What things were gain to me, those I counted loss for Christ.'

Christ and People of Other Faiths

"Three consequences of this view of the religious life of mankind may here be mentioned. *First*, it implies that witnesses for Christ must have a deep and sincere interest in the religious life of those among whom they are sent, for Christ's sake and for the sake of those people. . . .

"*Second*, this interest in the religious heritage of nations must not lead us to assume, as has sometimes been suggested, that the Scriptures of these religions *could take the place of the Old Testament* as introductions to the Christian Gospel. The Old Testament was the Bible of Jesus to which He constantly referred, and gives an indispensable background to the Gospel by showing the early stages of God's preparation for sending our Lord.

"*Third*, when churches grow up in the environment of non-Christian religions and cultures, it is necessary that they should get firmly rooted in the Christian heritage and fellowship of the Church

Universal. They have their place in the great Christian brotherhood of all ages and races. But they should also be rooted in the soil of their own country. Therefore we strongly affirm that the Gospel should be expressed and interpreted in indigenous forms, and that in methods of worship, institutions, architecture, etc., the spiritual heritage of the nation and country should be taken into use. The Gospel is not necessarily bound up with forms and methods brought in from the older churches. The endeavor to give Christ His rightful place in the heart of people who have not previously known Him so that He will neither be a foreigner, nor be distorted by pre-Christian patterns of thought, is a great and exacting spiritual task in the fulfilling of which a young church can bring a rich contribution of her own to the Church Universal!

The Call to Evangelism

"The Church's message to the world is the Lord Jesus Christ Himself in all His manifold grace and power. It is the work of evangelism so to exalt and proclaim Him, crucified, risen and glorified, that men may awaken to God, and to a sense of their sin and separation from God, may be led to true repentance and to that act of will whereby they believe in and receive the forgiveness of their sins through Christ and enter upon a new life of trust and obedience towards God and of abounding hope for this world and that which is to come. For its maintenance and expression, this new life involves membership of the Christian fellowship, so that he who has thus received the grace and forgiveness of God, at the same time must enter the outward society of fellow-believers and in his turn become a witness to the truth. Evangelism, while it involves the interaction of human beings on one another, is very different from attempts to dominate or invade the personalities of others. It is a work whose end can never be attained by weak human instruments unless the Holy Spirit Himself works previously in them and through them. Essentially the Church is the instrument whereby the living God, through His Holy Spirit, makes His impact upon the spirits of men. The Gospel of Christ carries with it the promise of social transformation and of the realization of such ends as justice, freedom and peace. A living Church cannot dissociate itself from prophetic and practical activities in regard to social conditions.

True evangelism will always include a forward-looking vision.

The Danger of Compromise

"The Council is not unmindful of the faults and mistakes which have crept into some of the evangelistic work of the churches and missions and that have proved obstacles to the spread of the Gospel of Christ and to its genuine acceptance by many. In practical matters of leadership, organization and finance, Western methods have not always been adapted to suit the fundamental characteristics of Eastern peoples; they have produced superficial results into which the creative work of the Holy Spirit entered only a little. There is the danger of seeking to extend the Church numerically without due regard to the full meaning and purpose of evangelism as the Council understand it. The Church undergoes temptations to obscure its witness by compromise when faced by the problems of relations with governments, friendly or hostile.

"Personal and social habits and practices, which are matters of indifference in one part of the Church, may be a cause of offence in another, and therefore a hindrance to evangelism; the Council commend for universal acceptance the principles contained in 1 Corinthians 10. In many countries, denominational differences, and the deep racial divisions within the churches themselves, obscure the Church's witness to the Gospel and paralyze their efforts to win men for Christ. Beyond all these, there are great obstacles and difficulties inherent in the aim and character of the work itself and in the situation of those to whom the Gospel is addressed. The International Missionary Council is of the opinion that these, and many other obstacles to the spread of the Gospel, can be overcome fully only in so far as the churches and their members confront more resolutely the radical weakness in their own life which enfeebles their power to lighten the spiritual darkness of our time and to lead men out of their present bewilderment. The Church as a whole must rediscover the living power of the faith it confesses, the very Word of God to our day speaking in and through the Bible it cherishes, and the inward peace and constraint that come from the Cross with which the Church is marked. Only so will it be renewed and enabled by the Holy Spirit to undertake the great task of evangelism in our time.

The Future of the Missionary

"The basic call to missionary service remains what it has always been, the inner compulsion of Christ giving birth to an irresistible sense of divine mission; but the present condition of the world and the present stage of development within

the churches require a restatement of the function and training of the future missionary. We are driven to make the following *major emphases*. The major functions of the missionary in the next decade may be stated as follows:

"(1) *To be a colleague and friendly helper in the upbuilding of the life of the younger churches:*

"(a) By enriching their spiritual life, especially through Bible teaching, evangelistic work and development of means to cultivate and discipline the spiritual life.

"(b) By helping to train leaders for the varied ministry of the churches.

"(c) By special service in medical and educational work, and social reconstruction programs in rural and industrialized areas.

"(d) By fostering the concern within the churches for the expansion of Christianity into unoccupied areas.

"(e) By standing against the tide of modern secularistic civilization when it invades the life of the churches.

"(2) *To witness against all the varied forms of secularized and materialistic life in the society in which he lives, particularly that which derives from his own country.*

"(3) *To embody and communicate the experience of the Universal Church.* He will need familiarity with worship experiences other than those of his own Church. He will need to keep in touch with the ancient Church and with the development of the world Christian fellowship as a unity. There is also need for men and women who embody this spirit and experience in large measure to be made available for limited periods to the service of the whole Church, or the churches of a particular area.

"(4) *To help build bridges of understanding and cooperation between classes, races and nations, and thus assist the peaceful development and adjustment of their relationships in an ordered society.*

"(5) *To carry the Christian Gospel into the many areas where Christianity is now unknown, or where no churches exist.*

A Christian Rural Civilization

"The past decade has given us the ideal of a Christian rural civilization. We need now to see more clearly the implications of this ideal and to press on more vigorously towards its realization. What are the spiritual and religious values that inhere in the processes of agriculture and in the social and economic relationships of rural life? What is the moral responsibility of those who till the earth to care for it and to pass it on inviolate for the use of succeeding generations? What is the relevance of Christian principles to rural

economy and rural social organization? . . . How may the Christian message of God's redeeming love in Christ be best translated into the language of rural peoples and speak to their physical, mental, social and spiritual needs? These questions demand that Christians everywhere should engage in more earnest study and adventure so that we may find and fulfil God's purpose for His children upon the soil.

Ambassadors of Jesus Christ

"Concerning 'Missions of Fellowship' from the mission field to churches in the countries that send missionaries, the following suggestions are made as to the principles which should govern the visit of a mission from the younger to the older churches:

"(a) They should go as ambassadors of Jesus Christ, never as 'specimens.'

"(b) They should go simply to share their experiences of Christ without ulterior motive.

"(c) The members should be worthy representatives, intellectually and spiritually, of the Church which they represent.

Cooperation and Unity

"While we are deeply humbled by the lack of unity in the Church, and by serious limitations even in the practice of cooperation, we nevertheless wish to place on record the fact that the cooperation thus far achieved has led to a great increase of mutual understanding and trust. . . . This unity of spirit has made us realize more fully how gravely our outward divisions are hindering the extension of the Kingdom of God, and indeed are stultifying our message of the love of God, as the great reconciling force in a world that desperately needs it. . . . It is our deep and joyous conviction that in our advance along this path we have been led by God Himself and that He has put the seal of His blessing on our cooperative service. We therefore urge the continuance and further extension of cooperation in fields and in types of work where it is imperfectly practiced. . . .

"The following statement has been drawn up by the representatives of the younger churches and expresses their unanimous view. We earnestly commend it to the prayerful consideration of all the Churches:

"During the discussion it became abundantly clear that the divisions of Christendom are seen in their worst light in the mission fields. Instances were cited by the representatives of the younger churches of disgraceful competition, wasteful overlapping, and of groups and individuals turned away from the Church because of the divisions within. Disunion is both a stumbling block to the faithful and a mockery to those without. We confess with shame that we ourselves have often been the cause of thus bringing dishonor to the religion of our Master. . . . Visible and organic union must be our goal. This, however, will require an honest study of those things in which the churches have differences, a widespread teaching of the common church membership in things that make for union and venturesome sacrifice on the part of all. Such a union alone will remove the evils arising out of our divisions. . . . We appeal with all the fervor we possess, to the responsible authorities of the older churches, to take this matter seriously to heart, to labor with the churches in the mission field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union, the union for which our Lord prayed, through which the world would indeed believe in the divine mission of the Son, our Lord Jesus Christ.

"We recommend: (1) That the International Missionary Council arrange for studies to be undertaken with a view to securing cooperation in church discipline in regard both to the treatment of individual Christians who are under discipline, and to marriage and other customs which are inherent in the social structure of the people. (2) That the organization of cooperative institutions be reviewed in light of the principle that the indigenous Church should have an influential share in the control and direction of policy, and in the relation of institutions to the whole Christian enterprise. (3) That a deliberate and sustained effort be made by the International Missionary Council and by the National Christian Councils to win the active cooperation of Christian groups that are at present outside our fellowship. (4) That National Christian Councils be urged to initiate cooperative planning for the whole Christian enterprise in their respective fields, and that Mission Boards and churches on the field should consult with the National Christian Councils in such matter. (5) That in view of the evident leading of God and the supreme urgency of the call for organic union on the part of the younger churches, the older churches take this to heart with the utmost seriousness, in the fields of prayer, thought, and action."

Cordell Hull, Secretary of State, makes this profoundly true observation: "Humanity desperately needs today a moral and spiritual rebirth, a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teachings of the Bible."

A Kashgar Moslem's Story

Recorded by MRS. GLENN B. OGDEN, Kasganj, India

KASHGAR is a town on the plateau of Central Asia, north of the Himalaya Mountains and near the border of Turkestan. Here Joseph Ryehan was born. He came of good family, his mother being a noble woman and his father of Jewish and Kashmiri descent. He was a learned scholar, an ardent follower of Mohammed, and knew eight languages. The boy was brought up strictly in the Moslem faith, but, when still a small boy, was sent to the Christian mission school conducted by the Swedish Mission. There Joseph heard the story of Jesus and the cross, and was deeply impressed, but for a time he seemed to forget it.

After the boy had spent a year or two in the mission school, his father sent him to a Moslem preparatory school; but Joseph was not satisfied with the teaching there. He continued restlessly to explore other religions, even that of the local Chinese Buddhists. He went into their temple as a "seeker" but found nothing to satisfy his inner craving. Later he thought himself a Communist.

After a time the boy felt the burden of sin to be intolerable, and was unable to get relief. Suddenly one day he saw a vision of three lights. He believed that Christ appeared in glorious form. When he came to Him the burden was lifted and Joseph was happy. Memories of the early Christian teaching returned. The New Testament, which before had seemed uninteresting, became a living message, and he studied it with delight. Later he joined the Swedish Mission church and for four years witnessed at Yarkhand where he had been baptized.

One day an Amir appeared in Yarkhand with a large invading army, carrying all before him. In their youth this Amir and Joseph had been students together. The Amir proclaimed a Moslem crusade in the city, ordering that all Christians should be bound and brought to his court for trial. As Joseph was praying with some missionary ladies who knew of the violent spirit in the town, they heard a noise outside. As they prayed, soldiers broke in and called Joseph to come with them. He was bound and in company with many others was led through the town. As they were putting him into place in a line a young man, called Abel, who never before had acknowl-

edged Christ, came out of the crowd of bystanders and standing beside Joseph said, "I also am a Christian."

They were marched through streets filled with armed soldiers and an excited mob who shouted, "Long live the King; kill the Christians." Arriving at the Amir's court, the prisoners were lined up for judgment. Abel was shot; then beheaded. When Joseph's turn came he was questioned by the Amir who shook his fist at him, shouting: "You are the very worst of the lot. You shall be hung on my gallows tomorrow." The gallows were newly erected in front of the town's chief mosque.

Dragged off to prison, Joseph was kept in the stocks, his feet just touching the ground and his arms bound so tightly at the armpits that he felt sure they would never again be of any use. After hours in this situation he was unbound, but a heavy iron was put on his feet. He could not sit down because the prison which had been a Chinese cook-house, was crowded to capacity.

During the night the Amir's younger brother came into the prison followed by a troop of soldiers. Joseph thought his time had certainly come. In the midst of his pain and half stupor came the thought: "My release has come; now I shall be with Jesus." When the question, "Are you not afraid of being killed?" was asked him, his reply was: "No, I shall go straight to God." The rejoinder was, "Ah, you should be killed. You will certainly be hung tomorrow."

But he was not executed next day. A strange succession of events, which included much suffering and reviling, left him still alive at the end of seventy days and nights, in the stench and filth of that cook-house prison. Then another armed force entered Yarkhand, drove out the Amir and released the prisoners. Joseph was immediately sent by the friendly British Consul out of Kashgar into India.

Since then he has been studying, preparing for further work for Christ. He says: "I want to witness, always witness for Him." This summer, for about two months, Joseph Ryehan was a student at the Henry Martyn School of Islamics, Landour, North India, and there told his story to friends.

Primitive Animists in the Celebes

A letter from DR. HENRY P. VAN DUSEN, written
from Rante Pau, Celebes, Netherland East Indies

DESPITE its diminutive dimensions on a world-map, Celebes is one of the larger and more important possessions in the Dutch Island empire of the East Indies.

* * *

For almost twelve hours with only a break for the night we had been motoring from Makassar, the principal commercial and political center of the Celebes into the inaccessible mountainous hinterland. Mile after mile the rough road picks its way along the scanty edge of precipitous cliffs, round hair-raising bends, up and up, with ever grander, wilder jagged peaks on either side. Our ancient Dodge bumped and swayed, shifting to second, then to low, and back again, but pushed steadily forward and upward like a wiry kangaroo. For hours we saw no white face, met no one who could speak other than Malay and the local dialect. As the scenery became wilder, so did the appearance and demeanor of the half-naked little brown men and women along the road. Their rude rattan huts perched more and more insecurely on bamboo stilts. At the first sound of our car, they leaped for the edge of the road and turned rather wild and stupid eyes in frightened, uncomprehending stares after us. A fine drizzle enveloped the mountains and added a slimy surface to the other hazards of this uncertain highway.

Presently, we noted several of the houses for which we had been looking, built in the shape of the native ships or *prau* which distinguish Makassar harbor, with great overhanging bows and sterns. Then we knew we were in the heart of the Toradja land. For these little people (their stature is a foot below average height), driven two hundred miles inland centuries ago, pushed their boats upstream before them and continue to build their homes in that shape and to bury their dead in *prau*, hewn of stone or wood. Secure in these mountain fastnesses, nearly half a million people have successfully resisted penetration by the stronger and fiercer tribes below. While the latter have been Moslems for centuries, the Toradja practice unaltered primitive animism and ancestor-worship. We passed their burial caves,

hewn out of the solid face of rock-cliffs, where the dead, after being kept in their own houses a year after death with periodic feasts of an orgiastic character and considerable attendant promiscuity, are finally laid away, but with animistic beliefs about their continuing influence in the vivid spirit world.

At last, the road wound down into a river-plain, and we entered a typical village. But, at the outskirts, in a grass-covered clearing to the left, a brown steeple lifted above the trees and the plain square building below announced itself unmistakably as a Dutch church. It was Sunday morning and one or two late worshipers were entering, shielding their heads from the downpour with large banana leaves, Rante Pau's customary umbrella. A little farther on, another small white building suggested a hospital. In the doorway just beyond a young doctor and his wife smiled a characteristically Dutch welcome through the drizzle.

We discovered many mutual friends; both had been leaders of the Student Christian Movement in Holland before coming to the East. Cocoa and cake broke the ice and refreshed us after the journey. Then we inquired if it were too late to join the church service. Our host, explaining that it was a quarterly communion and in the Toradja language, thought the service must be drawing toward the close for he had heard strains of the "middle hymn"—not the middle of the service but the middle of the sermon. (The middle hymn bears certain analogies to a "seventh inning stretch" and is quite as serviceable, for the two halves of the discourse usually reach a half hour each!)

We slipped into church and stole forward into front pews, for all others were crowded. The Dutch minister, in black Geneva gown, was reading his sermon in the vernacular. One could not be certain that the auditors were grasping it much better than we. There was no slackening of reverent attention but I thought I detected a slight falling off in capacity for absorption during this last ten minutes. But that did not seem greatly to matter. One knew at once that the message of the worship was being conveyed, far more effectively than by spoken word, through the un-

* From *The Presbyterian Tribune*, New York.

adorned beauty of the building, through simple hymns to familiar tunes, through the indefinable intimacy of deep fellowship, perhaps most of all through the stillness which pervaded the house and all its company—simple, unemotional, genuine, reverent, comradely, beautiful.

When the sermon was laid aside and the minister took his place in the center of the long table spread the width of the church and, after the lovely Dutch custom which so nearly reproduces the setting of the First Supper, the worshipers came forward and took seats at the table to his right and left and the bread was passed from hand to hand, one knew that Christian worship when true and sincere is the same in every tongue and in every clime and that its focal center is in one place only—in the Supper of our Lord. One knew, too, that what is supremely needed, alike for primitive animists of Toradja and for cultured sophisticates of America, is that they should be drawn through the unforced alchemy of that worship face to face with Him who first took bread and broke it, and washed His disciple's feet.

As we took our places at the table, facing the congregation, we had an opportunity really to look at them. We saw over two hundred clean, alert, well and tastily dressed men and women and girls, spotless in their simple native costumes, hair immaculately arranged, barefooted but winsome and charming; almost every face was lighted by an eager sincere reverence and open confident repose. The contrast to the unkempt bedraggled appearance and the bewildered, staring faces of the past two days was overwhelming. In their presence most of the discussions of missions one has heard evaporated into irrelevance like mist at sunrise, or like "modern sex theories" in the radiant serenity of a truly Christian home. So much utter nonsense is talked about Christian missions! I defy anyone, with open eyes and a modicum of concern for his fellow-men, to confront primitive life and religion in stark reality, and then witness a center of Christian faith and life among them without confessing not merely the validity but the inestimable worth of missions.

Our host inquired if we cared to see the mission leper colony. A half-mile back from the hospital we came out upon a little plateau to discover one of the most lovely little villages we had ever seen. A dozen small houses, beautifully designed and constructed in the familiar shape of the native *prau* and decorated by the inhabitants, each with its colorful garden, furnish haven and treatment and even cure to some hundred and forty lepers. On the hillside just above, a somewhat larger *prau* serves as village church; the whole sug-

gested a garden-village. Again, the contrast to the near-by villages through which we had passed was staggering. We passed in and out among the houses, greeting the residents. On one porch a leprous mother rocked a new-born infant. Before another, children played in the sand. Everywhere cheerful, contented faces and cordial smiles welcomed us. We learned that the less severe cases can be cured. We noted no walls, no fences, no guards. "Oh, but no one wants to leave. They would be driven from their own villages; quite possibly they would be killed." Here was a leper colony which was not merely a haven of refuge and happiness for outcast souls but a model village for the entire locality!

The external contrasts—in cleanliness, health, intelligence, happiness, freedom from fear—no one could miss. But it was only later when we visited in homes, inspected fetishes, learned in detail of the customs and beliefs of the people that the deeper contrasts could be fully appreciated.

It was late evening before we got around to the hospital itself. Darkness had fallen and we felt our way around the dim wards by oil-lamplight. Here and there beneath a bed, one or more members of the patient's family were curled up on the floor; only on this condition would they permit their sick relative to enter the hospital. I was surprised to note several beds empty, but was pointed to a figure stretched underneath; the occupant could not rest comfortably on a cot so had rolled onto the floor and there slept peacefully. Seventy beds, always overcrowded for the constituency numbers 300,000 people. The area of responsibility, close to 10,000 square miles of jagged mountains pierced by hardly a road, must be covered mainly on horseback. The medical staff numbers one doctor and one trained nurse, aided by locally trained native helpers. Tuberculosis, venereal diseases, leprosy, cholera, trachoma, rupture—these are the major ailments. Just now the most pressing need is an electric plant to supply illumination, drying facilities and above all X-ray; but that is a dream to conjure with in the distant future. When I was saying goodnight and laid on the table a paltry bill—less than an evening's theater at home—the young doctor grasped my hand with tears in his eyes.

As we drove off in the gray dawn the following morning, our last glimpse of Rante Pau was of two dim figures standing in the doorway where they had greeted us the day before—wary and a little haggard but still smiling—surgeon, general practitioner, obstetrician, ophthalmologist, tropical disease specialist, friend-at-large to 300,000 primitive people—what a man's job!

The Indian Poet, Narayan Vaman Tilak*

By the REV. KUND HEIBERG, Madras, India
Missionary of the Danish Missionary Society, 1905—

NARAYAN VAMAN TILAK was called the "Tagore of Maratha-land." This is not a very accurate characterization, but is a testimony as to the high esteem in which he was held not only among Indian Christians but by his Hindu fellow countrymen. When he died twenty years ago (May 9, 1919) his name was known far beyond the limits of Maratha-land and he was considered the greatest of modern Christian poets in India. He was eulogized by a Hindu contemporary as follows:

"The well-known Maratha poet and Pundit, N. V. Tilak, was a pious Christian, but his Christianity, as is the case with a constantly increasing number of Indian Christians, only helped to make his love for his country more ardent. He was a true patriot, who looked into the future with deep understanding and he was respected by all on account of his truly religious life. As a Maratha poet he occupied a very prominent place among his contemporaries."

A well-known Hindu paper in Bombay wrote at the time: "Tilak's death is a loss not only for Indian Christians; it is a loss for the whole nation, which will preserve a loving remembrance of his truly holy life."

Pundit Tilak's ardent love for his Motherland found a beautiful expression in many of his poems and gave the imprint to his life. But while his love for India was great, his love for Christ was greater. He had found the Pearl of Great Price and to possess it he sold all he owned; of this two-fold love he sang:

Hindustan is my mother and all her children are most
precious jewels to me;
Some lie covered with rubbish, and some lie hid in earth's
dark depths
Some are adorned with the radiant crown of Hindustan.
My heart longs for them all; each one I love,
I, the humble servant of my Motherland.

A message have I to bring,
Hark ye, all ye sons of Hindustan.
Without Christ all is in vain;
Only if He fills your hearts, only then
Can we know God's aim for our lives.
It is Jesus who makes me a patriot true,
So that I, His slave, am my Motherland's servant.

India and Christ—these are the notes that resound in all of Tilak's songs and in his life's deeds since the day he first gave his heart to Christ.

Narayan Vaman Tilak was born seventy-seven years ago (February 10, 1862) in Karazgao, in Dapoli Taluk, Konkan. He was a member of a prominent Brahman family, and up to his ninth year lived in his grandfather's house. Here he grew up in beautiful natural surroundings. The plain is one of the most fertile and luxuriant in India, being watered with abundant rain. These surroundings developed in the boy a vivid love for nature and moved the poetic chords in his soul. Love for nature was a great part of his life.

Religiously he was profoundly influenced by his mother who was of a poetic and imaginative nature and more independent in her thought and views of life than Hindu women are as a rule. In later years he often spoke of her as the one who taught him to fear God and to love and serve man. He declared that he never met another woman who was so nearly perfect as his pious mother. She was his first *guru* or spiritual teacher.

The grandfather was a pious Brahman who observed his devotional practices with such zeal that the inhabitants of his little town even made fun of him. His religious zeal made a deep impression upon his daughter's son who often played near him and to whom he was much devoted.

Tilak's father does not seem to have been a model of amiability, but was a hot-tempered, violent man. The boy could not get along with him and when the mother died, he ran away from home and tramped to the town of Nasik with his younger brother. Here he succeeded in obtaining instruction from some Indian pundits, among whom was a teacher by the name of Ganes Shastri Lile. Later in life Tilak always spoke of this man as having been, after his mother, his second *guru*. Shastri Lile taught Tilak to love India and it was in his school the foundation was laid for Tilak's ardent patriotism. The boy's talents attracted the interest of several prominent men who helped him in many ways.

The boy attended an English school, but his inquiring (not to say revolutionary) nature did not fit into the four walls of a school, any more than

* Translated from the Danish by the late Dr. C. Theodore Benze.

it afterwards could feel quite at home in the confessional limits of any one church.

Years of drifting followed during which he eagerly studied Sanscrit and English, religions and philosophy. He worked hard to learn Arabic so as to be able to read the Koran in its original language and thus to penetrate more deeply to the heart of Mohammedanism. Buddhism fascinated him for a time and he determined to be like Buddha in all but his faults. But neither Buddhism nor Mohammedanism could hold him permanently. Even in his early childhood he had broken the rules of caste and he continued to assail the system of caste all his life. His mother and his teachers, who were Hindus and who were disposed toward reform, had influenced him in this direction.

All Tilak's searching was now directed to finding the religion that would bring salvation, strength and self-respect to his beloved Motherland. He longed to see India great and free; but it was clear that this could be attained only by spiritual regeneration. How to accomplish this was the burden on his mind day and night.

While engaged in these speculations, Tilak came in contact with a religiously inclined Hindu in Nagpur who spent great sums of money to acquire Hindu literature, both ancient Vedic writings and modern books. To this man's library Tilak had free access and "for three years," he says, "I swam and tumbled in this sea of speculative thoughts and poems." His studies resulted in an attempt to establish the fundamental principles of a "new" religion that was to be higher and purer than any other and which was to unite all of India, nay more, all the world, in one brotherhood. For this new religion Tilak actually set down a number of principles.

This attempt to found a new religion is a striking example of the strong religious power, found within the old Hinduism, which constantly seeks to penetrate to something better than Hinduism can offer. India's religious history reveals both in ancient and modern times a series of such attempts. Its strong minds (like a Rabindranath Tagore) have steadily endeavored to break the iron bonds of the old Hinduism, especially its caste system. But in all these attempts one finds that the fundamentals in reality point to the truth in Christianity.

The following principles were enunciated by Tilak for his new religion:

(1) There is a rational Creator of the universe, who is not an indefinite absolute Something like the Brahma of the Hindus, but a personal being with a fatherly heart and all men are his children.

(2) All holy writings in all religions are the work of men. The only writing in which we can study all about God is the book of nature, the whole universe.

(3) There is no earlier birth and no repeated rebirths. All human suffering is due to man's personal failure in fulfilling his duties. A man's condition in this life depends partly upon his heredity and environment and partly upon his own conduct.

(4) The essential thing in all religions is love and surrender to God and men.

(5) Idolatry is sin, yea, the greatest of all sins; but such virtues as love, truth, mercy may be personified and worshipped.

Tilak understood that if a man wishes to found a new religion, its future will depend upon such a founder's personality. He says: "I saw that in order to propagate these principles I myself must be a wonderful man. I began, therefore, to study the lives of founders of religions carefully."

Tilak observed that most founders of religions were said to have performed miracles. Hence he wanted to obtain power for this and devoted himself to Yoga practices, from which, according to Hindu teaching, the power to perform miracles can be obtained. He spent two years in the severest ascetic practices and for days at a time he sat on a mountain top, lost in meditation. His food consisted of plants and fruits such as he could find near by. He sat there without noticing the burning heat of noon or the cold night winds. But he experienced great disappointment at this very time when he thought to have reached his goal.

The people from the surrounding villages began to come in crowds up the mountain to catch a glimpse of the lonely saint and to call upon him for help. Indeed, once or twice he was reported to have been the means of wonderful healing. Then their enthusiasm grew and the mountain hermit became the object of wondering adoration. But this very enthusiasm opened his eyes to the emptiness of the whole business. "See," he said to himself, "it is only to get a glimpse of me, or in the hope of a temporal good, that these people are coming. They do not care anything for the teachings of my new religion. All their attention and their talk centers in me. My doctrine can amount to something only if I myself can be lost to view while presenting the message I have to bring.

So he came down from the mountain and ended the Yoga practices. Up to this point Tilak did not concern himself about Christianity. He says: "Strangely enough, in my religious investigations I never thought of the Bible or of Christ. The reason for this was that the Bible seemed such a plain book to me." As a Brahman he wanted to center his attention upon complicated problems, as Brahmans like to do. He says "The Brahmans are by nature people who enjoy and admire either such literature as is above their comprehension or is a riddle to them. There are many Sanscrit books, which, I am sure, if they were translated

into the vernacular, would be cast aside by these very Brahmans, as useless rubbish. But let a Brahman sing a few *mantrams*, which neither he nor his hearers understand, and both parties will be captivated. The simplicity of the Bible was one reason why I had never investigated Christianity. Another really important reason was that no Christian preacher had ever talked to me about Christ and I had never seen any Christian book in Marathi that I cared to read."

The Christians, whom Tilak so far had met, stood on such a low intellectual plane that he, an educated Brahman, did not regard them as any better than idolators.

In 1892, when Tilak was thirty years old, his wealthy admirer wished him to publish a new philosophical and religious periodical. Only two numbers appeared, for since Tilak set forth in them the new doctrines enumerated above, his patron abandoned him and he had to give up his editorial position. He then accepted an offer of a position from an Indian prince, the Rajah of Rajnandgaon. The journey thither became of great importance for he says:

I traveled in the intermediate class and as I entered the compartment, the only European present, in place of repulsing me, made room for me with a friendly smile.

I had my favorite Sanscrit poet Bhavabhuti with me and the strange gentleman began to talk to me about poets and poetry. I was much interested in what he said and I discovered that he knew something about poetry and the art of writing it. I discovered that he knew some Sanscrit and was well informed on the Sanscrit literature. Afterwards he changed the subject and asked me about my attitude toward Christianity. I told him about my new doctrines and he remarked to my great astonishment that within two years I would be a Christian. I thought the man must be crazy to say such a thing. We talked a long time. Finally he said, "Young man, God is leading you. Study the Bible and study the life of Christ and you will surely become a Christian." In my heart I scoffed at what I considered the man's impertinence. But he finally offered prayer and then he gave me a copy of the New Testament. I promised to read it, not from any interest in the Bible itself, but for the friendly feeling which the man's kindness had aroused in me. I left the train at Rajnandgaon and we took cordial leave of one another. Strangely enough, neither of us thought to ask the other for his name, residence or position.

Tilak never learned who his traveling companion was, but he began to read the New Testament as he had promised. The book took hold of him, especially the Sermon on the Mount. He writes, "I could not tear myself away from these words so full of attractiveness and beauty, which express the love and gentleness and truth, that the Sermon contains. In these three chapters I found a satisfying reply to the most difficult questions in Hindu philosophy. I was astonished to see how the deepest problems found their solution here. To my amazement I discovered that the doctrine of the transmigration of souls was com-

pletely refuted. I began to embrace a love for Christ Himself and I continued to read on to the last page of the Bible so as to learn as much as possible about Christ."

In Rajnandgaon there lived a Christian inspector of police who gave Tilak some Christian books. One of these, Bushnell's "Character of Jesus," made a strong impression upon him. All of this brought him into a severe spiritual struggle. He did not wish to take up the new religion carelessly but by reflection he came to be convinced of the *truth* of Christianity. Christ was the Teacher whom India and the world craved.

The next step was to be convinced of the *power* of Christianity. How this happened is told by Tilak in the following words:

"One day I fell into doubt about Christ's word 'Ask, and it shall be given unto you.' Like an ignorant child I determined to test the truth of the word. I prayed that I might receive a book which would inform me about the history of Palestine and the times in which Jesus lived. I added in my prayer that if my prayer would not be granted, I would reject the doctrine that God showed mercy to His child. Suddenly the next day I was transferred to another government office. To my great joy and surprise I found in a box under some old junk, three books, all religious, and that treated of Christ and Christianity. These books gave information about the very things I had prayed to be enlightened on. God continued to send me many wonderful answers to my prayers and I came to love Christ."

At this time Tilak came in contact with Baba Padmanji, a learned high-caste man who had become a Christian. The correspondence and subsequent companionship with him was a great help to Tilak, who here found a guide that understood him and could help him. More and more he experienced the power of Christ. The regeneration of soul, which his Yoga practices had been unable to effect, he found in his communion with Christ.

Tilak began to utter his new thoughts and his changed views of life in verse and prose, in published poems, and printed articles. He wrote under a pen-name, but was soon discovered and his friends understood that he had become a Christian. Persecution broke loose upon him, "such a persecution," he writes, "as can hardly be imagined, except by Hindus who turn to Christianity. But God helped me and delivered me from various difficulties; He prepared 'a table for me with spiritual food in the presence of mine enemies.' When I earnestly considered baptism, I was suddenly reduced to poverty, lost my position, and lost my friends. I had no acquaintance among Christians. Even my own wife, whom I had considered to be convinced of the truth of Christianity, turned

against me and sought to overcome my determination to be baptized.

"In November, 1894, I dreamed the same dream three nights in succession: A person appeared before me and said, 'Follow Me and fear nothing.'"

Then Tilak chose the course he would follow. He wrote to an American missionary, Mr. J. E. Abbot, and ask him to inform others that he had become a Christian. The 10th of February, 1895, he was baptized by an Indian pastor, T. Nathoji, in the American Mission church in Bombay. Tilak says, "It was exactly two years after the man in the train had given me the Bible. Thus does the Lord lead His children and thus His will is done on earth."

Tilak's baptism was the introduction to active labor in the spread of the Gospel of Christ and the Kingdom of God. He became pastor in the American Marathi Mission Church and accomplished much good. One of the difficulties of the Christian Church in India has been, that most of its members have come from the lowest class of population, who before their baptism stood outside of the real Indian community and Hindu culture. The result has been that the Indian Christian communion has been isolated. Tilak did what was in his power to build bridges. His old Hindu friends locked him out when he became a Christian, but his poetic gift had already created a name for him. In this may be seen a reason why, after all, many leading Hindus showed him friendship. On the other hand, he was used to lift the Christian communion out of its isolation into the movements of the times.

Tilak labored incessantly to win others for Christ, especially among the educated classes. His poems have done a great work. Likewise his sermons in the church, his instruction of the young and his training of pastors. Social work he carried on with great zeal. In times of pestilence and famine he was among the first to provide help for the needy. The founding of a children's home and of a Society for Social Work are due to his efforts.

But Tilak did his greatest work as an author. His poetry had a far-reaching importance for the Christian Church in Marathi-land. He is considered the greatest Christian poet in the Marathi language.

When Christianity is presented to a people, not by one of the land's own sons, but by foreigners who never have completely mastered the language, and when besides most Christians come from the lowest classes of the people and from their least developed dialects, it easily happens that the Christian speech remains undeveloped. This was the characteristic of Marathi Christian speech, so

that people spoke disdainfully of "Christian Marathi" until Tilak began to speak and sing.

With the lower forms of speech there went generally an inclination to despise all that was one's own, to ape the missionaries in dress and manners, and to give up national peculiarities. This led to the deplorable situation that Hindus regarded the conversion to Christianity as treason to their own land. To become a Christian, was to them the same thing as to renounce Hindustan, the Motherland.

In the person of Tilak there now stood forth an Indian singer and preacher, who spoke and sang in words and tones that gripped Hindu hearts. Those familiar with the Marathi language look upon Tilak's work as a spiritual regeneration of the language used among Christians, yes, even as an enrichment of the language itself. One of Tilak's disciples says it was like the spring that breaks forth in freshness and beauty.

Tilak's poems have been widely circulated. In the streets of Ahmednagar, the beggars sing them. In Christian homes they have introduced new songs. Even the theistic society, Parthana Somaj in Bombay, is said to use some of them, with alterations. One of Tilak's admirers thinks that his great poem *Christayana* ("The Story of Christ") will exert the same influence upon the speech of Christians as Tulsi Das's *Ramayana* has exerted upon the Hindu language.

Tilak stands today first and foremost the poet of India. He sang of his beautiful country, which to him is "the crown of the earth."

In one poem, "The Ascent of the Mountain," he sings of the greatness of the land, its far-stretched mountains and valleys with their endlessly varied natural beauty. In the poem, "My Motherland," he has sung the praise of India, as her Christian son.

Tilak has also been called the poet of flowers. His language is a language of flowers, colored with many pictures from the world of nature. He is a singer of nature, but with a deep mystic sense for the world of eternity, extending beyond the surface of the visible world.

The poet expresses his poetical sense of nature in the poem, "Woodland Flower," which reports a conversation between the poet and the Woodland Flower. The poet admires its beauty, but deplores the fact that the Flower wastes its life in the wilderness, alone, unknown, and of no use, since it has no man to admire and use it. But Woodland Flower indignantly defends her life in the jungle forest by saying that right there it lives its life, free under the open sky and serving God. It well knows the fate of flowers in the house of men who pluck them and use them for their selfish ends. The poet tries to persuade Woodland Flower to give up her ascetic life and to come and live among

men and to be useful. Woodland Flower says "No!" and the poet gives up his case. But as he leaves the Woodland Flower, his heart is suddenly changed and wherever he goes after that, he notices that the Flower lives in his heart as well as in the Woodland. He becomes himself that which he has seen.

Some readers see in this poem the doctrine of meditation and action as found in the ancient Indian poem, the *Bhagavad Gita*. Others interpret it as a description of the poet's peace of heart on seeing the flower in its right place, in the poet's own soul and there created music. From this the thought is derived that the true Gardner of the soul gives the human soul a chance to grow freely, wherever the right place is. It need not be plucked off sacrificially to adorn us or our surroundings.

Whichever interpretation is correct, we are agreed on one thing, admiration of this poem and the other nature poems such as "The Joy of Spring," the "Dance of Nature," the "Music of the Birds."

Tilak is the *poet of unity*. The striving of this Indian soul for unity back of all multiformity breathes forth from many of his songs. In some of his poems he records the mixed character of the times with all their "Noise," "Turmoil" and "Division." He meets men, some highly cultured, some without culture, and their common trait is that they deplore the times. India's heart is torn asunder by congresses and conferences, by moderates and extremists, by theists, theosophists, adherents of the Arya Somaj, Brahmans and Sudras, caste people and subcastes, by people who desire reformation and people who clamor for reaction, by Mohammedans and Hindus, and no one can tell where all this division will end. But Tilak's optimism answers that from disunion, will come union, as light breaks through darkness; back of the uproar of the times is God's everlasting melody which shall some day burst forth as the song of harmony. Men say India is old; but India is forever young.

The same longing for union, for harmony, for rest meets us also in Tilak's religious poems. Here we see a self-surrender as deep as only the strong emotional life of the East can create, and clothed in rich tropical imagery. The inner union of the soul with God, the penetration into divinity, that is that for which the poet's soul longs.

In the poem "Presamadhi" we are led into his mystic thought-world. Immersed in a spiritual trance, in which all consciousness of the world of sense disappears, he feels his whole being overwhelmed, yea engulfed in the object of his love. He sings:

O love, I sink down in a timeless sleep,
Sink down in a timeless sleep,
An image uprises before me

It moveth my inmost soul;
A vision is flooding with splendor of light
The halls of my soul.
All motion of hands and all action of thought—
It quivers, it sinketh, it ceaseth.
My soul drifts away; no longer do bonds
Now fetter me close to the shores of this world.
O sleep! how I long now to sleep! Have mercy upon me!
Let no one awake me again!

Another example of the mystical trait in Tilak's poetry is his poem on "Love" in the form of a riddle:

A flower—it grows way down in sorrow's plain,
Guess ye the name? It drinks of tears the rain;
When sorrow's sun departs, so hot and dry,
It groweth upward toward the bright blue sky.

A magic drink—can you its name discern?
One taste of it, the dead to life return:
And silent lips break forth in melody,
While eyes of blind see visions heavenly.

A magic word—ah guess it if you can;
It makes a "fool" e'en of the "wisest man":
The "I" and "thou" he doth no longer know!
Who knows the meaning, straight to God shall go.

Now have you guessed? What is this flower so rare,
That when it blossoms; God is always there?

As a religious poet Tilak is, in one sense, a continuation of the series of religious poets within Hinduism, commonly called "Bhaktas" because they gave expression to the devotion of love which is called *Bhakti*. But there is a difference. The Bhaktas are like those who seek. This applies to the ancient Bhaktas, like Tukaram, as well as to the moderns like Rabindranath Tagore. Tilak has found the secret. The religious songs of India contain the most beautiful expression for the longing of the human soul after the living God; but in Tilak there is one thing more, thanksgiving for having found God in Christ. Bhakti, the devotion of love, loving faith, meet in Christ, the God who is Love.

We quote below several of Tilak's religious songs.

AWAKE, MY SOUL!

Awake, my soul, awake and praise
The sovereign Lord o'er night and day.
Go forth along life's way again,
Praise God, the Glorious One, in song.

To think of Him filled night with song,
To serve Him filled the day with peace;
By day, by night at His footstool,
We joyed to be at one with Him.

Whate'er the coming day may bring
Bring thou thy offering to Christ;
Give up thyself in faith, to Him,
And at His feet adore, my soul!

Seek, if thou wilt, the whole world through,
Where wilt thou find a friend like Him?
He leadeth thee with loving care—
O follow Him in all thy ways.

To save thee is His only aim
To help, to teach, to heal thy heart,
And to refresh thy weary soul,
And call thee home from all unrest.

Thou art the weapon, He the hand,
And every counsel comes from Him—
Upon His altar lay thy will,
Abide with Him from day to day.

THE LOVE OF CHRIST

One all unworthy to be called
Among disciples in Thy school
Thou, in Thy love didst call "a friend,"
Oh Love, amazing, great!

So weak am I, oh God of grace
So all unworthy in Thy sight,
That e'en the dust upon Thy feet
Is worth far more than I!

Thou dwellest in unending light
Above all earthly sin and shame—
That Thou shouldst bear our sin and shame!
Can I such love tell forth?

Did He not deem the heavenly throne
A matter of such small account,
And yet esteem it great to be
For me a mortal man?

And when the nails pierced deep His flesh
Did He not bear it patiently?
Then how describe His life divine,
So patient and so pure?

Thus Love came down in human form,
Love's Self, from saving love for me!
I hardly dare behold His face
For shame, for bitter shame.

And if there be aught good in me
I owe it all to Thee alone
Then guard and guide me, O my Lord,
As Thou dost guard Thine own!

UNION WITH CHRIST

As the moon and its golden beams are one,
Thus my prayer is this, O my Lord and God,
The prayer of the mendicant—
That I may be one with Thee!

Like a loving wife will I hold Thee fast,
Yea, hold Thee forever in loving embrace,
Like a daughter I call to Thee,
Like a sister I sing Thy praise!

As words and their meaning are tied in one,
And being thus tied they can serve but one aim.
Thus let us be bound, O Lord,
Thus utter thy speech through me.

Oh grant that my soul might a mirror be
That Thee I might see in its polished face,
In my thought, my speech, my life,
Oh make them all bright and pure!

And take Thou my body, oh my Saviour dear,
And make Thine abode in my inmost soul,
To be without Thee, oh Christ,
Is sin, is the deepest death!

PRAYER

Prayer in loving humble hearts,
Opens wide the doors of heaven,
Prayer is God's own dwelling place
Where His children see His face.

We from earth a ladder raise,
Prayer we call it by its name,
Prayer is God the Father's knee
Where His trusting children sit.

Rain of love and Spirit's light,
Tears of joy in prayer we have,
Walk with God, and feel His kiss,
That is prayer His servant knows.

Tilak is not only the poet of India, nature and religious tenderness. He is also the poet of home. He himself led a happy home life after his wife returned to him and also was baptized four years after his baptism. In the poem entitled "Sushila," Tilak brings before us a young girl's life and growth at home and her spiritual development. In the introduction there are a few stanzas that in no wise yield to the tenderness and beauty of Western song in praise of home.

HOME

Is there on earth such a lovely place
That it may be compared to the one true home?

Where every assumption of "me" and "mine"
Is utterly gone and you never can find
The slightest traces of selfishness left
And love is the ruler that weareth the crown.

Where pride is not known that bows down to itself,
Where the good of the neighbor is the same as one's own,
Where all are intent in one aim to compete,
To render each other the service of love.

Where under the fashions so manifold,
One mind alone wieldeth harmonious sway,
All suffer, all conquer, all smile or else sigh,
Bring Paradise back to the plains of this earth.

Where under the gentlest and tenderest care,
The highest, most glorious actions spring up,
And blossom together as in gardens of old,
And grow to perfection as glorious fruit.

The home which has fostered from the day of their birth,
And lavishly nurtured all over this earth
The heroes and poets, the wise men and saints,
The house that refreshed in their pilgrimage days.

God's ladder by which all humanity mounts,
To the mountains three[†] of its highest desire.
A heavenly dwelling and temple divine,
Where bideth the Maker, the Father of men.

Yea, is there on earth such a lovely place
That it may be compared to the one true home?

Tilak had one more string to his bow. We see him also engaged as a polemic writer. His activity as minister and churchman, involved him in all questions which in recent years have agitated In-

[†] The three mountains of desire are the heights of religion, wealth and position. The desires of the senses, according to Indian thought, are everything that man can wish for.

dian Christians. The most burning is the question of the independence of the Indian Church. Self-consciousness has grown strong among Indian Christians as it has on the whole, among all Orientals. Hitherto the foreign missionaries were the ones who guided and directed all affairs of the church; now we have come to the time of transition in which the growing Church desires to stand upon its own feet, to be independent and to pass from dependence to freedom, from subordination to equality.

Tilak took part in these discussions and in one of his poems gives strong expression to the feelings of Indian Christians, their craving for independence, their longing to find their own forms of expression for their Christian consciousness, independent of the dogmatic foreign mold which the missionaries brought, and in which Indian Christians have grown up. The poem is addressed to the foreign missionaries.

You came here bringing Christ to us,
You brought your body, life and all to us!
There is no limit to our debt to you for this;
We owe you all.
But now we have a little prayer to make.
Will you then listen?
You are our Mother and our Father, we but helpless infants.
But now it is time these things should end!
You are the ones who wrought this rule of bondage.
Oh call it not God's kingdom.
We are the dancers, you the orchestra.
How long yet shall this last?
How long yet will you have us be inactive?
Hath God not eyes to see withal?
Then let us swim, or let us drown.
Thus only can we learn at last to swim.
Keep all your doctrines to yourselves alone,
But let us first find Christ.
And be not wroth, for I am but a messenger at best,
And what folk utter, that I tell.
Let us be brothers first and sisters;
Then let us find the answer to our other questions.

Tilak dreamed of a great future for the Indian Church. At the Centennial of Marathi missions he uttered the words: "The century just passed was that of the foreign missionaries. The coming one is ours."

These words give us a clear picture of Tilak,

the poet of the proud visions, who foresaw a glorious future for Christ's Church in the land which he loved and whose sons, as he hoped, should spread Christ's Gospel in their Motherland.

Tilak was something of a free lance and a man of opposition; to say it more practically, he had in himself the nature of the woodland flower. This nature, this urge toward freedom and independence, induced him finally to give up his position as a pastor and to work for the coming of God's Kingdom to his Motherhood, as a free singer and preacher of God's grace, as a Sunyasi, his love for India coalesced with his love for Christ.

Death prevented Tilak from being very long active as a Christian Sunyasi. But the tones which he first caused to resound in the hearts of Indian Christians, *India and Christ*, are now heard everywhere in the church of India.

We will close with the poem, "My Motherland," which is a fit summary of his spirit.

MY MOTHERLAND

(In the style of an Indian Lyric)

Chaff will I eat and tatters will I wear for thy love's sake, my Motherland. For thy sake will I cast in the dust all that is thought to be honor and happiness.

Sooner or later shall my soul leave this tabernacle of dust and depart hence; but can death part me from thee? Thou knowest, it cannot. To be thy child, what blessedness is this! Who can take this from me? Has any robber courage to do so? Has time? Has death? Nay, none of them.

I will offer up my body, my life will I give in thy service, my noble land. Some will laugh, some will weep over this burning love. I care naught for that. Born to be thy son, I shall be that to the limit. May God help me to that end.

Our riches, our good name, our wisdom, thou carest not for these. It is we and we alone whom thou regardest as life of thy life. Oh thou loving Mother, take then this my self, which I offer thee, however trifling the offering may be. And as I do this, I do nothing more than follow my Lord and Master, Jesus Christ, my Friend, thy Friend and the Friend of all.

May the Almighty help me, that the Disciple may become as his Master, fully and completely like Him, and not a particle less than that and to do for thee, my motherland, and for the world, what He did. Then shall I, whom thine eyes may see tortured, slain or dead, serve thee throughout the ages, how many of them, neither you nor I may know.

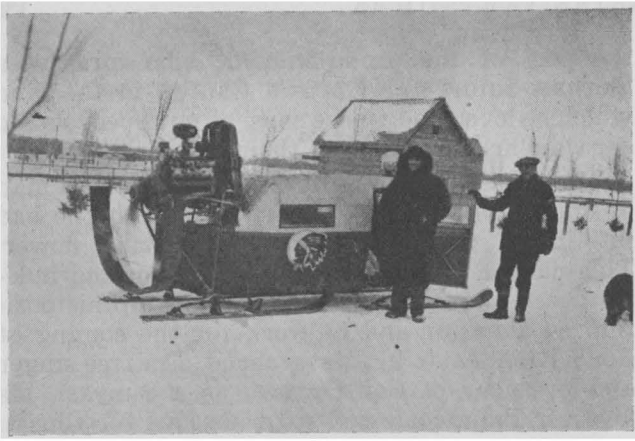
THE LIFE MORE ABUNDANT

Christianity is not the religion of sorrow and gloom; it is the religion of the morning, and carries in its heart the happiness of heaven.

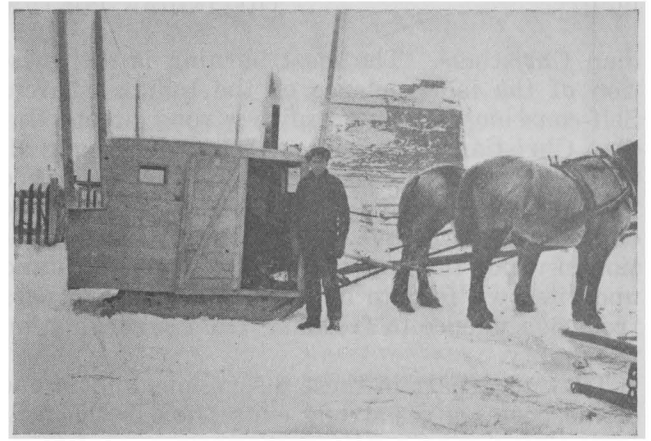
Christianity is not a restraint but an inspiration—not a weight but wings; not subtraction but addition.

Christianity brings zest and sparkle to life; it is sunshine on the flowers, rather than moonshine on the snow; it is life more abundant; it is leaving the little narrow life behind and leaving it for ever.

Christianity is the experience and the expression of Christ in the heart.



THE DOCTOR TAKING A PATIENT TO THE HOSPITAL,
15 MILES AWAY, BY SNOWPLANE



THE CABOOSE ON RUNNERS FOR WINTER TRAVEL.
NOTE THE CHIMNEY FROM THE STOVE INSIDE

Messengers of Faith in Manitoba

"Bishop's Messengers of Faith in the Diocese of Brandon"

By MISS ROSALIE F. PENNELL, Manitoba, Canada

ALL are ready for the Christmas festivities at Dunkinville. True, tomorrow, not today, is Christmas, but the Messengers live about twenty miles away so that it is impossible for them to reach Dunkinville on Christmas Day—the "local" runs the day before.

It is bitter cold, well below zero. The Messengers who have started at 7 a. m. are met at the little station and drive the seven miles in an open sleigh. There is just time to warm up before the carol service begins in the Community Hall. But tragedy is stalking abroad on this holy Christmas Eve. A small boy of seven, playing with a gun, points it at his sister in jest. The gun goes off and the little community is thrown into gloom. But the Christmas service takes place as arranged so that nothing shall hinder the faithful Christians from honoring the Christ on the evening of His nativity; but the merry-making as planned is omitted.

It is so cold that only a few children have been able to brave the weather, their clothing not being adequate to keep them warm out of doors. The congregation numbers about sixty, more than half of whom are men. Many are away from home in the "bush," cutting lumber.

It is a beautiful and heartfelt service, held in the long frame building, dimly lighted by oil lamps.

The lights in the Christmas Crib glow all the brighter in the surrounding dimness. The Mes-

senger speaks of the Light of the World and tells how each one must come to that Light to have their own little lamp kindled, and must then take it out into the dark world to give light to others. Then, in symbolic action, each worshipper brings an unlighted candle to the Crib, lights it there, and joins in a procession to bear, as it were, Christ's Light into the darkness.

After the service, Christmas greetings are given and received. Then the Messengers make their way to the stricken house where lies the body of the little girl. There was no one among the group of women gathered there who could do what was necessary. They were all afraid, so that it fell to the senior Messenger to take charge. There was practically nothing with which to work—only dirty rags and a little soiled cotton-wool; the only sheet in the house being one with a bright check. Then the Messengers returned at 2:30 a. m. to find that their dear old hostess had been keeping turkey warm for them.

"Who are these Messengers and what do they do?"

In 1926, Miss Fowler, a graduate of St. Christopher's College, Blackheath, England, asked the Bishop of Brandon to send her out to help the lonely and isolated women of his distant diocese in Western Canada. As a result the Order of Bishop's Messengers of St. Faith's was formed.

Miss Fowler and a companion were sent to work, not in the town of Swan River, where there

was a resident priest, but outside of Swan River, with a roving commission to do what they could where they could.

Starting with a small shack and two workers, there are now over a dozen trained and licensed Messengers, and a number of helpers. The Mother House is located at Swan River and Daughter Houses at Birch River, Cormorant Lake, Wabowden, and a one-roomed shack at Mafeking. Some of the Messengers minister also to outlying districts, holding services and classes in schools or homes. Two other dioceses have borrowed Messengers from the Order.

What do the Messengers do? During the summer there is always visiting and *visiting* and VISITING, running a race with approaching winter. At least one Messenger goes out in the Sunday school caravan. Services are held at as many points as possible, generally once in two weeks, and at these schoolhouse services, in spite of the old harmonium, the children's uncomfortable desk seats (rather a misfit for grown men and women) and day-school surroundings, there is often an "atmosphere" of worship that would compare favorably with that of many a stately and well-appointed city church. Something is done to make the building more church-like—a few pictures are hung up; the teacher's desk is pushed against the wall and draped with hangings; a small wooden Cross is placed on it, and someone will bring a bunch of flowers when they are to be had, either gathered on the way or from their own garden.

Then there are classes for preparation for baptism and confirmation; men, women, boys, and girls. The Bishop on his annual visit, goes to every point where there is even only one candidate rather than summon them to a central place, and thus the congregations get to know and love their Bishop and their place of worship is halloed by these associations.

Many difficulties are overcome in reaching these little outpost flocks. Weather looms large in the work of the Messengers, and roads that are good in fine weather, become nightmares in snow or after rain. All sorts of conveyances are used; in summer usually the auto, which often runs long after it is wise and this results in many adventures. In winter, cutters, dog-sleighs, box-sleighs, cabooses, and on special occasions the snow-plane, which is a sort of car with an aeroplane engine and propeller. It can reach a speed of 30 miles per hour. It is bitterly cold and noisy inside but the chief drawback from the Messengers' point of view is the cost as it has to be hired at so much per mile, and the miles mount up horribly.

One Christmas, when the priest, accompanied by a Messenger, was traveling by snow-plane the Communion wine froze. On another occasion the engine of the "local" froze at Swan River and the priest who should have been at Birch River (20 miles north) at about 11:30 a. m. did not reach there till 6 p. m.

There are also meetings for Guides, Cubs and Brownies, and there is the Guides' Camp at Madge Lake at which many of the Lone Guides get their first idea of the team spirit of Guiding. There are game nights, at one of which might be found, on a certain night 50 below zero outside, as many as twenty-seven children packed into a room 14 by 15 feet, with two beds, a stove, three tables, chairs and benches! There are socials where many corners are rubbed off and differences forgotten, and you may hear some tired farmer declare that he has not laughed so much for years. Mothers' meetings and unexpected guests at all hours are added to the heavy but important work of the Sunday school by Post, which is often the only religious teaching that children receive in isolated places. Bundles are constantly being sent out to needy families. For example—Edna, a member of one of the congregations, was to be married. She had worked very hard on the farm and in the home as her mother used to walk five miles to earn a dollar by washing. The few dollars that might have gone to provide a little trousseau were swallowed up when a summer gale blew off the top of their house. After that they had to live in the chicken house, until they could put on the new roof. The Messengers heard of the disappointment and ransacked the bale room to select a bundle of clothing for Edna. "Were the things nice?" the senior Messenger asked. "I'll say," was the brief but unmistakable reply.

Hundreds of Christmas parcels go out to homes which in many cases will have no other material "Christmas cheer." The bale room also stocks the Jumble Sales which take place at each centre about once a year. This is indeed a red letter day for every mother, and pennies are carefully saved to buy the merest trifles for the family. No Bond Street shopper could have more fun in the excitement of choosing! The proceeds of the Jumble Sale are put into a fund, aptly called "The Samaritan Fund," to help the people in sickness and other divers needs. There is the occasional funeral when no minister is within reach, and a great deal of sick nursing.

As one of the Messengers said: "Our work can never be dull for every day brings something unexpected." Inspiration comes through the Messengers' daily private devotions and reading, and in public worship.

Modern Home Missionaries Need Tools

By MILDRED S. CAPRON

*Secretary to the Protestant Episcopal Missionary Bishop
of Wyoming*

WE ARE a strange people! Families employ a cook and provide her with cooking utensils; a farmer has his farming implements; an architect is not expected to retain his plans in his head but is given a medium for recording them; a nurse or doctor is never without equipment. And yet for years church people have been sending women missionaries, evangelistic and religious education workers, to their posts, expecting them to do a first-rate job without providing them with tools or equipment, money for purchasing teaching materials, for employing translators, funds for office equipment or postage, traveling expenses on the field, and such items not otherwise provided. For years the missionaries have been doing a first-rate job, in spite of the handicap, and have skimmed on their small salaries to provide in at least a meager way essential materials, but feeling always as one missionary expressed it "like a bird suspended on a wire."

The day has passed when a desire to be a missionary, or have a call, is sufficient to make a missionary. Just as in secular teaching, we now insist that more than a bodily presence is necessary, so the job committed to the missionary demands adequate training. This often means a training in history, literature, psychology, sociology, together with pedagogy, also some knowledge of music, finance, practical nursing, handicrafts, domestic science, and possibly other specialties. The evangelistic and religious education worker on the mission field is called upon for everything and by everybody. He or she must be so alert mentally as to undertake any job and do it well. A woman missionary must be able to teach illiterates with the same agility as the educated. She must have great facility with children. And above all, she must have the same love for people as that of Christ the Great Teacher.

Some of the tools needed for this super-person may be grouped into four sections:

1. Printing. Leaflets, maps, posters for Church schools, auxiliaries, clubs, summer conferences, and for materials for use in families.
2. Supplies of books and pamphlets to help in religious education of all ages.
3. Means of travel and traveling expenses between mission stations.
4. Secretarial and office help for clerical work

or translation, or equipment providing mechanical and more rapid means of caring for routine work.

For the most part these are items which the average person would take for granted, items the necessity for which the office person or housekeeper or schoolteacher would readily understand. Because they are so easily taken for granted, they are likewise easily forgotten.

Many workers have gone to the field quite unaware of how their hands were to be tied for lack of materials. One instance comes to mind: a woman worker was given the job of revising all the teaching materials in the Church school from primary up—a job requiring several years for completion. And in a foreign tongue! Obviously a translator was necessary. The only fund available for paying a competent translator was a monthly amount sufficient for a coolie's wage. This missionary, though appalled by the size and importance of the job committed to her, did a splendid job, but at a great personal sacrifice. Volunteer help was solicited at every turn.

Those in Church school and rural work are aware of the inadequacy of our printed materials and how we are continually turning to other communions to supply our lack.

Visual education is the great need today. But pictures, and maps, and posters, and books all cost money.

Again are we doing right when we provide a rural worker with a car without providing gas and oil as well? Those living in the broad areas of the deep West, where distances are so great, roads often bad, and gasoline so high, know something of the high cost of locomotion. The cost in dollars and cents of searching out and extending a helpful healing hand may seem hardly commensurate with the number reached but Christ's religion is not on a per capita basis and wherever His children are, it is our high privilege to minister to them. These people so isolated, that it is not only necessary to make long journeys to deliver books and magazines and Sunday school material—that could be done by mail—but there should be the uplifting personal contacts, for these people are so dependent on their own resources, that much travel is required to comfort them in their troubles and sorrows and to bring them new hope and vision and joy of Christ.

* Adapted from *The Spirit of Missions*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

How a Pastor Enlisted His Whole Church

From Berkeley, California, comes a report of a new plan for missionary education. Sunday school classes in this church customarily had supper meetings on Wednesday evenings. Through the fall months the missionary education plan has made use of this set-up, displacing the usual activities.

Each organization or Sunday school department was given a country or field, in which the foreign and national boards of the denomination have missions. This assignment was made in order that through the fall they might study it by any means at their disposal—study books, letters, pictures, etc.

The church calendar at the end of September listed the 23 assignments thus made, so that each might know the field of their own and the others' studies. Africa, Korea, Our Southern Mountains, The American Bible Society—such were the assignments made.

Every Wednesday evening groups met for study and for preparation for a culminating activity designed so that each might share some high points of their own study with the other groups and also with those who had not in any way been involved in the study.

This culminating activity took the form of a three days' exposition, turning the whole church into the "world" and showing results of the study by booths, pictures, talks, etc., put on by different organizations in different parts of the church.

The pastor's place in such a plan which involves organiza-

tions and classes already carrying out a program of their own is obvious. He is the logical one to present to them all the opportunity for a cooperative study of value to everyone. In this case his wisdom was shown in using existing class and organizational units, so that machinery already existing might function. Too often an all-church missionary study ignores existing relationships, doubles administrative loads and loses the automatic inclusion of lukewarm persons, quite willing to work within their accustomed relationships, but not at first interested enough to attend extra or unusual gatherings.

Another point to be noted is that the pastor is familiar with the needs of the existing groups. He knows what their program includes. He is able to help suggest assignments which will supplement their regular activities and studies and develop their special abilities.

The pastor, too, in most churches, is an effective administrator. He knows the best channels for publicity. He is aware of resources.

As you consider missionary education in your church, look carefully to the possibility of having your pastor lead the planning and execution of the project. It should not mean less work for other leaders in the church. But in many cases it will mean a more effective piece of all-church work.

Gain New Strength Through Worship

It is a new world we are living in, with new concepts and new modes of expression. New

vistas of service and responsibility are opening up before us. Are you using the newer missionary hymns? Or are you still singing about yourselves, "lighted with wisdom from on high," denying to souls benighted the lamp of life? The old hymns are rich and full. There is still a place for them in worship. But you need the modern form and words to make responsibilities seem vivid, and points of view in today's missionary task seem vital. It will stimulate your missionary group's thinking and add much more than just novelty to your meetings to move into the field of the new missionary hymns.

The following hymn (page 144) was written by a Danish man after the folk school to which he had given his heart's devotion had to be closed. It had to be closed because the government would not give it the additional aid usually accorded such schools, on account of his rather liberal ideas. As he agonized over the seeming destruction of all he held dear, there suddenly came to him a longer view of life. He wrote this hymn, serene in its faith, rich in its imagery.

Kagawa has "adopted" it and it is sung in the meetings of his movement. Cooperative groups use it. It is a good hymn for missionary groups in our country and elsewhere. What if our cause does not go forward as it should? We must look at it with a longer vision and learn to work earnestly even for that which may never come to fruition in our life-time.

Use this hymn first as a solo, giving something of its background as we have given it to

you here. Have it sung very simply. Use its music as prelude to your devotional. It is an easy tune and will become familiar very soon. Then, in some one meeting, take time to learn to sing it together. Use it frequently thereafter until it is as familiar as "From Greenland's Icy Mountains."

Young People Make Inter-racial Contacts

The following report has some points well worth pondering and emulating:

The summer conference for Methodist young people of Chicago and vicinity has for some years been operated on an inter-racial basis—and that is a story in itself. Through the depression years the most difficult

problem connected with this venture has been the securing of delegates from the non-white and non-native born American groups, for these are almost invariably composed of low income families.

The young people of one suburban church felt they would like to help solve this difficulty by raising a fund to take one or two delegates to the Institute as their guests. Surveying the field, they discovered that Negroes, Chinese, Filipinos and several European groups had been represented in previous summers, but never anyone from the Mexican group. Accordingly, they began to make plans. The Mexican Methodist pastor was contacted and was delighted to cooperate. The young people decided upon a lawn festival as a first money-raising device. The Mexican group sent out half a dozen young people who played and sang as a feature of the festival. After the last guest had departed, the local young folks and their Mexican visitors held an impromptu party which was a delight to all.

The Mexicans were quick to invite their new friends to attend their own young people's meeting and on a subsequent Sunday evening a joint meeting was planned. A large group went into the crowded quarter of the city where the Mexican church is located. Several of the visiting young people had the novel experience of bringing greetings to the young Mexicans through an interpreter. After the formal meeting another delightful program of singing, recitations and instrumental music was staged.

The proceeds of the lawn festival were supplemented from other sources and eventually enough was realized to invite a boy and a girl to attend the summer conference as guests. These delegates were selected with the aid of the Mexican pastor, and they had "the time of their lives." The interest generated by this experiment carried over into the following year and there were a number of other exchanges. A major note in the whole interprise was an emphasis upon the contribution of music and friendship which the Mexican youth were able to make, so that there was an absence of condescension and superiority on the part of the American group.—J. L.

We should like to draw attention to several points. First, the problem to be solved was one of more than local significance. It involved a policy of the conference, that of operating on an inter-racial basis. The young people started out by wishing to do something to help forward that ideal.

Second, the spirit of the project became theirs in their determination to take as guests those for whom they financially made conference possible. The difference between belonging to an in-

That Cause Can neither Be Lost nor Stayed

CHRISTIAN OSTERGAARD

Danish Folk Tune

1. That cause can neith - er be lost nor stayed
 2. Each no - ble serv - ice that men have wrought
 3. There - by it - self like a tree it shows;
 4. Be then no more by a storm dis-mayed,

Which takes the course of what God has made;
 Was first con - ceived as a fruit - ful tho't;
 That high it reach - es, as deep it grows;
 For by it the full-grown seeds are laid;

And is not trust - ing in walls and tow - ers,
 Each wor - thy cause with a fu - ture glo - rious
 And when the storms are its branch - es shak - ing,
 And tho' the tree by its might it shat - ters,

But slow - ly grow - ing from seeds to flow - ers.
 By quiet - ly grow - ing be - comes vic - to - rious.
 It deep - er root in the soil is tak - ing.
 What then, if thous - ands of seeds it scat - ters.

Translated from the Danish by J. A. Aaberg.

The song has been used with the permission of
 Cooperative Recreation Service

timate group within the bigger group for the Mexican boy and girl, and that of going on their own, no matter how welcome, is apparent. The difference between having as part of their own group the guests they were responsible for, instead of making casual contact with them from "the outside," is equally visible.

Third, the relationships established opened an avenue for service *through* the Mexican pastor, for the needy among his people. Instead of the usual, "we help the Mexicans" (or any other group) these young people joined with Mexican people of like interests and attainments in relieving human need known to the Mexican pastor.

There are many young people's groups where one or another of these procedures could be carried out to the great enrichment of their experience and development of their understanding of the world mission of the Church.

The Pastor Guiding Youth

Are you pastors allying yourself closely enough with the leadership of youth activities in your state to be aware of areas where real progress can be made by enlisting the youth of your church in something big enough and worth while enough to challenge their interest?

This pastor knew the pastors of other racial groups. Guidance toward the Mexican group was possible because he was sure of adequate response there. An enterprise which falls flat, because of difficulties beyond the power of the group to overcome, is not usually a wise activity to undertake. Are you enlarging your own acquaintance with leadership among the nationals of our own country so as to have good judgment in guiding your group toward enriching experiences?

This pastor knew the danger of the development of a superior attitude rising from "doing for" others. He adroitly avoided the pitfalls for his group. They did not plan to *send* some other young people to conference but

to *take* them as guests. They did not raise money *for* them but *with* them. It was a joint enterprise. Later there was the further joining with the Mexican pastor in solving *his* problem of feeding and clothing his needy.

The pastor's place in missionary education is one which no other person in the church can fill. If he does not fill it, it stands empty—a gap in the forward movement of the Church toward the Kingdom of God.

A School of Applied Christianity

Too often a school of missions is an isolated effort, for which a complete plan of organization and promotion must be provided. The inclusion of specific study in a series with other studies avoids this and helps to put the study of the world mission of the church into right relationship with other emphases in the study of the local church's program.

Here is a report which shows the outcome of one such inclusion of the mission study with other studies in a series.

We came now to the series of services which we felt would put our whole program to its severest test. We instituted a series of six Sunday evenings which we called "A School of Applied Christianity." Really it was a school of missions. Several Sundays previously we had circulated enrollment blanks, headed: "Jesus in the Life of Today"—Six Sunday evenings "To Learn and to Worship." Then followed the dates and program and a place for signature. We began at seven o'clock with five instruction and discussion groups, ranging from junior high school to adult. Each group studied and discussed one of the current missionary books, either on Japan or on Oriental life in the United States. This period was followed by a worship service, which featured such things as a stereopticon lecture on Japan, a group of foreign students from a near-by college, an address by a returned missionary, an evening of Japanese poetry and song and movies on missionary work. We were overwhelmed when we discovered that the assembled groups filled the auditorium to overflowing.

The seventh Sunday evening brought the climax in the presentation of the pageant-drama: "The Cross Triumphant," which was written by the missionaries of our own Reformed Church in Japan, and tells the story of Japanese family life and how it is blessed by the coming of Christianity. We used authentic Japanese costumes, provided especially for the pageant by the Woman's Missionary Society of

the Reformed Church. The cast included more than forty people from the different participating churches. Our own church furnished the boys for the boys' school scene, as well as three of the leading characters. More than a thousand people crowded into the largest church in town and more than a hundred of them had to stand during the two hours of the performance.

There are several points worthy of note. First is the heading on the enrollment blanks—"Jesus in the Life of Today—Six Sunday Evenings 'To Learn and to Worship.'" A rather good statement of the mission of the church, isn't it? "Jesus in the Life of Today!" And the relationship of the local church to that—to learn about it and to worship in terms of it.

Another good point is the circulation of enrollment blanks for several previous Sundays. That is, the continuation of the series of studies is taken for granted, and a definite intention of taking part crystalized into enrollment, so that proper provision for books, etc., might be possible.

This church felt that the use of study books prepared for the various classes would have an advantage over the research type of study. That is often the case.

But note the hour in which all gathered for special things of interest to all. The variety is excellent.

The closing pageant, while it did not rise directly out of the study, was a culminating presentation of the field of the study, and was done on a scale worthy of being of value to more than just the groups who had been carrying on the six weeks of study.

The worth of the closing pageant to those who had studied Japan was, of course, greater than to the rest of the audience, but it had a real message for all.

And note finally, the provision for publicity in the city papers. We deplore the devotion of our daily papers to murders and scandals. Yet we too often neglect our own responsibility for using the daily papers as a channel for letting our city know of the constructive things which are being done by the church for the character-building and Christian education of our people.

A Story for the Children

By VIOLET WOOD, Missionary Education Movement

THE WORLD BEGINS ALL OVER AGAIN

"The March wind blew me right into Sunday school," laughed Grace.

"Teacher, where does winter go?" asked John. "This morning there were snowdrops on our lawn and mother told me that means that winter is going."

"I know a lovely Indian story about winter and snowdrops," smiled the Teacher.

"Let me hear it," said Peter. "I am to have a garden of my own this spring and when my flowers come up I shall bring some snap dragons, sweet peas and poppies to Sunday school."

"I'm going to have a garden, too!" cried Mildred.

"Daddy let me help him put some dahlias in the ground last fall. He said the snow would cover them and keep them warm," David exclaimed.

"We have a window box with hyacinths now. In summer we have geraniums," said Julia who lived in a crowded part of the city where there was no room for gardens.

"I bet everybody is going to plant some kind of seeds, 'cause I am, too," nodded Joan.

"I have a wonderful idea." David was so enthusiastic that he shouted. "Big people bring flowers at Easter time for church. Why couldn't we bring some of our flowers on Children's Day?"

"That's a good idea, David," agreed Mildred, "because that would make us care more than ever for our gardens."

"I'd like to bring my flowers for church," offered Joan. "I'd weed every morning just to be sure I got extra pretty daisies."

"God loves flowers and if we bring them, that would be a good offering, wouldn't it, Teacher?" asked Julia.

"God gives us seeds and the earth and the sun and rain; he makes the flowers grow," Peter chanted.

"Why not invite the whole junior and primary department to bring flowers on Children's Day?" questioned David.

"When our story time is over we'll invite the children of the other classes," agreed Teacher. "I am sure the Children's Day service will be the most beautiful we have ever had."

"Now the story today is about an old man and a young boy. The old man had white hair and lived in a dark cave. When he breathed, the rivers froze and the soft earth grew hard as a rock; the trees shed their leaves and grew stark and bare. When he shook his white head the snow fell. He had only to wave his arms and the birds were silenced."

"I am king over the whole world. No one can master me," he would cry every night. No one dared to rebuke him and he reigned supreme for many months.

"But one day, when he breathed, the rivers did not freeze. He puffed with all his might and the trees trembled, but they did not moan. He shook his head fiercely, but instead of snow a gentle rain fell. He looked around impatiently."

"Yes, King Winter, I have come once more," laughed a merry young boy with twinkling eyes and golden hair. "The world will begin all over again." He clapped his hands and green buds stirred in the trees. He smiled and the sun grew brighter. He whistled a long, low note and chirping birds answered him.

"The old man fled back into his cave; when the bright sunlight touched him he disappeared and where he had stood some beautiful snowdrops peeped through the ground."

"Good-bye, King Winter," the boy laughed. "Spring is king now."

"I like that story, Teacher," said Mary.

"I didn't think you were listening, Mary. What have you been

writing while I was speaking?" asked Teacher.

"It's a prayer for our gardens. May I read it?" asked Mary.

"Yes, indeed," nodded Teacher.

Mary read her prayer, "Father, we pray thee that every little seed we plant will grow into a beautiful flower which we may give to the sick, to the poor, and to make the church beautiful on Children's Day."

Making Use of This Story

Children often feel that they are left out of the grown-up world towards which they look with great longing. The parent or teacher may guide the child to a simple appreciation of his part in worship and praise the child for his singing in the junior choir, and for his part in the seasonal pageants and church socials.

Ask the children to find out facts about young boys whose interest and love of nature led them to become great scientists. They may look up the following names in their libraries at home or at school:

Michael Pupin, the shepherd's boy from Serbia who made a great discovery about light and sound waves.

Luther Burbank, an American, who became a great naturalist and cultivated new fruits and flowers.

Hugh Bentley, a New Englander, who took the first photographs of snow drops.

Ask the children to look through the Psalms for phrases telling of the wonder of God's creation, such as Psalm 19: 1-4.

Enough

It is enough; I come.
Christ's human face, divinely lit,
And God's love shining out from it

Have conquered.
I come; it is enough.
Is it enough? I go!
His hand points toward the farthest shore

Where human hands out-stretched are begging for
The Christ who conquered — lo,
It is enough; I go!

MARY A. HOLT.

Baptist Missionary Review.

BULLETIN

Council of Women for Home Missions

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

Annual Meeting of the Council of Women for Home Missions

The thirty-first Annual Meeting of the Council of Women for Home Missions was held in Baltimore, Maryland, January 7-10. It was preceded by the meeting of the Executive Committee and by a two-day conference of great importance in the national capital at which church leaders having administrative responsibility for home mission work among Indians were informed by Mr. John Collier, Commissioner of Indian Affairs and his associates in the Indian Bureau, of the various phases of service which the government is carrying on in behalf of the Indians. It is hoped that the result of this conference will be reflected on the field in a closer cooperation between missionary forces and government workers.

The sessions of the annual meeting proceeded under the genial guidance of the President, Mrs. Augustus Trowbridge. The financial reports were encouraging, all departments reporting a balance in the treasury, whose total disbursements amounted to \$56,631. One-third of this, about \$20,000, was contributed by the constituent Boards. The World Day of Prayer offerings reached a new high of \$15,000 and the dividend fixed by agreement with the Missionary Education Movement, to which the entire responsibility for the publication of missionary textbooks has this year been transferred, realized \$5,000.

The Editorial and Publicity Committee has had an unusually active year. A Speaker's Institute, conceived as a means of training women for making public addresses on behalf of the

Council, secured three new voices. Seventy-eight speaking engagements were reported for the year. Material concerning Council projects was fed to the denominational press. A volume descriptive of the ministry to the families of migratory laborers has been published entitled, "They Starve That We May Eat." A leaflet "Together" has been distributed outlining the Council activities.

Advance Program

There is a growing interest in the work among the Migrant families. In California, cooperative enterprise has been initiated, participating organizations being the Ministerial Association, church groups, and civic organizations. To meet the needs of the large camps of Migrant workers in the west, especially in California where the groups present a year round appeal, a more effective strategy is planned. As rapidly as the necessary finances are supplied, it is proposed to provide four teams, each consisting of a clergyman and his wife with a public health nurse, whose duty it shall be to visit the camps, remaining for several weeks or months at a time in order to establish religious services and to provide for health and hygienic safeguards as may be found necessary. Of these, two shall operate in California, and one each in the states of Oregon and Washington. The lamented death during the year of Miss Adela J. Ballard, whose tireless devotion encouraged thousands of migratory people to new life and hope, left a great gap. She herself pointed to her successor, Mrs. F. E. Shotwell, who has consented to take up the work as super-

visor in the far West. Mrs. Shotwell has a B.A. in Religious Education and has received her Master's degree in social work. Her experience in service of migrants gives her exceptional qualifications for her new work to which she has come from the Nevada State Department of Public Welfare. Miss Helen White, who has acquitted herself by many summers of service in Migrant centers, has been appointed to supervisory service in the Middle West. Miss Lowry retains national supervision and direct contact with the centers in the East.

World Day of Prayer

Every year a larger number of places report the observance of the World Day of Prayer, with corresponding increase in the use of the program materials and in offerings. In many instances evening meetings are requested in order that men also may attend. Mrs. Daniel Poling reports a new departure in Philadelphia, where Jewish synagogues are to be open for prayer for the coming of the Kingdom of God and where in an evening mass meeting Catholics, Jews and Protestants will participate.

Christ and the World Community—at Home

The general theme chosen for the mission study courses of 1939-40 is "Christ and the World Community." On the home mission side it is "Christ and the World Community—at Home." The major book of this course is being written by Dr. Arthur H. Limouze. On the foreign theme, "Christ and the World Community Abroad," the author is Basil Mathews. A second book, "Women and the Way: Christ

and the World's Womanhood," is a symposium in which each of twelve women contribute a chapter. The usual graded publications are in process of production.

* * *

Discussion of the liquor traffic revealed that missionaries report growing problems arising from intoxication and that the situation in Alaska is especially baffling.

* * *

The world is one today and its problems also, for even in home mission assemblies the plight of Spanish war sufferers of Chinese refugees and Jewish exiles makes its appeal and reminds us of our inescapable obligation.

A Decalogue of Peace

Upon recommendation of the Committee on International Relations, the Council voted to limit its relations to peace organizations henceforth to three: National Committee on the Cause and Cure of War, National Peace Conference and the Department of International Justice and Goodwill of the Federal Council of Churches. The Committee also presented a "Church Women's Decalogue of Peace," an admirable statement of principles by Miss Elinor K. Purves, chairman of the committee. It is available upon application to the editor.

National Committee of Church Women

During the year, the cooperation which the Council of Women for Home Missions has been carrying on in an increasing degree since 1927 has culminated in the organization of the National Committee of Church Women, whose constitution and purpose are best described in the following official statement: "Immediately following the Annual Meeting 1938, a committee of representatives from the three cooperating women's organizations — the Foreign Missions Conference (Committee on Women's Work), the National Council of Church Women, and the Council of Women for Home

Missions — met in Washington for a two-day conference. Out of that conference emerged the National Committee of Church Women, representing the three above-named organizations and for the better cooperation and coordination of the common interests and activities of the three organizations. Mrs. E. H. Silverthorn is Chairman of the Committee which has headquarters in Room 63, 297 Fourth Avenue, New York, and four members from each of the three cooperating organizations serve with her.

"Already the Committee has made great strides. There are four subcommittees carrying on the work formerly carried jointly by the three organizations. The subcommittees are:

"Committee on the World Day of Prayer: Miss Margaret Applegarth, Chairman. This Committee has prepared the programs and other material for the observance of the Day of Prayer held annually around the world on the first Friday in Lent. The theme for February 24, 1939, is 'Let Us Put Our Love Into Deeds—and Make It Real.'

"Committee on May Luncheons: Mrs. Henry Hill Pierce, Chairman. This year for the first time there was a nationwide observance of the May Day luncheons. In over four hundred different communities women of all denominations came together at luncheons for fellowship and inspiration following the theme of a suggested program, 'Unity in Christian Service.'

"Committee on International Relations: Miss Elinor K. Purves, Chairman. This Committee unites the church women in intelligent work for peace, promotes attendance at the Cause and Cure of War Conference annually, and issues news letters from time to time covering interests in the field of public affairs.

"Committee on 'Church Woman': Mrs. J. N. McEachern, Chairman. The Church Woman is a magazine published monthly by the National Committee of Church Women reflecting editorially the activities of the women composing its membership."

Election of Officers

The following officers were elected:

MRS. AUGUSTUS TROWBRIDGE, *President*
MISS ELINOR K. PURVES, *First Vice-President*
MRS. KENNETH D. MILLER, *Second Vice-President*
MRS. J. W. DOWNS, *Third Vice-President*
MISS DOROTHY A. STEVENS, *Secretary*
MRS. NORMAN V. PEALE, *Treasurer*

These are some of the highlights of the first two days of the annual meeting. Several sessions were held jointly with the Home Missions Council for consideration of such items as Home Mission Sunday, Government and Resettlement Projects, Town and Country, and World Day of Prayer. One of these was a memorial service paying tribute to Mrs. John S. Allen, Miss Adela J. Ballard, Dr. Lemuel Call Barnes and Dr. Rivington D. Lord, who entered into their reward during the preceding year. A notable feature of the days was a festive luncheon in which members of the Council were invited to participate with the Woman's Interdenominational Missionary Union of Baltimore in the celebration of its Twenty-fifth Anniversary.

The last two days were devoted to a conference on "Home Missions and Social Trends." The following topics were presented: "Social Trends in America," "Trends toward Peasantry," "Home Missions and Cooperatives," "Social Trends as Related to Women and Children," "Religious Trends Among Underprivileged People," "Trends among Language Groups," "Church Buildings and Equipment." The proceedings of these two days may be secured from the Home Missions Councils at twenty-five cents each. They provide an unanswerable argument for the importance and magnitude of the Home Mission enterprise and the value of the cooperative adventure exemplified in the Home Missions Councils.

Story of the annual meeting was written by Mrs. Orrin R. Judd, a member of the Administrative Committee.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

LATIN AMERICA

New Call to Evangelize

In view of the recent Pan-American Congress in Lima, Peru, the purpose of which was to strengthen the foundations of democratic government, we note that the missionary opportunities in Brazil are of vital concern to every Christian and to every American. Forces that are holding large areas of the world in spiritual bondage, not content with domination in their own lands, have turned "missionary and messianic." The phrase heard so often at Lima: "One for all, all for one" can best be brought about by spiritual unity among the nations. We shall be well on the way to make the western hemisphere Christian when we evangelize the "land of the Southern Cross."

There is no lack of churches in Latin America, and symbols of Christianity are much in evidence; rites and ceremonies are practiced everywhere, but these have taken the place of true spiritual Christianity. In Brazil the government of President Vargas is liberal, leaving the doors open for evangelical work. Wherever such work is being carried on, remarkable results have followed.

—*Christian Observer.*

Indigenous Church in Colombia

Far in the interior of the Cordilleras range is a mountainous district of Colombia called Campheroso, a coffee-growing region. Some years ago a land owner was touched by the Gospel, and through his testimony a group of believers organized, elected a board of five men and mighty results have followed. The church building has twice been enlarged, but still the

crowds cannot all get inside on special occasions.

This group of believers does not wait for a missionary to lead them; they go, alone or two by two, while those who stay at home look after the farms. Over mountain trails these witnesses tramp to take the Gospel where Christ is not known. Their efforts have led to the establishment of another group of baptized believers; Christian schools have been established, with native teachers. Young men and women are being prepared for the Bible Institute and for more effective service. The administration and spiritual oversight of the church is with the local committee, and capable men they are. Their leader is a man of God, loves the Word, and knows how to preach it.

A Suffering Church

The Peruvian Evangelical Church is hated by the pagan world and persecuted by Romanists. Not long ago a Catholic Congress was held in Cuzco, when opportunity was used to bring everybody under control of the papacy. All the school children were marched from their schools and compelled to attend the confessional. This was a terrific test for evangelical children, as they were sure to be failed in their studies if they did not conform. The decorations, parades and enthusiasm of this the oldest city of South America made it plain that after thirty-five years of evangelical witness the city is far from being evangelized.

A cardinal sent from Rome for the occasion urged the Catholics over the radio to run every evangelical out of the city. He told them they had the power, and it was up to them to do so.

The following week, the missionaries were given three months' notice to vacate the building where they held meetings; whereupon believers launched a program to build their own church, and a site has been purchased as the first step.

The Gospel by Radio

There have been occasional attempts to radio a Gospel message in Brazil, but only recently has this been done in a systematic way. In Rio de Janeiro every Sunday night at ten o'clock every Brazilian who has a radio can now hear the Christian message. In many places where there is no church there are radios, and it is an interesting development that in some communities the principal families have opened their houses on Sunday nights for the convenience of those who do not have radios, thus bringing about the hearing of the Gospel by cultured people, who would not ordinarily be reached. In the capital it has been noted that in many coffee houses where men were lounging about, drinking and playing pool, all grew quiet when the hymns began, and men took off their hats on hearing the Scriptures read. —*Watchman-Examiner.*

The Mennonites in Argentina

Mennonite missionaries have been at work in the Argentine Republic for twenty years, occupying stations on the Western Railway line of the Province of Buenos Aires. During these years they have seen their efforts bear fruit, and they now occupy 27 stations, all under the supervision of two bishops, eight missionaries and their wives, five national workers and their wives, a number of Bible women

and Bible coach workers. They have an orphanage, their own printing press, kindergarten schools in most of the big towns, and a clinic. Their membership reaches about 520, but in common with other missionary bodies they are feeling the effects of increased opposition.

—*South America.*

EUROPE

Totalitarian Youth Movements

Addressing a men's meeting in Leeds, England, the Archbishop of York predicted that the hate motive behind youth movements in totalitarian countries would ultimately destroy those movements. Said he:

"No fellowship, no community of interest of that sort can survive for long, and soon all the hatred, pugnacity, and ill will which you have used and directed against the enemy will show itself inside the fellowship itself and break it up."

Another "Brook Farm"

As long ago as 1936, a group of earnest German Christians fled from Nazidom, went to England and established a colony which has become a model for Britons in the vicinity. There are now forty families in the Cotswold "Bruderhof." They own 211 acres and rent 100 more. A hundred acres is under cultivation, eleven are in kitchen gardens, and the remainder is held for use in growing food for the stock. German industry has made the project prosperous. In organization the colony is somewhat like America's Brook Farm. All goods are held in common. The women work in the communal laundry, do the gardening and instruct the children. The men till the soil (there is a provision that farming shall be the means of earning a livelihood), and carry on the various crafts that make the community self-sufficient. There is a community dining room where all meals are eaten. Religion is prominent in the life of the colony. The Protestant theology is that accepted, but the people refuse to take oaths and

will have nothing to do with military service. Something in the nature of "pure democracy" according to the Greek plan is maintained, for important problems are settled by discussion in which the whole community takes part.

—*Christian Advocate.*

Churches Still Grow in Germany

Dr. Henry Smith Leiper predicts that worse things are still ahead not only for the Jews but for the churches. Wholesale mass killings are possible in the near future. Confiscation of Catholic properties will be followed by similar action with regard to Protestant properties where there has been any opposition—vocal or otherwise—to the Nazi program. In spite of all this, a *New York Times* correspondent reports that 54% of the population still belongs to the Protestant Church, and the percentage is on the increase. More than 95% of all children born to Protestant parents are still being baptized; 90% of those dying are still buried with Christian ceremonies; and 80% of those marrying—from among Protestants—avail themselves of the church's blessing. Corresponding figures for the Catholic churches are even higher. Also, according to the same source, Confessional churchmen who prayed for peace during the September crisis, and were punished therefor are nevertheless praying for all who are being persecuted and confessing the sins of the German people.

Juggling Words in Albania

Officially, and theoretically, Albania has religious freedom. An individual is free to follow the religion of his choice—it is purely a personal matter. Four men who believed this, became Christians and were arrested, taken to the capitol under armed guard, confined to prison for ten days, followed by two months close police supervision. An official communication sent to the missionaries who had taught these converts runs thus:

"The exercise of religions in Albania is free; but proselytising propaganda is forbidden by law and such cannot be tolerated, because it creates divisions and disharmony among the religious elements." The choice of religion, therefore, is not purely a personal matter of religious conviction, the State intervenes on the ground that a *change* of religion is detrimental to the interests of the State.

Baptists in Rumania

High ecclesiastic authorities in Rumania have chosen the time when the world is watching, with strained attention, the working out of other minority problems to snuff out religious minorities in their country; and the latest restrictions imposed upon Baptists will probably close every Baptist meeting place when (and if) the decree becomes effective on December 15.

The larger Protestant groups, Lutheran and Reformed, have suffered much in the expropriation of property and in interference with their schools, but they have had the advantage of a recognized legal status, as the Baptists have not.

—*The Christian Century.*

Bible Distribution in Old Austria

"God recompense you!" are words often heard by the missionary who travels among the isolated hamlets, mountain villages and cottages of Austria. Perhaps it is to avoid Nazi destruction of his work that a colporteur of the Scripture Gift Mission does not identify the little town where his visit is described as follows:

The lonely folk living in these isolated places of the world, at a height of between 4,000 and 6,000 feet above sea level, were delighted as I talked with them of the things of God. At every cottage I experienced a warm welcome, and as soon as I arrived in one of these mountain cottages, children and parents gazed with admiration and were eager to get the Scriptures. Some of the shepherds are really eager to know the teaching of the Scriptures, and I had opportunity of giving Gospels to some who were seeking their lost goats, and to others who were watching their cows on the

hillside. Old women on the wayside and farmers engaged in the fields, doing their last work before the snow starts, were all pleased to receive God's Word.

All the houses I have visited in this distant valley have not had the Gospel hitherto. I have left Gospels in almost every house, and for the first time I have been able to sell some, for the people are very eager to obtain booklets in these high regions where reading matter is very rare.

AFRICA

Work of the A. I. M.

The Africa Inland Mission is in direct touch each week with at least 500,000 people, out of the 2,000,000 for whom it has undertaken responsibility. During the past year, 10,000 Africans in this area have professed their faith in Christ. The number of native teachers and evangelists has increased from 2,000 to 2,400; and at least 100 Christian weddings have taken place. This last fact has real significance in a land where polygamy is almost universal.

A Moslem advance and a forward movement of communism make the situation there an urgent one. —*Life of Faith.*

Progress in Ibo-land

The recent dedication of a new church at Nnewi, native Ibo-land town of about 6,000 inhabitants, furnishes a striking illustration of growth made by the Church Missionary Society. The first effort to gain a footing there was made thirty-four years ago. Considerable danger was encountered, but once the people agreed to accept a teacher steady advance has continued. There are now four large permanent churches, built of cement blocks and well furnished, in different quarters of the town; the one which was recently dedicated is capable of holding over 1,000 people, as are all the other three. There is a central school in the town with about 500 scholars and twenty teachers, all Africans, and three "feeder" schools of about 100 children in each.

All ordinary parish activities are to be found, including weekly prayer meetings, women's guild, Scripture Union, and Boy Scouts. Large numbers of cate-

chists and school teachers in different parts of the country come from Nnewi, and this year, for the first time, a native of the town was among those ordained.

—*Life of Faith.*

Advance in Tanganyika

The colony of Tanganyika has been brought into the limelight since the crisis in Europe, last September. It was one of the territories handed to Great Britain by the League of Nations at the close of the World War, on the understanding that the welfare of the inhabitants should be uppermost. The Mandates Commission at Geneva last year made comment on the excellent work done there by the British Government, in which the Church Missionary Society had no small share. There has been close co-operation between government and missions; the number of Christian schools has been increased, there are child welfare centers and two well established hospitals; and more and more responsibility for the maintenance of the Church is being borne by the Africans themselves.

It is doubtful whether any country presents such complexities in life as Tanganyika. There are no national distinctions, and German, Dutch, French, Greek and Italian are, with British settlers and officials, found in closest contact with Indians, Arabs and Africans. To plunge them now into a political upheaval would be most unfair to the native races, and a breach of faith as well.

—*C. M. S. Outlook.*

Problems in Capetown

Slums, intemperance and marijuana are three basic problems that must be dealt with in South Africa as well as elsewhere, although juvenile delinquency does not bulk so large as in the United States. Mrs. Muriel Jones, of Capetown, South Africa, President of the National Council of Women, is in the United States studying these questions. Ten years ago she and three others began to

agitate for a re-housing project to eliminate slums, and made a start on private funds. Since then 3,000 modern, brick homes have been constructed. Almost all are cottages, because the South African prefers them to apartments.

In the fight against strong-drink, the present goals include: To stop wine rations to farm laborers; to prohibit sales to native Negroes; to restrict sale hours; to control bottle sales to non-native colored people; and permit local option. Since women have had suffrage for only seven years, it is not yet known what effect their votes will have upon the liquor evil.

Christian Council of South Africa

This recently organized group is one of the latest links in the world chain of cooperative councils, affiliated with the International Missionary Council. It has just published the "Christian Handbook of South Africa," in which, for the first time, an attempt is made to classify the many activities of the churches and missions in South Africa, and the Protectorates. Some 1,300 institutions and organizations, and about 3,500 Christian workers are listed in the Handbook, which includes the work of the Roman Catholic Church. It is hoped that this information will serve to give a true view of the activities of the Church, and of the unfinished task in South Africa. Copies may be ordered from the World Dominion Press, price 4/6 postpaid.

Madagascar's Last Queen

The remains of Ranavalona III, Madagascar's last queen, exiled in 1897, were brought back to her island domain last October from Algiers, where she died in 1921. In bringing back her body, the French government has made a gesture that has touched the heart of Malagasy people, in whose opinion to be buried away from home is to lie uneasy and neglected.

Most of the present generation never saw their queen. Eleven

years before she came to the throne she was baptized in the church at Ambohimanga. She attended high school like any other young girl, except that she had a slave to carry her books. Her Protestantism was sorely tried when, at the time of the French conquest, came the Roman Catholics, as in the case of Ethiopia years later. It was openly declared that to be a Protestant was to be a traitor to France.

The queen stood firm all through her exile in Algiers. Her body now lies beside Ranaivalona I, the persecuting queen who, for a quarter of a century, kept all the missionaries out of her country and waged cruel war against Christian subjects. Today, Protestant and Catholic church members form one-third of the population of three and a half millions. A recent proposal is to make Madagascar a national home for persecuted Jews of Europe.

WESTERN ASIA

Atatürk—"Father of His Country"

It is worth while to note the difference between the Turkish dictator and the former dictators of Europe in that Kemal knew how to accomplish things by legal methods, instead of resorting to force or personal decree. The world acknowledges with wonder the long list of his achievements of the past fifteen years. He rescued his country from reactionary Moslem forces by separating religion and the state; the caliphate, religious courts, dervish orders were all abolished, and the secular power consolidated. The list of beneficial reforms includes compulsory education, purification of the language, adoption of family names, reform of the calendar, the alphabet and the metric system; the reorganization of the legal system, founding the University at Angora and the modernization of the one at Stamboul. Perhaps his greatest contribution to his time was his steady cultivation of friendly relations with all the neighbors of Turkey, the establishment of the

Balkan Entente, the four-power pact toward the East, and a sturdy policy of friendship with the European countries. The development of industries also has contributed largely toward economic stability. The title of Atatürk was conferred on him November 26, 1934. This corresponds very nearly to "Father of his Country."

Solve This Problem

Religious liberty means different things in different places. A prominent official in Damascus recently made the following pronouncement on the subject: "Yes, we believe in religious liberty, but we Moslems are not exercising our full liberty. The Moslem religion teaches that an apostate must be destroyed, and we are not practicing religious liberty in that regard." Another Moslem official in north Syria recently advanced the theory that it was proper for a Jew to turn Christian, or for a Christian to turn Moslem, for in each case the change would be a step upward and forward. But since Christianity was an improvement on Judaism and Islam an advance on Christianity, it could not be tolerated that a man would go backward to Christianity. There is no constitutional way in the Syrian state whereby a person may legally change his registration from Moslem to Christian.

A change from Islam to Christianity is legally possible in Lebanon, but is beset with difficulties. After the application is made, a public hearing is held at court. Representatives both of the faith he is renouncing and that which he is confessing are permitted to be present and to use their influence. It is easy to see why converts are so few.

—*Foreign Affairs Bulletin.*

INDIA, BURMA, SIAM

Importance of Literature

A missionary of Tandur saw the need for reading material not only for children and adult converts but for village workers as well; and consulted a catalogue of the Christian Literature Society, then the state of her pocket

book. After reserving enough for necessary bills, she was able to buy a few books which she listed and numbered. She then offered to pay the postage on the little periodical "Messenger of Truth" if the workers would subscribe, which they did. She writes in *Woman's Missionary Friend*:

As time went by I was able now and then by a slight margin in the work funds, or my tithe, or a personal gift, to increase the number until now we have in the Telugu 171 books for adults and 251 for children; and 78 in the Kanarese language. . . .

We make charts; write the names of our workers with the books they have read and those they have had read in their villages. Comparisons are made and all can see who are the readers. . . .

In the last six months in my two districts, thirty-six workers have read 295 books, thirty-four school children have read 49, and fifty-four village people have read 114. At the present time there are 220 books out in the district being read.

Against Polygamy

A bill to make polygamy illegal in India has the support of the All-India Women's Conference, and various provincial women's groups as well. For many years, protests against polygamy have been issued by women's conferences, and advocating social boycott for those who persist in plural marriages. There seems little doubt but that the educated women of India are of one mind in demanding this reform.

The men of India, however, are not very enthusiastic in their support of this reform. They are inclined rather to be silent or to resort to jesting in their references to it. An editorial appearing in a leading paper in Northern India says: "When a man marries two or more wives, surely there is no need to punish him by law."

However, the question is not regarding the punishment that comes to the men in polygamous marriages, but to the women.

—*Indian Witness.*

New Bible House

A new Bible House has been erected in the heart of the business district of Secunderabad,

and fills a long felt need in the State of Hyderabad. It houses both the British and Foreign Bible Society stock and display rooms, and the Christian Literature Society depot. The large assemblage of people present at the formal opening found the Bible attractively displayed in its various languages. The local Society has to date furnished Bibles or portions in fifteen different languages. In the adjoining rooms the Christian Literature Society displayed its fine assortment of literature and pictures.

The annual meeting of the Bible Society followed the dedication. It was announced that the Bible Society of Bristol, England, was largely responsible for the funds which made possible the new Bible House.

—*The Indian Witness.*

Christian Colleges in India

The extent of Christian education in India, under Protestant missionary auspices, is indicated by the fact that the missionary agencies conduct 38 colleges, including five theological schools in seven provinces. These institutions have on their staffs 339 Indian Christian teachers and 412 non-Christians, in addition to 181 foreign teachers. The resident Indian students number 4,685, of whom 1,599 are Christians; there are also 13,741 non-resident students, of whom 824 are Christians.

Young People's Evangelism in Burma

A native evangelist of the Burma Baptist Mission personally raised funds to send young people from the Karen Theological Seminary and the Woman's Bible School to work among needy villagers. Beginning in 1936, the number of volunteers has increased each year. The first task was to make friends with Buddhist Karens and animists. Daily Vacation Bible Schools were conducted, and last year there were fifteen such schools, with a total enrolment of 375. Two of the schools were held in Buddhist monasteries;

two other buildings collapsed with the weight of the crowds in attendance, evidence of the interest aroused.

No statistics can measure the value of this work. When the general evangelist for this field made a tour of 171 non-Christian villages, ninety of them asked for Christian teachers. "Give us some one to show us how to live," they said, and "we will follow Christ." While less than fifty adults have been won to Christ by these young people from Bassein, many lives have been influenced and some villages have one Christian family, and others two families or more to set an example for their neighbors. In the village of Impala there are nearly sixty who are about ready to give up their heathen customs and follow the Christian way of life.

Training at Dara Academy, Siam

The training offered to girls in mission lands must prepare them to meet real problems; to improve their home conditions and help neighbors do the same. But the environment at school is so different from what the girls have been accustomed to, and the dormitory so unlike the little bamboo houses they live in that not all their training can be applied. Realizing this, Dara Academy at Chiangmai started a project about four years ago in a little bamboo house on the campus. It is simply furnished, in keeping with what the girls have in their own homes, and is used as a practice home. Now two more frame houses have been added, each home being in charge of a Siamese teacher who lives there. The girls do all the housework and laundry. Nor is religious life neglected. Family prayers are held in each household every evening.

The teachers choose which girls are to live in the practice homes, and each group remains all year. The project is too new for one to judge results, but there can be little doubt of the value of the plan. Aside from any other advantages, the building of these practice homes has

made more classrooms available. The aim is to build more such homes, not only to offer home training to all the students, but to release the whole main building for classrooms and chapel.

—*Siam Outlook.*

CHINA

The Old Order Changes

A writer in *China's Millions* shows how present forces are changing all of China. (1) Politically: no longer do local war lords desolate the country with the sole purpose of gaining personal power. Petty quarrels are forgotten in united allegiance to Chiang Kai-Shek. (2) Geographically: whereas there were no motor roads in the interior a few years ago, there are now roads in all directions, linking the provinces and making travel and shipment of goods less laborious. (3) Socially: the influx from the coastal areas to the interior, the migration of universities and their faculty and students cannot but affect the social life, and (4) there is also a spiritual change. "They that were scattered abroad went everywhere preaching the Word," is being fulfilled in China, and not only winning new converts but strengthening weak Christians.

As to the Christian Colleges

Through all the hardships of warfare, the 12 American-supported colleges in China continue to teach the principles of Christianity and democracy. Only two, however, are conducting all their work on their own campuses; Yenching and West China Union University. Of the ten which have had to move, six have been able to remain near their original sites, and thus to continue serving the areas from which their students are normally drawn. The remaining four have moved far into "Free China," where the problems of travel for their normal student bodies and of finding satisfactory accommodations are both very serious.

Efforts are being made in every instance to retain possession of property. Those not now

being used for educational purposes are, under supervision of resident Americans being used for the relief and protection of war victims.

With 54 of the 114 Chinese Government universities destroyed or closed by the war, many of their students are turning to the American Colleges, all of which are cooperating closely with the Government and its agencies. The most urgent problem is that of financial support, and emergency funds to the amount of \$330,000 are being sought.

Destruction in China

It is difficult to picture the amount of destruction that has been going on in China during the past eighteen months, since the Japanese began their campaign. Bombs, arson and raids have destroyed hundreds of thousands of lives and have laid low thousands of buildings and equipment that have cost millions of dollars and years of labor. One missionary society alone (The Methodist Church, South) reports property looted, damaged or destroyed in Shanghai, Nansiang, Taichang, Changsu, Sunkiang, Changchow, Huchow and Soochow. It is a repeated story — buildings occupied without permission, looted, stripped of wood-work, bombed or burned. Nevertheless, the lives of the missionaries have been spared, the morale of Chinese Christians is unbroken and the work is going on with marked success.

Why Still Confident

A missionary attests the truth of General Chiang's statement: "Japan has lost the war. China has not yet won it"; and gives the following illustration to prove it.

I visited Amoy and saw on the Bund, the formerly active waterfront, only three Chinese. Of course there were many Japanese soldiers on guard, and a tank running up and down the street. The Chinese had all left. Japan is left holding an empty city. There are no people to tax, no business from which to secure income. Folks with money and the middle classes have moved on. Only the poor are left. They may be tortured, finally

killed, but still they can yield no money.

Japanese fired 110 shells, by actual count, costing hundreds of dollars, on a Chinese fort where there were neither Chinese soldiers nor guns. With the Chinese gone, little customs income, it is the Japanese people who pay. On the other hand, in "free" China the trade balance is in China's favor. Competent observers say that her reserves far exceed those of Japan.

—*Christian Advocate.*

War's Effect on the Churches

Mr. H. Witt, writing in "The Bible for China," says that the problem of local churches due to war conditions has two aspects; one, the breaking up of churches when flight becomes necessary, and the other the arrival of Christians from other parts of China who, however, do not come to stay but move on again after a comparatively short time, taking part in the "trek" to the West which ultimately will give rest and safety to 300 millions of refugees. This situation has its value in the opportunities afforded to preach to outsiders. There are weeks of evangelistic meetings when most of the audience is made up of students and officials, some with their families, who are willing to come out definitely for Christ. Soon they are gone and another type of people take their place.

Another feature of the situation is that pastors, evangelists and Bible women who have lost their positions offer to work in some new locality, a factor that sometimes produces an unstable element in the work. But the simple testimony of Christian refugees who will faithfully witness to the Lord, wherever they go, will undoubtedly make a deep impression upon their people and there, too, much seed will be sown on fertile ground—for it is far more fertile than ever before — which will sometime bear fruit.

Chinese Women's League

The Chinese equivalent of the Women's Auxiliary, in the diocese of Shanghai, held a business session recently for the first time in two years. Only the Shanghai churches were able to send their full quota of delegates, but be-

cause so many refugees from other places are in Shanghai nearly every parish and mission was represented. Many of the women are homeless and, as refugees, are subsisting on a minimum of food and clothing; yet they met to plan, and carry forward the work of the Church.

The annual offering, by some miracle, amounted to over \$1,500 Chinese currency. The women make yearly appropriations to a wide range of objects, including the Chinese missionary district of Shensi, the diocesan mission board, endowed hospital beds, the *Chinese Churchman*, diocesan conference, and \$25 to the American Woman's Auxiliary triennial.

—*The Living Church.*

Envelopes with Christian Message

It occurred to Archdeacon Donnithorne, of the C. M. S., that the backs of business envelopes might carry a Christian message. He now uses such envelopes for all his business correspondence in China. At the upper right corner is a picture of Chiang Kai-shek, and under it his testimony:

I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before was this sacred Book so interesting to me as during my two weeks' captivity in Sian. . . . The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

At the upper left is a statement about the "New Life Movement"; at the bottom, an emphasis on being "born again"; and at the right of this are the words: "To support General Chiang you ought also to be a Christian!"

—*C. M. S. Outlook.*

Japanese Occupy Hainan

On February 10 the Japanese army landed military forces on Hainan, the Chinese island off the coast of French Indo-China. This large island is of vital importance to French Indo-China, to the Chinese Government, to Great Britain and to the Japa-

nese, on account of its strategic position. The Presbyterian Church in the U. S. A. has four main mission stations on this island — at Nodoe, Kiungchow, Kachek, Hoihow — with 24 missionaries. It is a large and important work. Several times the island has been bombed by Japanese airplanes and mission property has been damaged. It is not yet known whether the missionaries will be permitted to remain and continue their work during the military occupation of the island.

"Born Again" in Hainan

About two years ago, the church buildings at Nodoe were subject to constant depredation at the hands of a gang of ruffians between 14 and 16 years old. There were broken windows, ruined trees, rubbish in the door ways. Some of these boys had been in the Sunday school, and one belonged to a Christian family. Last fall, three Christian young people started an evening Bible class in the home of one of them, and gathered in street children to teach them hymns and Bible stories. The gang stood outside the door at first, then went in and finally took part. Then followed a week of evangelistic meetings in the church in which the theme was "Ye must be born again." Every member of the gang responded, and now the group is always at church, keep up regular Bible study and go on evangelistic trips to villages.

Physicians Hampered in Manchukuo

Japan's hand is seen in the increasing restrictions experienced by foreigners in Manchukuo. When a Korean woman patient of a British doctor died after an operation, two Japanese lawyers induced the family to swear out a complaint, and the doctor was arrested on a charge of manslaughter. After a fortnight's detention in a native jail the doctor was released upon payment of a large sum to the family.

Such precedent, despite Britain's strong protest, makes it

practically impossible for foreign physicians in Manchukuo, missionary or otherwise, to accept Japanese, Korean or Manchurian patients.

A religious law, just promulgated, forces Buddhists, Confucianists, Christians and even Shintoists to obtain permission for their activities, and demands a written statement of their aims and methods.

United States and British missionaries, driven from Korea by a similar law and having followed large groups of Korean colonies into Manchukuo, believe that their activities will soon be impossible.

—*New York Times.*

JAPAN-CHOSEN

"Exceptional Christians"

A Christian week-day school of religion with 750 voluntary attendants is news anywhere, and such a school is in operation in the conservative city of Tsu, Japan. Small children, dismissed from public school earlier than the older ones, come first; the older children come an hour or so later.

One of the government teachers remarked that most of the best pupils of the school were enrolled in the classes in religion, and added: "I don't know whether they go to the Christian classes because they are exceptional or whether they're exceptional because they go to those classes."

The school of religion has been conducted for the past 13 years. Missionaries in Tsu believe that a large part of the good will toward Christianity in their neighborhood is due to this project.

—*Monday Morning.*

Kagawa Writing a Life of Christ

The Japanese are a reading people, and will read anything Kagawa writes. He is now writing a "Life of Christ" in fiction form. *Dnyanodaya* reports him as saying: "We Japanese are miserable about the war. What Japan needs is redemption and remission of her sins, and I have just come to that chapter in my

Life of Christ. Japan can't win. Nobody can. If the war goes on, it will end in the collapse of both countries. Some way must be found to bring it to an end before exhaustion comes."

He was asked whether the time had come for Christian people to prepare the way for peace, and replied: "Not yet. Just now it would serve no good purpose, and might do harm. Let the Christians on both sides pray without ceasing. The day of peace will come when it is least expected."

Love in Scavenger Town

Imagine a community of 25,000 people, living in wretched shacks made of every conceivable kind of refuse, crowded along alleys reeking with sewage smells, with children and mothers doing piecework in the hovels, with diseased bodies and crippled minds hovering in the alleys, with undernourished tots weaving in and out among the shacks, with images of superstition at every turn of the path, and all of this laid down in a swamp hole that might be flooded feet deep when the rains came. Here you have a picture of "Scavenger Town" in East Tokyo, where eight hundred families live, well watched by Tokyo police. The hovels were thrown together after the earthquake in 1923, for unfortunate paupers, many of them with criminal records. Recent events have tended to increase the population.

But all is not dark there. Within the settlement is a cleared space, a playground and several clean modern buildings. This is the Ai Kei Gakuen — "a Garden Radiating Love and Blessing," the work of a missionary of The Woman's Missionary Society of the Methodist Episcopal Church, Miss Mildred A. Paine, graduate of Oberlin College. For more than eight years she has given her life to the service of the children of "Scavenger Town," and has drawn around her a corps of well-trained Japanese young women, devoted to the needs of the boys and girls. President Yoshimune Abe, of

Aoyama Gakuin, Tokyo, is president of the trustees and the work has the support of the Tokyo Methodist Social Service Federation and Japanese and American Christian leaders.

—*Christian Advocate*.

The Challenge in Korea

An outstanding Korean pastor thus describes the change that has come about in Korea within the last three or four years:

"The Korean Church has enjoyed fifty years of religious freedom. It now seems to be starting on a fifty-year period of persecution." It is demanded of all citizens of the Japanese empire that they show their patriotism, not only by swearing allegiance to the same emperor and by saluting the same flag, but also by worshiping the same gods. Those citizens who refuse to worship the mythological gods of Japan endanger their opportunities for education, their jobs with the government, their rights as citizens, and even their lives.

"Daily, Christians are coming to the missionaries for advice and comfort. They have been threatened, beaten, deceived. The ear of the missionary is the only safe place to tell their troubles. It is a time when families are divided because of the Gospel. One can no longer trust the non-Christian members of his family. No longer can brother trust brother. Secrets have such a strange way of reaching the ear of the policeman."

Missionaries are hampered, but not harmed; they are followed by spies, but their words are not muzzled, and they can still tell "the old, old story."

—*Christian Observer*.

ISLANDS OF THE PACIFIC

Rulers and Ruled in the Dutch Indies

An "undeclared peace" would please the people of the Netherlands Indies, for they feel that victory by either side in the Sino-Japanese struggle would be dis-

astrous for them. There are only about 7,000 Japanese in these islands, but a victory for the forces of the "son of heaven" would mean trade penetration. Japan sells more goods there than Holland, cutting prices with the natives. In outlying districts, they are beginning to take up the farms; in the mines they have \$222,500,000 invested.

There is a compact colony of Japanese in Davao, and Japanese concessions in Surinam; the center of their pearl fishing fleet is in the Aru Islands. If the Japanese pursue their notion of destiny, and should oust the British from Singapore, Netherland Indies folk would expect their rubber, sugar, tea, coffee, petroleum and tin all to go to Japan.

Should the Chinese win, the result would be equally undesirable to them, for the Chinese outnumber the Islanders seven to one. The fear is that they would embark upon the same kind of nationalistic fervor for raw materials as the Japanese. Thus, the Far Easterners follow the example of the West.

—*Christian Advocate*.

Bible Circles in Java

Javanese young people have organized "Circles of Five," to meet and read the Bible, under one of their number as leader in the higher classes of elementary schools and of secondary schools. Each circle becomes a sort of union of secrecy and fidelity of uncommon strength, marked by personal devotion. Attendance at the weekly meetings is considered a sacred duty, not to be missed. Printed outlines of Bible study are sent in advance to each circle, to be discussed at the meeting. Coordination is secured by monthly meetings of leaders, mostly girls and boys under twenty.

The number five was chosen because in Java it is a sacred number, expressing completion. Five is the number of the fingers and expresses unity. Five was the number of the prayer circle in Antioch from which the Holy Spirit selected and commissioned Paul and Barnabas.

—*World Dominion Press*.

New Britain Dictionaries

Members of the Young Women's Missionary Movement in Australia achieved a remarkable feat and made a great contribution to Christian work in New Britain when they typed out six dictionaries for the better equipment of missionaries. To type a book of 900 pages seems a monumental undertaking, but when it is a dictionary and grammar in a foreign language it is a very exacting task. It was all done by voluntary workers, and when completed the books were bound with special tropical insulation.

Report from the Philippines

Lucena Church is the largest and most progressive in the province of Tayabas. Dr. C. N. Magill, Presbyterian missionary who has been in the Philippines for thirty years, reports that advance has been made during the past year, in spite of difficulties. Loyalty, perseverance and diligence have characterized the little struggling churches in that province, none of which have any wealthy members. When Dr. Magill was asked what were the principle crops of Tayabas, he replied: "Coconuts and children," adding that while coconuts were worth only 25% of the price received 10 years ago, children were worth much more than they were then, for they are building character.

Spirituality and benevolence go hand in hand everywhere. In Lucena Church, sacrificial giving has made possible a full-time pastor and three women workers, with all bills paid and a substantial balance on hand. Besides regular services, about 400 persons hear the Gospel at six different Sunday schools. Weekly services are maintained in two villages. There are only five ordained Filipino pastors in the province, so that much of the activity must be done by lay workers. Twenty-four trained women have a large part in building up the churches. Church sessions are usually half women and half men.

A large amount of literature, both English and Tagalog, has been distributed. One publish-

ing house in the United States sent surplus material that has been most useful. They include beginners' stories, quarterlies, charts and picture cards. The Scripture Gift Mission of London contributes tracts and blotters with a Bible verse.

NORTH AMERICA

Bible Verses in Street Cars

"A Bible Text in Every Public Car" is the objective of Chicago's Best Seller Publicity Committee. It was initiated by a small group of Chicago Christians, and is similar to a movement begun in England 55 years ago. For the past year, one out of every fourteen street cars of this great mid-west city has displayed a Gospel message with striking attractiveness. The December card was the work of a Pulitzer prize winner artist, and other prominent artists have contributed their skill.

Written response to the car cards has afforded much stimulus to the work. No sooner had the displays appeared than a letter from a Chicago man revealed that he had "prayed for fourteen months that someone would start a work of this kind." The sentiment of evangelical believers was set forth in another of the communications: "It has rejoiced the hearts of many Christians to find such verses while riding the cars."

The Best Seller Publicity Committee (Box 409, Chicago) invites response.

Scripture texts in public vehicles provide fulfilment of Christ's missionary command. Chicago is the largest Polish city in the world and the third largest Jewish city. There are 4,000 Chinese and one of the largest groups of Negroes in any northern city. Here then is opportunity to reach people of all races and all nations.

Look At the Communists!

Shall we say that lukewarm Christians could profit by considering the enthusiasm of communists in this country? Protestant Episcopal headquarters supplies an outline of their procedure which has the following five points:

cedure which has the following five points:

1. Every member of the Communist Party belongs to a neighborhood branch, a factory or shop unit, or an industrial unit. The whole pyramid of the party rests on this broad base of thousands of 11- or 12-member units, or 20- or 25-member neighborhood branches.

2. The Communist Party publishes more pamphlets than any other organization in the United States.

3. Since publishing means nothing without distribution, communists have one of the largest book store chains in the country; sell more pamphlets and magazines than any of them, and almost as many books.

4. Every "unit" has a literature agent, whose business it is to promote wide reading.

5. More than publishing and distribution is required; there is also education, and communist "Workers' Schools," to which every member must repair twice a week.

Church Unity Gains

The thirtieth anniversary of the Federal Council was marked by wider Christian unity, expressed in four important ways:

Admission of the Syrian Antiochian Orthodox Church of North America into membership—the first of the Greek Catholic group to become officially affiliated with the Council.

Enthusiasm for the projected World Council of Churches.

A plan by which local and state councils of churches, as the instruments of cooperative unity in local communities, may become affiliated with the Federal Council.

Concrete projects for united action.

After the completion of the University Christian Mission this year, a new evangelistic undertaking for 1940—to be known as the National Christian Mission—will be launched. An invitation will be sent to Christian forces of other lands to join in a world-wide movement of evangelistic advance in 1940.

Church Membership Increases

The Federal Council's weekly issue of *Information Service* for January 14 gives the total church membership for the United States as 64,156,895. Of these 52,379,579 are more than 13 years old. The total number of churches in this country is 248,410. There are 200 different religious bodies.

Dr. Herman C. Weber, editor of "The Year Book of American Churches," has made every possible effort to ensure accuracy of these figures. The report shows that the membership of the churches in the United States increased twice as fast as the population in 1937. Significant of the trend toward church unity is the fact that 97.3 per cent of the total membership is in the fifty larger bodies—all with membership of 50,000 or over. The small bodies account for only 2.7 per cent of the total church population; furthermore, the former number of 212 denominations has been reduced to 200 by mergers, or disappearance.

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Havoc Wrought by Godlessness

Here is a further slant upon our growing juvenile crime problem. From time to time the judges of our courts make some pronouncement upon the underlying causes of this menace to our cherished institutions, and here is what Judge Hill, Manhattan's foremost juvenile crime jurist, presiding justice of the New York Juvenile Delinquency Court, says: "70% of the 6,000 delinquency cases which annually come before his court are the result of dissolute and Godless home environment." He said: "As a jurist who judges thousands of crime-broken boys and girls each year I know that religious interests for young people are essential for their moral welfare and future as worthwhile American citizens. Religion is necessary to the happiness of American youth, but it is not enough merely to send children to church. Parents must attend church, for the child inevitably follows the examples set by its father and mother."

Sunday School for Offenders

For five years, the Mayor of Guntersville, Alabama, has been sending minor offenders to Sunday school instead of levying fines, or sending to jail. To save embarrassment to the offenders, this plan was not made public, and only recently has it become known. Then it was revealed that not one of more than 100 so sentenced had reappeared before the Mayor, charged with any

crime. About half the culprits became regular attendants at Sunday school after their sentences expired. Most of them, before being sentenced, had never been inside of a Sunday school.

—*Watchman-Examiner.*

Sunday School Extension

The Presbytery of Cumberland Mountain, Tenn., is an example of successful correlation between pastors and Sunday school extension workers, a program that began more than fifty years ago in this territory. In addition to the several Presbyterian churches that have been organized as a result, many Baptist, Methodist and other churches have been organized and built up. Especially in the lumber and coal camps a high value has been placed on this Sunday school extension effort. More than 2,000 children and young people have been reached.

In many communities classes in Week Day Religion have been conducted in cooperation with school teachers. Besides this much help through the years has been given through the distribution of clothing to the needy and many children have been enabled to remain in school in this way who otherwise would have had to drop out. Portions of Scripture, Bibles and other religious literature are being distributed continually.

Religious Destitution in Utah

A writer in *Light on Mormonism* has made a survey of four counties in Utah. Putting the settlements as located all in one direction (68 places) they would cover 160 by 20 miles, with present population of about 30,000. In all this area, only six or seven places of Christian worship were found, not including two or three Roman Catholic ones. The total at all these Protestant meetings was perhaps 100 out of 30,000. Says this writer:

"During all of 1937 we found only 6 or 7 places with Christian work out of 46 visited in over 600 miles of field worked. Nothing more is needed to show the tremendous need of this whole

region for just our kind of gospel work. Only about 7 out of 68 places this season have any local Christian work at all, and one of these is mostly for Indians. And the Mormons are sending out 2,000 emissaries to win converts."

Union Work for Indians

The Government Indian School at Flandreau, South Dakota, is one of six such schools in which religious activities are carried on by the Home Missions Council's Committee on Indian Work. This Committee, which represents 23 churches of the United States, was organized to enlarge and coordinate Christian work among our Indian people. Interdenominational religious work directors are maintained at these six schools through offerings on the World's Day of Prayer, appropriations from various church boards and private contributions.

A new feature of this work is a "bookmobile," which carries a traveling library to Indian reservations.

Eskimo Thank-offering

The Church of England has a Mission at Aklavik, Alaska. An important annual event is Rat Sunday. "Whatever is that?" you say. Rat Sunday is a sort of harvest festival, when Indians and Eskimos who make their living by catching muskrats bring some of the skins to the church as a thank-offering, when they come to Aklavik to sell their summer's catch. At this service, after the singing of hymns and other devotional exercises, the church wardens go around with large plates on which are laid the little bundles of skins. The Indian service is held first; following this, the Eskimos hold theirs and their thank-offerings of skins are brought in big white bags.

In church both Indians and Eskimo are notably reverent. The men sit on one side, women and children on the other, all intent on their worship. A baby may cry, a little child may run across to her father, but the sense of devotion is not broken. Eskimos sing more heartily than

the Indians, in whose music is a certain plaintiveness. They are very poor, yet most of them bring two or three, some four or five skins as their gift, and a skin is valued at fifty cents.

MISCELLANEOUS

The Church in the World of Today

Unquestionably, darkness is surrounding the Christian Church in many lands today; not only the darkness of unevangelized paganism, which still persists in many areas, but the organized barbarism sweeping over large parts of the world once classed as Christian. But there are other facts, equally unquestioned, to be set over against this.

In India the number baptized has multiplied tenfold in the present century, and more than doubled in the past twelve years.

Africa south of the Sahara has also shown a prodigious growth. In the Philippines the number of Protestant communicants has risen from practically nothing in 1900 to over 190,000. In Latin America the growth has been phenomenal and the number of communicants appears to have multiplied more than sevenfold in the present century.

In Japan the number of communicants has increased nearly fivefold in the same period, and has grown by about fifty per cent in the present decade. An advance of nearly seventyfold is reported from Korea, and the number of communicants in China is said to have multiplied about fivefold since 1900.

Of more importance than the numerical increase is the evidence of deep rooted Christian faith in the lives of new converts. To quote Dr. Kenneth S. Latour-ette: "In a day when Christianity is being tested as it has not been for over a century, and when chaos international and within many lands is increasing, the younger members of the world-wide Christian fellowship have been increasing in numerical strength, in leadership, and in self-reliance."

—*C. M. S. Outlook.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Heathen. A Study in Ethnology and Religion. By Henry W. Frost, D.D. 106 pp. 35 cents. Fundamental Truth Publishers, Findlay, Ohio.

The author is not ashamed to use a good old word to describe those who are without hope in Christ and without a knowledge of God. He believes that the Book of Genesis gives the true story of man's origin and that the widespread traditions of a deluge are evidence of its universality. "The heathen" are without hope of eternal life, except in Christ and His Gospel, which is for all in lands of darkness. Our only criticism of this brief biblical study is the title; and to the seeming limitation when the author says: "As long, then, as the Church fails to give the Good News to the people in far-away climes and they have not heard and received it, we must think and speak of them as heathen." We can find many heathen nearer than in Africa or China. The non-Christian world is not a geographical unit.

S. M. ZWEMER.

"Filled with the Spirit." By Richard Ellsworth Day, D.D. \$1.00. Zondervan Publishing House. Grand Rapids, Mich. 1938.

Dr. Day's earlier books, "The Shadow of the Broad Brim" and "Bush Aglow," are inspirational biographies of Charles Haddon Spurgeon and Dwight L. Moody. This new volume—"Filled with the Spirit"—is a book of devotions for daily reading and meditation.

Dr. Day has a rare combination of appreciation of evangelical truth and the ability to express, in winsome and distinctive language, the great and gracious things which God has revealed. He has a real gift for

stating common things in an uncommon way, and an almost uncanny ability to perceive the heart of truth and to present it so that thought is stimulated and the heart satisfied.

FRANCIS SHUNK DOWNS.

Sufism: Its Saints and Shrines. Introduction to the Study of Sufism, with Special Reference to India. By John A. Subhan, B.A., B.D., Lecturer, The Henry Martyn School of Islamic Studies, Lahore. 420 pp. Rs. 4/— or \$1.50. Lucknow Publishing House, Lucknow, India, 1938.

Islamic mysticism goes by the name of Sufism (from the Arabic word for wool, because the early mystics wore a woolen robe). From the second century of Mohammedanism this teaching spread in all lands until today no one can really understand the religion of the common people unless he knows this phase also.

A Moslem convert, who once belonged to a dervish order, has given here a very careful study of the origin, history and practices of Indian Moslem mysticism. The book is carefully documented and bears the mark of scholarship. Our only criticism is that there are a number of typographical errors. All who work and pray for the Moslems of India will be interested in the book. It is a witness to growing interest in the evangelization of the seventy-seven million Indian Mohammedans. S. M. ZWEMER.

Heaven Knows. By Margaret H. Brown. Illus. 167 pp. \$1.00. Friendship Press. New York. 1938.

No one who has not suffered in the devastation wrought by the Japanese in China can imagine the horrors which the people have endured and are still enduring. "Heaven Knows" is a com-

mon expression since men and women may endure but cannot understand the reason or know the outcome.

Margaret H. Brown has been for fifteen years a missionary of the United Church of Canada. She has been stationed in Honan and later in Shanghai and was an eye-witness of many tragedies. Here she tells the story vividly and sympathetically as the story of a farmer, Chang Yungshan, who suffered insults, abuses, temptations and privation after he moved to Shanghai. Then followed the terrifying experiences in the Japanese invasion. The bright spots were the kind acts of Christians whom he met and through whom he became a Christian. It is a moving tale, filled with facts, and all with a true Chinese atmosphere. Read it—young and old—and your sympathy with the Chinese will increase.

The Approaching Advent of Christ. By Rev. Alexander Reese. 8 vo. 328 pp. \$2.40. Marshall Morgan & Scott, Ltd. London; Zondervan, Grand Rapids.

An unusual book is this. As the title suggests, it deals with a branch of eschatology which has become highly controversial and concerning which strong prejudices exist. The 328 closely printed pages are devoted to a spirited, documented and very full discussion which even fairly well instructed Christians will find it difficult to follow. Debate in this sphere has been largely confined to the opposing "pre-millennial" and "post-millennial" schools of interpretation; this writer discounts both and identifies himself with the view of a small but estimable group of expositors sometimes referred to

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

as "a-millennialists." The author is a missionary laboring in South America, who has given twenty years to the preparation of this volume. The main argument is directed against what is termed "Darbyism," having reference to J. N. Darby, an outstanding leader among the Plymouth Brethren, whose advocacy of pre-millennial views has had wide influence during the past half-century. Closely connected with the pre-millennial doctrine of Darby and his followers is the teaching referred to as "dispensationalism," which is also strongly opposed. In fact, the whole eschatological system associated with these views meets such disapproval as to evoke the statement: "It is as pure myth as ever entered the brain of man."

An excess of zeal is also displayed in the effort to discredit methods of interpretation which for generations have had wide acceptance among trusted expositors; there is a disregard of evidence which would definitely narrow the area of debate. In dealing with certain pivotal passages, for example, Mr. Reese seeks the most favorable translations for his purpose. He frequently turns to Moffatt and Goodspeed (who do not command the confidence of evangelicals) and to Weymouth whose translation, while generally acceptable, is associated with a viewpoint in eschatology to which few evangelicals subscribe. On the other hand, expositors, such as Kelly, Scofield, Gaebelein, Griffith-Thomas, and Sir Robert Anderson, are lightly passed over on the ground that they are bound to the so-called Darby system. But even the rejection of these well-known writers is less significant than the ignoring of evidence that pre-millennial teaching largely dominated the thought of Christians in the first and second centuries. This verdict of leading historians establishes the conclusion that acceptance of the pre-millennial view preceded Darby by at least eighteen hundred years. Another neglected area of investigation is the teaching concerning the imminence of Christ's coming, so

prominent in the Gospels. If the obvious meaning is to be attached to the language of many well-known passages, then the theory set forth in this book, of intervening signs and events, becomes untenable.

The more theologically-minded reader will naturally give attention to the analysis of leading passages relating to the "last things," and here the author's exegesis is often interesting and suggestive. It is no doubt true that proponents of each of the views discussed have claimed too large an area of scriptural support for their theories. But before setting aside on narrow critical grounds a doctrine so thoroughly embedded in Christian tradition as the pre-millennial return of Christ, it is natural to inquire if any of the alternative views accord as nearly with Scripture teaching.

Learned expositors have pointed out that the pre-millennial view serves to organize and give coherence to the entire teaching of Scripture, while it is of great practical importance as an inspiring motive for Christian living. It is also recognized that biblical prediction is not a mere timetable or calendar by which the student may identify dates, but a mine in which the devout may delve for buried treasure. There are profound spiritual reasons why this should be so.

The author's rejection of dispensationalism raises entirely different issue. Here questions of expository method are involved, rather than doctrine. With full appreciation, however, of the extravagances which have been attached to this line of teaching, may it not be true that the principle is implicit in the structure of Scripture itself. Any conception of an expanding Revelation and the differing principles which have marked God's dealing with mankind through the ages suggests a dispensational structure. Terms in this instance are unimportant, but the fact that inspired history falls into certain natural epochs or divisions is too self-evident to be ignored. Distinctions between the patriarchal and the Kingdom Age, or Israel

and the Church, are hardly less evident than that between the Old and New Testaments. Multitudes of students have found it clarifying and helpful to trace these successive stages in an unfolding plan, and to increasing numbers the procedure seems elementary and necessary. Nevertheless this is, in effect, the dispensationalism which this author so severely arraigns. He would have done well to include in his extensive bibliography a notable volume entitled "After the Thousand Years" by George F. Trench, which deals in a convincing way with the historic development of dispensational teaching.

We question whether the prodigious effort represented in this elaborate treatise will accomplish much toward clarifying or unifying opinion in matters of eschatology, or will contribute in substantial degree to sound biblical scholarship.

HUGH R. MONRO.

Ra-Ha-La-Hi-Ho (My Brother in Madagascar). By Andrew Burgess. Illus. 8vo. 224 pp. \$1.00. Augsburg Pub. House, Minneapolis, Minn. 1938.

The Norwegian Lutherans of North America occupy twelve mission stations in the extreme southeastern district of the large island of Madagascar. Other Lutherans have the southern half of the island as their field, while the London Missionary Society, the Friends and French Evangelicals work in the northern half.

This volume by Mr. Andrew Burgess, the field representative of the mission and who married one of the Madagascar missionaries, gives graphic scenes from the experience of missionaries from the early days until the present time. The incidents are well told and describe the days of slavery, missionary pioneering, life among primitive savages, contacts with witch doctors, work with boys and girls, superstitions and belief in evil spirits and the rewarding results of mission service. The many drawings, photographic illustrations and maps vividly portray the native beliefs and customs and the missionary life and work in Madagascar.

The Two Ways. A Play in Six Episodes. By A. L. E. Williams. 53 pp. 1s. Society for Promoting Christian Knowledge. London. 1937.

Drama is finding an increasingly large place in church work. Some of it is very effective in its Christian message. This missionary play is by an Anglican vicar and calls for about thirty performers including angels, the apostles, priest, Peter the Hermit, monks, abbess, sisters and leper, Moslems and others. The six episodes cover the time from Christ's ascension near Jerusalem to northern Indian and the Jerusalem Conference in 1928. The plot and treatment are interesting and impressive. The greatest difficulty in most churches will be learning some parts of the longer dialogues. All is truly Christian and missionary in spirit.

Who Claims the World. By Cecil Northcott. 100 pp. 1s. net. Livingstone Press. London. 1938.

The Literary Superintendent of the London Missionary Society presents here for young people a very effective argument for world-wide evangelization—the need, motives, the progress, the unfinished task and the dynamic on which the enterprise depends for success. Some six objections to missions are presented and three good diagrams. This book offers excellent material for pastors and others who wish to promote missions among the youth.

Thrilling Voices of the Past. By T. Christie Innes. Illus. 151 pp. 2s. 6d. Pickering and Inglis. Glasgow. 1938.

Biblical archeology is receiving much attention these days and the discoveries are evidence of the trustworthiness of the Biblical record. Mr. Innes, a member of the Royal Asiatic Society tells here, in a brief and popular way, of the evidence archeology offers us to the flood, Abraham, Jericho, the Exodus and the New Testament history. There is also a helpful, but brief, bibliography. The author is a believer in the Bible record and rejects the evolutionary theory of religion. The evidence on Old Testament sites and customs is fragmentary but is interesting

and sometimes illuminating. The New Testament references refer very little to archeological finds. It is a good book for beginners in the study.

The Holy Bible. Illustrated from color drawings by William Hole. 8vo. 1,252 pp. Eyre and Spottiswoode, London.

Family Bibles were formerly found in many Christian homes in large print and used for family worship as well as for a record of marriages, births and deaths. This one, not so large as the old style, has also pages for "photographs" and is illustrated with twelve excellent colored pictures from the artist, William Hole. There are no cross-references or notes on this edition which is the King James Version and is in large clear type. Here is a very satisfactory family Bible in handy size.

The Book of a Thousand Tongues. The Translation of the Bible, with over 1,100 samples from the text. Edited by Eric M. North. Illus. Four indexes. Quarto. 386 pp. American Bible Society. New York. 1938.

The miracle of the pentecostal "gift of tongues" is repeated today by translators who have given us the Word of God so that practically all the people in the world can read it in their own tongues wherein they were born. Here is evidence of the fact; and it is most effectively presented, with facsimile reproductions of parts of the Scriptures in over eleven hundred languages and dialects (in native characters). There are also brief descriptive articles on forty-two of the languages, notes on other versions, and portraits of natives of many races and nationalities. The introductory section, on the translations and translators, is very illuminating. The whole volume is a work of art and is indisputable evidence of the indispensable work of the American Bible Society.

New Books

By Life and By Death. The Diary of John C. Stam of China. E. Schuyler English. 62 pp. 25 cents, paper; 50 cents, cloth. Zondervan Pub. House. Grand Rapids.

Christ and the Dawn. Copy of a Painting by an Indian in the Mis-

sion Hospital at Wai, India. 50 cents each; \$5.00 per dozen. Bombay Tract and Book Society. Bombay, India.

Christianity and the Creative Quests. Gaius Glenn Atkins. 232 pp. \$2.00. Cokesbury Press. Nashville.

Evangelism for the World Today. As Interpreted by Christian Leaders throughout the World. Edited by John R. Mott. 296 pp. \$2.50. Harpers. New York.

Fire in India. Canon Manuel's Work in Irugalur. Ruth Henrich. 16 pp. 1d. S. P. G. F. P. London.

Gems from Bishop Taylor Smith's Bible. Compiled by Percy O. Ruoff. 142 pp. \$1.00. Zondervan Pub. House. Grand Rapids.

How Long? Why the Jews Are Persecuted and Studies in the Psalms of Israel. 118 pp. \$1.00. Eerdmann Pub. Co. Grand Rapids.

Let Us Build. P. E. Burroughs. 154 pp. 60 cents. Broadman Press. Nashville.

Launch Out into the Deep. Andrew Gih. 120 pp. 40 cents. Zondervan Publishing House. Grand Rapids.

Meditations on the Holy Spirit. Toyohiko Kagawa. 170 pp. \$1.50. Cokesbury Press. Nashville.

Poems and Verse of Betty Scott Stam. 129 pp. Kelly & Walsh, Ltd., Shanghai.

The Prayer Life. Andrew Murray. 153 pp. 35 cents. B. I. C. Assn. Chicago.

Mary Reed of Chandag. Lee S. Hui-zenga. 36 pp. Zondervan Pub. House. Grand Rapids.

The Second World Conference on Faith and Order. Edinburgh, 1937. Edited by Leonard Hodgson. 386 pp. \$2.50. Macmillan. New York.

The Story of Chung Mei. Charles R. Shepherd. 265 pp. \$2. Judson Press. Philadelphia.



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