

# THE MISSIONARY REVIEW WORLD

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## A Mission in the Arctic Circle

*Henry W. Griest, M.D.*

## Outlook for Christianity in Europe—I

*Adolf Keller*

## Murad and the Lost Feast Day

*V. Lane-Frimpole*

## Adversaries and Open Doors in Missions

*C. Darby Fulton*

## A Milestone in Missionary Progress

*H. Kerr Taylor*

## “Now Concerning the Collection”

*Samuel M. Zwemer*

## Problems of Rural Life—at Madras

*G. Baez Camargo*      *Toyohiko Kagawa*  
*Ira E. Gillet*

## Dates to Remember

- April 26** — Uniting Conference of American Methodism, Kansas City, Mo.
- May 1-3** — Tenth Annual Missionary Education Institute. Third Christian Church, Indianapolis, Ind.
- May 25** — General Assembly of the Presbyterian Church in U. S. A., Cleveland, Ohio.
- May 30-June 2** — Third Biennial Institute, A Movement for World Christianity, New York, N. Y.
- June 7-13** — Annual Conference, Church of the Brethren, Anderson, Ind.
- June 8** — General Synod of the Reformed Church in America, New York, N. Y.
- June 20-25** — Northern Baptist Convention, Los Angeles, Calif.
- June 21-25** — Sunday School and B. Y. P. U. Congress of the National Baptist Convention, U. S. A., (Inc.), Tulsa, Okla.
- June 24-July 1** — Eagles Mere Conference of Missions. Chairman, Mrs. Earl Breeding, 24 Rugby Lane, Scarsdale, N. Y.
- July 3-10** — Northfield Missionary Conference for Women and Girls. East Northfield, Mass. For information, address Mrs. Warren C. Taylor, 38 Union Ave., Schenectady, N. Y.
- July 6-11** — International Christian Endeavor Convention, Cleveland, Ohio.
- July 11-August 16** — Winona Lake School of Theology. Winona Lake, Ind. Dean, Dr. J. A. Huffman, 302 Morton Blvd., Marion, Ind.
- July 22-28** — Baptist World Congress. Atlanta, Ga.
- July 24-August 2** — World Conference of Christian Youth, Amsterdam, Holland.
- August 13-20** — Geneva Summer School of Missions, Lake Geneva, Wis. For information write to Mrs. Paul H. Wezeman, 1177 S. Humphrey Ave., Oak Park, Ill.

## Personal Items

Dr. John R. Mott, the famous Methodist layman, was re-elected Chairman of the International Missionary Council at the meeting in Madras, India, in December. Dr. Mott made a condition of his acceptance the understanding that he would not hold the office longer than three years.

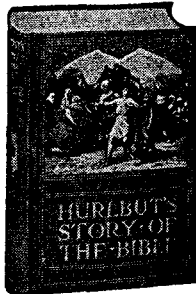
\* \* \*

President Francis Wei, of Central China College, made history, when he returned to China from the United States, by preaching in Honolulu on one Sunday and in Manila on the following Sunday. Air travel made this possible.

\* \* \*

The Rev. Dr. George A. Wieland, of Seattle, Wash., was elected, in February, Executive Secretary for Do-

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mestic Missions of the National Council of the Protestant Episcopal Church.

## Obituary Notes

Mrs. Charles W. Abel, the widow of the famous pioneer missionary in Papua, died in Kwato on February 24 after a brief illness. Mrs. Abel went out to Papua in 1892 when her husband was associated with the Rev. James Chalmers in work among the cannibals of New Guinea. Mr. Abel died in 1930 while in England. Mrs. Abel and her four children have continued the work and it has greatly enlarged in the last eight years. The Kwato Mission of Papua is an independent, interdenominational work largely supported from the United States and Great Britain. Mrs. Abel has seen the Papuans change from cannibals, murderers and sorcerers into active and devoted Christians and evangelists.

\* \* \*

Miss Jessie Maxwell, a missionary of the Woman's Missionary Society of the United Church of Canada stationed at Neemuch, India, died on returning to her station from a furlough, early in February. Under her care the Girls' Boarding School at Neemuch developed into The School of Home Making and was known as "Sundar Ghar" (the house beautiful).

\* \* \*

Dr. Clarence True Wilson, aged 66, international leader in the prohibition cause, died in Portland, Oregon, February 17. Evangelical fervor and impassioned oratory made Dr. Wilson a spectacular figure in the fight for temperance. For more than 26 years he was head of the Methodist Board of Temperance and Public Morals. For twenty years of this period he waged uncompromising war against liquor, gambling and vice, speaking in every part of the United States. He frequently engaged in debate with Clarence Darrow, avowed agnostic and anti-prohibitionist, on the liquor issue, although the two were warm friends off the platform. Dr. Wilson maintained that Darrow would have been a forcible preacher, if he had been converted.

Dr. J. Arthur Funk, a member of the Iran Mission of the Presbyterian Church, U. S. A., since 1902, died from a heart attack in Hamadan, Iran on March 5th. He was born in Springfield, Ohio June 17, 1873, and after being graduated from New York University and from the College of Physicians and Surgeons, sailed for Persia where he was in charge first of the American Hospital in Teheran and for the past 35 years in the American Christian Hospital at Hamadan. He did notable work in the training of physicians who are recognized practitioners in Iranian cities.

\* \* \*

Dr. Harold McAfee Robinson, General Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A., died on March 5th at the age of 58. He was born in Shelbyville, Mo., and after graduation from Park College and from Princeton Theological Seminary he served as pastor of the Market Square Presbyterian Church, Germantown. In 1919 he joined the Board of Christian Education and in 1923 was elected secretary of the division of education in the home church and community. For the last four years he has been General Secretary of the Board.

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## Editorial Chat

Our readers will be interested in further reports from the Madras Conference—the careful appraisal by Dr. H. Kerr Taylor of Nashville, the criticism by Prof. Kraemer of Holland and three extracts dealing with rural problems in Africa, Mexico and Japan.

\* \* \*

Next month's article will deal with opportunities and the outlook in China, Brazil, Africa, the Appalachian Mountains and work among the blind.

\* \* \*

One of the oldest subscribers to THE REVIEW recently wrote as follows:

"I have had the MISSIONARY REVIEW since away back in the 1880's when my uncle, Rev. Dr. J. M. Sherwood, was working on it with Dr. Arthur T. Pierson. I just could not do without it."

MRS. M. E. WEBER.  
*Sebring, Florida.*

\* \* \*

A more recent subscriber comments on our report of the Madras Conference:

"I write to thank you for the very fine job you have done with the Madras material. Your readers should have a well-rounded idea of what went on at Madras even though they have read nothing else about that conference."

REV. E. K. HIGDON,  
*Secretary, Foreign Missions  
Conference, New York.*

\* \* \*

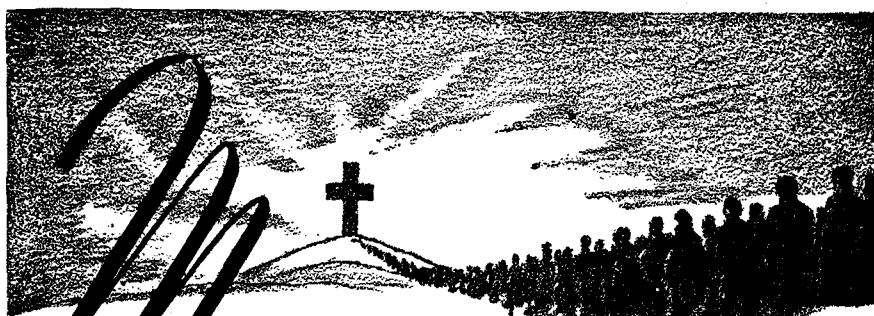
"Permit me to congratulate you on the splendid series of special numbers of THE REVIEW you have been giving

us. I find them most useful in my course on the History of Missions."  
PROF. J. L. STEWART, *St. Andrews  
College, Saskatoon, Canada.*

\* \* \*

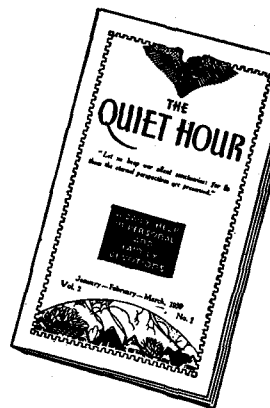
In all lands the Church should be a continual rebuke to those who would

regiment the life of a people around notions of race or soil or national history or genius. Wherever the passion of national and racial absolutism is most unbridled, there the Church should stand in the forefront of the battle.—*William Paton.*



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CONCEPCION COLLEGE — EFFECT OF THE EARTHQUAKE.  
THE TEACHERS NARROWLY ESCAPED DEATH



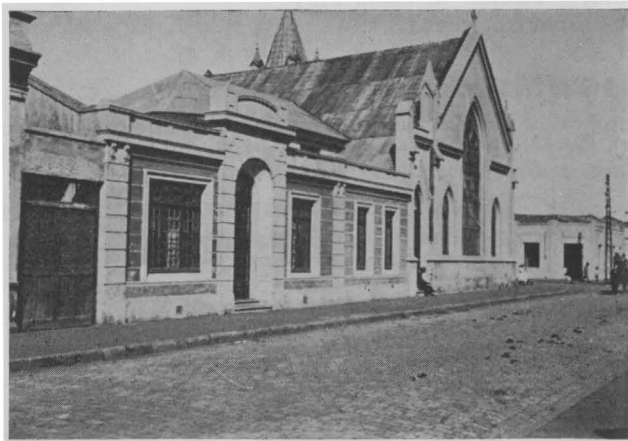
METHODIST CONGREGATION AT CONCEPCION, FIRST SUNDAY  
AFTER THE EARTHQUAKE



DESTRUCTION IN THE HEART OF CONCEPCION — WHERE  
PRESBYTERIAN AND METHODIST MISSIONS ARE LOCATED



FISSURES IN THE ROAD CAUSED BY THE EARTHQUAKE —  
NEAR CONCEPCION



THE CONCEPCION CHURCH AND PARSONAGE — BOTH  
DESTROYED BY THE RECENT EARTHQUAKE



THE REV. MOISES TORREGOS AND FAMILY. HE IS PASTOR  
OF THE METHODIST CHURCH

## SCENES CONNECTED WITH THE CHILE EARTHQUAKE



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

APRIL, 1939

NUMBER 4

## Topics of the Times

### EFFECTS OF THE EARTHQUAKE IN CHILE

Letters from missionaries in Chile tell of some remarkable escapes from death during the recent earthquake (January 24th) which caused widespread destruction of life and property. The center of the earthquake was in the neighborhood of Concepcion, Chillan and Coihueco—about 300 miles south of Valparaiso and Santiago. Over fifty cities and towns were destroyed. It is said to have been the worst earthquake that Chile has suffered since 1906 when Valparaiso was practically destroyed. It is estimated that one per cent of the people of Chile perished. So far as is known no missionary life was lost in the earthquake and only one or two were slightly injured. The Evangelical Christians also were wonderfully spared personal injury but many lost all their property. According to the latest statistics, 30,000 people lost their lives, 50,000 were wounded, many thousands disappeared, and the property loss has been estimated as high as \$60,000,000.00 in U. S. currency. This is one of the major catastrophes of modern times.

The Presbyterian Church (North) has several stations in the earthquake territory, the Methodist Episcopal mission is at work in Concepcion and Angol. The Southern Baptists have work in Concepcion and Seventh-Day Adventists in Chillan. There are a few independent missionaries—such as those of the Soldiers and Gospel Mission. All workers on the field have rendered valiant service in giving food, shelter, medical care and other assistance to the earthquake sufferers. There is evidence that this physical disaster is causing a spiritual awakening among the people who have been brought face to face with death, many seeing their earthly possessions destroyed, and as they note the loving and effective service given by the missionaries in the name of Christ.

Rev. S. C. Henderson, of the Presbyterian mission, wrote from Santiago on January 28th:

All lines and means of communication are cut off and we are desperate for information. Airplanes have brought mail from Concepcion to some people but we have nothing direct. This afternoon we have heard that *all the congregation in Concepcion are safe. The church building evidently did not suffer so much as many other buildings.*

Chillan (with a population of 45,000) has suffered most. The pastor, Rodolfo Vergara and all his family were in Santiago. We have practically no notice concerning the congregation and the properties. They say only four or five houses are left in Chillan which means the destruction of the church and the manse.

The pastor in Talca, Olivero Maufra, says that all the congregation are safe but *the church building cracked and the division wall out of plumb. From Curico the pastor reports all safe; the church walls cracked.*

In Concepcion it will cost considerable to *repair the church and manse*; and in Chillan we will probably have to rebuild both church and manse.

Rev. Robert B. Elmore, another Presbyterian missionary, wrote from Angol on January 27th:

The force of the shock was felt most in Chillan and Concepcion, where the loss of life has been great—10,000 in Chillan and 2,000 in Concepcion. Buildings are down or badly cracked, so they can hardly be used. The railway service is cut, all telephone and telegraph wires are down and we depend on the radio for news.

The Methodist mission territory is next to the Presbyterian field on the south, and overlaps in Concepcion (a city of 77,000). Their missionaries and national workers are safe. The British and Foreign Bible Society reports that one of their stations, Chillan in charge of a colporteur, suffered heavily. The whole city of 46,000 population was leveled to the ground. The Baptist (Southern Convention) missionaries are reported safe but their property at Chillan and Concepcion is either destroyed or seriously damaged.

The Methodist missionaries report as follows: In Coronel, churches and college in ruins; in Angol, church destroyed and many people homeless; in Concepcion college and church destroyed with 600 members destitute; in Chillan,

two theaters collapsed, whole audience killed, and all churches razed. Talcahuano (the port) practically destroyed including Methodist Church and parsonage.

Rev. Moises Torregrosa, a Methodist pastor in Concepcion, wrote a week after the earthquake:

Chillan is in ruins, 20,000 people dead! Concepcion city, "the Pearl of the south of Chile," has been destroyed. Concepcion College is just a mass of debris and ashes. Church building and parsonage have been destroyed. This is a self-supporting church—600 members. Today my people have no homes and have lost everything they had. We are all living like gypsies, sleeping in camps out of the city. I have no support but feel my duty is to stay here and minister to the poor and the sick. It is time for a big and deep evangelistic campaign, but we have no place for worship. How can we find the means to help our people who are in extreme poverty? Fifteen Roman Catholic churches have been destroyed in the earthquake in our city and the Vatican is helping to rebuild. It is time for prayer and action. Thank God we have been saved from death.

Chile has a population of 4,287,445 (including 98,703 Indians). Eighteen Protestant missions are at work there, most of them north of Concepcion. The people of Chile, especially in the rural regions, are very poor and in the small cities and towns where this blow has fallen, will not be able to rebuild their ruined churches and homes. They need help.

Mr. William M. Strong, director of the Soldiers and Gospel Mission, with headquarters at Coihueco, in the earthquake area, wrote from Concepcion:

An old historian of Chile, Daniel Riquelme, in writing of the earthquake of Concepcion in 1757, when half the city was sunk beneath the waves, remarks that "the net moral result of that distressing time was that the blasphemy and immorality and drunkenness of the men, and the indecency in the dress of the women was put away for a long time and four hundred couples, who had been living in sin, went to the priests to have a true marriage rite performed." We pray that a real God-given revival may result from this, the greatest catastrophe of the Western hemisphere of all time. Here in this same city of Concepcion, there are from twenty-five hundred to three thousand dead. We expect to carry our Gospel tent to Chillan, where one half the entire population of forty-five thousand are dead and where not more than a dozen houses still remain standing.

One of the remarkable phenomena of the whole tragic occurrence is the fact that hardly one of God's children has been touched, although some workers had most miraculous escapes.

The work, as a result of the earthquake, promises to be large. The soldiers will be in this area for months and are already building winter quarters. We should build a regular center to take the place of the tent; it will be a place from which our workers can go out into the town to minister to the needs of the civilians.

At Coihueco, although the town is practically wiped out, our mission headquarters still stand as a monument of God's grace—its chimneys, a few tiles on the roof, and a few broken dishes are the only reminders of the earthquake there. The new chapel which was nearing com-

pletion, is, however, in ruins—the work of many weeks destroyed in forty seconds.

After the earthquake, bystanders observing the light on the face of one of our Evangelical Christians, remarked: *Mira! la calma de este gente de Dios!* ("See, how calm these people of God are!") We hope that many may say "Let us go up with you for we see that God is with you."

## GOD WORKING IN MEXICO

Most of the daily newspaper dispatches from Mexico tell only of political conflicts and rumors relating to communist, fascist and other activities; of economic troubles in oil and mining disputes; and of the Government's restrictions on religious activity. But there is another side to the story of Mexico. Many Christians are praying and witnessing; God is working and giving signs of His power in the lives of Mexicans. Rev. W. M. Taylor of Mexico City, gives the following glimpses of quiet but effective evangelism.

"The distribution of Christian literature by mail has continued and over 15,000 Gospel portions and 45,000 Evangelical tracts have been sent to Mexican officials, school teachers, postmasters, telegraph operators, railroad station agents and merchants throughout the country. Thus 30,496 Gospels and 91,488 tracts have been distributed in this way since the work began a year and a half ago. Probably every village and town in the Republic has received at least one Gospel portion. Continue to pray that God will fulfill His promise and will not allow His Word to return unto Him void.

"The results have been encouraging. For example, the secretary of an Indian village in the mountains of Guerrero received some Christian literature, read it and wrote for more. He was converted and began to have a burden for the spiritual needs of his tribe. He spoke to his friends and read the New Testament to them. On August 7th he called a meeting of the Indians and translated portions of the New Testament to the one hundred who attended. He reports that some cried out because of their spiritual darkness. The Indian adds: 'Our Lord Jesus Christ will save us by faith in Him; He will be merciful to us in these forgotten mountains.'

"This man is a Tlapaneco Indian in a region hitherto untouched by messengers of the Gospel. In fact part of this district is marked 'unexplored' on the Government maps. Now, as a result of this Indian's letter, two men have been sent by one mission into that region to study the language and translate the New Testament into Tlapaneco. Pray for this Indian, Cruz Avilez, that God may keep him faithful and use him among his own people."

A special Christian literature campaign has also been conducted among Believers and over 3,600 books and 14,000 tracts have been distributed. These may help to bring about a revival. There is a very important work among Mexican soldiers, and nearly five hundred of them have publicly declared their decision to follow Christ. New Testaments have been distributed among officers and in the outposts, barracks, headquarters and military prisons. Many converts have remained faithful and one whom I had not seen for four years informed me that he had explained the way of salvation to his comrades. When a corporal hesitated about allowing Mr. Taylor to distribute literature to his men, a meeting was arranged by two women who had heard the Gospel. Every person in the camp came and all were greatly impressed by the Spirit of God, working through the testimony of one woman whose husband had been converted. The Mexican soldiers have little or no opportunity to attend church services or to have fellowship with mature Christians.

### AMERICAN CHURCH STATISTICS

Statistics do not tell the truth—especially as to spiritual conditions and growth. Life and power cannot be expressed in mathematics or it would never be true that “one shall chase a thousand and two shall put ten thousands to flight.” An infinitesimal germ may lay low a giant and a beam of light may halt a railroad train.

But statistics, if accurate, may show trends and reveal weaknesses. It is always interesting to study the religious statistics—prepared every ten years by the United States Census Bureau and those issued by the Association of Statisticians of American Religious Bodies. These latter, for the year 1938, have been summarized by Dr. Herman C. Weber, Editor of the “Year Book of American Churches.” According to this summary the number of distinct religious groups in North America have decreased, by mergers and deaths since 1926, from 212 to 200. Some of the sects are insignificantly small and lifeless. A few of the larger denominations are merging, like the Methodists, while others are splitting, like the Northern Presbyterians, on matters involving leadership or doctrinal emphasis. At the same time new sects are arising among uneducated or underprivileged classes; such are “Father Divine’s Peace Mission” and “The Church of the First-Born of the United Sons of the Almighty.”

The latest reports of church membership in the United States list 35,833,475 in the Protestant bodies, or 31,489,161 persons over 13 years of age. This is an increase of 310,169 since the previous reports were tabulated. Roman Catholics, on the

same basis of age, report 21,322,688 members or 15,492,016 over thirteen years old. Jewish congregations report 2,930,332 members over thirteen years; Eastern Christian sects have 1,014,663 members and all other religious bodies 1,453,357. This seems to indicate that the nominally Protestant population of the United States is approximately 71,000,000 (or double the total church membership), while Roman Catholics number 30,000,000 and Eastern Christian sects 2,000,000. The total number of Christians in America, more or less closely connected with the churches, would thus be about 103,000,000, leaving 30,000,000 entirely unrelated to the Church. This is a population equal to those of Turkey, Afghanistan and Iran combined. Here is a large and needy field.

At the recent Madras Missionary Conference, delegates from the “younger” (mission) churches placed much emphasis on the need for Church union. This is evident in the United States where there are forty-two major bodies and where some church families are divided into fifteen or more sub-sects. The largest single organizations are the Methodist Episcopal Church with 4,364,142 members (after the coming merger with the Methodist Church, South and the Primitive Methodists it will number 7,385,638 members), the Southern Baptists (4,595,602), the National Baptists—Colored (3,796,645), the Presbyterians, U. S. A. (1,903,747) the Disciples of Christ (1,597,797), and the United Lutherans (1,541,841). If the Baptists should all unite, and include the Disciples of Christ, they would number nearly twelve million members and all Lutherans would have a membership of nearly five million.

Among the non-Christian religious sects in America we note the following figures:

	<i>Congregations</i>	<i>Members</i>
American Ethical Union .....	7	3,024
American Moslem Brotherhood ..	...	1,200
Bahai Faith .....	71	2,523
Buddhist Mission .....	47	30,000
Divine Science .....	26	7,000
Mayan Temple .....	5	600
Spiritualists .....	543	41,233
Theosophists .....	3	5,900
Vedanta Society .....	25	400
Mormons (Latter Day Saints) ..	1,519	690,401
Reorganized Mormons .....	575	101,122

Would it not be instructive to tabulate, if possible, the increase or decrease in church attendance and in prayer meeting attendance in the past year, and the observance of family worship? None of the above statistics reveal the spiritual state of the churches or the evidence of Christlike life and service in their members. We are told that the true “vital” statistics are kept in the “Lamb’s Book of Life.”

## A KOREAN CHRISTIAN SPEAKS

Is Christianity a religion (a way of bringing man into relation to God)? If Russia had declared that Christianity is not a religion, would that have altered the case? These questions may seem absurd and yet they are to the point. Christianity is known as a religion, both historically and universally. I believe in Christ as the Way to God and therefore, regardless of my feelings, I am known as a Christian. I have chosen Christianity because I believe Christ is the best and the only true way to bring man into right relation to God. I regard the name of Christian as a glorious honor, since it signifies that I belong to Christ. It denotes a great change has taken place in me as the result of new Christ-given life in response to my acceptance of Him. The significance of the name "Christian" is therefore of paramount importance, not so much as a matter of religion as of all that concerns my spiritual life.

The Japanese Government has officially declared that Shinto shrine worship is not a religious practice but is merely an expression of national patriotism. Does this declaration mean that Shinto is not a religion and that it has not been, historically and universally, recognized as such? Or does it mean merely that Shinto shrine worship, as such, is not a religious practice—related to worship?

It is perfectly clear that neither the State or any other organization is qualified to decide whether a religion, with a historical background, is or is not a religion. Any State or nation can reject or adopt one of the existing religions as its state-religion, as was done by the Roman Empire under Constantine; but such a decision in itself does not alter the inherent nature of the religion or of the ceremonies connected with it.

One cannot, therefore, accept this declaration of the Japanese Government concerning the nature of Shinto at its face value but must look into the practice of Shinto shrine obeisance to see whether or not it is religious. It is evident that if the declaration by the Japanese Government is true, and shrine worship has no religious significance but is merely an act of patriotism, there will be no conflict with the Christian conscience in attendance at the shrines. But if it is not true, then Christians who conform to the Government regulations in this matter naturally believe that they are guilty of idolatry in doing obeisance at these Shinto shrines. That is the issue at stake between Christians and the Japanese Government.

Most of the common people of Japan (the non-Christians) have a *Kamidana* (spirit-shelf) in their homes. On it are placed the various spirit-

tablets and most of the worship there is directed to the deified spirits of their own ancestors or the ancestors of the Imperial family. To them are offered various gifts, consisting of fruits of the soils, flowers according to the season, products of the sea, or certain kinds of sacred cloth. In other words, worship before the *Kamidana* or spirit-shelf is a modified form of the worship before the *Jinja* or Shinto shrine.

The Japanese people visit the shrines of their own particular sect of Shinto to meditate before the enshrined spirits, to pray to them or to worship them by reverent bowings. This custom is similar to the Roman Catholic practice of visiting cathedrals and churches or shrines on certain days. As a rule the Shinto priests do not appear before the shrines except on national holidays or on the days on which special services are held in honor of the spirits of soldiers who have fallen in battle. Government regulations cover every detail of the ceremonies, including the very wording of the prayers read.

It can be seen that the nature and common understanding of Shinto shrine worship is inherently religious. It must also be borne in mind that there is no distinction between the act of worship or obeisance before the Sect Shinto shrines, which are admitted by the Japanese Government to be religious, and before the State Shinto shrines, before which the Government has declared that all must bow as an act of patriotism. The enshrined deities, the process of enshrinement, the details of the ceremonies and often the officiating priests or ritualists are identical.

On special days, as for example on the Emperor's birthday, the leaders of all social organizations in Chosen, including Christian church leaders (ministers, elders and sometimes even deacons) are compelled to go to the places where the Shinto worshippers have their religious shrine ceremonies and to participate in the ceremonies, bowing before the shrine. All organizations so represented are pronounced by the Government to be shrine worshippers, participating in the so-called act of national patriotism. To refuse to do so is to be judged guilty of disloyalty to the Emperor and results in arrest, imprisonment and sometimes torture.

With the Japanese Empire, now to all intents and purposes a totalitarian state, the Government is ruthless in its insistence that all citizens participate in the shrine ceremonies. Any discussion of the question is prohibited by the police. Large sections of the Church have been cowed into submission. The Korean Christians need your prayers as never before.

A KOREAN CHRISTIAN.



MRS. HENRY GREIST WITH A GROUP OF ESKIMOS AT BARROW, ALASKA

# A Mission in the Arctic Circle

*Experiences at Barrow, Alaska, the Northernmost Mission in the World*

By the REV. HENRY W. GREIST, M.D., D.D.

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BARROW, Alaska, is three hundred miles north of the Arctic Circle. It is about twelve hundred miles from the Pole, and marks the northernmost bit of land attached to the North American continent. It was here that Col. and Mrs. Charles A. Lindbergh landed on their flight "North to the Orient." Some islands north of Canada are nearer the Pole, but they are uninhabited.

Mails come to Barrow four times a year, provided the one ship in summer succeeds in penetrating the ice, and provided further the three mails by dog-sledge during the long ten months of the Arctic winter succeed in getting in. Mails were often six months old before we received them, and letters mailed in New York have not infrequently been twelve months en route. All except first class mail, including parcel post, must come by ship. Occasionally the Post Office allows a lone newspaper or magazine to come through,

but ordinarily weekly periodicals published in the States come fifty-two copies in one mail sack in summer. Not until 1928 was there a radio in Barrow—at the U. S. Army Signal Corps station. Prior to that time wars, disasters, elections and other events might occur in the great world outside but it was many months before we learned of them.

When Colonel and Mrs. Lindbergh reached Barrow on their epochal flight, we invited every white man, woman and child within two hundred miles to meet these distinguished fliers at dinner in the Presbyterian manse. The total number (including children) who sat at table were seven—in addition to the two guests-of-honor and three Greists. All came who were invited except three traders in Wainwright who failed to navigate the ice.

The Arctic is not a white man's country—and never will be. Eskimos alone can thrive there.



The only white people at Barrow are the missionaries, two school teachers (one of whom—the husband—is the reindeer superintendent), a trader, and the U. S. Army Signal Corps operator and his wife, together with any children in these families. At Barrow there are no motion picture shows, pool rooms, liquor stores, automobiles, traffic jams or accidents; no cows, pigs, chickens, sheep, goats or horses within eight hundred miles.



SUMMER "PRESSURE ICE" ON BEACH AT PT. BARROW

The Lord's Day is kept as it formerly was in New England as a holy day; all the Eskimos go to Sunday school, to church and to vespers; and all attend the mid-week prayer meeting as well. The church is the one social center.

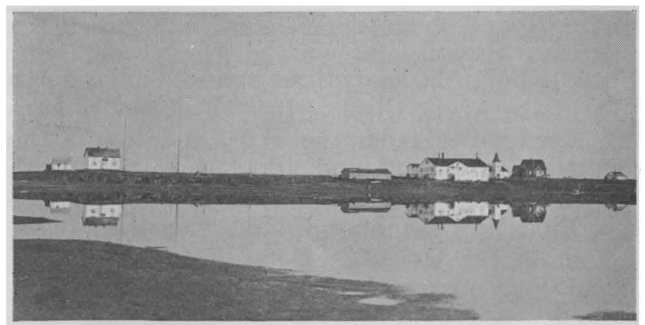
The long Arctic Night extends from November until late in January, and for a short time the sun does not rise above the horizon. Then, for three months, from May to August, it does not set at all. These are the periods which are peculiarly trying to white people. The cold in winter is intense but the low temperature is not so trying as the almost incessant fogs in summer, together with cold, drizzling rain, which are apt to depress one. The best remedy is to keep busy with one's duties.

The Presbyterian Mission at Barrow, in the Yukon Presbytery, has for its central purpose the evangelization of the Eskimos of Alaska. Hospital work was splendidly maintained for many years previous to late 1936; social welfare and community service have also been energetically and faithfully carried on by consecrated and efficiently trained workers—but all with this chief end in view—to win the Eskimos to Christ and His Way of Life. Among primitive people the so-called "Social Gospel," when offered alone, is a failure. Christ must be faithfully presented and His cross must be carried to the fore. The arts and sciences of civilization may be readily accepted by people, in so far as they are practically useful, but Christian ethics, without Christ as the center of life, are not observed except as they seem to serve a selfish purpose. Heart conversion is the all important goal; then all else follows to make a better world.

Yukon Presbytery, within the bounds of which

Barrow is situated, is perhaps the largest presbytery in the world in point of square miles, but it is one of the smallest in membership. During the writer's seventeen years of service at Barrow, this presbytery had only four active members, the nearest man being at Fairbanks, eight hundred miles distant as the crow flies and separated from Barrow by vast uninhabited spaces of tundra, and by mountains impassable except at very great hazard, by airplane. The three other Presbyterian workers serve white churches at points along the Alaska railway. To travel from our station at Barrow to the meeting place of presbytery anywhere along the railroad would mean a dog-team mileage of not less than fifteen hundred miles, and would take six months, a prohibitive length of time to be absent from one's post.

The missionary at Barrow finds much to do—or did when we maintained both the medical and the religious services in this parish extending a thousand miles along the coast. It is a work that calls not only for high spirituality and thorough training, coupled with devotion to God and to duty, but it calls also for a plentiful supply of the "Three B's"—Blood, Brains and Brawn. The evangelist in this isolated region should be a Jack-of-all trades, with the resourcefulness of a Robinson Crusoe. A well-known war correspondent twenty years ago, covering assignments in far places, who became an admirer of missionaries and then a student of missions, wrote: A missionary in such a station "should be self-contained, an administrator, teacher, doctor, architect, carpenter, machinist, engineer, a practical business man, and withal tactful and diplomatic." Not every successful pastor could be a successful mis-



U. S. SIGNAL STATION AT BARROW (left). WITH HOSPITAL AND CHURCH; MANSE AT THE EXTREME RIGHT

sionary, and many outstanding missionaries would discover in the pastorate in an ordinary field at home to be a very difficult, if not impossible, task.

The missionary in the Arctic regions must travel throughout the winter by dog-team at not over five miles per hour. At night, for want of other shelter, he tents out on the ice-bound beach in temperatures as low as sixty degrees below

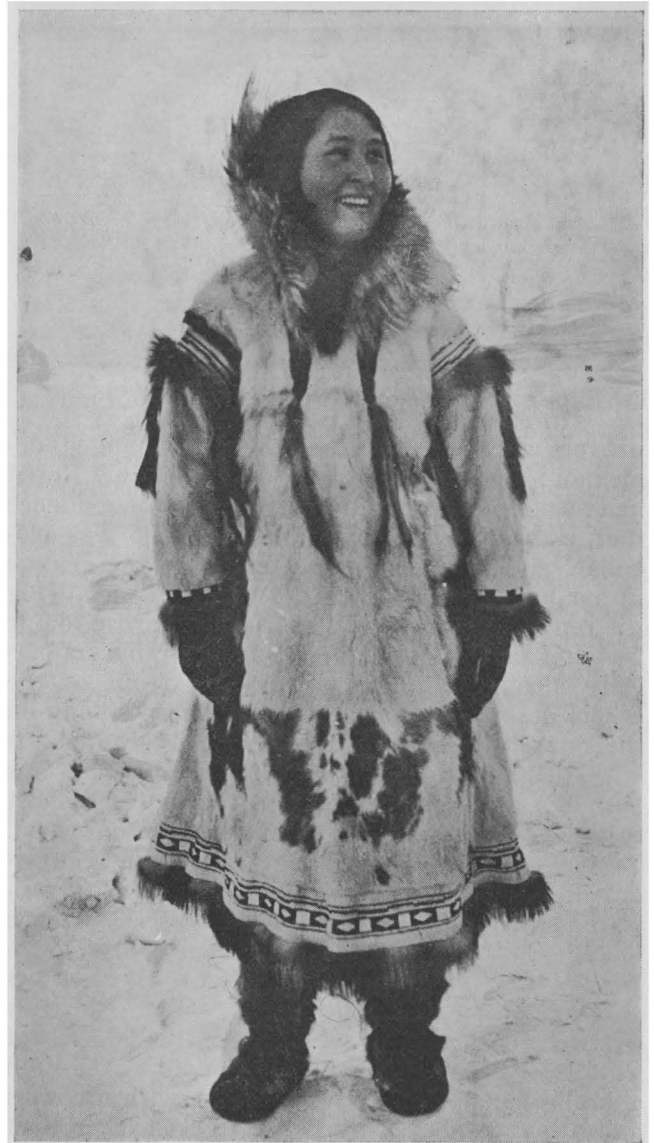


zero. He must cook his scant supper as best he can over a tiny oil burning stove, the coffee freezing while the reindeer steaks are being broiled. The coffee must then be warmed again while the meat is eaten. After this, with his "musher" and guide, he must crawl deep within reindeer sleeping bags, read the Scriptures and offer prayer; afterwards he sleeps, as only healthy men can sleep under these trying conditions. If a severe storm overtakes them, the travelers are forced to build a snow-house with a tunnel entrance and a floor lowered deep in a snow bank. The whole is covered by a tent slipped over the walls and weighed down at the sides by blocks of snow.

When the missionary arrives at some camp of trappers or reindeer herders, or at some village, scores of miles from any other habitation, he makes a house-to-house visitation during the day, holds medical clinics (or did prior to the taking over of the medical work by the Government). Then at night evangelistic services are held in the schoolhouse for a week or ten days. The people are hungry for the Gospel—and are responsive but never emotional. They are easily led to accept the truth and many wholeheartedly give themselves to the Lord Jesus Christ. They take their Christianity seriously, and put to shame nominal Christians in the States. Crowded into the school-room are often three times as many as the room would hold if chairs were placed close together. The school desks, intended for one, are occupied by two adults, with children seated on the desk in front of the parents. Boys sit on bookcases or under tables. Children are everywhere, with fathers and mothers sitting flat upon the floor, knees drawn up to make room for others. All mothers seem to hold from one to three babies or older children so that the preacher is usually limited to the space that his two feet occupy. But there is no whispering, no sign of restlessness in the audience; the cry of a baby is rarely heard. Every eye is riveted on the minister and every ear strained to catch every word of the interpreter, for the elderly folk cannot understand English very well. Such an opportunity insistently calls for the very best that is in any preacher of God's Word. It is an inspiring experience and sends a man to his knees that he may have the guidance and power of the Holy Spirit.

Early in our ministry in Wainwright, a village about one hundred miles southwest of Barrow, one bitterly cold night in January, the writer was preaching to a crowded house, estimated to contain more than 200 people. Becoming warm in his efforts, he removed his reindeer parka and, in his ordinary coat, stood in the limited space left for him by the crowd. Soon an old woman, known to have been a grandmother when Dr. Sheldon

Jackson visited the Arctic in 1890, with snow white hair and deeply wrinkled face but with eyes shining like stars, began tugging at the preacher's coat. He thought it a child in a mother's arms behind him and so ignored the interruption. But the tugging became more and more insistent. He turned, and lo! it was this old grandmother, said to be about ninety-five years old. Asked what she



DORCAS, A FINE CHRISTIAN ESKIMO GIRL, AT BARROW

wanted, she replied through the interpreter: "Long time ago, a peddler came to this village who said he had been a preacher. The trader asked him to preach to us that night, which he did. After talking of God's Book, of which we had never before heard, he went into the teacher's living quarters, got a wash-basin of water, and poured water on my head and on every person's head in that room. Then he said, 'Now you are

all Christians.' But O Missionary, O Missionary, I want Jesus *under the skin*."

My sermon on John 3: 16 was only half finished, but I knelt at the old woman's knees and very tenderly led her along the Way to Christ. We prayed for her, but in the midst of that short



AN ESKIMO CHRISTIAN PREPARING DINNER

prayer we were disturbed by her changed demeanor; looking up we saw that the Holy Spirit had spoken to her and had given her the evidence that He had sealed her, for her smile was eloquent; she was seeking to tell us of the change in her heart. That smile did not wear off during the remaining weeks of her life. We arose to our feet and saw that fourteen young married couples were also kneeling in a circle in front of the school desks; the people who had been sitting on the floor having made room by changing places with them. All were silently praying, their lips moving. Later, all arose and each gave a short testimony, without any invitation on our part. From that group three young men have been ordained as ruling elders of the Olgonic (Wainwright) Church, and at least two of the women have been ordained as deaconesses. All the members of that group have exhibited changed lives throughout the succeeding years. Thus the Holy Spirit honors the preaching of the Gospel of Christ. We now have a splendid, organized church of believers at Wainwright with a chapel and a manse, served by Percy Ipalock, a product of Sheldon Jackson School, and now a licentiate of Yukon Presbytery.

The providence of God and His direct answers to prayer were remarkable throughout the years of our ministry on that coast. Strangely peculiar have been many of these instances so that our faith grew by leaps and bounds as we carried on, abiding in Him and His Word abiding in us. We were far from human help, isolated and alone in our service, cut off from those who could enter understandingly into our problems; but God alone

proved sufficient. We have now 533 communicant members of the Church in Arctic Alaska. The Eskimo are not an emotional people, but they are intelligent and they wish to know the reasons for what they believe and do.

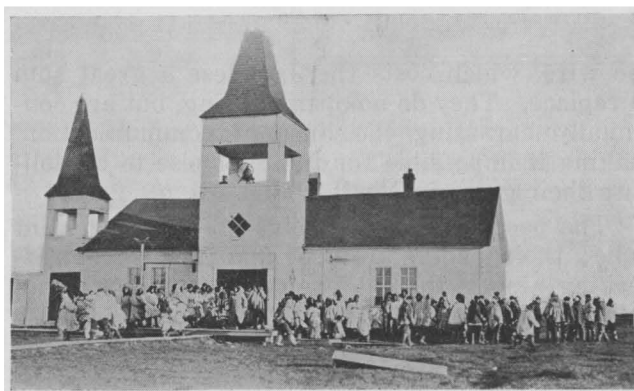
Our medical service was fruitful in giving us contacts with people from far away in Arctic Canada and from many hundreds of miles down the coast southwest to within fifty miles of Kotzebue where there is a well-equipped government hospital. Many of these patients came to us five hundred miles by dog-teams, through darkness, storm and cold, bringing their chronically ill and surgical cases. When asked why they came to us instead of going to the government doctor, their usual reply was, "You people up here pray." They came from far beyond the geographical limits of our mission and over 52,000 cases and clinical calls were recorded during our sixteen years of service. There were some repeaters but each bed-patient was counted only as one case. Eternity alone will reveal the spiritual results. The sick were dealt with by the missionary, assisted by the ruling elders, and prayer was coupled with instruction. Many who were brought from a distance, and had only a limited opportunity to hear the Gospel, were converted in the hospital. After



JAMES, A WAINWRIGHT ESKIMO, AND HIS WIFE  
IN FRONT OF THEIR IGLOO

the service on the Lord's Day the young people would occasionally gather in the hospital to sing hymns dear to the hearts of these folk. The ministry of song, if in the native tongue, often worked wonders with the old people. Friends of the sick, who had brought them up to the hospital, remained sometimes for weeks or even months until the ill were able to travel back home. In the meanwhile these friends attended Sunday school and the services of the church, often becoming convinced and surrendering their lives to the Lord Jesus.

One young man, a half-breed, who resided four hundred fifty miles distant, was deeply under conviction for weeks and gave his heart to God the very night before he left in his father's motor boat for his distant home. He was found drowned the next morning, not far from Barrow. His brothers were greatly impressed and, one by one, surrendered to God. Alas! our beloved hospital



THE MISSION CHURCH AND CONGREGATION AT BARROW

is a thing of the past, in so far as it can serve for evangelistic work, except by permission of the government doctor. Medical mission service elsewhere in Alaska has also been relinquished, disastrously as to the spiritual well-being of our Arctic Eskimos. We debated during four long years the giving up of our medical work, while the proposition hung fire, but the Mission Board thought that medical service was costing too much money. True, supplies were expensive, coal alone costing \$55 a ton delivered in Barrow, and we normally required 150 tons a year. We economized, denied ourselves, cut wages and salaries from 25% to 60%; no one complained, including the Eskimo helpers. Our budget was reduced from about \$18,000 to nearly \$8,000 annually. We sacrificed gladly to maintain our beloved medical evangelism but we were forced to write *finis* in our mission's annals as to our medical service.

In 1920, we had invested \$48,000 in the Point Barrow Hospital (largely obtained from the Commonwealth Fund). The Sunday school children in Presbyterian churches in the United States had donated \$10,000 from their offerings on Washington's Birthday in 1920 for the equipment. We had no isolation wards, so seriously needed in time of epidemics and for the tubercular patients; the operating theater was merely a small room intended for beds, and without proper light. The two pipeless hot-air furnaces, intended for small bungalow residences, failed utterly to protect us against the Arctic cold, high winds, and in the thin uninsulated walls of the building. Notwithstanding these and other serious handicaps, very effective and faithful service was done throughout the years and many lives were saved.

No tourists came to Barrow throughout the seventeen years of our service. Dr. A. J. Montgomery, of the National Board of Missions, while director of Alaska work, called one summer day, having traveled near eight thousand miles to visit us; but he could not remain on shore for more than an hour on account of threatening ice at sea. My brother, L. T. Greist, a Presbyterian attorney from Chicago, also visited us for three months in 1934; he not only won the hearts of the Eskimo along that coast, but they won his admiration as well.

In late August, 1936, we tearfully turned over our medical service to the in-coming government doctor and his nurses, but the new doctor soon resigned and left the service. Another came and did excellent work but was dissatisfied with social conditions and left Barrow within the year; a third doctor has now arrived. The natives wonder at the many frequent changes and fail to comprehend why a medical man does not seem to be vitally interested in their religious welfare.

The Rev. Fred G. Klerekoper, a graduate of Princeton Seminary (class of 1934) is now the missionary in charge. Mrs. Klerekoper was educated in Mt. Holyoke College, Massachusetts, and is a graduate nurse. She is the daughter of Presbyterian missionaries in Chosen and a capable worker; but she is not likely to have official connection with the new hospital which is now being built to replace the one burned in the autumn of 1936.\* These splendidly trained and spiritually-minded young missionaries are there to carry on



DR. GREIST (left), WITH MRS. GREIST, WELCOMING THEIR SUCCESSORS, REV. AND MRS. FRED KLEREKOPER

the church work along that thousand miles of Arctic coast. Mr. Klerekoper travels much by dogs during the Arctic night, in cold and storm and darkness; he sometimes goes along the coast in a small motor boat during the short summer. They are young, enthusiastic, hard working and deserve the intercessory prayers of all God's people. Theirs is not an easy task, as we know from experience. Let us support them.

\* The government has appropriated \$100,000 to build and equip the new hospital to replace the one destroyed.

# A Missionary Epistle from China<sup>\*</sup>

By DR. and MRS. WALLACE CRAWFORD,  
Chengtu, West China

AT THE beginning of the war with Japan the proportion of casualties in the fighting was three Chinese to one Japanese; later on it was two to one, but now it is "even going" and the casualties are terrific on the side of the Japanese.

The initial dazed condition of the Chinese people has given way to a steadily developing determination to increase their efficiency to the place where they will wear out Japan. There is little desire on the part of the people, outside the main regular army, to see the Japanese killed off, but rather to cause them such heavy financial loss as to so embarrass their country and to make it impossible to carry on the "incident." Everywhere one is impressed with the increasing efficiency of the resistance of the people of China, for it is the people's struggle, and not merely the activities of the army. China is just at the beginning of a colossal man-power preparation.

The Japanese have occupied practically all the walled cities in certain parts of the country and have paralyzed the normal activities as a whole, but their control does not exceed five miles beyond the walls of the cities they "control." Every male from twelve years old and up is a potential soldier against the Japanese. They are organized into guerrillas, and they are the ones who control the country, and not the Japanese. Five miles from the railway these guerrillas have become such a menace to the Japanese as to make many of the formerly controlled walled cities untenable.

Groups undertake the job of disrupting the railway. They go out and draw out the spikes so that the rails fall apart. After the Japanese found out this trick, they made wooden spike tops which looked so much like the real thing that the Japanese did not suspect their trick, the result being wrecked trains. These were looted by the guerrillas, and their supplies carried off into the villages to be used against the enemy.

Another group will go out and take off a rail and bury it a mile or two from the railway. Of course the Japanese replace the rail, but in the course of a year one can imagine what it costs Japan to be constantly replacing rails. Another group will cut down telephone poles and carry off

the wire, which costs the Japanese a great sum to replace. They do no open fighting, but are continually harassing the lines of communication, making it impossible for the Japanese to consolidate their gains in North China.

"The people's army" receive no pay, and want none; their leaders are poor and there is no self-seeking among them. Their average age is not over thirty. Contrast this with the puppet régime set up in Peiping, where the average age of the "leaders" is sixty-four.

Over four hundred thousand of these guerrillas are organized in what the Japanese would have us believe is the occupied territory. These men go everywhere in the occupied territory, uninterrupted by the Japanese who exert no control save in the immediate cities they occupy.

The guerrillas are constantly improving their efficiency. Now they have many miles of telephone system and it is reported that they will receive a wire of the starting of a train and before the train has gone a hundred miles, it runs into a bomb and is wrecked.

Instead of breaking the morale of the Chinese people the Japanese action is making that morale. The spirit of the people is improving instead of being destroyed. They argue that the Japanese have come and destroyed everything so why not join with the forces opposing the Japanese? That is what they are doing in an atmosphere of poverty, humility, meekness and intense patriotism.

Communism which was evident in 1935 is different from the brand which we have in China at the moment. There is no more compulsion about it than there is in a church school. Thousands are entering their University, either as organizers, or mass education leaders, or cooperative leaders, and a few as soldiers in the Eighth Route Army, which is playing havoc with the Japanese forces. They have a school of art, another for the educating of municipal leaders, another for cooperatives, and many others in addition to the actual fighting force, which have engaged the Japanese in battle. While they have won it has been at terrific expense in man power. As Madame Chiang Kai-shek says, "The Japanese are winning battles, but China will win the war."

<sup>\*</sup> *The United Church Record and Missionary Review* (February, 1939).



# Outlook for Christianity in Europe—I

*The End and the Rebirth of Churches in Central and Eastern Europe*

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

THE idea of the end has never been alien to the Christian Church. The first Christians looked for the end of the present order and for the coming of the Lord's Kingdom. This is what is meant by the word "eschatological." It was a tremendous tonic for the faith of the first century; and again today, in such an apocalyptic mood, we say that not only thrones, political institutions, economic systems, human empires, but even Christian Churches, will come to an end.

It will not be the first time in Christian history. Where is today the Church of St. Augustine, the forerunner of Luther in North Africa? It is gone! Where are those seven churches in Asia Minor today, to whom the writer of the Apocalypse wrote his seven letters? They have been swept away when Islam, the great killer of Christian churches, conquered Anatolia and when the last Christian Archbishop was dragged by his hair through the streets of Smyrna and put to death. Where is the large Christian Nestorian Church in Central China? It has died, except for a little remnant represented by the Nestorian Assyrians in Iraq and along the Kabur in Syria.

It is paradoxical to the Christian faith that any part of the Church of the living Christ should come to an end. But have we not to face this fact when we see that churches come to an end in our large world cities, or at least in certain strata of the population, for instance among the cultured classes or among labor. Modern indifference, scepticism, secularism, threatens whole Churches with the end which, like the Church of France, have been called the oldest daughters of the Church. France counts forty-one millions of inhabitants. The Roman Catholic Church does not claim more than ten or eleven millions. There are not over one million of French Protestants. Where are the other twenty-nine or thirty millions of the French people? They are the dying Church of France.

Wherever modern secular ideologies, like the gospel of Marx or the gospel of Lenin or of Nietzsche, are infecting the mind of the modern world, such Churches feel a resistance against the preaching of the Gospel of Christ, or even against

the person of Christ, and as a result there is a general abandoning of the Churches and a decrease of interest in their activity.

In such countries we can indeed speak of the approaching end of those branches of the Christian Church. In Russia, for instance, there may still be hundreds of Orthodox Russian churches open and crowded. But let us not be deceived: if the present policy continues, especially if the policy of anti-Christian education is successful, the end of an old Christian Church of Russia will be near. That Church has lost its leader and his influence. It has lost a large part of its episcopacy and priesthood. Thousands of priests and bishops have been killed or are imprisoned, or have been sent to concentration camps in Siberia. The Church has lost hundreds of its fine cathedrals and other church buildings, partly by arbitrary destruction, partly by transforming Christian churches into museums, cinemas and variety theatres. The Church has lost its theological academy; no priest can receive a theological education in Russia at present. The only theological academy is that of Father Bulgakoff in Paris. The Church in Russia has finally lost its educational influence. It is not allowed to give a religious education to the younger generation before they reach their eighteenth year. The Church, being considered as the last asylum for obscurantism, has lost its influence on public life. According to the desire of the present Soviet rulers she should become a Christian ghetto in the midst of the Russian people.

The Evangelical Church in Russia has been practically wiped out. Out of 200 Lutheran pastors not one is still at work. All were compelled to leave the country or enter secular professions; or they were killed or banished and their families are suffering hunger and privations. Evangelical churches have been closed or are used for worldly purposes. The Lutheran Academy under Bishop Malmgren had to be closed.

Can one still speak of the Church of the Reformation in Germany? Is not the end near? What is left of the formerly proud and active Church of Martin Luther? There is a foreign office with

Bischof Heckel; a finance department whose administrative measures are sometimes a deadly weapon when they are used against recalcitrant pastors; a minister of state for the Church who is restricting the Christian Church and muzzling its outspoken ministers. Theological faculties, which were once the pride of German Protestantism, today have to fight to maintain their influence and to build up confidence, at least in the Confessional Church. All over Germany there are thousands of open churches where the Gospel can be preached but little is left today of the former enterprising missionary spirit. The old Church of the Reformation, as a State Church and as a leading Church, is nearing its end.

In many other countries the Church of Christ faces such deadly enemies as individualism, modern secularism and indifferentism which are transforming the old solid structure of the Evangelical Church into a vague religious sentimentalism and aestheticism.

What then is coming to an end? First of all there is to be an end to the unnatural relationship of the Church of Christ with the modern State. In many Churches the historic State was considered as the fatherly protector of the Church to take care of the theological faculties, the religious education in schools, build manses and pay salaries to the pastors, and therefore claiming the right to supervise and influence Church life. But this influence has become so strong today, and is leading the Evangelical Church away from its original aim, that millions feel that such a comradeship is against the true nature of a Christian Church. An easy compromise between State and Church is therefore coming to an end.

Second, a Church of wealth and earthly power is coming to an end; the Church knows today that, in her need and poverty, she resembles much more that Man who had not where to lay His head than she did when she was rich and powerful.

Third, a Church which thinks she knows better than Christ himself is coming to an end today—that Church which is like the grand inquisitor, in Dostojewski's novel, who sent Jesus Christ away when He came back because the Church to which He had left His task knew better than He how to handle the world.

Instead of such Churches, which are more and more dying out, a new Church is born. It is yet an invisible Church, with no clearly defined membership, with no structure or organization. Two or three members may meet somewhere in Russia, two wanderers in the streets, two farmers in the market, two boatmen on the Volga, not knowing each other but suddenly recognizing the brother in Christ by a word, a glance in his eye, a symbolic action. This was the case in the first centuries when a Christian may have drawn the sign of the

fish on the sand to make himself known to other unknown Christians. Wherever these two or three meet in the name of Christ, the new Church is born. It grows, we do not know how, in Russian villages, in the woods, on the railway. The new spiritual Church of Christ will take its form, its organization, will develop its leadership, its theology, when such is God's will.

Simple Christian folks are perpetuating the Christian Church. Russian mothers, for instance, seeing that their children are in danger of growing up like heathen, are taking things in hand and are teaching their children to believe in God, perhaps in a very elementary way but with a sincere faith. They will save the Christian feeling in the heart of the people from oblivion and destruction.

A new Church is being born also out of the Church struggle in Germany. The intrepid Pastor Niemöller is a Church builder although he sits in a concentration camp and is closely watched. He cannot speak to his fellow prisoners, he cannot even see his family regularly, he cannot write or publish, and yet his influence is spreading as an atmospheric power. He is kindling a new fire of faith in the hearts of many people and encourages them to resist a State which does not allow the Church to be the Church. Hundreds of German ministers are punished for having disobeyed this autocratic State and they are preaching the Gospel of Christ without fear. The church janitor who will not take the key of the Church out of his pocket to open its door for an un-Evangelical preacher who has come to replace a believing pastor is another new church builder; so is the organist who refuses to play the organ to accompany a service which is not inspired with the spirit of Christ.

Where two or three have such peculiar courage and faith, where they meet in the name of Christ in private houses, in restaurants, in the market place, on the railway, they build up a new Church of Christ.

It may not yet be recognized a Church as we understand it, as a great national or denominational organization; may be only a small congregation; but such cells are the living stones with which a Church is built.

And this Church is being built even against the will of its oppressors. It reminds us of that picture painted by the German painter, Moritz von Schwind. He shows a saint building a chapel in the midst of the wood, continuing his work although the devil tries to disturb him; finally the saint's faith is so strong that he compels even the devil against his will, to carry the stones that the saint uses for building the chapel.

Therefore, even poverty, isolation, persecution must help to build up a new Church of Christ for which we hope and pray and labor.



# Murad and the Lost Feast Day

By V. LANE-FRIMPOLE

IN ONE room of a small, two-roomed mud and rubble cottage in northern Syria, lived an Arab boy named Murad. Here he lived, ate and slept with his parents, his little brothers and his granny. The other room was occupied by his father's brother, with his wife and children.

One night, near the end of the month-long fast of Ramadan, Murad lay on the floor in a corner, tucked up in his grandmother's bed, under her wool-waded quilt. The light of the wood-fire on the hearth flickered among the shadows of the otherwise dark room. Murad liked to watch the firelight and to hear the sound of the rain and wind outside.

The boy's mind wandered to the approaching feast which would follow the sacred fast days and his imagination played pleasantly with the thought of the cakes and other good things to eat. As a little boy he did keep the fast and did not need this abstinence in order to get hungry. He thought, too, of the new clothes that his clever aunt, who sewed on the machine, had made for him. In the mind of a child, whose people go by the sun year, other things would have been associated with a holiday for under such a calendar every feast falls at the same season of the year. In America, for example, Decoration Day comes with the grass and spring flowers; the Fourth of July is marked by hot sunshine and trees in full leaf; Thanksgiving Day is observed in the midst of November frosts; Christmas is enlivened with snow and ice.

For Murad and for all Moslem people this is not the case. The moon year of the Moslem world retrogrades at the rate of about ten days every sun year. In the year of which we write Ramadan came in the middle of December, something that had not occurred for some thirty-six years. Little Murad, the Turcoman, had been born of Moslem parents in a Moslem community, consequently he found himself in a completely nonsequential universe, where no effect is traced to any cause; where each separate act and event of the day is looked upon as caused by a special, arbitrary act of the "Will of Allah." It is thought impious to seek to try to understand God's will which is impossible of comprehension. This concept of an arbitrary will, governing the universe, is reinforced by the changes of the moon year.

Musing on his new green sateen shirt with its five buttons, each of a different color, and yearning to bite into a Ramazan cake, Murad had almost fallen asleep when he heard the sound of visitors, coming in to spend the evening. Everyone seemed happy. His own grown people had been dreadfully cross in the late afternoon, Murad thought. But after the sunset cannon had been fired and they had broken their day-long fast, things were all right again. Now these visitors, too, seemed in happy mood.

Ah! they were asking Granny to chant them a *Mevlud*—one of the long Turkish poems about the Prophet Mohammed. All the village thought granny a notable woman. She could make out any chapter of the Koran without too much halting to spell the words, and she had memorized many chapters. But she did not know Arabic and so understood nothing of the meaning. Latinized Turkish, inaugurated by the late Kemal Ataturk, she could not read at all, but she could spell out Turkish words in the Arabic characters, enough to read her *Mevlud*. These Turcomans living in the mountains of northern Syria were not yet sure of the orthodoxy of the Western alphabet for to them the Arabic letters, in which the Koran came down from heaven, were the only ones that seemed right.

Murad loved to hear his granny chant the Koran because of the beautiful roll of it and the awe in her voice. But he liked far better to hear the *Mevlud* because it was in his own language, and much of it he could understand. Happily he watched granny go to the high shelf that ran around the room and take down a manuscript written by a learned Mullah's own hand years ago. His mother thrust a splinter of pitch-pine into the fire and lighted the little oil lamp. Then Murad watched the old lady squat down with the precious book on her knee and turn over the leaves with moistened forefinger and thumb. She found the page and in a sweet, thin voice began to chant. Oh! it was the bit that Murad liked best, the lullaby sung to the Prophet by his nurse Haleema:

It is Mohammed: let mountains and stones  
Rejoice—wild beasts, too, and birds.  
Lady Ameena is his mother,  
She is the fine flower of mothers,  
Her head is of pearls.

Lullaby, my Mohammed, my high Commander, lullaby.

In the mountain of Mecca was his birthplace  
At the Kaaba, at the Black Stone, in the presence of  
Gabriel,  
That Gabriel might praise the Beloved of God, (even  
Mohammed).

Lullaby, my Mohammed, my high Commander, lullaby.

The *houris*, the Paradise maidens, came;  
They bound white incense in his swaddling bands,  
They praised the Beloved of God.

Lullaby, my Mohammed, my high Commander, lullaby.

Abd el Mutaleb was his grandfather,  
Abdullah was his father,  
The Lady Haleema was his nurse.

Lullaby, my Mohammed, my high Commander, lullaby.

May Satan's hands be tied,  
May the hearts of thy friends be fat,  
O son of Lady Aameena.

Lullaby, my Mohammed; lullaby, my beautiful Ahmad,  
lullaby.

Lying there in his nest, Murad listened entranced. He was six years old and so far as he knew he had always slept in his granny's bed. He supposed that he always would. He could not remember the time when he had to give up his cradle to the next baby. Granny had always been there and always would be, like the sun and wind and rain. He loved her voice as she sang about the baby Mohammed's birth; about the Angel Gabriel and those beautiful *houris* swaddling him as his mother had swaddled their own baby. As the quavering, sweet voice went on and on, the faces of his family and the visitors, visible or invisible as the flames in the fireplace rose and fell, seemed to float in the warm air. Murad felt himself floating. A wind was blowing him down a high, high mountain—away from two goats that he was herding—blowing him like thistledown. Now the wind was singing. What was it singing? "Lullaby, Mohammed, my high Commander, lullaby. *Nen-ni—Nen-ni-i-i.*"

Murad did not wake up when his granny came to bed; not even when she took him in her loving old arms as she had taken his daddy when he was a little boy. A little herdboys who has been out on the mountain all day in wind and rain, sleeps soundly. The fire died down and the room grew dark and cold, but he did not know it.

He seemed scarcely to have dropped to sleep when he heard his mother saying to his father: "Get up! Get up! I have our breakfast ready."

"It's not time yet," mumbled Daddy, rolling over and yawning.

"*Vakit oldu.* It is time, and the food is ready."

"How do you know it's time? Did you hear the signal gun in Passtown?"

"No, but one seldom hears it these windy nights."

Grandmother was up now, and had opened the door wide. The rain had stopped but the east

wind was blowing as hard as ever. Perhaps it was the gusts of wind that shook the stars and made them twinkle so through the frosty dark. Snug under his quilt, Murad watched the two women move drowsily about preparing the three o'clock breakfast—the *iftar*. He was not quite awake, not quite asleep. The stir and rustle that the women made seemed to go on for ever. Then his grandmother's voice calling his father broke the spell.

"Get up, my son! Get up and eat; dawn will break before you know it and then it will be unlawful for you to eat until sunset. How will you be able to fast all day on an empty stomach?"

### The Feast Before the Fast

Murad's father rose, stretching his great arms and legs. Villagers sleep in their clothes, so there was no delay for dressing. He stepped out of bed, crossed over to the hearth and sat down on the floor. No one called Murad for he was too young to fast. But the smell of the hot food called him; so crawling from under the quilt, he went and sat down by his father and snuggled up to him. His mother unfolded the woolen bread-cloth, took up some paper-thin loaves as round and big as two dinner plates. She sprinkled them with water and folded them in four; then she flung down one at each person's place and piled the rest in the middle of the big tray. Granny put down a copper bowl, full of steaming food, and a pan of curdled milk. Everything was ready.

"In the name of God," said Murad's father; then scooping up a big mouthful of the hot food with a flap of bread, he ate it. "In the name of God," echoed Murad, and did the same. The women sat down and they used the same prayer before they began to eat.

"I certainly thought," said Murad's father between mouthfuls, "that today was to be the first day of the Ramadan *Byram*. I was sure the feast began today and I was surprised when no announcement was made in the mosque last night. Surely it will not be later than tomorrow. We must get ready today; it would be dreadful if we delayed and so lost one of our four great days. My brother and I will butcher the goat, and you women must be about your cooking." Good Moslem as he was, he could not help looking forward to the end of the month-long fast, with its foodless, waterless, tobaccoless days at the plough, and its nights of broken sleep.

"All things happen as God wills," said granny. "If he wills that the feast begin tomorrow, it will begin tomorrow."

By this time Murad was back under the quilt again, and soon his granny and all the others also went back to bed and slept until broad daylight.

When the December sun had warmed the air a little, Murad took the goats out on the mountain. He wore untanned leather boots with toes turned up, just like the toes of the Hittite boots that one sees pictured on monuments. His mother had tied around his head a piece of Turkish toweling for warmth. In the flat gingham bag slung under his arm was his lunch—red peppers, some goat's cheese, wrapped up in leathery folds of bread, and some dried figs. His people were well-to-do and could afford to give him this variety.

For the older people another hungry day had begun, but everyone was busy preparing for the four-day feast. Murad's father and uncle slaughtered and flayed the fattened goat and, hanging the carcass on a tree, began to cut it up. Neighbors would buy whatever part they themselves did not want. The women were as busy; brazen pestles clanged on brazen mortars as they pounded spices—nutmeg, cinnamon, cloves, all-spice and mastic gum. The younger women did the pounding, while granny spread the thick woolen bread-cloth on the floor and began to knead a stiff mass of flour, butter, sugar and leaven for the festal cakes. The hours flew. It was noon.

### A Mistake and the Explanation

"Boom! Boom! Boom!"—the dull roar of the Passtown cannon rolled through the mountain. People looked at each other in consternation.

"*Toap atuldu!* The cannon is being fired; then the feast began last night! We have missed a whole day!" The words flew from mouth to mouth, "We have lost a day from our feast! We have lost a day from our feast!"

Such a thing had never been known in the village. To add another day of feasting never occurred to them; if an impious stranger had suggested such an idea, they would have rejected it as impossible. No, the lost day was irrevocably lost. Grown men and women as they were, they felt it keenly, helplessly, hopelessly as children feel a loss. But they went on with their preparations that should have been made the day before.

Murad heard the cannon and came racing home to ask what had happened. To him and the other children it seemed interesting and exciting. Here, there, everywhere he skipped among his busy elders.

"I take refuge in God," said his mother, pestered past endurance with his mischief as he teased his little brothers, "Go back to the mountain and look after your goats, filthy devil, or I'll murder you."

"I left them with one of the Armenian boys. They're all right," he answered.

"My nestling," said grandmother intervening, "run quickly to Armen's house and ask him if we

may bake our cakes in his new bake-house. Tell him your father will do the baking if he will show him how."

"Oh! and may I go with father and help bake the cakes?"

"Yes, if you are a good boy and run to Armen's like a bird and bring back word what he says. Ask politely. Run, let me see. *Bakalum!*"

Murad came flying back with the permission. Then he helped his father load some wood on the donkey for firing, and went with him to the oven to light it. Afterwards when the oven was hot and the cakes were ready, with the spice kneaded in and sesame seed sprinkled thick on top, Murad helped carry to the oven the big copper trays covered with cakes to be baked. All eyes, he watched his father put a batch of cakes on the flat wooden shovel, and then slide them off on the oven floor. Lovely! But lovelier still when father took up the browned cakes on the shovel and slid them back on the trays near Murad to cool. Ah! the delicious, delicious smell! And how good the bits tasted that he broke off and popped into his mouth when no one was looking! If he lives another fifty years, Murad will still remember that smell and taste.

The rejoicing was general, yet every now and then someone would say grievingly, "Look how we have been cheated out of the first day of our feast!" It was as if a cloud passed over the sun each time someone said this. The village *Khoja* (Moslem teacher and preacher) was as vexed as any of them. He too was baking cakes at the oven.

"But how did it come that you made a mistake about the day?" asked Armen, the Armenian.

"The big mountain to the southwest shuts out the view, and no one saw the new moon."

"Surely a man like you, who can read and write, must know when the new moon will first appear," objected Armen. "There are calendars. Everyone knows that the new moon is sure to appear on a certain day."

Murad's father listened contemptuously to the Armenian's ignorant talk. Thank God the *Khoja* was present and would defend the faith. He did not like to have Murad hear such impious talk. That was the worst of these Christian neighbors, Well, as the child had heard it, let him now hear the *Khoja's* refutation.

"God forbid," the *Khoja* was saying. "Nothing is sure to be. Each event happens as the most high Truth wills it. If he wills a new moon on a certain day, there will be one; if not, there will not. Who can say beforehand—I ask pardon of God—what God's will is going to be? We did not see the moon ourselves, we had no authenticated news that it had been seen by responsible persons

elsewhere, therefore we did not know that there was a new moon."

"If that is the way of it, why did not one of you go to town two days ago and stay to bring the news as soon as the moon was seen in town?" persisted the Armenian.

"Perhaps, after he had taken all that bother and headache, there might have been no moon; then his labor would have gone for nothing," answered the *Khoja*.

"The cause of each event, no matter how small, is the will of God. I once heard a sheikh of profound learning say this: 'It is an error to say that fire always burns. Fire burns or not just as God wills in each case. And the proof is that when the idolaters tried to destroy Abraham by fire, far from burning him the fire caused a thicket of rose-bushes in bloom to grow up around him, full of singing nightingales. Likewise it is an error to say that knives cut. A knife cuts if God wills it to cut; if not, no. And the proof is that when Abraham was about to sacrifice his son Ishmael, the knife refused to cut. There is no God but God; without his will naught comes to pass.'"

Murad, listening with all his ears, thought that what the *Khoja* said was wonderful, and looked triumphantly at the ignorant Armenian. "Armen is nice, but he is a *giaour* (infidel) just the same," he thought. He wished that he had seen Abraham's roses and nightingales. That conversation by the oven laid one more great stone solidly in the foundation of the Moslem faith upon which Murad's life was to be built.

Murt-koy is only a mountain village. Murad had never seen the rude Ferris wheels—outdating Ferris by centuries—that are set up for the children at this feast in Moslem cities, from Constantinople to Calcutta. No strolling gypsies came, as they do to the big towns, with fife and drum. But even in Murt-koy everybody had new clothes, and the groups of women and children looked like living gardens. Even the tiny babies had new caps of every bright color; amulets were snipped off the old caps and sewed tightly on the new. Families exchanged cakes; and who so proud as Murad to go from door to door offering a cake with his family's greetings. He was shy and his lashes swept his cheeks; his voice could hardly be heard, but his smile was sweet.

And what a feast they had when he returned home! He ate and ate until he was tight as a drum. He liked that feeling and would have eaten more but his father said that he had had enough. All through that meal, though, with its fun and laughing, someone of the grown people would sigh and shake the head every now and then and say, "Yazuk! What a pity that we have lost a day!"

Murad crawled into bed and left them still eating. He was so full that he went to sleep quickly, but in the night he awoke, crying with a stomach-ache.

"I take refuge in God from Satan, the stoned," said granny. "What can ail the child?" She tried to soothe him by rubbing, but that was of no use, so she got up and made him some mint tea with plenty of sugar in it. Then she said a charm for colic. The pain eased, but he was wide awake and could not go to sleep again at once.

"Grandmother," he said, "what happened to the lost feast day? How does a day get lost, granny? Did it wander off in the mountains like our nanny goat that the wolf ate? Or did it fall down a deep crack between rocks like my *piastre* piece that I cried so hard about? How does a day get lost, grandmother?"

"God predestined that we should lose that day. The Most High Truth wrote that fate on our foreheads."

"But why?"

"I ask pardon of God. Listen to the child! God knows his own work. No good comes from thinking and asking questions. Please God, it be not a portent of some evil about to befall us for our wickedness! Truly, in these days godlessness has so increased that if the Supreme Truth rained fire on us it would be no more than we deserve. For look how children—even small children—"

Murad was always bored when granny began to moralize. "Granny, I kiss your eye, ehant the *Mevlud*," he coaxed. "Chant the same bit that you did the other night," and he began the *nen-ni*, *nen-ni* of the Infant Prophet's nurse. His grandmother took it up and went on verse after verse:

Mohammed is my heart's core, my theme:

If he weeps, my eye weeps blood.

Let me rub my face on his threshold.

Lullaby, my Mohammed, my high Commander, lullaby.

His teeth are whiter than white pearls,

The Paradise maidens, the *Houris*, are his companions;

He is the Sun of the two worlds.

Lullaby, my Mohammed; lullaby, my beautiful Ahmad, lullaby; *nen-ni*, *nen-ni-i-i-i-i*.

Her voice quavered like that of a nurse crooning to a fretful child. Then she fell silent and listened to her grandson's breathing for a few seconds. She had almost forgotten him and had felt herself to be Lady Haleema—God's approval be upon her—singing a cradle song to the little Mohammed. Then her thoughts homed back to Murad. "He is asleep," she said, fondly kissing his forehead. "Sleep my lamb. Sleep in the protection of God. What do I know? May this lost feast day portend no evil to us. I take refuge in God. Amahn! Amahn! Alas for the lost feast day!"

# Adversaries and Open Doors in Missions\*

By REV. C. DARBY FULTON, D.D.,  
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THE Chinese word for "crisis" is written with two characters; one means "danger," and the other "opportunity." Paul suggested the same thought when he wrote to the Corinthians, "For a great door and effectual is opened unto me, and there are many adversaries."

Of the "adversaries" by which missionaries are compassed today, we who live in the tranquil atmosphere of this land of peace and liberty have not the slightest conception. Writes a missionary in China: "We are in the midst of wickedness and inhuman atrocities on such a colossal scale that the mind is too benumbed to take it all in." Even the physical survival of our missionaries amid the convulsions of war is a daily miracle. All around them is ruin, whole cities in desolation, panic-stricken multitudes fleeing in bewildered confusion, the maimed and wounded crying for help, the whole lurid scene a part of the tragedy that stalks in the wake of banditry, looting, murder, rape and arson. Hospitals, schools, and chapels have been shattered, groups of believers scattered to the winds, missionary homes battle-scarred, and the missionaries themselves have sat in the ruins wondering that they have outlived the destruction around them.

Unbelievable as it may seem, the Christian churches of Japan and Korea, except for the physical hardships, are enduring an even harder lot. No group of men and women ever sought to advance the interests of the Kingdom under greater difficulties. The systematic efforts to stifle and suppress everything that is contrary to the program of aggressive militarism is bringing the whole Christian movement under great spiritual persecution. Cæsar is exalted above God, religious liberty is denied, conscience is no longer free. Anyone who sets himself against the policies of the government and the idolatrous exaltation of the emperor exposes himself to reprisals of the most drastic character. Untold sufferings have been endured by Christians, especially in Korea where the pressure of police power has been applied with increasing severity. Threats, imprisonment, torture and other extreme measures have

been employed. Many, unable to endure these sufferings, have yielded to practices they do not approve. Others, standing grimly amid great distress, are bearing a shining Christian testimony. Never have we faced so ominous an outlook as is before us in Korea. We cannot foretell what the end will be. The hour is here for prayer, earnest and unrelenting. There is no way through this crisis in Korea except as God moves to help us.

But the greatest "adversary" to missions, the only one we really need fear, is the hindrance we ourselves can be through thoughtlessness and neglect. Opposition from without, our missionaries expect; indifference within the Church all but breaks their hearts. The test of carrying on with inadequate support, unable to touch the needs around them, and wondering whether the Church has forgotten, brings them their sorest trial. They return on furlough and find us living in elegant homes. They see our streets choked with shining cars. They watch the throngs that jam our athletic fields, and reflect that the price of one football ticket would pay the salary of a native evangelist in Africa for two months. They read that a thrill-crazed crowd has paid in one night to see a prizefight more than our whole Church ever gave in a year to foreign missions, and they wonder why they are asked to operate hospitals on \$380.51 a year and schools on \$31.12 a year! They are not complaining; puzzled, that is all. They wonder if Christ has lost first place in the hearts of American Christians.

## The Great Open Doors

But it is not the "adversaries" that loom largest in the missionary's view of the present situation. I have just read twenty-eight letters from China. "Opportunity" is the dominant word. One group wrote: "We are not unmindful of the dangers, but we are thrilled at the thought of the opportunities before us." These they describe as "unlimited," "without precedent," "beyond anything we have known." They are joining with Paul in saying, "The things which happened unto me have fallen out rather unto the furtherance of the Gospel." Like him they refer to adversaries with

\* Condensed from the *Christian Observer*.

"and," not with "but," as something not to discourage but to challenge more determined efforts. It is no exaggeration to say that we are confronting a day of unparalleled need and opportunity in our work around the world. Here are some of the elements of great encouragement:

The high spiritual purpose and morale of our missionaries.

The courage and steadfastness of the Chinese Christian Church.

The scattering of many believers to the provinces of West China where they have carried the contagion of their faith unto areas heretofore unreached by the Gospel.

The new friendship of the Chinese people for the missionary, growing out of the helpfulness and service he has shown in this emergency.

The enormously enhanced prestige of Christianity because such great national leaders as Generalissimo Chiang Kai-shek, Madame Chiang, and others who are guiding the nation in the present crisis, are themselves Christians.

The unprecedented open-heartedness of the people toward the Gospel, with their new longings for the assurances of faith in the midst of the uncertainties of the present conflict.

The return of missionaries to China and the reoccupation of all our stations.

The large crowds attending evangelistic services throughout the country, with many conversions and other evidences of spiritual awakening.

The deep undercurrent of heart-hunger among the people of Japan.

The open doors in Africa and Brazil.

Thousands of Korean Christians standing fast under severe persecution.

Should it be necessary at a time like this to sound a call to prayer and self-denial? Surely in such a day the attitude of prayer ought to be the habitual mood of every Christian. These are great moments in the history of the Christian Church. They call for maximum Christian living. This is a time for unshakable conviction, because the foundations of our faith are being challenged; for great courage, because it is becoming increasingly dangerous to be a Christian; for strong faith, because the signs of the Kingdom's growth are not always easily seen; for confident Christian optimism, because God is the master of crises; for confession and prayer, because God will not refuse the cry of His people; for supreme self-denial, because the greatest issues of life are at stake.

### The Present Crisis

Missions is in crisis; both danger and opportunity are here; danger lest we fail in this time of need and allow the day of visitation to pass; opportunity to present Christ to a heart-hungry world, and to lift our whole Church to new levels

of spiritual experience and a closer fellowship with Him. We are confronted by four vital and immediate needs.

I. *A Radical Strengthening of the Missionary Force.* The really critical condition with respect to our missionary personnel is reflected in the decreasing number of missionaries comprising our force each year.

The seriousness of this situation is further emphasized by the fact that our missionaries are rapidly becoming a middle-aged and old-aged group. We must look forward definitely to the loss of more missionaries through old age and retirement. Add to these the normal toll through sickness and death, and the urgency of a prompt reenforcement of our missionary personnel becomes clear.

A heavy strain is thrown on our missionaries as a result of this shrinkage in personnel. One missionary carries the burden of two or three. An evangelist in Korea, charged with the oversight of forty churches, is required to take on responsibility for thirty-five more as a field formerly worked by four men must now be carried by two. Missionaries are remaining on the field without furlough because there is no one in whose hands the task can be left. Doctors are trying to run two hospitals sometimes separated by distances of sixty or seventy miles. The need for reenforcement is urgent and immediate.

We need an immediate and vital reenforcement of personnel on all our mission fields. Nothing would so strengthen the morale of our missionaries or prove so conclusively to the whole world our unshakable faith in the ultimate triumph of the Kingdom of Christ.

II. *A More Adequate Support for Missionaries in Their Work.* The critical financial basis on which foreign mission work has been operating for the past several years can be seen from the fact that receipts for the last fifteen years have fallen off forty per cent.

Foreign mission receipts have suffered a reduction so radical that the very survival of the work has become a matter of wonder. Only by an absolutely merciless slashing of appropriations, and heroic measures on the part of our missionaries who took one reduction after another in their support, were we able to weather these difficult years.

With this greatly shrunk support we have had to maintain and conserve a work formerly established and maintained on an annual income almost twice as large.

III. *The Replacing of Personal Losses of Missionaries and Property Losses in China.* No accurate estimate of property damage sustained in China can yet be made. However, a letter from Rev. C. W. Worth will indicate something of what we must expect. He is describing what he found



at Kiangyin station which probably suffered more damage than any other center of work we have in China! "Of twenty Western style buildings, seventeen have been completely destroyed by fire. Some of the walls are still standing but even with my inexperienced eye I could see that most of these are unfit for use and will have to be razed. About three hundred feet of compound walls were down due to bombing and shell fire, and only two wooden gates were intact in the whole place. We figure that the Kiangyin losses are \$100,000, and there have been losses in other stations which put together will make another \$100,000." Heavy damage is also reported from Kashing, Soochow, Hwaiianfu, Sutsien, Yencheng and Haichow.

Missionaries have likewise suffered the loss of personal belongings. Even where buildings and residences have not been destroyed, systematic looting has taken place. Homes have been completely stripped of every valuable thing. In some

cases, especially where fire has swept the buildings, the loss is total. Probably all of our missionaries have lost something, and many have lost all.

These, then, are definite objectives that should be before us. This year should definitely mark the end of foreign mission retreat and the beginning of an aggressive forward movement in missions. We must add strength and reserves to the fast-thinning ranks of our missionaries; we must provide more adequately for their far-flung work around the world; we must replace, where necessary, the tools of our work that have been destroyed, and as far as possible the individual losses of our missionaries.

With the doors of opportunity standing wide, with God's clear call ringing in our ears, with the resources at our disposal for a definite advance in our missionary task, God forbid that we should fail!

## "But From the Beginning it Was Not So"

Notes by the Late ARTHUR T. PIERSON

AS IN the case of human marriage, so in other respects, mankind often comes to accept totally different customs and even ideals from those which God intended and that were at first held sacred. In the course of history, by gradual and sometimes rapid changes, corruptions creep in, so that God's original order becomes obscured and perverted.

Professor Bernard illustrated our unconscious accommodation to a vicious atmosphere by placing a sparrow under a bell glass which contained air enough to keep the sparrow alive for three hours. At the end of two hours he put a second sparrow under the bell; at once it fell over dead, while the former bird was able to breath for the full three hours. In the spiritual realm, we almost unconsciously accommodate ourselves to evils which would shock and overwhelm us if we were suddenly confronted with them. If a man, like Stephen, had been in a moment transported from the apostolic church into the corrupted atmosphere of some present-day church life, he would have been stifled.

To save ourselves from this unconscious accommodation to a low standard of living and thinking, we must get back to first principles and practices as revealed by God. We should candidly compare what is today with what was in God's plan. Living much with God, through private prayer and Bible study, we will breathe such a pure atmosphere that we will at once recognize the pollution

of which otherwise we would be scarcely conscious. This is seen in the tendency to lower standards in literature, in the drama, in marriage and even religious ceremonials. We need to go back to "the beginning" as ordered by God in his wisdom, and to look at the standards which prevailed in the apostolic church before corruptions crept in. The following features in early church life seem to have been conspicuous:

1. The recognition of the Holy Spirit as the wisdom and power of God.
2. The readiness to yield immediate obedience to the call of the Holy Spirit.
3. The personal, spiritual presence and leadership of Christ in the Church.
4. The Universal obligation of all Christians to bear witness to the world and the ceaseless activity in preaching the Gospel at home and abroad.
5. The courageous and unflinching witness to Christ in face of persecution and the prevalence of the spirit of martyrdom in the early church.
6. Constant blessing attending the faithful preaching of the Word.
7. The appeal to the testimony of fulfilled prophecy as an evidence of the truth of God's Word.
8. The prevailing power of definite and united prayer.
9. The separation of the Church from the world.
10. The undisputed imminence of the Second Coming of Christ.
11. The equality of all Believers in rights and privileges in the Church.
12. The recognition by early Christians of their stewardship in property and talents.

The proofs of these positions pervade the whole New Testament. There is no need for proof texts.

# The New Testament Idea of the Church\*

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I. According to the New Testament the Church is centered in Christ. Using the figure of a body, the Head of the Church is Christ. If we use the figure of a building, the Cornerstone of the Church is Christ. If we use the figure of a bride, the Bridegroom of the Church is Christ.

In the apostolic ideal Christ is the bond that binds Christians together in a fellowship with Christ, the Leader. There is a communion of disciples with their Saviour.

Recent research has taught us to guard against reading too much system and uniformity into the Church of the New Testament. What produced the Christian community in the first place was not a constitution and by-laws, not even a set of principles; it was the faith that pulsated in the hearts of the disciples. That faith was not at first drawn from a body of sacred writings nor set down in the form of a creed. It was a rugged attachment, not reasoned out and not integrated with other emotions. It was simple personal trust in a Person, unquestioning devotion to a beloved personality, who, they felt, had saved them from abysmal disaster and who, they believed, could lead them into abiding safety. This fact that the Church is Christ-centered is clear, not only from the Great Confession in Matthew 16, but also from many passages in the writings of St. Paul and St. John.

But this idea of the Church as a free pulsating fellowship centering in Christ has often been obscured. Today the times are ripe for the recovery of that idea. For a long time men have lived on systems and the bracing effect of them. For several generations men have been enthralled by ideas and the splendor of them. Today, instead of ideas and systems and definitions, instead of programs and organizations, personalities are the centers of all great movements—leading personalities. To stand outside of the charmed circle of leaders today is to be homeless and unoriented. To stand within the magnetic influence of the central personality gives the simplest laborer heart and motion; it lifts his life from drudgery into thrilling devotion.

This change in the spiritual atmosphere opens

the way in our day for the New Testament idea of the Church. Because the Church was centered in the living presence of Christ it was not static but dynamic. It was governed entirely by the Holy Spirit of Christ. It had no fixed outlook. Much of its power was due to its ability to change from time to time in order to meet changing conditions. He who was the beating heart of the New Testament is the pulsating center of the Church in our day. He is not weighted down with utilitarian programs. He is not one who binds yokes upon men. He is one who has loved and suffered and who still loves and suffers and yearns and woos—the great Leader of infinite power who could transform the world, not by force but by fellowship, not by formulas but by faith, not by logic but by love, not by programs but by personalities.

This Christian Church, this Christ-centered fellowship, we offer to the groping multitudes of the present world. It is plastic as the heart of youth. It is the living Church of the *living* God. It has traditions that are living and vitalizing. It is kept eternally young by a living Presence. If Christians would minister salvation to a distracted world today the New Testament suggests a Church pulsating with the heartbeats of the Saviour, a charmed circle that offers fellowship with the great central Friend of the universe.

## The Church Is to Be Different

II. According to the New Testament the Church is sacred; it is *holy*, set apart. It is "called out," *ecclesia*. It is different. It is high and lifted up. The Church is holy in its calling. God called it into being and it belongs to God. It is therefore holy, as God is holy.

The individuals who constitute the Church may show many differences among themselves, differences of color and race and language, differences of faith and zeal and goodness. But at least one thing they have in common, and that is the fact that their faces are turned towards God. To be in the Church is to belong to God. The thing that brings Christians together into fellowship is the fact that they have all experienced redemption through God's grace. The Church is the fellow-

\* Address given at the I. M. C. meeting at Madras, 1938.

ship of the sanctified. All the members of the Church can exclaim with St. Paul: "It is God who hath saved us and called us with a holy calling, not according to our works but according to his own purpose and grace." The Church is a divine institution, not a mere human society.

The Church is holy also because the Holy Spirit works in it. As Christ is the head of the body all the members of the body do his bidding and are filled with His spirit. When St. Paul speaks in the benediction of "the communion of the Holy Spirit," he is thinking of the community of believers where holiness prevails because the members harbor the Holy Spirit of their Head.

Jesus made explicit mention of the Church only twice, according to our records. In both instances the Church is set in opposition to sin and evil. "The Gates of hell shall not prevail." "If thy brother sin . . . tell it to the Church." The clear implication is that the Church is holy. Christ required holiness of his followers. For this reason he entrusted his Church with the keys, the means of grace. The Holy Church has the Holy Scriptures, the Holy Sacraments, holy laws, holy teachings. The single aim of its acts and its teachings is to promote holiness.

The New Testament, however, does not represent the Church as complete or perfect. There is the parable of the tares and the parable of the dragnet. St. Paul repeatedly addresses his hearers as saints and yet in the course of his letters admonishes them about their shortcomings and sins. According to the New Testament the holiness of the Church is real but not yet fully attained. The Church is in actual process of being "cleansed from all sin." The Church looks forward in hope to the consummation when "Christ shall present it unto himself, a glorious Church, holy and without blemish."

But the incomplete character of the Church's holiness does not make its holiness unreal. A city may be a rich city while some of its citizens are still poor. A school may be a learned school while all of its students are still short of the ideal in learning. The Church, as a society on earth, will never be complete in its holiness. None of its members are. Sanctification is a process. That is true of the collective body as it is true of the individual member. Holiness is progressive. It shall be perfect hereafter.

In the course of Church history there have been many attempts to secure greater purity and holiness in the Church. And more than once these attempts have led to incisions in the body of Christ. However contrary to the New Testament, these efforts testify to a deep underlying conviction that the Church must be holy.

Because the Church is holy, there must always be a state of tension between the Church and its

environment. The Head of the Church protested against the low ideals of his day. Because the Church is holy, high and lifted up, it will always feel a tension between things as they are and things as they ought to be. When the Church in our day identifies itself with some secular system of economics or social propaganda, it abandons its New Testament character, because in the New Testament the Church represents the higher spiritual order. The Church is holy.

### A Missionary Church

III. According to the New Testament the Church is *missionary*. It is charged with a mission. To be a disciple, a learner confessing Christ, is to be an apostle, to stand under a special commission. And the mission of the disciples is the mission of the Church, as the acts of the members are the acts of the body. The apostolic mission of the Church is to carry on the work of Christ himself on earth. "As the Father hath sent me, even so send I you."

The Church, according to the New Testament, is not only the product of God's grace through Jesus Christ, but it is also an agency of God's grace, the keeper of the keys to the Kingdom of Heaven on earth. As the collective body of believers the Church is the appointed agency for the extension of the Kingdom of God and the salvation of men. The Church is taught to pray: "Thy Kingdom come" and to use its life and resources for the conversion of the world.

According to the New Testament the Church is equipped with the means of fulfilling its apostolic commission. The Church is furnished with the Truth that it must teach the faith by which the Church lives. The original Twelve were specially trained by intimate association with Christ to be his witnesses and they regarded this as their principal duty. They transmitted that duty to their successors, and the Church throughout history has accepted the teaching and witnessing concerning Christ. In this it has continued the prophetic office of Christ himself.

Another way in which the Church fulfils its apostolic commission is by fostering associated worship and transmitting the Sacraments. The apostolic Church is a worshipping Church through all ages. It presents Christ as a mediator even now. And all the Christian liturgies of the centuries are the continuance of the priestly office of the great Head of the Church, an expression of the Church's apostolic character.

Then, too, the New Testament indicates that Christ committed to his immediate followers the exercise of discipline and the administration of affairs in the community of believers. There are widely different views as to details but in general there is agreement that the Church must exercise

some powers of discipline and government. In this the Church continues the kingly office of Christ.

As to this aggressive propulsive quality of the Church, according to the New Testament it is of the essence of the Church and not merely of its well being. Any group of professing believers that does not feel its apostolic commission to propagate the Gospel and extend the Kingdom has not inherited the Spirit of the Founder.

The new aggressiveness of the great non-Christian religions in our day calls for special emphasis just now on the apostolic character of the New Testament Church, its aggressive mission to its non-Christian environment.

### A Universal Church

IV. According to the New Testament the Church is *catholic*, universal, all-embracing. It possesses inherent qualities that make it fit to be the home of all classes of men in all parts of the world and in all ages of time.

The Church is catholic because by its nature it is not limited as to place or time. This idea of the Church as universal and timeless was not an afterthought. It is not true that the Church was at first only the group of Christians in a particular locality and then when this little obscure group had expanded into a mighty enterprise the idea of a universal Church arose. From the beginning the Church was understood to be the larger incarnation of Christ, and the local congregation was simply a miniature of the whole. As a thousand different mirrors may at one and the same time reflect the whole orb of the shining sun, so the local congregations or churches are the reflections of the great Church universal. Every Church is a catholic Church unless it claims to be the only catholic Church. The body of Christ not only includes the believers and saints of all nations and places but it also extends backward and forward in time and includes the saints of the past as well as those of future ages.

Again, the Church is catholic because it rises above the limitations of culture and religion. It is the only community that can meet the needs of all mankind. This is indicated not only by particular words of Jesus and individual passages in the New Testament, but also by the very nature of the teaching set forth. Jesus claimed that his Gospel is sufficient for the needs of all mankind. Both Jesus and Paul taught with the background of Stoic philosophy and universal empire. They made universal claims for their Gospel. They pictured the Church as the organ through which God will accomplish His plan not only for men but for the universe.

The Church is catholic because the God to whom the Holy Church belongs is a living God. He is a

Spirit, always active and energizing, and always progressively revealing himself. He reaches out in love towards every living soul. The Christian idea of God carries ecumenical implications for the Church. If God is a personal, living, energizing God, then his Church is not merely an international society binding people together from the four corners of the earth. It is more than that. It is an ecumenical community bearing in its heart the propulsive power of a boundless love that will not stop until it embraces the whole world.

The Church of the New Testament is catholic because its message is a message of divine revelation and transcends all forms of religion. Christianity is not a religion. Religion is *man's* effort to adjust himself to the ultimates. Christianity is *God's* answer to the quest of the human heart. Jesus Christ is not the founder of a religion. The message of the New Testament Church is not simply one of several possibilities for man's pious self-expression. It stands alone as God's message to man. It is not just a word from God or a word about God; it is the Word of God whose content is Jesus Christ. The Church does not come with a philosophy, nor a system of doctrine, nor an ethic; it does not even come with a religion. It comes with a Person, a living God who speaks through Jesus Christ. Our God is larger than the founder of religion. Our Gospel transcends religion as well as time and place. Our Church, so long as it is faithful to this witness, is the universal catholic Church.

### A United Church

V. According to the New Testament the Church is *one*. This unity is a subject of enormous proportions, and a whole library has grown up about it in recent years.

The chief New Testament sources of information about the unity of the Church are the high priestly prayer of our Lord and St. Paul's letter to the Ephesians. From these we learn that the unity of the Church is a mystery. It is something in which we *believe*. It transcends human understanding.

As the Church itself is holy, not merely a voluntary association of men combining together to effect certain ends, so the unity of the Church is not merely an earthly visible manifestation devised by men in order to increase the efficiency of the Church and to present a so-called "united front." It is divinely ordained and belongs to the essence of the Church. The unity of the Church, according to the New Testament, arises from the unity of God, "as I and the Father are one." The Church is one because there is one Spirit, one Lord, one Father. The Church is one because all

members of the Church are members of Christ and abide in Him, as branches abide in the vine.

So the unity of the Church is not something in the golden past, a lost treasure that needs to be recovered. It is not something in the rosy future, a high goal that needs to be achieved. It is something that exists now, and simply calls for fuller expression. It is something that was and is and is to be. It is as eternal as the Church itself. It is as eternal as the God who called the Church into being. It is something that belongs to the essence of the Church. The true Church of Christ *is* one.

The source of this mystical unity of the Church is the redeeming work of Christ for men. It is not in a unified organization. It is not in a common liturgy. The unity of the Church grows out of a common faith, a common Gospel that centers in the Cross. This and nothing else is the source of the creative power of the Church.

The New Testament also teaches that this invisible unity will express itself in outward and visible unity. It is to be a sign to the world: "That the world may believe." The efforts to achieve this outward unity of the Christian Church have engaged all the ecumenical councils of by-gone ages and all the world conferences of modern times. These efforts have good New Testament warrant and example.

Finally, the New Testament represents the unity of the Church as a process, a growth. It is a present reality, but still imperfect. It cannot be hurried by the manufactured conceptions of men. Perfect unity will come as a growth in faith and in "the knoweldge of the Son of God," a growth "into him in all things, which is the Head, even Christ." External means may be used to increase that faith and spread that knowledge, but the hurried establishment of any external union would hinder the true process and would check the real growth of unity.

The New Testament idea of the Church's unity brings two words of warning: first, that our efforts at Church union should not degenerate into a trifling with something that transcends human comprehension; second, that if our witness to the world is to be effective we dare not permit our love for our particular ideas and traditions to delay that growth of unity which our Lord has in mind for His Church. The New Testament conception of the Church's unity suggests that since the Church *is* one, we should enter now with joy into a sense of real unity among us. We should allow our hearts to be thrilled with the joy that was in the heart of our Lord as we emphasize continually the visible and invisible bonds of faith and hope and love that bind us together. "That they may be one, even as we are one."

# New Student Foreign Mission Fellowship

By DR. TOM LAMBIE of the Sudan Interior Mission

*Recently Missionary to Ethiopia*

**D**O WE need another missionary organization? There are already over two hundred Boards and societies in North America—in addition to local church groups—that are engaged in promoting interest in foreign missions. At first blush one is inclined to deprecate the formation of a new one, and yet many feel that there may be justification for a new Student Foreign Missions Fellowship such as the one that had its first national meeting at Keswick Grove, New Jersey, early in January.

The youth of today is susceptible to the appeal for noble ideals and service to mankind, but there is, at the same time, a tremendous tug upon young people in schools and colleges to give up these ideals and to turn aside from the prospect of a

life of Christian service in favor of the pursuit of pleasure and worldly success. In addition to this, the lofty Christian appeals for a sacrificial service, involved in carrying the Gospel to the ends of the earth, have too often been watered down until there is not sufficient strength in them to stand the test of opposition from those out of sympathy with the highest type of missionary service.

Even among many church members the gist of current thought would seem to be something as follows:

Everyone must have a philosophy of life and should try to be true to it, having as good a time as possible without inflicting unnecessary injury on others. We ought to keep most of the laws of the land in which we dwell. Attendance on religious services is sometimes helpful. The heathen are probably well enough off as they are, but if

anyone feels like trying to show them Christianity, without creating a disturbance, then there is no great objection. Medical relief is a good thing for the heathen but charity, after all, begins at home. Old creeds are mostly outmoded but we should be tolerant toward those who still hold them. God is a good sort of super-rotarian who will be lenient with everyone, including the heathen, as long as they do the best they can and are true to their own philosophy of life.

Is it any wonder that, where such beliefs prevail, there is lack of interest in the missionary enterprise, that the quality of candidates has declined, that financial support has fallen off and that there is evidence of loss in devotion and spiritual power?

Faced by these conditions and tendencies the new Student Foreign Missions Fellowship has been formed in order to make a stand against such ideologies, and to promote missionary interest among the youth of today on a spiritual and truly New Testament basis.

It has been found that in many cases Christian young people, who have commenced their college or professional education, expecting to prepare for foreign missionary service, have been turned aside from this purpose while in college. It is hoped that the new Fellowship may conserve and deepen this purpose and help to maintain spiritual ideals. Only those who have a definite determination to go as ambassadors of Christ to the foreign field will be admitted to this Fellowship. Emphasis on two points is stressed: First, absolute adherence to the Christian faith as taught in the New Testament. This includes belief in the plenary inspiration and authority of the Bible, in the Virgin Birth of Christ, the atonement and salvation through Christ's voluntary death on the cross, and His bodily resurrection. Second, it is necessary that all Christians have a realization of the obligation to carry forward to completion the still unfinished task of taking the Gospel to the ends of the earth. The organizers of this movement believe that every active member should be personally committed to go to the foreign fields as a missionary of Christ, as soon as possible after the completion of his or her education.

Thousands of students have (in the past fifty years) volunteered to go as missionaries to the foreign field but many of them have never gone. Some have lost their faith and vision, some have shown themselves to be insincere or unstable. Something could and should be done to prevent this great waste and to crystalize and spiritualize the thinking of every student volunteer. The young people gathered at Keswick in January felt the need of banding together for such a purpose,

not because they were urged by others to do something about it, but because they were conscious of being moved by the Holy Spirit.

Many more students came to the conference than had been expected. Forty-eight registered, and many others attended but did not register. The older people, professors and missionaries, were very much in the minority and kept in the background. The colleges represented included Hampden-Sydney, Wheaton, Columbia Bible College, Davidson, John Stetson University, Glassboro Teachers', Wilson, Grove City, Drexel Institute, Women's Medical, University of Pennsylvania, National Bible Institute, Philadelphia School of the Bible, Pennsylvania Bible Institute, Moody Bible Institute, Faith Seminary and Johns Hopkins University.\*

A constitution was adopted and a Missionary Purpose Pledge was approved which reads as follows:

*Knowing:*

That Jesus Christ has saved me from my sin,  
That all men without Christ are lost, and that there is  
no other name by which men may be saved;  
That God's command is, "Go ye into all the world,"  
That the laborers are few in the foreign field,  
And believing it to be God's will for me,

*I purpose* to be a foreign missionary, and will plan accordingly. Until He leads me to the field, I will support the work by my prayers and gifts and by witnessing. If the Lord's later leading should direct me into other service, I will seek to give foreign missions its rightful place of prominence in my ministry.

Other true-minded students who are in sympathy with the movement, but who are undecided about their own future and their own life work, may attend the meetings of the Fellowship and are to be admitted to an associate membership if they desire.

The meeting at Keswick Grove seemed like another Haystack Prayer Meeting under the guidance of the same Holy Spirit and moved by the same enthusiasm for carrying the Gospel to the ends of the earth. There was the same deep consecration to the task. The potentialities of that meeting seemed boundless.

These students mean business. They have a steadfastness of purpose and a devotion to the Will of God that is admirable. This movement will grow and be effective in proportion as God is in it and as the Fellowship is true to Him.

\* The following officers of the new Fellowship were elected: Executive Secretary, Kenneth G. Hood, M.A.; Student President, Jack W. Murray, B.A.; Vice-President, Davison Phillips; Secretary, Lois Raws.





MADRAS CHRISTIAN COLLEGE AND SOME OF THE DELEGATES AT TAMBARAM

# A Milestone in Missionary Progress

*An Appreciation and Appraisal of the Madras Conference*

By DR. H. KERR TAYLOR, Nashville, Tenn.

*Formerly Missionary in China; Educational Secretary of the  
Foreign Mission Work of the Presbyterian Church, U. S.*

THE recent conference at Tambaram, a suburb of Madras, India, was both inspiring and revealing from the points of view both of the mission field and of the sending churches.

1. Here was a demonstration of the strength and success of the Christian movement. For well over a hundred years the modern phase of the missionary enterprise has been in progress, during these last few generations constituting one of the major points of contact between Western life and that in Asia, Africa and parts of Latin America. There are today over 27,000 missionaries, and the annual budgets of the different societies aggregate many millions.\* Colleges, hospitals, schools, industrial missions, and different kinds of evangelis-

tic and social work are included in the methods of this far-flung movement.

In Madras we saw a demonstration of the success of it. Fifty per cent of the 460 delegates from over 70 countries and scattered areas came from younger churches in mission lands. A better equipped and technically trained group of administrators and of workers on the mission field it would have been difficult to assemble. All were in close touch with Christian work in their several areas. Most of them spoke two or more languages and many spoke more.

On no other platform and in no other Name could such a gathering have been held. The conference was conscious of its unity in purpose and program, and settled down to seventeen days of quiet and earnest work on matters of supreme con-

\* Approximately \$35,000,000 from sending churches in America, Great Britain and the European continent.—EDITOR.

cern to the life of peoples throughout the world. Here was a remarkable fusing of contributions from men of utterly diverse backgrounds of race, nationality, religious experience, theological views and economics. For over a fortnight these hundreds of workers expressed their convictions and aspirations, and in most fraternal and earnest fashion sought, and measurably achieved, a united mind and outlook. It was an exceptional gathering in our modern world. It sought for the life of our day the larger recognition of a higher and more absolute responsibility and control. Here was a strong witness to the potential unity of spirit in the Lord that is possible to the whole world.

2. The conference was sanely positive and constructive. The delegates spoke their minds frankly, seeking to conserve the best in the heritage of the church, particularly in its world-wide Christian enterprise.

The positive leadership of the International Missionary Council was shown in the publishing of a preparatory study book, "The Christian Message in a Non-Christian World," by Dr. H. Kraemer of Leiden University, Holland. This provided a massive contribution to the world's mission literature, and conserves much of the best constructive thought of recent decades. The thought of the conference was largely indebted to this presentation, which avoided the pitfalls of a too optimistic pragmatism and of the hampering weakness of an overweening eclecticism so evident in recent years. While thus the strength of much of what has been regarded as the current continental thought was made basic in the thinking of the conference, the gathering itself did not hesitate to implement the strong positions of this point of view with the view from the North American continent, which emphasizes practical social emphases of the Christian message.

Here was a positive advance in current mission and church cooperation. It is in such mutual understanding that the possibility of collaboration and union in our enterprises is possible. In a troubled world and time, the Madras meeting was driven back upon its basic and essential values. One wonders if it had been possible to hold such a conference fifteen years ago, whether the unfortunate rift in the American churches with regard to theology and method would have been largely avoided. Let the church in its cooperative and union enterprises heed the lesson of the past two decades and not the strength of the Madras collaboration. Cooperation is easy when the objectives are clear and when Christian leadership is positive and unequivocal.

3. The conference was a demonstration in a war-mad world of how fraternity and understanding may be attained. It mattered little that delegates had come from Germany and from the

great democracies, from South Africa and Egypt, from China and Japan. Here in a common service of God for mankind, fraternity and love were not only an ideal, but a fact. There was a striking absence of vindictiveness and condemnation even among those from whom this might have been apprehended. One of the finest influences exerted by any delegation was that of the Chinese delegation who impressed the conference with their fine restraint and Christian forbearance. A new emphasis was thus made to the reality and the indispensability of the influence of the Prince of Peace.

4. The Madras meeting was strong in the emphasis given to the Church. This was explicit. Christianity was not conceived as a mere pervasive influence; it requires concrete and definite expression. As Dr. Speer said many years ago, "Religious life, like any other life, is and must be cellular; only thus does it conform to biological law." The Church as a fellowship has a faith, a witness, a life and a commission. In the Church is the historic and effective means for preaching the Kingdom of God.

5. It would extend the limits of this article unreasonably to evaluate the contribution of the work of the sixteen commissions into which the conference was divided and whose reports were received by the whole conference. The evaluation of these findings is a work for the churches and missionary societies in the coming years. Suffice it to say that these studies and recommendations were characterized by great breadth of understanding of the phases and problems of this world movement. In such realms as the nature and function of the Church, its witness and relation to the non-Christian systems, its worship, ministry and literature, and its social responsibilities and relation to the State, together with its larger corporate life, the conference made significant contributions to current thought and provided for the Christian enterprise a compendium for serious and extended study during the next decade.

### Unresolved Problems

One hesitates to point out weaknesses in such a worthy enterprise. But it would be too much to hope that such a gathering, representing such diverse elements and different ranges of experience, would not reveal elements of indecision and inconclusiveness which indicate that the final word is far from being spoken on some important concerns. The Church in its mission and in its growth on the mission field has yet a long way to go in solving some of its essential problems.

1. There was a recurring indication throughout the days of conference that secondary consideration is often being given to the basic necessity on all fields of a *truly indigenous* church life. In more than one commission, and in the plenary

sessions, the conference avoided the question of self-support. One heard too little of church fellowships seeking such corporate expression as is possible now, drawing sustenance up from the soil and life where these fellowships exist and where they must give their own witness.

The mission field church should not, of course, be a replica of that in the homeland. Not only in Western modes, music, architecture and ministerial garb has the church on the mission fields too often given the impression of being "foreign," but there has often been evidence of this want of a conditioning attitude of mind and life in native sustenance and in independence. One wonders how this whole attitude of some of the younger churches appears to the supporters of the non-Christian religious institutions. And the clash with nationalistic aspirations is a commonplace.

In some of the sessions at Madras the hope for advance would in this respect have been furthered had there been less discussion of "grants in aid," "subsidies," and "control of funds," and a more earnest and realistic consideration of some of the findings of the Department of Social and Industrial Research of the International Missionary Council through its secretary, J. Merle Davis. If the unrealities of much of the outmoded practice of past decades, with its want of such self-maintenance, are not discarded on the mission field in these days of world depression and necessary reconstruction of financial policy, then the current opportunity for much real advance at this point will have been lost.

2. A correlated weakness of the conference was its failure to make clear the vital need of new recruits for missionary service. It is true that one section was concerned with the place and function and training of the future missionary; and one commission presented the yet unfinished task. But the conference, and particularly the leadership of the younger churches, should have made clear in a ringing and vivid way the admitted need for a recruiting of the missionary force.

The leaders of the younger church would do well to keep this in mind. The present missionary force is rapidly aging, and on all sides there are vast unoccupied fields. We have lived through an era of wide missionary expansion and of enthusiastic support. Outstanding missionary leaders in the sending countries have laid this responsibility on the church and have called for the heroic venture of young life in occupying fields that otherwise would not be reached. The center of gravity of the enterprise has now shifted to the mission field. Inspiration for a continuation of the enterprise must take its rise there. In this world-wide enterprise, in which the interests of younger churches and the missionary societies are so identical, what is needed is the sounding of a clear call

for a new generation of workers in this a new day, workers who will in fraternal collaboration with the younger churches take up with them the service at the point which it has reached and help carry it to a worthy conclusion.

Representatives of the younger churches had a good deal to say as to the need for collaboration by workers from abroad with the leaders of the younger churches, the desirability of a shared control in the finances of the enterprise, and the feasibility of putting the life and service of the missionary himself under the direction of the native church and its leadership. Much of this was indicative of the new day to which we have come or are destined. But in the findings of the commission on the unreached fields, one wished for a more convincing call from the younger churches themselves for young men and women from abroad, who are undoubtedly needed, with the offer of challenging and significant tasks even though today there has come a new orienting of the missionary's position and service. Wise will it be in the immediate days ahead if in the calls from the field less emphasis is put on the special qualifications needed for new missionaries, and more convincing emphasis on their indispensability.

There is indisputable need and challenging scope for young men and women of consecration and training, as was proved by the convincing evidence furnished by the commission on the unfinished task. And constant contact with the youth of our home lands assures one that there is no want of heroic willingness on the part of the young people to meet the challenges of a new day. But what the missionary cause in the homelands today requires, in the light of the rapidly aging missionary force and the small numbers of missionary volunteers, is a clamant and convincing call from the younger churches themselves, that many of the best youth of the older churches should "come over and help" in a task altogether beyond the ability of the younger churches to compass. There should be the assurance that, for a whole lifetime at least, such life investment will be cordially welcomed and challengingly employed. It is just here that the younger churches in the next few years can render a most valuable service and can be the means of reinspiring the older churches to an even larger adventure in the vast unreached task of Christian missions abroad.

3. Perhaps the explanation of the situation is in the trend of leadership noticeable on some of the mission fields, as revealed in Madras. Present day leadership partakes too largely of Western viewpoint and support. The church on the field is not native enough. It is oriented too largely to the West. Its dress shows it. The structure of its cooperative and representative enterprises is conditioned too largely on foreign funds. In a

conference conducted entirely in English, and therefore reflecting so largely westernized opinion, one often missed the careful and measured balance and independence of judgment that is the sure mark of a self-supported and entirely indigenous enterprise. Jesus lived and died and rose again in Asia. What the missionary cause today needs is the careful judgment and collaboration of a native church whose life and leadership is devoid of artificiality in its structure and support. We too often think in terms of the churches as they ought to be, and not enough of the churches as they are. Let the International Missionary Council, and particularly its constitutive units on the field, reflect current indigenous church life and opinion. The centers of Christian life for these younger churches are not, or should not be, Canterbury, Rome or New York, but in the mission lands themselves. We need to be on our guard lest we make the same mistake here that has so often been made in mission projects, and in our zeal for results in organization and leadership through foreign subsidy, run ahead of ourselves.

4. One should not look in the findings for clear cut, unequivocal delineations of some of the current problems and frictions throughout our world.

The composite nature of the gathering and the necessity for the observance of amenities and restraints made impracticable the specific condemnation of known acts of aggression, specific areas of persecution, and like ills. One must read between the lines of the findings to see what the conference really had in mind. After all, the meeting was for counsel in the doing of a specific task in the world, it was not a conference to sit in judgment on the world.

The conference was a worthy third in a great series. Edinburgh in 1910 was a great missionary conference that emphasized comity. Jerusalem in 1928 recognized the importance of the younger churches and sought a common front and platform, finding it in a unifying Christology. Madras in 1938 conceived of the unfinished task in terms of a world-wide church fellowship. Its greatest contribution was not so much its findings, but in a real sense its very self. The conference was perhaps lacking in great creative statement. It was a great creation, representing the results of past decades of noble missionary service, and indicating the need for further advance. It emphasized dramatically how far we have come, and how far we yet have to go.

## An Impression of Madras Conference

By PROF. HENDRICH KRAEMER, Leyden, Holland  
*Author of "The Christian Message in a Non-Christian World"*

NEVER before have I found it so difficult to formulate an impression about a conference I attended as in regard to that held at Tambaram (Madras) last December. One usually feels reasonably certain that one understands the general trend and spirit of the conference, and has some definite opinion of the outcome to be expected. These conclusions are not clear in regard to Tambaram, possibly for two main reasons.

First, the time allotted to handle the sixteen main subjects (and the many others added during the conference) was far too short. This was the general feeling of the delegates. Because of the many subjects that had to be discussed in five days, one was so occupied with the subjects to be taken up in the special sections attended that it was impossible to get a grasp of the general sweep of the conference.

The second reason, as far as I can judge, is that such international conferences become so perfected in their technique, and so standardized in their methods, that creative explosions and stirrings become very rare and almost impossible. The method adopted in these conferences seems to have become somewhat as follows: For a year or two in advance extensive and stimulating preparatory work is done, which is one of the most productive features of a world conference. People are urged to collect material, to think out principles, to criticize methods and principles, and to outline new visions and plans. The result is put at the disposal of the whole missionary enterprise in the world. This is a highly stimulating and productive influence.

When the day of the conference dawns the delegates are divided into sections, to study the various subjects allotted and to prepare a report for

general consideration. The idea is that a small group study one particular subject and, as a result of cooperative and creative thought and constructive criticism, will present the result to the full session of the conference for criticism and revision or adoption.

But this excellent idea, in my humble opinion, can create useful and satisfactory results only if the general guidance of such a conference is sure and determined and if there is sufficient time. Otherwise the splendid intentions of this technique will become largely inoperative as seemed, to a great extent, to have been the case at Tambaram. In many cases the important preparatory work was scarcely used. This does not detract from the value of the preparatory work but it is to be regretted that the conference could not use to full advantage the results of these preparatory labors. The same pressure of time made it difficult to have a thorough discussion in the sections where a conflict of ideas could be given free play in such a way that the creative spirits could formulate a common platform. This criticism applies especially to the most important subjects.

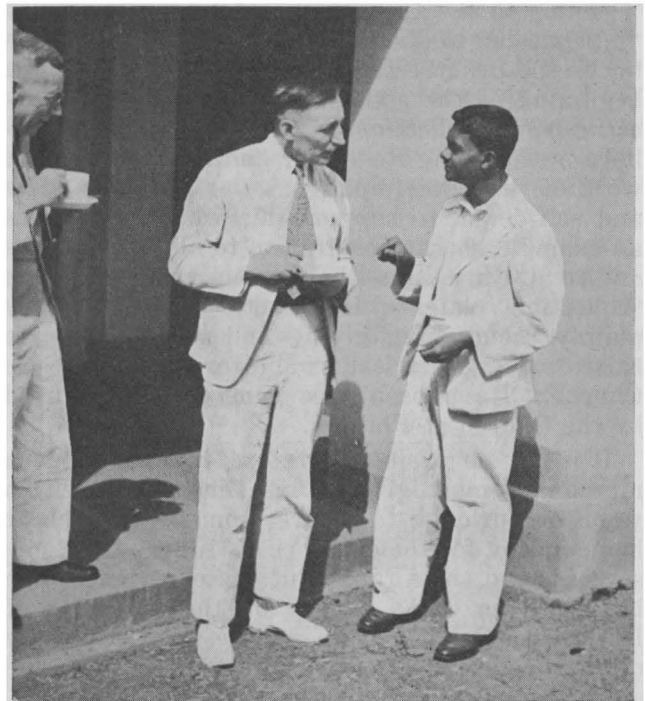
The plenary sessions of the conference were so limited in time that they did not bring that wholesome and indispensable clash of ideas to enable us to discover the fundamental urges of a conference and the unifying and inspiring force that determines its energizing influence.

Conferences, like that at Tambaram, are of such great importance to the missionary enterprise and to the Church that it is important to discover where their weaknesses may be remedied. Nowadays we know fairly well what the technique of a great international gathering should be in order to obtain the maximum results. Tambaram, however, teaches that this technique cannot yield its due results unless we take at least three or four full weeks for such a gathering. There is an Arab proverb which runs: Haste originates from the devil. This certainly applies to international conferences. One of the fundamental conditions for their fruitfulness is that the mind can work quietly and intensely, open to God and open to each other. Only then can the average-minded and average-gifted delegate have his due share in the work of planning and thinking; and only then can the spiritually and intellectually creative minds make their indispensable contribution.

This is not all that I have to say about Tam-

baram. It was a great privilege to meet so many inspiring personalities. It was inspiring to hear, first-hand, how the forces of the Kingdom of God are working everywhere, often against the greatest odds. The deep sense of Christian fellowship, experienced at Tambaram, filled the heart with thanksgiving to God. The reality of the Universal Church of Christ in the world, as the deepest and solely undeceiving cause for hope and joy, manifested itself repeatedly in our dealings with each other.

Probably the most abiding impression I carry with me is the expectation that from this confer-



DR. HENDRICH KRAEMER AND REV. D. T. NILES OF CEYLON

ence a new fire will spread through all the churches and mission fields, a new fire of wholehearted surrender to the divine commission of evangelizing the world in all its spheres, and of strong loyalty to the Church as the fellowship in Christ. The world needs a clear demonstration of what the Church, if faithful to its calling, must be—namely a new, regenerated quality of individual life and of life in fellowship. Tambaram strongly impressed this vision on the minds of those who were present.

Is this the time, O Church of Christ! to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront,  
Stern duties wait our nation, never wont  
To play the laggard, when God's will was found?

No! rather, strengthen stakes and lengthen cords,  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!  
The earth with all its fullness is the Lord's.  
Great things attempt for Him, great things expect,  
Whose love imperial is, whose power sublime!

CHARLES SUMNER HOYT.



# "Now Concerning the Collection"

By the REV. SAMUEL M. ZWEMER, D.D.,  
Princeton, N. J.

*Editor of "The Moslem World"; author of  
"It Is Hard to Be a Christian," etc.*

IN ALL the Greek manuscripts of Paul's first letter to the Corinthians there is not even a semicolon to divide the glorious fifteenth chapter on the Resurrection from the statement at the beginning of the sixteenth chapter: "*Now Concerning the Collection.*" For a Christian to believe in the living Redeemer and to abound in the work of the Lord implies regular offerings, gifts and self-denial to support this work. Paul was an example and an inspiration to all missionaries and to all Christians—he was not ashamed of the "collection plate." He wrote elsewhere very plainly "concerning giving and receiving." He raised money for missions and for the poor of the Church. He himself was generously supported by the Church at Philippi.

It is not surprising, therefore, that the modern missionary must give of his time and strength when on furlough to secure from the Church at home money for the enterprise. All try it. Some succeed, and some fail. But the experiences one has in being God's beggar on the doorsteps of Dives and Company are priceless, whether one meets with liberal gifts or niggardly refusals. The same plea meets with varied response. My experience (in this sheaf of stories) is like that of the American soldier in the World War, who was successively billeted in an Irish, an English and a Scotch home. In each place he asked for more sugar in his tea. The Irish woman said, "here's the bowl, help yourself"; the English lady said, "pass your cup and I'll give you a second lump"; while the Scotch housewife looked dour while asking, "Mon, have ye stirred it?"

The acid test of our love to Christ and His Kingdom is stewardship. The Master still sits before the treasury and weighs our contributions as he did those of the rich Pharisees and the poor widow. It is not an easy task to raise money for missions, but I have often comforted myself by the words of Dr. Arthur T. Pierson: "We know that the rich man opened his eyes on a different scene, but the beggar landed in Abraham's bosom." I have met with rebuff on several occasions during the past fifty years, but the recollections

of those who gave hilariously (2 Cor. 9:7) and liberally stand out in my memory.

There was a Sioux County farmer in Iowa who heard of Arabia when I was ordained as missionary. His own pioneer experience responded to such an appeal and I recall how he supported our first native evangelist. His letters in Dutch, and those from Kamil Abd ul Messih in Arabic, crossed the seas and after translation joined hearts in prayer.

Another wealthy farmer was the greatest hog-raiser in his county and his state. His hogs took the blue ribbon prizes but his heart was that of the Gadarenes. One day, as he himself told me, he received an impudent and threatening letter from gangsters in the county-seat. It was signed with skull and cross-bones and spoke of murder unless "you skinflint, you put two thousand dollars in a cigar box under a stone at the cross-roads." In great fear he spread the letter before the Lord as did Hezekiah of old. He prayed that God would deliver him from the gang, who apparently meant business, and vowed to make restitution to God. He paid his vow over and over again to the cause of Christian education and missions; nor was he ever molested.

The largest gift I ever received for missions was from a godly and wealthy lady in Chicago. I was making an effort to raise \$10,000 for the Nile Mission Press in Cairo. Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church, generously gave me five minutes at the close of his morning service, to present the need of Christian literature in the world of Islam. No one else responded to the appeal at this service but this lady invited us to luncheon and to my amazement gave her check for the whole amount. There had been prayer in Cairo and in Chicago.

In sharp contrast to such beneficence was an experience in Philadelphia where, at the close of a service in which I had spoken of medical missions in Arabia, two ladies dressed in fine seal-skin coats tarried to meet the preacher. They said: "We really could not go without giving you some token of our interest in your great work



... and, believe it or not, when I had thanked them warmly and opened my closed hand in the vestry, the image and superscription was that of an American twenty-five-cent piece.

The following week I was in Rochester, New York. It was a very cold day; I called on an old friend who sold automobile accessories. He remarked that my light overcoat was unsuited except for Arabia, took down an expensive fur-lined overcoat, and insisted that I pay for it and wear it. He looked at the sales tag and said, "the price of this to you is twenty-five cents—no I am not joking—pay me the sum and then we'll go to lunch together." I told him the Philadelphia story, and paid the quarter. Later the coat was bequeathed to a Dakota missionary.

This Rochester friend kept a tithing account in his bankbook (as I learned, after his death). His son showed the account to me and at the top of each page of benevolences were the words: "W. R., in account with his Redeemer."

It is a spiritual tonic to meet such businessmen. He was like the Philadelphia lawyer to whose office the late Fennell P. Turner and I went to solicit a gift for the Student Volunteer Movement. "Gentlemen," he said, "you need not waste your time or mine by long speeches. I know your cause and believe in it. If my funds allow, I shall give you a check." Then he rang for his secretary.

"Can the tithing account stand another hundred?"

"No, it is overdrawn."

"The special account?"

"No."

"Well, then, draw a check on the special, special account."

He explained that this account consisted of receipts from debts unexpectedly repaid after long standing!

"I owe my Lord more than these debtors owe me," he said with a smile. The whole transaction took less than five minutes.

The secret of the willing mind and the liberal hand is to realize the Lordship of Christ over our lives and His constant presence with us. In July, 1918, we were soliciting gifts for missions among the farmers of Sioux County, Iowa. An earnest deacon drove me from farm to farm and nearly everywhere in that prosperous year the farmers gave liberally. We came one day at the breakfast hour to the home of one of the wealthiest farmers but my guide said there was no use going in to ask this man. "He is very close-fisted, although his wife is a liberal soul."

I responded we would better try, since he could not do more than say no. As my guide had expected, the farmer refused bluntly. His wife entered a plea but he would not yield an inch. As

they were disputing whether to give or not to give, I asked playfully, "Who is the head of this house, you or your wife?" Both deferred to the other. Then to my delight I saw a wall motto hanging over the living-room table: *Jesus Christ is the Head of this house; the unseen guest at every meal; the silent listener to every conversation.* I pointed to it as the answer to my question. Without another word the farmer took a check book from his overall pocket and wrote a larger sum than any of us had expected. The deacon was most of all surprised and led in a prayer of thanksgiving.

Time would fail to tell of other experiences and of the joy that comes to those at the battle-front when reinforcements of men and money are forthcoming. The Philippian Church was Paul's joy and crown. How often they cheered him by their free-will offerings, so that even in prison he was "their own missionary" and they became an example to all the churches of Asia Minor, even to the Corinthians (Philippians 4:15, 16).

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. Now concerning the collection."

## EXAMPLES OF SACRIFICIAL GIVING \*

King David would not surrender to cheapness when it came to his worship of God. When the prophet directed David to go up on the threshing-floor of Araunah and there offer a burnt-offering, Araunah freely offered to give the King the threshing-floor, the oxen, and everything that was necessary for the burnt-offering. David's classic answer is found in these words: "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24, 25). He insisted on paying for it. Where there is no sacrifice there is no love and where there is no love there is no worship.

Mary of Bethany was at her best in worship when she anointed Jesus' feet with a pound of liquid nard, very costly, but without counting the cost (John 13:1).

In "The Gardens of Life," J. R. Straton tells the following story:

A rich man was down at the waterfront awaiting the departure of an ocean liner. He was joined by an acquaintance, who said to him:

"You seem to be much pleased about something."

"Yes," said the rich man, "I do feel unusually good today. Do you see that vessel at anchor in the North River? Well, I have on that vessel ten thousand dollars worth of

\* Condensed from *United Church Review* of North India.

equipment for a hospital in China, and I just came down to see the vessel safely off."

"That is interesting, and I am glad you made that gift," said the friend. "But you know I also have a gift on that ship. My only daughter is on that vessel, going to China to give her life as a missionary."

The wealthy man looked feelingly into the eyes of his friend and exclaimed:

"My dear brother, I feel as though I have given nothing, when I think of what this sacrifice means to you."

This is the spirit that delights the heart of God and the spirit which He seeks to foster in His children.

A big lumberjack once said to Frank Higgins, the "Sky-pilot Lumberjack," as he lay on the operating table just before he took the anesthetic: "Frank, you know that we love you and want to help you. While the doctors are operating I will be at your door; and Frank, if the doctors find they need a quart of blood, or a piece of bone, or a bit of skin, they can call on me. Frank, you can have every drop of blood or every bone in my body; now don't forget, I will be at the door."

This is the spirit that God is seeking to cultivate when He tells us that it is more blessed to give than to receive.

There is an interesting story in Philippians 4: 14-19. The church at Philippi had been ministering to the needs of the Apostle Paul while he was in prison in Rome. Paul was very appreciative of their gift for it represented real sacrifice, of which God himself approved. Then the apostle makes, as a climax, that matchless promise made to the donors, "And my God shall supply every need of yours, according to his riches in glory in Christ Jesus."

Dr. G. Campbell Morgan says, "We know the truth of God as no other age has ever known it, and yet there never was a time when men, knowing and living under its blessings, were less obedient to it than now." In the wake of obedience is rich blessing, but in the wake of disobedience is judgment, disappointment and failure.

Sacrificial giving in our service of God enriches and does not impoverish us.

## EXTRAVAGANT RETRENCHMENT

In a conference several influential business men urged closer cooperation between commercial and religious organizations in averting war and promoting international goodwill. One of the laymen present suggested that the churches might wisely cut down their foreign missionary work seventy-five per cent and use the liberated money to further the cause of peace and related objects. One of the members of this conference, the Rev. Arthur J. Brown, D.D., Secretary Emeritus of the Presbyterian Board of Foreign Missions, after-

wards wrote as follows to the above-mentioned business man:

"As I was for thirty-four years an executive officer of a large Board of Foreign Missions (Presbyterian), and am still, as Secretary Emeritus, in close touch with it, I feel sure that you will appreciate my interest in your suggestion that the churches might cut their foreign missionary work seventy-five per cent, and use the liberated money to further the cause of peace and related objects. Apart from the reasons for foreign missions that are basic in our Christian faith, may I suggest the following considerations that would be involved in so extensive a reduction of missionary work.

"There are now approximately 40,000 churches in non-Christian lands, with a baptized membership of 10,971,066. These churches are the results of missionary work. While some of them are locally self-supporting and all others are contributing part of their congregational expenses, thousands of the smaller ones need our assistance. To withdraw the major part of this assistance would seriously cripple them. They stand for the same principles of peace, brotherhood and righteousness, for which the churches in the United States stand. You eloquently stated the vital need of the cooperation of American churches in creating the international conditions that you so ardently desire. If the help of the churches here is essential in securing world peace, do we not also need the help of the missionary churches to promote peace abroad? Nationalism cannot create the international mind in churches any more than in politics. We need the missionary churches and they need us. The words of the late Lord Bryce, former Ambassador to the United States, are as true now as when he wrote them. He declared:

The jarring contact of many nations in the Far East imperatively calls for the strengthening of foreign missionary work, which must be the chief influence in smoothing that contact, in allaying irritation and in creating those conditions of international goodwill which are essential to the preservation of world peace. The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian Gospel.

"As a business man, I am sure that you will appreciate the following facts:

### Some Significant Facts

"1. The foreign missionary work of the churches has been slowly and laboriously built up for over a hundred years until it now represents properties and equipment in mission compounds, hospitals, orphanages, leper asylums, schools, colleges, universities, industrial and agricultural institutions, residences, church buildings, etc., to a total value of considerably over a hundred millions of dollars. Withdrawal of seventy-five per cent of the financial support which is now being given

would close most of the 1,092 hospitals and 56,891 schools and colleges. It would necessitate the closing of the numerous orphanages, leper asylums, schools for the blind, the deaf and dumb children, the industrial and agricultural institutions which are training youth for useful service and self-support, raising standards of living, and helping poverty-stricken people better their lot. Leaders of the churches in Asia freely declare that they could not possibly meet the expense of maintaining these numerous institutions without the help they are receiving from the American and European churches, nor do they yet possess a sufficient number of trained executives to direct them. Comparatively few of these properties could be sold, except at heavy loss. Forced sales of real estate, hard enough in the United States, are doubly so in non-Christian lands, especially when the properties are institutions which cannot be operated for commercial profit.

"2. The 27,577 missionaries, of whom about 15,000 are from America, are appointed for life service and cannot fairly be discharged as a merchant discharges a clerk. After a missionary has been given a collegiate and post-graduate training in America, and a mission board has paid his travel expenses to a distant land, has provided him and his family with a house and salary for a minimum of three years while he is acquiring the necessary knowledge of a foreign language and people, he represents a considerable investment and becomes a valuable man. It would be costly to lose him and, if the work is reopened at some later period, to begin all over again with new and inexperienced men. Moreover, it costs about \$1,000 to bring an average missionary (less for single missionaries but more for married ones with children) from Asia or Africa to America. If seventy-five per cent of the 15,000 American missionaries were to be recalled, nearly if not quite \$11,000,000 would be required to bring them home. As the mission board could not honorably cut off their salaries without making some provision for their support for a few months until they had a reasonable time to secure other employment, a meager allowance of at least \$500 per person for this purpose for 11,000 missionaries would require \$5,500,000 more for the whole number. In other words, the withdrawal of seventy-five per cent of the 15,000 American missionaries, so far from liberating money for other uses, would not only ruin missionary work but would involve an aggregate expenditure of approximately \$16,500,000, nearly all of which would be a total loss.

"3. The money that has been given, and that is

now being given, to foreign missions is not in the treasuries of churches and is not at their disposal. It consists of voluntary offerings designated for this specific purpose. It is, therefore, a trust fund which is expended by the churches through their boards of foreign missions and it cannot be legally or morally used for anything else.

"4. The distressing conditions now existing in China, so far from lessening the need for missionary work, has enormously increased it. All the mission compounds in the area of hostilities are thronged with refugees—penniless, starving people, the aged, the sick, most of them women and children, many of the latter being orphans. The missionaries are toiling literally night and day to help them. Recent letters report 2,500 helpless refugees in one mission compound and 7,000 in another. All are dependent on the missionaries for food and medical care. The Chinese have given innumerable testimonies to their gratitude. Generalissimo Chiang Kai-shek and his wife have publicly stated their appreciation and their hope that the resources of the missionaries will be increased. In his recent Christmas message to the people of the United States, the Generalissimo said:

There lies upon us, and we presume upon you also our fellow-Christian readers, a great weight of care which religion alone can teach us to bear worthily. . . . Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the peoples of the East and West, there will be no more war. War is brutal, but it will ever be powerless to rob any of us of the transcendent peace of men who are at peace with themselves.

"Why, then, should we weaken the 'religion' and 'high moral standards' in China, which the foreign missionary work of our churches is creating there and of which the Generalissimo and his gifted wife themselves are among the fruits. It seems to me that, instead of lessening foreign missionary work, we should strengthen it if we are to promote both at home and abroad the international mind and the spirit of world brotherhood which the foreign missionary enterprise inculcates. . . .

"Your advocacy of peace, as essential not only to world trade but to all the best interests of mankind, is an inspiration to us who have long had that cause in our hearts."

It may be that there are other well-meaning church members who think that missionary money should be diverted to other causes and who do not realize the difficulties, the injustice and the tremendous loss that would result to the Cause of Christ and the welfare of humanity.—EDITOR.

# Work Among Hindu Pilgrims\*

By REV. RAJENDRA CHANDRA DAS

LAST April a small group of twelve men met in fellowship, prayer and consultation in the United City Mission at Benares. They came from different centres of Hindu pilgrimage in north and northeast India. A few of the local missionaries and Indian Christians also attended some sessions.† This conference was composed of persons who are either engaged in work among pilgrims and other orthodox Hindus in religious centres or who are running Christian Ashrams or are interested in the study of the faith and practice of Hinduism.

The purpose of the gathering was threefold: First, fellowship in prayer and interchange of experiences and ideas. It was an encouragement to hear reports of how God is using men in different fields. Everybody noted the mighty work of the Spirit of God in the difficult field of Brindaban among the Sadhus and Vairagis. In Calcutta the banner of evangelism is kept high among the educated. The Ashram life of Puri is developing along the line of quiet study, meditation and prayer, as well as personal evangelism. In Muttra, Rev. R. Templin and some of his colleagues are experimenting on Christian life and work along brotherhood lines.

The views and spiritual experiences, as narrated by the different members, were as varied as the men themselves, but the core of the experience

was the same—they all centered in and around the Cross of Christ. The converts, “born” Christians, Europeans and Indians, had each a significant story to tell. Each one had a different approach to Christ—the Saviour and Master. Among the converts were different types—social, intellectual, political, moral, spiritual, natural, personal—every one with an emphasis of his own. There were also one or two who had many of these motives combined in determining their Christian surrender. Yet in all this diversity there was a solid and wonderful spirit of unity which all appreciated. It was a pleasant discovery that in a group of heterogeneous elements there could be so much understanding and fellowship. There were men of Anglican, Baptist, Quaker, Methodist and Free Church affiliation and yet there was a happy, joyous and exhilarating fellowship and unity. Thank God for this wonderful blessing.

The second object of this conference was the formation of a simple organization with a view to fostering this fellowship between different persons and places through the publication of a small paper and through occasional conferences, as well as by interchange of workers. After a discussion of several points it was agreed that a simple organization be formed under some such title as “The Association of Christian Ashrams” (workers among pilgrims and orthodox Hindus in North and Northeast India) — *Bhartiya Khristakula Samity*. A small quarterly paper containing requests for prayers and thanksgiving and short reports of work was felt to be desirable. It was decided that on particular occasions of festivals workers would be exchanged between different centres like Puri, Brindaban and Benares as well as at other normal times. A retreat—conference like the present one—is to be repeated at least once every two years at a centre and on an occasion when practical evangelistic work could be done among pilgrims and Sadhus.

This conference was called upon to consider the feasibility of inaugurating a school to study Hinduism, with emphasis on its practical, popular and orthodox side. A few of those actually engaged in preaching the Gospel to Sadhus, Sanyasis and pilgrims, Pundits and Priests, Mohants and Brahmins have felt the need of a unity of purpose and practical knowledge and training in work. It was

\* Condensed from *The Indian Witness*.

† Mr. Abraham Khan came from Puri. He is in charge of the Ishapanthy Ashram which was founded by the late Rev. B. C. Sircar, M.A., the Y. M. C. A. evangelist. The Temple of Jagannath with its annual Car Festival draws hundreds and thousands of people from all parts of India. Rev. M. Moses of the Church of God movement represented Calcutta where thousands of pilgrims visit the Temple of Kali. The Rev. J. Y. Sidley of the Baptist Mission represented Gaya where Hindus come in great numbers to offer Pindas (balls of rice) in the names of their relatives for their full and final salvation, and Buddhist pilgrims also come to visit the place where Buddha was enlightened. Mr. N. N. Das of Patna, retired from Government Secretariat service and associated with the Union Church work, represented ancient Pataliputra and Hindu bathing centres in Bihar. Mr. I. L. Lawrence of the English Methodist Church represented Ayodhya, the birthplace of Ram, one of the great incarnations of the Hindus. The Rev. G. W. Maw of the Friends' Mission, Itarsi, represented not only the pilgrim centres of Rajputana and Central India but also the great Himalayan shrines like Kedarnath and Badrinath. Mr. Maw, in a Sadhu's dress, has traveled far and wide with pilgrims themselves. Pandit Yamna Prosad Chowbey, professor of music, came from the Theological Seminary of the Methodist Episcopal Church at Bareilly. Mr. Didar, a young Hindu convert of the Methodist Mission, represented Muttra. Brindaban, a most important pilgrim centre especially for Vaishnava Bengalees, was represented by the Rev. A. C. Chakravarti, B.D., of the Methodist Church, who has founded a Christian Ashram on his own responsibility in that very “orthodox” place. Benares, where the retreat was held and which is the greatest centre of Hindu orthodoxy and learning, was represented by the workers and inmates of the United Mission—the Rev. S. R. Holt, Mr. H. K. Dey and Rev. R. C. Das.

unanimously felt that such opportunities would be highly appreciated and utilized by many. The Benares United City Mission offers any facilities it has for such a purpose. A well equipped library was felt necessary and there is already a nucleus of it at Benares. The study of the faith and practice of Hinduism is necessary and important for a right approach to Hindus. It is unfortunate that almost all workers, Indian or non-Indian, do general work among non-Christians with no special qualifications to touch effectively either Hindus or Moslems. A School of Islamics started a few years ago has rendered valuable service for the cause of Christ among Moslems. No less should be done intelligently and sympathetically to touch Hindus.

There was a paper from the Rev. R. Templin of Muttra on the subject of "Witness and the Servants of the Kingdom." Emphasis was laid on (1) the need and importance of collective witness; (2) the Kingdom of God rather than the church as an institution; (3) God seeks man through Christ; (4) no faith without faithfulness.

The Rev. Atul Chandra Chakravarti, B.D., of Brindaban Christian Ashram, in an address on Hinduism, brought out the following points: The study of Hinduism as a religion and culture is necessary: (1) for goodwill and fellowship with our non-Christian friends; (2) to equip us better for preaching the Gospel and in bringing out true contacts and real differences between Christianity and Hinduism. The following vital issues and practical questions were raised: Should we aggressively show the superiority of Christianity and deficiency of Hinduism? Should we condemn, attack, criticize, and find flaws? How can we preach Christ—the only Saviour—without arousing antagonism? How reconcile the claims of Christianity with goodwill for Hindus?

The Rev. G. W. Maw, of Itarsi, speaking on the Christian approach to the Hindu pilgrims, described how he lived like a Hindu Sadhu and Sanyasi, wore the colored robe with the distinctive mark of the cross on it, lived and conversed with the pilgrims and traveled with them up and down the highways of Indian pilgrimages in North India and the Himalayas.

It was a very interesting deviation from the ordinary course followed among Christians when we heard Dr. M. D. Shastri, Principal of the famous Government Sanskrit College of Benares, speak on "How Christ Appeals to the Hindu." He stressed the Hindu position, viz., that every religion has truth and is good for its own followers, so that there need be no rivalry or enmity between religions. The Hindus had no difficulty in regarding Christ as a great teacher and incarnation, because Hinduism is essentially not a religion in the sense of a creed or a way of life but rather a socio-

politico-cultural organization. As a Hindu he saw no barrier in Hinduism as regards intermarriage and interdining. Coming from a man of his position, this was remarkable inasmuch as Christian circles are not usually conversant with this universal attitude of Hinduism, its orthodox and exclusive ideas and practices being more commonly met.

We were convinced of many things, among which the more important are: first, only practical and sincere Christianity of the apostolic type in the sense of converted and consecrated personal life through the saving grace of Jesus Christ, as effective in meeting this long-lived and virile Hinduism we find in shrines and pilgrim centres; second, only collective witness and cooperative endeavor disclose the secret of the power of Hinduism; third, fresh methods of evangelistic approach to Hindus based on understanding and sympathy, must be discovered. Our supreme conviction is that the presence of the Living Christ among us and the guidance of the Holy Spirit is essential in everything said or done.

## ECLECTIC RELIGIONS

BY REV. J. CHRISTY WILSON, D.D., Tabriz, Iran

There is great danger in eclecticism in religion.

The Bahais are all inclusive and all things to all men. They will agree with Moslems, Christians or Jews and claim to unite the best things from all faiths.

From Iran the ancient Nestorian Church carried the Gospel with burning zeal to India, China and the far reaches of Asia. Very few of the Christian communities they founded remain today, and one of the reasons for the failure of these Christian churches to survive, is that they compromised with other faiths.

Some advisers believe that missions should do the same today—"Accept what is good and true in all religions and work together." But Christ says we cannot serve two masters, or as the common Eastern proverb has it, "You cannot hold two melons in one hand."

When Israel took up idol worship they did not intend to forsake Jehovah, they merely wanted to be broad and get along with other religions. The end was fatal and led to degradation and dispersion.

Here is a lesson that Christians should take to heart. We who are working for Christ in the Bible lands must love men of other religions, but we must call them to worship only God as revealed in Jesus Christ. Men cannot live to the glory of God unless they are Christian. Christ must have full and complete allegiance if God is to be glorified.—*The Presbyterian*.

# A Missionary Vacation in Rural Japan

*A Letter from a Mother to Her Sons in America*

By MRS. T. W. B. DEMAREE

*Formerly under the Methodist Episcopal Church, South,  
at Oita, Japan—1889 to 1934*

SIX of us left home on Saturday for Camp Nada Hachiman, about thirty miles from Oita. We had two cars in which to load our "junk." The girls rode in one car. We brought all the tent and fixtures. Our cars reminded me of California tourists.

The mosquitos are pretty bad here in evenings but we have our nets. The beach and sea bathing are perfect. Our tent is stretched in the pines which grow along the beach as far as we can see. For this big round tent we need only a center pole and a few stobs and bamboo—quickly and easily put up, especially where we have so many trees to which to tie the ropes.

The Japanese were seemingly delighted to have us and everybody turned out to help.

"What do you need?" they asked.

"First," Daddy said, "we must have a center pole—so long—some bamboo."

Off went a man on a bicycle and by the time we had our tent unrolled he came riding up with an ideal pole on his shoulder. Others produced the smaller bamboo poles and all turned in to help. Talk about kindness, I never saw anything to beat it.

All day Sunday we had callers of all descriptions: railroad officials, principals of schools, teachers, school children, farmers from back in the sticks, some of the funniest specimens you ever saw, with questions, questions. Then at night a large group came and asked for a Christian talk and Daddy must have talked for two hours. He promised to have a real meeting for them tonight when he blows his cornet.

Today we have had rather a quiet day with very few inquisitive gazers. The principal of the *Kitsuki* girls' school where I once spoke called today with a large basket of fruit, lovely plums and *natsu mikan*, which grew in his own garden.

\* \* \*

I stopped to play some games with the crowd. . . . Now I am seated several paces from the tent in the shade of the pines with a wonderful breeze blowing from the sea. We had meetings Monday

and Tuesday nights with a hundred or more in attendance. The railroad station master here is one of our *Kitsuki* Christians. He copied a hymn on a large sheet of paper; we tacked it up on a tree, built a bonfire for light and I taught them to sing. They responded and listened well. The girls and I sang some special songs for them.

Even the old priest, who is at the head of the big temple, has been to call and has attended the meetings with some of his colleagues. He expressed the desire to hear more.

Wednesday night, after supper, the members of our party put on their bathing suits and we went down to the beach. Soon we were joined by the station master, and later a nice looking man dressed in a white suit came up and introduced himself, saying, "I live on a farm back in the mountains and only heard today that a Christian missionary had come to this place for a few days. I have heard something about Christ and long to learn more. Have you time to teach me?"

We came back to the tent and dressed and the people continued to gather. I took a group to one side and Daddy took charge of the inquirer. Still they came. I spread down tent cloth and rugs and soon every seat was taken. There must have been fully sixty earnest inquirers, and I never saw more earnestness. Several times I remarked that I thought they must be tired trying to understand me but they declared they understood perfectly and begged me to continue. When they were gone Daddy and I were too happy to go to bed so we walked down toward the sea to look at the beautiful full moon and its reflection in the sea, when seven young men came up on bicycles saying they had heard in their village, several miles away, about our meetings and they had come to learn. They seemed much disappointed to learn that the meeting was over, and asked if we would not talk to them a little while, so Daddy took them in charge.

Before I was asleep some old drunken fellows came by and made a big hubbub. One old fellow came into the tent (side curtains were all up)



and called out in a big loud voice, "*Obasan, obasan*, are you asleep? I want your address in Oita so that I can come there and learn more about Christianity. I'm a little drunk tonight because today we finished putting up the big stone *torii* for our temple and we are celebrating. Yes, I'm a little drunk but I want to hear more."

He and others hung around until after one a. m. but we finally shook them off without even making them mad.

The man who came early last night from up in the mountains came again as we were finishing breakfast, bringing some beautiful dahlias and pears. He was a hungry looking soul and Daddy talked with him for over an hour. "O, how I wish they could know there is room for them all and that Jesus bids them come."

This is a perfectly wonderful place to spend a summer, and I've never run up against such an opportunity. There is no church near and it is

real country but autos and autotrucks are continually passing and an aeroplane passed over my head.

Day before yesterday as I sat peeling potatoes for supper a boy was racing his pony around the race track beyond our tent. The horse fell and we thought the boy was killed. Daddy and I both started toward him taking a bucket of cold water from the well. After some working of the boy's arms and plenty of cold water he began to breathe. Then Japanese came and carried him to his brother's home. No bones were broken, and today he is up and has been here, with his parents, kin and neighbors galore, to thank us for having saved his life. . . .

Yesterday the superintendent of the railroad, three principals of schools, an ex-army captain and other dignitaries called. . . .

After six days we came back home; we did not get much rest but we had a good time.

## The Need of Farmers in Japan<sup>\*</sup>

By DR. TOYOHICO KAGAWA, Tokyo

IN JAPAN we have 140 large cities and 1,200 towns and villages are rural. Only 48% of the total population is rural. Each year more than 100,000 people leave the rural sections and go to the cities. Five million seven hundred thousand rural people live on six million hectares of land. (One hectare equals two and a half acres.)

Our first cooperative association for farmers was introduced from Germany a few years ago. Until then the farmers borrowed money from the loan sharks, with interest sometimes 25% and sometimes 30% per year. The government had a regulation that interest was to be only 20% on a debt, but the loan sharks were able to squeeze the peasants for more. Today more than 14,000 cooperatives have been organized for the farmers of 12,000 communities. There is one central cooperative union.

Today we have 8,600 storages for rice based on the cooperative scheme. Through these storages and cooperatives the price of rice can be fixed completely. About the middle of December, when we know about the rice crop, the rate is fixed for the year. We can fix the price of silk also.

Through the cooperative plan that we got from Denmark, we have four different forms of insurance for the people in rural areas. We have a harvest insurance for the rice crop and the silkworm crop; a livestock insurance; a health insurance cooperative; and a national health insurance co-

operative. The scale of health insurance is based on the income of the village. The more income you have the more you pay. But the treatment and the number of visits of the doctor are the same no matter what fee you have paid.

The farmers can now buy good fertilizers because of the cooperatives. They can also buy the lands they till. In 1931 the farmers of Japan suffered from a depression and a panic. As one result many lost the ownership of their lands and today about 40% of the 5,700,000 farmers are landless. Thirty per cent of them have a little land; 70% are tenant farmers; 28% own small lands; only 2% of the farmers are well off. Sixty-five per cent of the owners of farms live in the towns and cities. Therefore, we are endeavoring through cooperatives to give back to the farmers the lands which are owned by city people. Each year there are about 3,000 cases of land disputes—labor disputes are almost stopped, but not land disputes—because of what the Japanese farmers suffer from the city owners of their farms. Last year the Diet passed a resolution that an owner of farmland can sell the land to another person only with the consent of the tiller of the soil. If the tiller of the soil will consult with the farm credit cooperative, he can probably be helped to buy back his land from the city owner.

The lay leaders of the Christian churches, as individuals, are active in these organizations everywhere.

<sup>\*</sup> From an address at the I. M. C. meeting, Madras.

# Problems of Rural Life in Africa\*

By IRA E. GILLET, Kambini, Portuguese East Africa  
*Principal, Central Training School*

A MAN in India was showing me photographs; as he hurriedly passed over some of them he said, "These are just ordinary villagers." "Ordinary villagers!" I said in amazement, "why that is all we have in Africa!"

Our people are all "ordinary villagers," except for a few who are adjusting themselves to the life and work of Durban, Capetown, and the mining areas of Rhodesia and the Rand. For more than four million people in Mozambique, more than half as large as the Union of South Africa, and extending for fifteen degrees along the east coast, we have only one high school, and that is in the extreme southern end of the colony.

A large majority of the able-bodied men of our section are continuously away from home at work in the gold and coal mines of the Transvaal, some of them going as often as eight or ten times for shifts of eighteen months each. At the mines the unskilled laborer receives about six times as much in wages as in the colony. Some of this eventually reaches the home village but this residue is seldom put into permanent village development.

The earthly possessions of most families consist of a pole-and-earth hut, roofed with grass. In the one or two rooms of this house there is little or no furniture beyond a few baskets, pots and hoes; and immediately after harvest there is some grain, such as peanuts, corn, beans and millet, upon which the owner pays an annual tax of about ten dollars.

Because of constant moving to the mines, tribal life is badly disintegrated and home life is broken up. Where this has not come to pass and where there are sufficient male adults at home to attend the cattle and goats, there are still herds of inferior cattle, seldom (though increasingly) used for plowing. Farming methods are slow and wasteful. Villagers leave the worked-out fields and cultivate new land or old land that has grown up again to thickets. Undecorated clay pots, good baskets and mats of various kinds, a little tanning of hides and a little whittling of wooden articles are the limit of general handicraft; carpentry of the European style is becoming popular for the more progressive, for the making of chairs, tables,

cupboards and doors. The 8,000 East Indians residing in the colony handle the major part of the retail trade, and their cloth and blankets are largely replacing the bark-cloth and skins of former days.

## Protestant Work

Protestant Christian work is almost entirely confined to the southern districts of the colony. Here six long-established and four more recently established missions are at work under increasing limitations.

Speaking for one mission, we insist that missionaries sent out by the Board be rural-minded. A man who prefers a game of tennis to a shower when the land needs rain, who is glad to buy eggs for less than they are worth, or who is too dainty to touch the manure cart need not apply.

Since the general standard of living, of sobriety, of trustworthiness, and of education, is much higher in the Christian villages than outside, the local administrators are generally sympathetic.

We have a central training school, based on a farm and including a Jeanes school, in which church, hospital, farm, shops and classes work as an integrated whole, together with the surrounding community. Student candidates are examined and recommended by the elders of their communities whether they be men or boys. Men must bring their wives and children and establish self-supporting homes for three years, after which the more capable ones are permitted to continue for a further period. The whole family attends classes, tills the soil under the direction of the farm leaders and according to approved methods, shares in the worship and community service of the church—both locally and at considerable distance from the school center. Surveys, preaching missions, agricultural fairs, institutes, and tours of farm-counselling are carried on with faculty supervision within a radius of 150 miles—all within the framework of the church organization.

In addition to their regular school classes, the wives are taught various aspects of home-making, simple nursing and midwifery as well as how to lead worship services. In fact, nothing that is vital to home and village life is foreign to our program and interest.

\* Notes taken by W. W. Reid at the Madras Conference.

Groups of Christian villages are joined into a circuit which, from its own funds, supplemented in decreasing proportion by the mission, makes its own budget for evangelism, health services, instruction, bulk subscriptions for vernacular newspapers carrying Sunday school lessons, pastoral support, home missions and connectional funds. There are sixteen of these circuits, including 175 villages. Each meets quarterly for inspiration and business. To suggest that any of their needs of life do not come within the Church's interest would come to them as a surprise.

An annual consecration of hoes, seed, and other implements is held in the majority of these villages, usually at planting time. Thank offerings at the time of the harvest festival bring in gifts according to the gladness—though not necessarily according to the wealth—of these farmers. In spite of evident poverty, with very meagre education, surrounded by sorcery and drunkenness, these units of the Church look to their school at the center; to this school they send their boys and their families, and from it they receive help.

Happily the African in our colony is not theoretically the victim of the color bar in industry. The opportunity is usually there for those who will take advantage of it. Moreover, by the development of the land the African can make his claim to it secure, so that he has not to depend solely on communal holding. Many of our Christian people are taking advantage of this to erect

permanent residences. All church buildings and parsonages and medical substations are built by the local church.

A family trained at the school goes to a new village or to an old one in need of help, and sets up a permanent home. The man begins his farm work, and his community visitation as time and resources permit, and as need appears. The circuit may give him from two and a half dollars to five dollars during the quarter depending upon circumstances; so that he need not resort to the mines to get money for his tax. He and his wife preach, nurse, teach, farm, encourage, act as peacemakers, and in short become "lights in the world."

Missionaries visit these Ex-students as often as possible and confer with them concerning their problems. As they are given larger responsibility they are also taken through additional courses of study; and short courses and private conferences are frequently arranged.

The primary boarding school for young boys seems to have contributed little to this whole development, and I am convinced that this luxury is too ineffective to be continued. It must give place to more provision for day school instruction of students who live at home and so are able to transmit the school influence directly and immediately to the home. Much of this can be done through some such plan as 4-H clubs and adult education over a wider area.

# Rural Changes in Mexico Today<sup>\*</sup>

By PROF. G. BAEZ CAMARGO

*Secretary, National Evangelical Council of Mexico*

IN MEXICO we are going through a social change that is greatly affecting the rural life of the country. Our rural problems are due to the breaking down of a land system that prevailed for 400 years. The old system of cultivation was primitive in technique, and large areas of land were in a very few hands. An extreme case, yet illustrating the system, was that one landowner had an area equal to about half the size of France.

In 1910 the Mexican Revolution began. One of its main objectives was the breaking down of the system of land holding, the distribution of land, and the making of small farms. The old Indian villages had communal lands which all the people of the village cultivated together. These lands the

Spanish seized. The ownership of these lands was investigated after the Revolution and resulted in the restoration of much of this communal land to the villages. But in the years many new villages had sprung up and they had no lands; for them the government bought land and gave it to the villages.

This ability to own land has made a tremendous change in the life of the village and of the farmer. Before that the farmer had been getting a small wage for tilling the land; he was paid with tickets and had to buy his provisions with these tickets from stores owned by the landowners. Now with the allocation of land to the villagers, they must work their own land, and they cannot count on a fixed amount of income each week. But the government is getting these farmers and villagers adjusted to the new system.

<sup>\*</sup> Extract from an address delivered at the recent International Missionary Conference, at Madras.

# Subadar Mahka La's Story\*

By GUSTAF A. SWORD, Kutkai, Burma

SUBADAR MAHKA LA of Kutkai, Burma, was a nominal Christian but a slave to the strong drink and opium habits. More than once did he try to break the habit but without success. Associating with one of the young Kachin chiefs, who became a Christian ten years ago and who has experienced the power of God, the Subadar felt more disgusted with himself than ever before and asked the Christian chief for advice and help. The chief told the Subadar that the only way of help he knew was through honest and persistent prayer to God. And so the Subadar began to pray as never before.

One night he had a vision; a wonderful light filled the room and his heart and he saw some supernatural beings. In the pure bright light the Subadar felt filthy, mean and unclean. He looked upon his hands and his body and saw that he was black with a dirty substance like opium. One of the visitors came close to him and when he saw the filth and misery he told the Subadar to wash himself and be cleansed. The Subadar answered:

"Sir, I am not able to wash myself. I have tried but this filth sticks to me, no matter how much I try to rid myself of it. Sir, if you will wash me then I will be clean."

Then this supernatural being called his comrades and they set to scrubbing and washing the

Subadar until he saw the thick filthy black tar-like substance was being washed from his body. Especially from the tips of his fingers came a continuous stream of filth and slime. The more they scrubbed the better he felt.

After a while the mystical visitors gradually faded away in the light. Then the light disappeared and the Subadar awakened from his dream. A wonderful sensation filled his soul. He felt clean; he felt free, and happy.

As the Subadar got up and walked about he spied his old opium pipe and a package of opium. The sight and the smell of it was nauseating so he set about to destroy it. He also poured out the strong drink. Indeed he had been washed clean.

It is now five years since this happened and the Subadar is now a deacon in the church. All who knew him marvelled at the change; today he is a living testimony to God's saving power.

A few years ago when I was in Kutkai building the new mission bungalow, the Subadar came one evening and placed something in my hand saying, "This is my gift for the new Kutkai chapel." It was dark, I could not count the money but as I came into the grass hut we had erected while we were building the new bungalow, I counted the money and found Rs. 150. Since then he has given me Rs. 350 more for the new chapel. He has also given Rs. 300 to the new Baptist Kachin Mission enterprise in Sumprabum.

\* From *The Burma News*.

## CAN A CHRISTIAN BE NON-MISSIONARY?

There is no such person as a Christian who is not making a sacrifice to support the work of the Church at home and abroad. I am not the authority for this statement. Christ is, for it was He who said, "He who would come after me let him deny himself" . . . also "Go ye into *all* the world and preach the Gospel to *every* creature." We can't escape the fact that He called us to be ready to make a willing sacrifice in order that all men everywhere might share the Good News. . . . Christ decided this nineteen centuries ago, and all we can do is to either prove our loyalty by heeding His command, or rule ourselves out of the company of those who are truly His followers. The work of Christ needs, and has a right to expect, the united backing of every man, woman and child in the whole Church. Furthermore, I do not consider a person worthy of being presented for confirmation unless he is ready and eager to make his pledge on both sides of the envelope for the work of the whole Church. It is time we stopped turning out these generations of church members, half of whom are ignorant as to their responsibility when it comes to the support of the work of the Church.

—Bishop Hobson.

# Effective Ways of Working

## *Tested Methods for Increasing Interest at Home*

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

### Not Too Early to Plan!

Plan what? To have at least one member from your group attend a Peace Institute this summer.

You cannot afford to have your missionary organization, church and community without the stimulation and inspiration that having a representative at a Peace Institute will bring.

What values are there to be gained? Let some of those speak who have gone to other institute meetings.

A woman says: "It was a stimulating experience to have such men as Samuel Guy Inman interpret South America to us; to have T. Z. Koo of China, with all his charm, bring to us the backgrounds of oriental tensions; and to have Hugo F. Simon rub our thinking the wrong way. Every course was valuable in helping us to understand underlying currents in an ever-changing world. . . . We left Naperville 'instructed' and 'inspired' to do something to help bring about better understanding between the races and to make this a better world for others as well as for ourselves."

A pastor says: "Well—out of the experience of those ten days, I returned to my parish with the renewal and deepening of certain convictions about life. I sensed anew the fact of the interdependence of the great human family. I saw the similarity of the problems which confront the different nations of the world. I was strengthened in the conviction that the one hope for a way out of all this confusion is through world cooperation.

"This looks hopeless in the

light of present conditions. But here is a job for the Christians of the world. I am coming to believe that if enough Christians face this problem, we can condition the next generation to think and act in terms of world brotherhood.

"I came away from the conference, with a definite conviction that a free church has an important function to fulfil in this present world crisis. Our American churches dare not mark time. In this present crisis the Church must challenge the thinking people of our country, in terms of world responsibility. We must do it now while we are not at war—once war is declared, it will be too late."

A student says: "The spirit of fellowship was uniquely apparent in the way it dominated even the most bitter of the disputes which sometimes arose out of our discussions. Therefore the two weeks was not only highly educational and very enjoyable, but deeply inspirational in its unity of purpose in the face of sharply opposed opinions.

"I must add that frequent comments were voiced as to the character of the leadership and the staff members. The institute members were impressed by the workers of the American Friends who were giving so much time and energy to this cause.

"As we left, we were not only keyed up to a peak of interest in getting out and fighting in the peace movement, but also in a feeling that groups such as the American Friends Service Committee and the Council for Social Action deserve our sincerest support."

*The Missionary Herald* (Congregational - Christian) recom-

mends: "The cost varies from institute to institute, but runs to \$25-\$35 each, for the ten days—for room, board, and tuition. Tuition alone is generally \$10, which is the total cost to be borne by persons from the neighborhood.

"Some churches are raising a scholarship fund to send delegates. Women's organizations might hold benefit teas or dinners, planned in the international spirit with foreign costumes, flags and posters. The money raised could be used to send the pastor of the church or one of the Church School teachers. Here is a concrete project for those who ask, 'What can I do for peace?'

"The institute is an invaluable experience. It affords an opportunity to sit under internationally known authorities; to mingle with people from many backgrounds—ministers, teachers, librarians, peace leaders, workers, students, religious education directors; and to receive the stimulus of fresh ideas.

"Then too—and not the least—there is the delightful summer campus on which the institute is held. All these elements combine to offer the institute-goer a rewarding time."

It is sound advice for all of us. Your first step is to write to your missionary or "social action" board for information about past and future institutes. Second, find out approximate costs for the one nearest to you. Third, find the person most fitted to go—your pastor, one of the leading laymen, an outstanding woman of the church—choose carefully. The person chosen must be able to provide leadership after returning. Do not send a simple

sponge, no matter how keen the sponge may be to absorb it all. You don't want to have to spend time squeezing to get information when your delegate returns! Fourth, lay plans for providing tuition, transportation, board and room and texts if needed.

It is not too soon to start planning. It takes time to get information, to secure funds, to develop interest, to find the best person to send and to complete arrangements. Summer rolls around all too soon.\*

### Display Gifts Before Sending

There is much satisfaction in work completed; the value of this we ignore when we allow a committee to collect gifts, pack and send them, making a weak verbal report, or even none.

With the above procedure, contrast the following:

The women who collected scraps for making bed covers for flood relief were themselves utterly amazed at the two beautiful and serviceable covers evolved from their contributions. They will be ready to embark on a similar enterprise again.

The women who made garments for a migrant Christian Center, and those who had not joined in the actual work, were delighted and encouraged at the sight of a clothes-line full of pretty garments, flapping in the breeze at their outdoor meeting just before the garments were sent off.

Seeing the completed task gives a feeling of satisfaction so that in future similar tasks will be more readily undertaken.

No matter what your undertaking, try to give the entire organization a visual impression of it in its finished state.

### Enrich Your Devotionals

Here is a new hymn well worth adding to your devotional materials. It should be sung first as a solo or by a quartette. A brief introduction may precede its first use, stating that when the Presbyterian Board of For-

eign Missions came to their hundredth anniversary, and wanted a new hymn to celebrate that occasion, this one was chosen from over two hundred hymns submitted. It was written by Dr. Jay Glover Eldridge of Moscow, Idaho. We all rejoice with the Presbyterian Board in its completion of such a span of service and we find in the hymn an expression of our own hope and desire; we therefore want to add it to those hymns through which we voice our own aspirations.

The tune to which it is set is found in most church hymnals. It is the familiar and beautiful "Hymn to Joy" by Beethoven, the tune to which ordinarily we sing "Joyful, Joyful, We Adore Thee."

After using this hymn as a solo or quartette, use it in the next meeting as a hymn, sung by the entire group. It should be used frequently thereafter until it becomes familiar.

God of years, Thy love hath led us,  
Thou hast been our bulwark, strong,  
Wall of fire against the wicked,  
Sword of power against the wrong.  
Thou hast blest of old Thy servants  
As they bore Thy message far;  
We who follow in their footsteps  
Evermore their debtors are.

Onward lead, O King eternal,  
Lo, we heed Thy high command,  
Bear good news to every people,  
Far and near, in every land.  
Thine they are, Thy love doth seek  
them,  
Thou wouldst bring them to the  
light;

Lead us on till darkness brightens,  
On till faith is lost in sight.

Lead us forth, a Church united,  
Strong, courageous, in Thy might.  
Lo, the fields are white with harvest,  
Sheaves to garner ere the night.  
One our purpose, One our Leader,  
Thus Thy Church shall never fail;  
Lead us on, O King eternal,  
So shall love, world-wide, prevail.†

### The Summer Christmas Tree

Early in May, 1938, a four-page folder was distributed to the members of the Sunday school of a large church in Evansville, Indiana. It was not a surprise, of course, for they had for eighteen years been having the fun of a Christmas tree in May. But it reminded them

of the history of their "Christmas Tree in May" and presented the plans for the celebration of it this year.

The back page of the folder tells the story of the enterprise.

### HOW WE STARTED

In 1921 Bethel Bible School sent its first big *Christmas Box* to India. It carried so much joy to the folks who received it that for fifteen years Bethel folks packed veritable treasure stores of happiness into great wooden boxes and shipped them to India. Each year hundreds of boys and girls, men and women, and leper patients in our mission station depended for their Christmas remembrances upon the arrival of this box. Clothing, school supplies, religious literature, toilet articles, toys, and literally thousands of things crossed the ocean each year.

Several years ago an increase on the "duty" which our missionaries had to pay made us decide to send the money instead of a box, thus saving the expense of transportation and insurance.

### HOW IT WORKED

Our new plan has been highly successful. Our members have responded as loyally to this way of giving as they did when bringing articles in Christmas wrappings. In 1936 and 1937 we sent checks of \$100, which our missionaries have gladly turned into many useful and welcome gifts.

On next Sunday, May 15th, each member of the Bible School will be given a small colored bag into which to put a gift for our Christmas check to India. These bags are to be returned on the following Sunday, May 22nd, and hung on Christmas trees in each department as a part of our observance of "Christmas in May." *We are counting on you!*

Before we turn to the other pages of the folder, please note how skillfully joy of sending actual packages has been turned into happiness in sending a money gift. Notice that the little bags in which the money is to be collected are bright-colored. They will take the place of the brightly wrapped packages on the tree, and will have a dramatic value that mere envelopes for an offering cannot have.

But now let us turn to the first page of the folder. It announces the idea — *Christmas in May that Others May Have Christmas in India in December*. It is decorated with a simple line drawing of a Christmas tree hung with bright-colored balls. That will be the bright colored bags of the offerings!

\* All quotations are from *The Missionary Herald at Home and Abroad* and are used by permission.

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A little verse by the missionary in India closes, "whole Christmas in December, makes all of us remember Him, whose coming brought Christmas for us all."

Perhaps the nicest part of this announcement folder is the inside two pages which carry a Mother's Day thought which links this observance of Christmas in May to a Mother and Child of long ago.

On Christmas night—long, long ago  
A mother's arms a baby held.  
A Child that was the Hope of man  
A prophet's dream at last fulfilled.

So many children since that day  
In many lands o'er all the earth  
Rejoice on Christmas Day and sing  
Of Jesus and His holy birth.

Yet many children would not know  
Of Him and what He came to be  
Except as men and women go  
To take His Word across the sea.

The Church a mother needs to be  
With arms outstretched to gently hold  
Each tiny soul close to her heart  
And with her love all babes enfold.

"*Christmas in May*" our slogan is  
"That Others May Have Christmas Too."

In May we bring our gifts of love  
To make their Christmas dreams come true.

By poverty and sin oppressed  
Not many joys their own they call  
A gift from you may make them know  
That Jesus came and loved them all.

'Tis fitting then, this Mother's Day  
To think of India's children too  
As real they are, though far away  
As your own children are to you.

In serving them, honor anew  
Mother and Child of Bethlehem.  
Send Christmas cheer across the sea  
To India's children—In His Name.

So much for the folder. It does motivate the enterprise nicely. Careful planning and work in the departments together with education about the destination and use of the gifts comes to a culmination on the day set. Each one from tiny child to grandmother brings a little bright-colored bag to the Sunday school service.

Everyone meets to sing carols for fifteen minutes. Then they go to departments, where a brief service of worship culminates in hanging the gifts of money in

their bright bags on Christmas trees small enough to be carried. Then from each department, in procession, headed by one carrying the tree, they come back into the auditorium, where the trees bearing their gifts of love are placed together on the platform.

Now the gifts are dedicated. It is recalled what joy there will be in the use of the articles purchased with the money, or other uses made of it, in that far-off land of India. There is emphasis placed on the gift as a link of love between those giving and those receiving. Carols are sung. Christmas in May is over.

The groups which use the Summer Christmas Tree idea have found that in this quieter time the carols are sung with fresh zest and enjoyment; that there is opportunity for interpreting the Christmas message to the world in terms beyond that of remembering the first Christmas; that where gifts are sent, more careful planning is possible; that where the gift is money, a more generous gift is available and eagerly offered.

In trying any such plan it is well to remember that careful motivation is necessary. We cannot simply say, "Lo! We will have a summer Christmas tree. Let everyone bring gifts for it." Study the record of what this church actually did, how it planned, and what its presentations were. Work out your own plans with a definite reason for attempting it; think thoroughly through the introduction to it which you will use. Make the occasion a real celebration, with enough ceremonial to bring the atmosphere of Christmas into its observance. Do not attempt, however, to imitate those things which go into the season itself, such as simulated snow, etc. Here is a chance to have a semi-tropical Christmas, such as a great part of the world has every year anyway. Start with plans not too elaborate, and if you find the idea has values, let the observance grow from year to year into one of those traditional affairs, ever recurring, yet ever new, and ever increasing in worth and value for those taking part in its observance.

## Reading for Children \*

In selecting missionary books for children, there are always two points to keep in mind. First, the appearance of the book. Children are entitled to beautiful books. By this I do not mean expensive books, because many less expensive books combine the good taste and simplicity which are characteristic of beautiful books—a high price does not necessarily guarantee quality. But a book for a child must be attractive to the eye as well as to the mind—its size and shape, the size and face of the type, the binding, the cover design and the jacket.

The second point is the content. A beautiful appearance is worthless without value between the covers. In judging the contents of books for children, there is one question to ask one's self: Is the content of the book within the ability of the child for whom it is chosen—are the words and the incidents within his understanding?

The final question, which is the deciding factor in a decision to buy this book instead of that, is: Is the content Christian? Are Christian attitudes, sympathies and conducts treated as natural and normal expressions of life?

In selecting missionary books for children a few factors must be applied: (1) The facts about other racial and national groups must be true. (2) The book must not contain any statements or illustrations that hold racial or national groups up to ridicule. (3) Great world issues, such as disarmament, world peace, economic justice, and racial equality must not be minimized. (4) There should be no statements by which children might generalize and come to identify certain racial or national groups with criminal offenses.

Many of the books which children have been using as supplementary readers in geography are useful in this work of missionary education. Many secular publication houses are producing books which really are inherently missionary.

\* From *Women and Missions*.

# A Story for the Children

By VIOLET WOOD, Missionary Education Movement

## THE GARDEN OF JOSEPH OF ARIMATHÆA

"It is the same as when Jesus was born — no place to lay his head. And now," Benjamin wiped away a tear, "who will take him down from the cross? Who will give a corner of his estate for the body of Jesus? He said that he would rise again. Oh, that he might rise in a garden such as that one of yours near to Jerusalem, beautiful with sunlight, flowers of lilies and palm trees!"

Joseph of Arimathæa paced up and down as the boy was speaking. Of all his servants none was so loved as the young lad, Benjamin, because he was a fearless disciple of Jesus. Joseph was a believer, too, but in secret. Often the master and servant journeyed together as father and son. Benjamin was excused from his work to go to the market and public places to hear Jesus speak. The boy would return to the inn where Joseph awaited him and would sit up half the night telling the merchant what Jesus had said and done.

A full day they had traveled from Arimathæa to Jerusalem to the house of Nicodemus, a ruler of the Jews. He, too, was drawn to Jesus and had visited him by night to ask him many questions.

"He gave all for me," muttered Joseph, partly to himself, "even his life. And I stand here hesitant to give his crucified body a corner of my garden. Yet if I went to Pilate, it would be known that I am a disciple of Jesus."

"Ah, but if you love him, Joseph of Arimathæa, you will count it an honor to have his body rest in your new tomb. In the years to come, men will travel from far and near to see the place. 'Here it was,' they will say, 'that the Lord's body was laid by his friend Joseph.'

You honor yourself in honoring him," said the boy.

Nicodemus plucked at his long beard as he sat at the rough table on which a flickering lamp burned. It should have been still daylight outside, but a strange darkness had covered Jerusalem that afternoon.

"My trades will suffer if the Jews think that I am a disciple of the Nazarene," sighed Joseph.

"Yes," agreed Nicodemus, "but perhaps we could take the body in the night and bury him secretly."

Benjamin forgot that he was but a servant boy and cried scornfully, "All the world will know where Jesus is buried. You cannot hide his burial place. I have heard that he said he would rise again from the dead."

"Your faith shames my years," said Joseph.

The lamp on the table flickered as the door opened and a heavily veiled lady crossed the room and ran to Nicodemus, crying: "Such an evil day I have never seen, my husband. I have been the whole day following the crowds. Jesus has been crucified."

"But he promised that he will live again," cried Benjamin.

"Judith, this child is a disciple of Jesus, and he would have Joseph give the new tomb in his garden outside the walls of Jerusalem for the body of Jesus," explained Nicodemus.

"I beg it, too," said she as she clasped her hands and turned to Nicodemus. "Let us give linens and aloes to a hundred pounds." She swung around to Joseph, exclaiming: "I would not be Pontius Pilate for all the perfumes of the East. He is uneasy in his soul tonight. He will not refuse you."

"I will do it," said Joseph suddenly, "for my heart tells me not to be a coward."

"I go with you," cried Nicodemus, "and will do whatever I

can to make amends for my past cowardness."

Drawing their mantles about them, Joseph and Nicodemus went to Pilate and boldly asked for the body of Jesus. Receiving his permission, they went to the hill called Golgotha, near to Joseph's burying ground, and took the body from the cross. Solemnly they wrapped it in spices and placed it in the new tomb in Joseph's garden. Then they rolled a great stone against the entrance and went home to observe the Sabbath. Meanwhile Pilate placed a guard of soldiers to watch the tomb, and to prevent the body from being stolen.

The Sabbath passed in gloom. But on the third day a great commotion arose in the streets. People said to one another: "The grave of Jesus is empty, in spite of Pilate's guard. The stone is rolled away! Jesus' disciples say that he has risen from the dead." Hearing this rumor, Joseph, Nicodemus and Benjamin hurried to the garden; they saw the empty tomb and marvelled. They also heard the stories of the women who had gone early to the garden and were told how the guards had tried to defend themselves.

"Look," cried Benjamin, "how beautiful this garden is! See how the flowers are blooming. It is a holy place and people will come to see it from over the seas and across burning deserts."

Benjamin was right. Of all the gardens in the world the most famous in song and story is the garden of Joseph of Arimathæa where the body of Jesus was buried and where he rose from the dead.

## Making Use of This Story

Children like to take part in pageants, especially when they can be in costume and perform before adults. They like better often to take part in plays among themselves and to let their imaginations supply stage properties and costumes.

# BULLETIN

## Council of Women for Home Missions

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

### "CAN CHRISTIANS BIND THE WORLD TOGETHER?"

The only answer to this is: we can try. As we face a choice between Christianity and chaos, and there seems to be no other alternative, it is important that we should think and work together. The National Committee of Church Women brings this challenge to the Christian women of 77,000 communities in the United States, and asks that they unite in a nation-wide observance of the May Luncheon on Thursday, May 4, 1939.

The May Luncheons may be held wherever convenient—hotel, parish house, church gymnasium or private home—as long as all “come together with one mind.” It is suggested that plans be started immediately by a local woman’s interdenominational group, a church woman’s group, or some one woman. The cooperation of all Christian women in the community is vital. “Interdenominational” means not only members of the Protestant churches but of all churches which “accept Jesus Christ as God and Saviour,” for so does the constitution of the World Council define its membership.

In order that church women the country over may face the task unitedly, it is essential (1) that the subject for the luncheon be, “Can Christians Bind the World Together?”; (2) that the luncheon be interdenominational; and (3) that it be held on May 4th. A program outline is being prepared and will be sent to anyone on receipt of five cents in stamps. (Address: The National Committee of Church Women, Room 63, 297 Fourth Avenue, New York, N. Y.) Local leaders will have to be secured to

carry it out. It is hoped that there may be a national radio broadcast as a closing address. But for this the local papers should be watched and local programs arranged accordingly.

Last year the church women of 414 communities in forty-four states and Canada reported having held interdenominational May Luncheons for the first time. This is all the more remarkable in that only one such luncheon was held in New York City each year during the years 1934 to 1937 with an average attendance in the two hundreds. To quote from a few of the reports which came in last year: “Westminster, Maryland. The most thrilling thing was the way all seven churches cooperated in arranging for the luncheon.” “Elmira, New York. Our main address was broadcast for forty-five minutes over WESG.” “Lyndhurst, New Jersey. A committee was appointed to meet ten days after the luncheon to make plans for further unity.” “Lawrence, Kansas. Twelve denominations were represented.”

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WHY IS THERE A NATIONAL COMMITTEE OF CHURCH WOMEN? “Recognizing the desperate need of the world for the leadership of Jesus in all areas of life, we hereby declare that it is imperative that the womanhood of America become a united force for bringing in the Kingdom of God and that this united body shall relate itself definitely to an inclusive united Christian advance.” These words embody the objective of the Committee which came into being January, 1938. Who constitutes the National Committee of Church Women?

Three members each from the National Council of Federated Church Women, the Council of Women for Home Missions, and the Committee on Women’s Work of the Foreign Missions Conference. The activities and interests which have become the responsibilities of its committees include: (1) International relations, (2) World Day of Prayer, (3) May Day Luncheon, (4) *The Church Woman* (magazine), and (5) local programs.

The foundations for the organization of the National Committee of Church Women in its present form were many years in the laying. During the early part of the twentieth century a number of community women’s interdenominational groups were formed to further programs of study and service. The year 1924 found these groups related to the Council of Women for Home Missions and the Federation of Woman’s Boards of Foreign Missions, but evidencing a desire to extend their programs into fields beyond these forms of mission service so as to include all phases of the church’s program.

In 1936 the National Council of Federated Church Women elected a Commission on Re-evaluation to make a study of the whole movement of interdenominational cooperation and relationships. One of its recommendations was that a conference of all national Protestant interdenominational women’s groups and denominational leaders be held. Out of that conference, held at Lake Geneva in July, 1937, came the recommendation that a cooperative committee be formed. This was approved by the two mission organizations,

members were appointed, and an initial meeting held September, 1937. This committee was constituted as the National Committee of Church Women in January, 1938.

"This committee has taken only the first steps in cooperation and coordination," states its chairman. "We dare not prophesy as to its future, but we hope this initial step may mean a steadily growing unity among church women in purpose, program and action, for only thus can the responsibility in the overwhelming tasks which are facing the Church and the church woman today be faced and met."

MABEL M. SHEIBLEY,  
*Member of the Editorial  
and Publicity Committee,  
Council of Women for  
Home Missions.*

### A "CAUSE" FOR AMERICAN YOUTH

On January 8 there was held in Baltimore a conference for young people, the purpose of which was to help them see a little more clearly how they could make real the fact that Christian Youth has the answer to the vital problems that face our world today.

Choosing as its theme, "Christian Youth Has the Answer," the Young People's Committee of the Home Missions Councils sponsored this conference for young people in connection with the annual meetings of the Home Missions Councils.

Dr. Abraham Muste, of the Labor Temple, New York City, was invited to present to youth his challenging message born out of a deep personal conviction that Christ is the only answer man has with which to meet the challenge of present-day living.

In his opening address, Dr. Muste stressed the fact of sin and the need of a recognition of it as the deep seated cause for all the unrest and problems of our day. "The Christ-way," said Dr. Muste, "will face the fact of sin, man's need of God, his helplessness without God and his power when linked with the Eternal. Once I too thought that man's way out could be found

without the aid of God, but I KNOW . . . I KNOW . . . it cannot be done without Him."

"How can we make you see," said he to the young people, "that this is the greatest cause you can dedicate your lives to today. All about you, you see practices challenging your sense of right and wrong. All about you are signs of an undermining of our precious heritage, the democracy in which we live, founded in faith by our forefathers with the courage of a real conviction."

Where can youth find a greater challenge than the call to heal the deep cleavage so apparent in human relations today. Man's inhumanity to man, greed, crime, oppression, strife, envy, hate, and war, are these not enemies enough to challenge any adventurous soul?

Following Dr. Muste's address, five young people told very graphically what avenues of service were open to young people.

The young people then separated and met in small groups to discuss more intimately ways and means of participation in the enterprises which offer opportunities for service.

A number of very concrete recommendations were the result of these group conferences, some of which we enumerate:

"We need to inform ourselves concerning conditions that are impoverishing and debasing millions of our fellow countrymen."

"We need to demonstrate that we are not willing to accept privileges and opportunities for ourselves and be content to ignore another's lack of privilege."

"We need so deep a conviction that existing conditions are our responsibility that we shall feel compelled to do something about them."

"We need a better knowledge of the Bible and Jesus' teachings in order that we may approach existing problems in a Christ-manner."

"We need to begin by asking ourselves—Am I truly Christian in my attitudes and actions, in all my relationships?"

"We need to stop thinking about discrimination against one particular race and think in

terms of human personality and the right of every man to be treated as a God-created being whatever his race, color or creed."

"We need to make better use of our leisure time, devoting it to our cause and let people know we have a cause worth working for."

"We need to discover the truth about monopoly control, selfish use of land which robs the soil of the power to bear fruit, selfish use of privilege, exploitation of labor groups, the underprivileged migrants, share-croppers, tenant farmers, the unemployed, city slum areas, the plight of the American Indian and the problems of Indian youth, unfair practices in industry and race discrimination. All of us are in close touch with some of these conditions. We may find that church people are in part responsible and therefore not willing that our investigations should be made an issue. We shall need the courage therefore of our convictions, that is why it is important that we have convictions, and dare to live by them."

"We do not need to be ministers or missionaries to put the Gospel into action."

"We can form study groups, join a discussion group, plan and carry out local projects, make a survey together, exchange friendship invitations with foreign groups, offer our leisure time to social service and recreational centers, give voluntary service to City Mission interest groups, offer to sponsor a group for under-privileged children, but before all else, practice Christ-like living in all our personal relationships."

"We need to give much more time to prayer."

Thus did these young people express themselves. Has youth a cause? The greatest and grandest and most challenging cause in the world—one that Christ died for, and one that we as young people must make ours with a throbbing passionate concern.

JULIA HEINES,  
*Chairman, Joint Committee on  
Young People's Work, Home  
Missions Council and Council  
of Women for Home Missions.*

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## INDIA, BURMA AND SIAM Persecution Raises Its Head

Mrs. John L. Goheen, Presbyterian missionary in West India, says that the Hindu world at Sangli has blown wide open in its determination to prevent the Mahars from becoming Christian. Nightly mass meetings in the theater were held with well-known speakers exalting Hinduism, attacking Christianity, denouncing the missionaries, and warning people against going to Miraj and the Hospital. Daily articles in the vernacular newspapers were full of untruth and inuendos. Members of the Hindu Missionary Society and others descended upon a group of Christians at night with gas torches and tried to terrify or cajole them into renouncing their faith. Few went back to Hinduism and those who have done so were all from places where Christian services were infrequent. The whole experience teaches the necessity of strengthening the Christian life by means of daily worship and by training leaders for every village. This has led to the adoption of a plan for holding classes to develop lay leaders. The high quality of those who have come into the classes makes it plain that a new door has opened.

Mrs. Goheen relates a significant incident in connection with the kindergarten at Sangli. A well known nobleman asked a member of the Mission to take his grandson into her home and to bring him up as her own son, saying—"I want him to be a good boy."

"But, you know," said the missionary, "I should have to teach him in the Christian way."

"Teach him what you please and as you please, but make him an upright, clean living and hon-

orable man. I have observed that you Christian people seem to know how to do this."

## Danger to be Avoided

The following quotation from Bishop Lapp's book, "The Christian Church and Rural India," emphasizes one of the difficulties in Christian work in a Hindu environment:

Christian influence is spread out thinly and watered down to what it is considered the non-Christian staff and local non-Christian opinion will stand for. The compulsory method of attendance at religious teaching is practiced, which too often imposes upon the pupils an insipid form of religious instruction. No conversions to Christianity are expected, and the educational training for both Christian and non-Christian students is given in a secularized Brahmin atmosphere. One has called it *partially* Hinduizing our Christian boys. . . . He compared what in his opinion are futile and fruitful schools and supported Mr. Arthur Mayhew's view that quality of work, personality, leadership and free experimentation should characterize the Christian school in India. Our call as Christian forces is to do something of the finest quality and embody the Christian ideals in every part of school life for the sake of the Christian boys as future leaders in the Church and in new India, and for the non-Christian pupils and Indian educationalists who watch our work, and to whom the Christian Church will be either commended or condemned thereby. He criticized the Western Church for building up huge institutions which represent methods alien to the Indian eye and thought, and difficult for the future Indian Church to manage, in the day when the transfer of control and management into the hands of the Indian Church seems so near at hand.

## Punjab Leaders and Polygamy

Several prominent leaders of the Punjab have characterized polygamy as the greatest social evil of India. Not long ago a spirited appeal was made to all women by the Central Punjab Branch of the All-India Women's

Conference at a meeting of its Executive Committee in Lahore. In response to this appeal, the Executive Committee passed the following resolution: "This Conference views with alarm the recent increase in the number of marriages in cases where the first wife is alive. It condemns the action of those educated women who, setting aside all standards of common decency and sympathy for their own sex, have consented to marry men whose wives are still living. It further appeals to all women to discountenance and socially boycott all such marriages, and do their utmost to prevent the celebration of such marriages in future."

—*Indian Social Reformer.*

## Conference of Missionaries to Moslems

In December, under the auspices of the Henry Martyn School of Islamic Studies, a two-day conference of missionaries to Moslems was held in Delhi. The delegates (61 in all) were drawn from Turkey, Iran, Palestine, Cairo, Korea, and from almost every part of India. A number of those present were on their way to Madras for the World Conference. Under the leadership of Dr. Murray Titus, the delegates discussed "The Christian Enterprise, and Its Influence on Islam." One session was devoted to the need for Christian literature for Moslems. Miss Constance Padwick, of Jerusalem, told of present trends in literature; Rev. W. A. Zoerner described an experiment in newspaper evangelism in North India.

## "Lord's Acre" Plan in Katpadi

"We are so poor; the rains have failed; our young men have

had to go away to the tea estates to earn cash to pay taxes. How is it possible to double our church contribution, if the Mission withdraws its help and we are to pay our pastor his \$25 a month?"

This was the response to the news that the Arcot Mission was obliged to discontinue its annual grant of \$150 to a rural church. A meeting was called; the missionary explained the "Lord's Acre" idea, and it was agreed to send month-old, purebred chickens from the poultry farm to some 200 village homes, to be raised and later contributed to the church. The plan took root, and Rev. J. J. Valois has set down some of the tangible results: The local income was trebled; the pastor received his salary regularly; everyone had a specific share in making the venture a success, and the spiritual life was deepened; the work was not a "flash in the pan," but interest has continued; purebred poultry has spread to other villages; the project attracted attention of other villages; and it was the Indians themselves, not the foreign missionary, who made the plan work. —*Agricultural Mission Notes.*

### Port of Bombay Decried Dry

Dewitt MacKenzie, Associated Press correspondent, says that Gandhi's crusade to make India dry in three years appears to be "going places." His latest triumph puts the world famous port of Bombay on the dry list as from August 1. This cosmopolitan city of about 1,200,000 people has for centuries provided the means of quenching the thirst of wayfarers from all nations.

Thus far, out of the 11 provinces of British India, partial prohibition has been inaugurated in half a dozen where the nationalists—that is, the All-India National Congress—have gained control of the governments. Addition of the rich prize of Bombay to the list will give the movement much impetus.

One of the last acts of the Gaekwar of Baroda, the famous

progressive Maharajah who died recently, was to make an agreement to prevent alcoholic beverages from going to Bombay from his state which adjoins the Bombay presidency.

Total prohibition is one of the chief objectives of the Congress for an India which they hope to make absolutely independent of England. Writing in his weekly paper "Harijan," Gandhi says the Congress has the right to expect the sympathy "of the best minds in the whole world in this, perhaps the greatest moral movement of the century."

### To Train Women Workers

Last year the Punjab government launched a five-year plan for rural development, and as a part of this plan a domestic training school for women will be opened in Lahore. One student from each district has been selected.

It is claimed to be the first attempt of its character in India. After receiving nine months training these women welfare workers will be posted to their respective districts and tour selected villages. They will teach women improved methods of cooking, sewing, knitting, elementary hygiene, animal husbandry, fruit culture, gardening, cooperatives, maternity and welfare work. The school will be run on residential lines.

—*The Guardian (Bombay).*

### Mar Thoma Evangelistic Association

The Mar Thoma Syrian Christian Evangelistic Association of the Reformed Syrian Church in Malabar has completed fifty years of missionary work. It preceded the National Missionary Society of India by 17 years. It was in September, 1888, that twelve men met in Central Travancore and decided to form an association to take the Christian message to their fellowmen without distinction of caste, creed or denomination. Every member of the group was to contribute according to his means, as well as to be himself a witness bearer. Growth in membership and funds made possible the ap-

pointment of a missionary the next year. It soon undertook work among the depressed classes in Central Travancore, from whom it met ready response. Within six years, it organized the annual Convention at Maramon which is the largest evangelical Christian gathering in the world. The Convention which lasts for a week has been conducted regularly for the last forty-four years.

The audience, which often numbers over thirty thousand, listens to the Gospel truths from famous evangelists. The activities of the association outgrew the boundaries of Travancore within which it was originally confined. In its eighteenth annual meeting it decided to undertake missionary activities outside Travancore, and then in Bombay Presidency.

Membership is open to all Christians without distinction, and every member is expected to be a witness. "No debts" is another principle lately adopted.

—*National Missionary Intelligencer.*

### Gospel Transforms Primitive Men

Rev. C. U. Strait, of the Burma Baptist Mission, says that on his first trip to the Chin Hills fifteen years ago, the Deputy Commissioner, a fellow passenger, bluntly asked him if he knew where he was going; and on finding that Mr. Strait was on his way to undertake missionary work, added: "Do you know that the Haka Chins are all drunkards—men, women and children?" They were not only drunkards, he found, but dirty to the point of being filthy, and ignorant beyond belief. Poverty, too, was the natural consequence.

A review of what has happened in a decade and a half is convincing proof of the power of the Gospel. There are now Christians in more than a hundred villages; four hundred or more are baptized every year. Not many of these revert to heathenism. Drunken feasts have given way to the Communion Service, and it is an in-



spirational scene never to be forgotten, says Mr. Strait, to attend the Communion Service at a Chin Hill Association meeting. There twelve to fifteen hundred Christians come together from far and near, and instead of hair pulling and drunken bouts, one observes a very devout and consecrated service. While all are seated closely together on the ground, the service is conducted without commotion and with reverence and dignity.

### Indian Church in Rangoon

Three years ago an Indian Church was established in Rangoon at Judson College. This church now has 88 members, of whom 64 are men and 24 are women. During the past year there were 16 baptisms. Pastor Devadass devotes his time to the church and evangelistic work among the Tamils and Telugus within the school and in the vicinity. There are 83 children in the Bible school.

—*Watchman-Examiner*.

## CHINA

### Building for the Future

"Button your coat!" is an order heard frequently on the street of any Chinese city. It is part of the New Life Movement which is waging war upon untidiness, laziness, vice and dirt. Anyone slouching along the street with garments half on is likely to be told by a member of the Youth Brigade to straighten up his shoulders and keep on the left side of the road. But this is not all. The New Life Movement sends inspectors into homes, and labels are affixed to doors informing the public whether the homes are clean or dirty. Every child in school is expected to do something to improve his own particular surroundings. Armies of fly swatters strive to see who can produce the largest number of dead flies in a given time.

The old and middle aged in night schools learn to read how a literate people can build a new China. The war with Japan has only increased the ardor of both old and young. Paralleling the New Life Movement is the Chris-

tian Homes Campaign of the Chinese Church, which aims at making every Christian home a center of witness. Daily family worship is insisted upon, and is becoming the regular custom. Many Chinese Christians would be greatly surprised if they came to America and found how rare a thing is family worship.

### Missionaries Help Victims

The North American Newspaper Alliance adds its testimony to the service rendered by missionaries during the war. More than 4,000 Americans have joined about 3,000 missionaries of other Western nations in forming a highly specialized corps which constitutes the only protection the Chinese have in the dangerous and frequently long interval between the retreat of Chinese civil and military forces and the establishment of law and order by the Japanese invaders. Often they act as Pied Pipers to lead homeless children out of the danger zone. For more than two years, in addition to their usual evangelistic, medical and educational work, they have undertaken such special tasks as scouring the streets for wounded, thrusting themselves between drunken Japanese soldiers bent on looting and raping their victims, and generally trying to ease the blows of an occupation by an army that is a lawless mob. The conduct of the missionaries is adding a remarkable chapter to the history of human heroism in the face of galling trial.

"Only nationals of a foreign nation can meet the invaders and talk to them," is a statement repeated over and over again.

The actual number of missionaries on the field has decreased by only about 10% since the war began. Board officials report the frequent spectacle of missionaries on field trips, caught by an advancing Japanese army, hastening frantically back to their posts, from which Chinese armies and refugees were as frantically fleeing away. All denominations and agencies report a large increase in the number of conversions.

### Hangchow College in Shanghai

Dr. Clarence B. Day, of Hangchow Christian College, writes that this college, driven from Hangchow by the Japanese invasion, is now carrying on in the Continental Emporium (a banking and office building) on Nanking Road, Shanghai. St. John's College was located here a year ago and Soochow University and the Science Departments of the University of Shanghai occupy space in the same building. These temporary arrangements have been made possible by American contributions. These institutions are working together in class work and operate a joint library and a student cafeteria. There are about 2,000 men and women students that tax the seating capacity of the classrooms and crowd the elevators and stairways. The new educational posters display the slogan: "*War or no war, Chinese Youth must be educated.*"

### Communists Less Hostile to Christianity

Dr. Earl Cressy, in *China Marches Toward the Cross*, makes the remarkable statement that anti-Christian sentiment among communists is disappearing. It is not to be concluded that all of them are becoming Christians, but there is a vast change from the bitter spirit of 1928. Freedom has been given to evangelistic bands of Chinese pastors to circulate among them and preach the Gospel. This sweeping change is described by Bishop Roots:

"A short time ago I invited to lunch with me one of the communist generals whom I had heard of in 1930 as a determined enemy of Christianity. After preliminary polite remarks, but before he would eat, he asked me, 'Do you remember our past?' I replied that I remembered him as one who, some years ago, had carried some of my friends around with him as his prisoners. To this he said, 'There were many misunderstandings then. The missionaries have helped much in Shensi and Shansi. We are sorry for the misunderstand-

ings of the past and want to work with them for the good of China hereafter.'"

—*Watchman-Examiner*.

### Persecution and Destruction

Forty years of devoted, efficient service in one of the hardest fields in the world, Chinese Turkestan, has been tragically interrupted. Fourteen of the seventeen missionaries who have been working under the auspices of the Swedish Mission in Sinkiang Province (Chinese Turkestan) have been compelled to return home because of the persecution of the Christians and the practically utter destruction of their work. During a Moslem revolt the station at New Kashgar was burned; later the rebels were suppressed or driven into India. But local authorities revived the persecution, scattering or imprisoning the Christians and closing the printing office and the hospital. The British Foreign Office sought to remedy the situation, but as there was no improvement only three missionaries have remained to watch developments.

### Honoring the Church

When the Japanese forces were attacking Tsinan, the "Ta Huai Shu" Christian center sheltered more than 1,000 women and girls for over a month, and fed those destitute. To show their gratitude, the citizens came to the mission and said: "Let us present you with a red silk umbrella on which the names of the donors are inscribed in golden letters." "What could we do with a red silk umbrella," the missionaries asked.

"Then we will present you with an inscribed tablet that will extol your virtues to a hundred generations," they said.

"That won't please us," replied the missionaries, "we don't want to be glorified. Why not buy a bell to call people to worship? If you must present a gift, let it be one in praise of the heavenly Father who kept us safe." So it was decided and these words were embossed on the bell: "The Bell to Rouse the World." They also prepared a

black lacquer tablet with the four Chinese words meaning "True Source of All Created Things."

The presentation was made in style. There were musicians and bearers in gay uniform, some fine speeches were made and the usual picture taken. To ensure that only good influences should prevail while the tablet was being hung, the band dared not stop playing while it was hoisted and fastened in place high above the pulpit.

—*London Missionary Herald*.

### The Resurgence in the West

*China's Millions* makes further comment on the significance of the westward trek of refugees, which has included personnel of government departments, leaders of education, finance and industry, seeking reestablishment in "free" China. A government commission made a survey of these western provinces, and found that their richness in natural resources is far beyond the imagination of those living in eastern China. They have remained unexploited for lack of good communications, but there are now strategic motor roads linking the large cities; one 1,400 miles long extends to the Burmese frontier, and it was along this highway that our American ambassador made the first trip by private car on his return to the United States.

There is an astonishing number of Christians among these fleeing refugees, and like the "scattered brethren" of the early church, they are "everywhere preaching the word." As to students, a missionary writes:

"If you can imagine all the school boys and girls and university students of England scattered over the capitals of Europe you get some picture of the extent, although not of the number, of refugee students." Another missionary in Yunnanfu emphasizes the spiritual changes that have come about, and says that so strong is the national unity that China can never be conquered by an enemy.

## JAPAN-CHOSEN

### Japan Sends Buddhist Priests

A subtle move on the part of Japan is to send Buddhist priests to China, a piece of mission work undertaken by the Japanese Buddhist Federation, whose membership comprises 159,000 Buddhist priests.

Two hundred Japanese Buddhist priests have been chosen for the work. Their activities began October 1 with an intensive three-weeks' course in the Chinese language, this course being provided by the Ministry of Education. Since both peoples use the same characters, the acquisition of a working knowledge of Chinese will not be an insuperable task for these Japanese priests.—*The Guardian*.

### Korean Village Campaign

The plans of the Oriental Missionary Society include the sending of bands of students to the islands off the coast of Korea. The islanders are very poor, as they suffer frequent drouths and live chiefly on barley instead of rice. Many of them live and die on the island where they were born, without ever making a trip to the mainland, and therefore know nothing of such modern things as railway trains and motor cars. The students were often mistaken for government officials or police, and many places they had to work for some time to assure the people that it was all right for them to accept the Gospel tracts which they were distributing.

As they journeyed here and there they sometimes arrived on an island at midnight, and would find all the inns closed and the occupants asleep. They would then climb the rocks above the sea and spend the rest of the night praying for all those asleep below in sin and ignorance. Statistical reports show that these bands walked 3,519 miles, dealt personally with 4,242 persons, held 218 open-air meetings, with the result that 918 persons definitely sought the Saviour.

—*Oriental Missionary Standard*.

## ISLANDS OF THE PACIFIC

### Going to New Guinea

The latest word from Captain Ellis Skolfield says that the projected New Guinea trip of the Gospel Ship is now definitely under way, and the Ship is now at Jolo, the last outpost of the Philippines before entering Dutch waters. At Jolo the balance of supplies and oil are being taken aboard and the remainder of the Ship's personnel are being awaited.

In addition to a full crew including two engineers, there will be Captain Skolfield, Dr. Culley, Rev. Simon Meek, pastor of the Chinese Church in Manila who will go along as interpreter and Chinese evangelist and Rev. Percy Fraser, independent missionary who has served in the Navy and who will go along as special helper to Captain Skolfield, also as an addition to the crew. Mr. Fraser is also an earnest soul-winner. In addition to these men there will be several Filipino evangelists in the party.

A special gift has made possible the purchase of a new life boat and some other needed equipment.

### Central Philippine College

Central Philippine College at Iloilo has encouraged local self-government since its beginning in 1923, when four Filipino members were elected to serve with the seven missionary members on the school's board of trustees. By 1929 a majority of the trustees were Filipinos. Missionaries' places were filled by Filipinos in 1936 and 1937 when a number of missionary terms expired. In accord with this policy, President H. F. Stuart recently offered his resignation, expecting that a Filipino would be chosen to head the institution. The trustees felt that the time had not yet come for this, and appointed Rev. F. H. Rose as acting president, while they look about for a suitable Filipino for vice-president, who may later become president.

—*Watchman-Examiner*.

## NORTH AMERICA

### Is America Becoming Pagan?

Here are a few facts that would seem to substantiate Dr. William Adams Brown's claim that "America is progressively becoming pagan." Nearly half of our present population claims no sort of relationship to the Christian Church. Ten thousand rural communities are churchless, while thirty thousand have no pastor in residence. Approximately 13,400,000 American children under twelve years of age receive no religious instruction whatever. Many mountain pockets and range regions of the South and West, backward sections of New England, Ohio, Michigan, Wisconsin, the Dakotas, and elsewhere, voice urgent demands for adequate religious ministries. Utah has seven whole counties without a functioning evangelical mission.

In Maine, 100,000 rural folk have no religious opportunities, and throughout New England, only 40% of the adults and 33% of the young people are claimed by any church or Sunday school. A study of 11 townships of one Michigan county showed 1,005 children enrolled in 46 public schools, yet with no church or Sunday school. Another Michigan county reported that approximately one-half its public school pupils were unrelated to any church, Protestant, Catholic or Jewish.

### Moral Instruction in Schools

A bill introduced in the New Jersey State Legislature in February proclaims in its preamble that "One of the first requisites of a harmonious, contented and prosperous state depends upon religious tolerance and understanding." This bill would authorize public schools to provide one hour of moral instruction each week; and local boards would be authorized—a permissive measure—to survey the religious affiliations of pupils. With such information in hand, boards could then excuse certain pupils to attend their respective places of worship, there to receive moral instruction accord-

ing to the religious faith of their families. The bill further provides that pupils be credited with the time so spent, as if in actual attendance in school.

### A Nation-Wide Reading Poll

The American Institute of Public Opinion has recently completed a poll on the question: "What is the most interesting book you ever read?" The answers indicate that the Bible is still the most favored. However, the age distribution is disquieting. The percentage of people more than fifty years old who preferred it was more than twice as large as those between thirty and fifty; and six times as high as those under thirty.

An editorial in the *New York Times* declares:

Any comment on this may do no more than betray the age of the commentator; but it remains a plausible conjecture that if fewer of the young people of today prefer the Bible it is because fewer of them read it. It contains not only about the best English prose ever written but a greater variety of material than can be found in any other single volume on the book market; purely as literature, some of the most widely read persons in all ages have found it better reading than anything else.

But in the days when it was universally read it was not read purely as literature; it was read because it was the Word of God, the infallible guide for life. If fewer people read it now, that is to the lasting detriment of the cultural background of a nation.

No such survey has previously been made, so that this one does not determine a trend. Some believe that an adequate appreciation of the Bible can only be acquired in later life, while others say it can never be truly appreciated unless it has been loved from youth.

### In Behalf of China

American interest in the sufferings of the Chinese and the fate of China is shown by the fact that there are eighty organizations in America working for the relief of the Chinese sufferers or to create practical sympathy in their behalf. A directory of these groups, published at 33 West 55th Street, New York City, includes all types of organizations, emphasizing va-

rious projects such as political aid to China, the boycott of Japanese goods, the promotion of trade with China, friendly relations and relief of sufferers. Eleven of the American organizations are composed entirely of Chinese. They are scattered all over the country, from New York to California, and from Toronto, Canada, to Durham, North Carolina.

### Progress of Church Union

Those who wish to see denominational union will be interested to know that twelve such unions have taken place in the United States since 1906. Dr. E. D. Kohlstedt, President of the Home Missions Council, lists them as follows:

- 1906—Presbyterian Church, U. S. A., and Cumberland Presbyterian Church.
- 1911—Northern Baptist and Free Baptist Churches.
- 1917—Three Lutheran groups form the Norwegian Church in America.
- 1918—Three other Lutheran bodies form the United Lutheran Church.
- 1920—Presbyterian Church, U. S. A., and Welsh Calvinistic Methodist Church.
- 1922—Evangelical Association and United Evangelical Church.
- 1924—Reformed Church in the United States and Hungarian Reformed Church.
- 1924—Congregational and Evangelical Protestant Churches.
- 1931—Congregational and Christian groups are united.
- 1931—Three Lutheran bodies merge into the American Lutheran Church.
- 1934—Evangelical Synod of North America and Reformed Church in United States.
- 1939—Unification of American Methodism.

### Youth Presbytery in Brooklyn

In Brooklyn, N. Y., twelve of the 38 Presbyterian churches and missions have set up a provisional youth presbytery, made up of delegates from young peoples' groups. Their purpose is to promote greater cooperation in religious work with members their own age from churches of other denominations. Members are to be between the ages of 15 and 30.

The project was formally launched in January, when 28

young presbyters were consecrated. It is patterned after a similar venture started about eighteen months earlier in Nassau and Suffolk Counties, New York. —*New York Times*.

### The Seventh-Day Adventists

The General Conference of Seventh-Day Adventists was organized in 1863—seventy-five years ago. Today the work of this Church is carried forward all over the world. The Church was founded in 1845 and was stimulated by a revival in Bible study on both sides of the Atlantic Ocean. The leaders emphasized keeping God's law, especially the observance of the seventh day as the Sabbath, the imminent second coming of Christ and the judgment on unbelievers. In 1844 Adventists counted a thousand followers and in 1863 there were 3,500 members. In 1874 these had increased to 7,000 and in 1894 to 42,763. Thirty years later there were 70,000 members in Europe alone with a total of 238,657 in 5,393 churches in all lands. There were then 8,679 pastors and missionaries scattered to the ends of the earth—in addition to institutional workers. Today the Adventists report 28,029 workers in 385 countries and in 714 languages and dialects. They have a total membership of 452,758 with 8,388 organized churches. The work continues to grow through 5,923 missionary Volunteer Societies with a membership of 130,748. The total denominational investment is reported to be \$60,026,066.

Two secrets of the progress of this Christian movement seem to be: (1) the missionary spirit of its members; (2) the emphasis on the Bible as the Word of God; (3) the tithing system that produces a large and steady income for church and missionary work; (4) the wide use of Christian literature; and (5) the large number of volunteer workers.

The chief criticisms of the movement are their undue emphasis on the Old Testament Law—especially the observance of the old Jewish Sabbath—and

their disregard of the prior occupation of a field by other Christian workers. All Christians might learn some valuable lessons from the work of this energetic denomination.

### German-speaking Churches

German-speaking churches in the United States form the largest foreign group in the Congregational-Christian Church. These have an aggregate membership of 22,166, and 109 pastors. Most of these are in rural communities. Approximately 95 per cent are German immigrants from Russia, and the children of such parentage. Who are these people? German colonists, after 1763, settled in southeastern Russia and became the object of intense persecution. In the early seventies of the last century, the Czar determined to make Russians out of them, and it was then they sought America, the land of liberty. Emigration began at once, but it was not until after 1890 that they came in large numbers, after which there was a continuous influx until 1914. By 1920 there were 303,532 of their number first and second generation, in the United States.

It is significant that the young people are making little or no effort to break away from the religious traditions of their elders. Although there is little opportunity for fellowship among these German Congregationalists, since they are scattered over a wide area, they maintain their entity as if by unseen ties, and hold to their mother tongue with great tenacity. —*Advance*.

### Why Work Among Mormons?

Recently a contributor to Westminster College in Utah wrote Hans P. Freece, a representative of this College, and a former Mormon: "As Mormons no longer practice polygamy, and we are led to believe they are highly educated, with a great deal of culture and refinement, just what is the purpose of missionary work among them?" To which Mr. Freece replies:—"It is true that polygamy is not now

openly practiced, but Mormons say the Lord has only suspended it for the time being and that He will restore it in His own time. God Himself has many wives, they say, and polygamy is practiced in heaven."

"Refinement and culture" are below the average in Utah. Some better class Mormons send their young people to Westminster College to get "refinement and culture"; also, high scholastic attainments. Mormons do not know God nor trust in Jesus Christ, and Christian workers are needed in Utah for the same reason they are needed in China, India and Africa.

### Indians On Their Own?

One of the recommendations on Indian work made by the Home Missions Council at its last meeting was a motion for the removal of certain Indian groups from the wardship of the Government, particularly those who can well afford to meet their obligations in taxation and other elements of citizenship.

Other recommendations called for the preparation of a statement setting forth the essentials of a missionary program for Indians, involving trained leadership and one or more cooperative parishes for experimental work. Included in this statement is to be an appraisal of the Church's work in relation to other agencies, and suggestions as to services best performed by the Church, as well as those best performed by other agencies.

—*Monday Morning.*

### Liquor in Alaska

Much controversy has arisen over the liquor problem in Alaska, and the natives themselves deplore the laxness of law enforcement. Rev. R. K. Wheeler, of Haines, writes that the natives had success in their fishing last season, and knowing the peril they were facing he and the government school principal determined to prevent the natives from squandering all their earnings on whiskey. He says:

We notified the Town Council that unless the town marshals strictly en-

forced the law against selling liquor to minors and to intoxicated persons we would request the Territorial Liquor Commission to deny license refunds to the town, and instead turn that money into the Territorial Treasury. Consequently the law was rigidly enforced and there was and is practically no drunkenness. The merchants report that many long outstanding bills have been paid and that sales are the largest in years—for groceries, hardware, paint and clothing. Mr. Troutman, the principal, deserves all the credit for his fearless cooperation and determination to protect the natives.

*Monday Morning* says that almost every third door on the main street of Sitka is a liquor store. This means sixty saloons serving a population of less than 3,500. Alaskan natives are so concerned about this situation that the Alaskan Native Brotherhood, and Alaskan Native Sisterhood, at their 26th annual convention, went on record as in favor of a system of governmental control of liquor, similar to that in force in British Columbia.

## LATIN AMERICA

### Cuban Workers Encouraged

Several features of the Cuban work during the past year mark advance, according to a Southern Baptist report. Services are more largely attended. Sunday schools are larger. There are more frequent calls for cottage meetings. Places of worship are taxed to capacity at ordinary services, and are proving too small for special occasions.

The same spirit is manifest in many different sections. At Colon, where people seemed apathetic a year ago, there are full houses at all services. An evangelist who carried forty decision cards with him when he began special services in Colon found they were not enough. This steady growth calls for better trained workers.

The Southern Baptist Seminary, now in its third year, has seventeen students. Five go out on Sunday to as many different centers. Enrolment in the Mission School has reached 200, not including seminary students. The name has been changed from Cuban American College to *Collegio Bautista* (Baptist College).

### Colombian Missionary Society

A correspondent in *Colombian Clippings* describes a meeting of the Women's Missionary Society in the Central Presbyterian Church of Barranquilla. There are the usual officers, with committees expected to have something to report at each meeting. Roll call is answered with each member repeating a Bible verse; there is a free will offering, and a true prayer service.

The society contributes to help support sick members, and paid the expenses for the hospitalization of a faithful member. They also helped to purchase a horse and saddle for an itinerant missionary.

### Among Primitive Indians

The South American Indians form one of the many groups that await the coming of the missionary. These neglected people range from healthy and friendly to degenerate and suspicious. They live in hidden villages of the jungle, some orderly, some not, in primitive grass houses.

The Inland South America Missionary Union sent two of their staff, with Indian guides, to survey the possibilities for work along the Xingu River, one of the mightiest tributaries of the Amazon. The first five days were overland by mule back, attended by every possible difficulty connected with mule psychology. Then they reached the river and the rest of the trip was by canoe, which sounds pleasant and peaceful but was not. The canoes were crudely hollowed logs, shallow and heavily loaded. There were frequent and difficult portages. The sun was blazing and the insects biting. The Indian guides fished with bow and arrow. One of the men hung his clothes to dry on the ropes of the mosquito net one night, and in the morning found that carrier ants had happened along and devoured most of his shirt.

The missionaries viewed their hardships with a sense of humor, and their perils with a consciousness of God's protecting care.

—*Episcopal News Service.*

## Two Missions Merged

The two Presbyterian Missions in Brazil, the Central and the South, have been merged for administrative reasons, and will now be called the Central Brazil Mission. Brazil is larger than the United States, and the lack of roads in the interior make it impossible for committees or administrative groups from widely spaced regions to meet for planning and organizing work. Although the lack of communications is still a serious problem, it is less so than formerly, and the two missions believe that greater economy and more effective work will result from the union.

## Lavras Agricultural College

This institution, under the auspices of the Southern Presbyterian Church, has recently been given a very distinct recognition by the Brazilian government, having its diplomas accepted for official registration. This mission agricultural college was the only private school in Brazil obtaining such recognition. While the government realized that the physical equipment of Lavras was not on a full equality with the official government schools, the outstanding work of the Lavras graduates caused them to accept the work of Lavras as being fully equivalent to that of its own schools.

For many years the school had no more than 25 students, but since the government recognition the number has gone up to nearly 100. Every effort is now being made to put the equipment on a par with that of the government schools.

—*Agricultural Mission Notes.*

## In Argentine Chaco

The South American Missionary Society has established a new station at Poso Yacare, Argentine Chaco, and the people are eager to learn about the Gospel. Mr. and Mrs. W. C. Everitt have taken up permanent residence there, and several buildings have

been put up. After surveying the situation, Mr. Everitt writes:

At present there are about 150 Indians living at Poso Yacare and I suppose 200 or more working at the cane fields, who will be shortly returning; there are also numbers of Indians living in the vicinity. As there is plenty of forest here where they can collect wild fruits, plenty of fish in the river, and fruitful ground for gardens, there is no reason why this should not be a prosperous station.

To cut down trees and put up buildings is one thing, he continues, but to teach these people and lead them to Christ requires nothing short of a miracle. But we have seen miracles of this kind, and we know that God is all-powerful.

—*Life of Faith.*

## EUROPE

### Bibles at Glasgow Empire Exhibition

The great "Empire Exhibition" of Glasgow was open from May to October, 1938, and was visited by more than 12,000,000 people. Many opportunities were afforded for distributing Bibles, and none more unique than among the dwarfs of "Midget Town" in the Amusement Park. A few of them were Germans, the rest Poles, so with a supply of German and Polish Gospels a worker sought permission to distribute them. He was told that it would be of no use, but the little people were found to be eager to receive the copies. "*Poli, Poli,*" they cried delightedly as they retired to a corner to read.

Some time later a second visit was paid to "Midget Town," and the visitor was not forgotten. Polish Testaments were joyfully accepted. The worker was asked to inscribe each copy, after which he was invited to have tea with the midgets. Afterwards, it was found that these little people carried their Testaments about as if a precious possession.

### Bible Sales Increase in Germany

The three Bible Societies in the German Reich (those of Württemberg, Saxony and Prussia) report an extraordinary increase in the sale of Bibles. In line with this is the increased attendance at Christian summer

assemblies devoted to the enrichment of spiritual life.

One is inclined to believe that the present lull in the battle against the Evangelical Churches at present is based upon the same theory as that followed by the Communists in Russia in the earlier days of their antireligious activities: that of letting the "old fools" have their churches so long as youth can be won away. The choicest boys are being picked and trained as teachers, burgomasters, government officials and army officers. They are insulated as far as possible from all Christian influences.

—*Advance.*

### Nazification Objectives

No comment is needed upon the following quotation from an address of Alfred Rosenberg, culture minister of the German Reich:

That the Catholic Church and also the Confessional Church, in their present form, must disappear from the life of our people, is my full conviction. . . . The Hitler Youth Organization is an absorbent sponge which nothing can withstand. Furthermore, the development of our teaching scheme in schools of all categories is of such an anti-Christian-Jewish type that the growing generation will be forewarned against the black-coat swindle. . . . We have another means of pressure also and that is the financial one. But here also we must proceed prudently, although systematically, so as to cut the financial arteries supplying those clergy whom we cannot win over. . . . Reasonable men will, under pressure, find themselves compelled to submit to National Socialist leadership.

The expected offensive against Catholic schools in Austria has been more rapid than was anticipated, and the few Catholic schools permitted to continue function are those for defective children.\*

### The Waldensians

Torre Pellice, the little capital of Italian Protestantism, might be called "the Geneva of Italy." There are today 120 Waldensian churches and missions through-

\* The bulletin of the World's Student Christian Federation states that on August 19 the German press announced the suppression of the German Student Christian Movement and the German Women Student Christian Movement.



out the land. Lack of funds has closed the doors of many of their schools. One in a remote part of Sicily, with 250 pupils all from non-Protestant families, is kept open by self-sacrifice on the part of the teachers, who continue without salary. This school has a long waiting list. Parents prefer to send their children to the Evangelical School, even though a small fee is required, while government schools are free.

Every morning the day's work begins with an hour's Bible teaching. The work has far-reaching results, as shown by an incident recounted by the pastor. Talking to a boy of nine, he asked him whether his parents could read. To his astonishment, illiteracy being high in the place, the boy responded, "Yes, Sir." "Where did they go to school?" was the next question, to which the answer came, "They have never been to school." Mystified, the pastor asked, "How then did they learn to read?" "I taught them," was the boy's answer. "Every day, when I go home, I teach them from my Bible what I have been learning at school."

Unquestionably, to evangelize Italy is to promote the peace of Europe and of the world.

—*The Christian.*

### Purge of Minorities

A missionary in Rumania, returning from furlough in the United States, says that after "the glorious freedom" at home the return to Rumania is like being abruptly landed in another world; and is confident that not since the days of the catacombs has there been such a gigantic plan to wipe out completely all Evangelical Christianity as that being launched by the Government of Rumania, unless one expects that of Russia. Threats, beatings, arrests and closed churches are the methods being used. This missionary believes that the year 1939 is the time set by Rumania to purge all religious minorities, and has set herself to the task in dead earnest.

This was written before the decree withdrawing rights and privileges of Baptists went into

effect, and it is said that conditions are worse now than at that time.

—*Life of Faith.*

### Baptist Churches in Rumania

In spite of a government order permitting several Baptist churches in Rumania to reopen, all churches of that denomination remain closed; and will refuse to open even one unless permission is granted to all. There are 1,602 Baptist churches in Rumania. The Minister of the Interior has given orders throughout Rumania that no more Baptists are to be arrested, and churchmen are pinning their faith to him. Some have it that the Rumanian Government is anxious to place itself in a favorable light in the United States, in view of the New York World's Fair, soon to open.

### Eastern Orthodox Churches

The Provisional Committee of the World Council of Churches, meeting in Paris, decided to stress particularly the Committee's work among the Eastern Orthodox Churches of Russia and the Balkans. A special deputation was authorized to visit the Balkans with a view to strengthening ties, and to develop relief work among the hundreds of churches suffering from government oppression. It was also decided to hold an ecumenical seminar in Hungary, for the benefit of student pastors, ministers and lay leaders.

As for the possibility of calling a conference to discuss the economic and other causes of war, as purposed by the Federal Council of Churches, it was pointed out that the demands of the rulers of Germany, Italy and Japan have gone far beyond mere economic issues; and involve racial, political and imperial ambitions which no conference can deal with. Hope was expressed that individual Christians may exert an influence to check the drift toward war; and general secretaries were asked to call together a small number of competent persons, representative of different nations and churches, who may exchange their thought as to the

establishment of international order.

### Wandering Preachers in Soviet Union

A magazine article recently published in Warsaw reveals that in spite of persecution, Orthodox priests and non-conformist preachers travel up and down Russia, holding services and evangelizing. They have been deprived of their parishes, and have no settled home. Most of them have registered as craftsmen, to shield themselves from persecution; and earn their living by any kind of manual work they can find to do, sewing boots, sharpening knives or laying brick. Wherever opportunity presents itself, they minister to the spiritual needs of the people. All this in spite of the fact that in Soviet Russia only officially registered persons may perform religious services, and only in chapels under constant supervision of local authorities.

In a recent number of *The Godless*, the Commissar for Atheism has a curious observation: "Ever since the beginning of the Revolution, no clergyman fears the *Internationale*; whereas Bolsheviks even up to the present day experience terror at the sight of the Cross."

—*Life of Faith.*

### Jewish Home a Failure

Ten years ago the Soviet Union founded a Jewish Home in Siberia, near the Manchukuo frontier. It was planned to settle, on collective farms, Jews from the Ukraine, White Russia and other parts of the Soviet Union, to develop the rich mineral resources and timber of the region, and gradually to create a self-supporting economic unit. It was thought that 100,000 Jews would settle in this 12,000 square mile area in ten years. Later, Jews from other countries were to be invited.

There was some response on the part of Jews, but there has been a large exodus, for not more than 20,000 are now living there, and they are outnumbered by non-Jewish inhabitants, three to one.

—*Alliance Weekly.*

### Anti-Church Maneuvers

The difference between communism and nazism in their attitude toward the Church seems to be one of method only, and may be summarized thus: "Russia, the godless; Germany, the Christless." The last two remaining Lutheran churches in Russia have been closed recently, and their pastors thrown into prison, according to the *New York Times*. The Moscow *Izvestia* announces that Christian church property amounting to \$3,575,000,000 had been confiscated by the government since the war to exterminate religion began twenty-one years ago. Of the 100,000 congregations, less than 30,000 remain. At the same time, the paper admits there are signs of religious revival in Russia.

A manifesto of German army chaplains declares that one in every fifteen Protestant pastors is under arrest. Churches are forbidden to organize recreation for children, or train students for the ministry; and the government claims the right to dictate the content of all Christian preaching.

## AFRICA

### Leprosy and Nationalism

Dr. Emory Ross, General Secretary of the American Mission to Lepers, observes that so unselfish a ministry as work for lepers might be assumed to be free from politics, but it is not the case. In Africa a leper work carried on for twenty years by an effective American group has been completely stopped, the property expropriated and those in charge caused to leave the country. In two more territories in Africa not only is official aid refused to well-executed leper work financed and staffed by Americans, but heavy duties are laid upon chaulmoogra oil and other medical supplies imported for the treatment of lepers. All this has come about partly because of clashing political movements in Europe, and the Africans look on in bewilderment. However, this situation does not prevail in all of Africa. In Li-

beria, only remaining free territory, the Government has invited the Mission to Lepers to cooperate with it and with the three main Missions there in a campaign to wipe out leprosy.

In the Belgian Congo, in the heart of Africa, government and missions collaborate fruitfully in all well established leper colonies, and the funds supplied through the American Mission to Lepers are supplemented by public grants. In the French mandated territory of the Cameroun, a mandate very nervous and tense indeed these days because it is a former German colony, the return of which may be demanded as part of the price of European peace, full facility is given the American Mission to Lepers.

### Development of Medical Missions

To those who remember the difficulties of financing and staffing mission hospitals in Africa, the apathy of people toward such work, the present scope of medical missionary work in South Africa is a cause for thanksgiving. The recently published *Christian Handbook for South Africa* gives the following figures as evidence of this changed situation:

Missionary doctors in South Africa .....	44
Missionary nurses (European) .....	137
Nurses (Bantu) employed by Missions ..	54
Native probationers in training .....	314
Mission hospital beds .	1,605
Inpatients (1937) ....	17,684
Outpatients (1937) ...	270,264

### Figures About Elat

Elat parish of the Presbyterian West Africa Mission has 189 chapels with an average attendance each Sunday of 35,000; Christians 24,037. Of schools, it has 185 Village Vernacular, 15 Village French, 650 pupils, 1 Boys' and 1 Girls' Boarding School, 745 pupils, 50 teachers in training. In one decade of medical work: 110,662 sick folk treated, 5,216 won to Christ.

There are seven native pastors, 7 licentiates, 201 evangelists, 152 teachers; and, with secretaries, a total paid staff of 368. Church gains are reported in all phases of the work. The parish has grown to 15,000 square miles and includes 26,249 Christians.

### Changes in Ten Years

Mrs. John M. Imrie, a Presbyterian missionary of Sakbayeme, sees much change for the better in West Africa. Polygamous marriages are dying out as a result of Christian training, and happier homes are the order. Heathen men complain that they cannot get wives for mission-trained girls will not marry them. Son Mbok, one of the towns, ten years ago had only 15 people desiring to learn; today, Son Mbok has a Central School, a teacher, a catechist, an attendance of nearly 400 on Sundays, and 100 coming up for communion each time. The number of Christians at Ibon increased to the point where a new town, Maonk, was started to accommodate them. Soon there was a congregation of 1,200. This is in a prairie country, where nothing can be seen but elephant grass. The people seem to walk out of the grass, but there they are.

A prominent chief wanted to become a Christian. He was held off for a time to make sure he was in earnest, and not seeking the limelight. But Samuel Hiobi kept insisting that he had given the matter much thought and was anxious to become one of the "Tribe of God." At last he was accepted as a beginner. He put away his wives (keeping only one—the first one he had married), and promised to care for them and their children, seeing that they have medical care when ill. He is an example of the many who have rejoiced to find the better Christian Way of Life.

### Cameroun in Jeopardy

Dr. Emory Ross reminds us that the Cameroun has had more languages, more governments, more foreign adjustments forced

upon it from abroad in the past sixty years than any other part of Africa. First, English. Before any foreign government ruled, English trade, language and customs dominated the coast and spread somewhat inland. Second, German. German government, language, trade and customs in the 1880's began to cover the country. Third, French. The Versailles group of treaties consolidated military victories; French government, language, trade and customs ruled Cameroun. Each succeeding foreign influence has fought to root out the preceding.

During all these changes the Church has been almost the only uninterrupted, continuing foreign factor in Cameroun life. It has pioneered in education, medicine, modern agriculture, manual training, spiritual regeneration. It has brought thousands of Africans, through Christ, into closer human as well as closer spiritual relationships than they have ever experienced before. It has interpreted and bound and mediated. It has taught English, then German, now French.

It has been the largest factor in stability and unity. And now Germany is demanding the return of Cameroun; Germany, whose officials oppose Christianity, forbid the fundamental teachings of Jesus Christ and complete loyalty to Him.

### Making Ends Meet

Rev. James L. Jackson, of Luebo, Congo State, says that for the past eight years the missionary budget has not been sufficient to meet the needs; and by way of being explicit lists what Luebo station is expected to do for six months on \$2,400. (1) Medical work: pay for all medicine in a hospital where 15,000 patients are treated and as many as 75 major operations are performed annually; pay for all emergency medical trips when gasoline costs 50 cents a gallon, and quinine to keep missionary families free from malaria. (2) Pay teachers' salaries in a school with 2,000 pupils; all teaching material and entire support for 14 outstation schools

with another 2,000 enrolment. (3) Pay salaries of 160 evangelists and 25 elders and pastors; all missionary itinerating and all office supplies. (4) Pay for all repairs on buildings which deteriorate rapidly in that tropical climate and where white ants work destruction. Christians at home should not consider their obligation ended with the payment of missionaries' salaries.

### Prison Visitation in Uganda

One feature of C. M. S. work in Kampala, Uganda, and has been for some years, is regular visiting at the central prison twice each week. This is undertaken by Rev. A. M. Williams, who has about 70 names on his baptism record; many more than that number attend the services. Since most of the men are there for a long term it is possible to do a good deal with them, and results are encouraging. Nearly all are illiterate, but all are taught to read and write before they are baptized, except the very old.

Some of the most effective leaders in the mission band have been convicts, and it is not uncommon to find prisoners, after their release, going back to their villages to engage in active evangelism.

### Changes in Nyasaland

Rev. Wilfrid Emberson has spent 27 years of service in Nyasaland, and recently, because of his wife's ill health, both have returned to England where Mr. Emberson has accepted the pastorate of a Baptist church in Kent. During their joint service in Nyasaland, village schools have grown from 40 to more than 100. There are now seven indigenous churches. In the early days there was no building in which the sick could stay for healing, but, after a boy with a diseased foot had crawled five days to reach the missionary, two mud huts were set apart as a "hospital." During the first year 7,000 patients were treated, and last year 19,229 sick folk received treatment.

In describing the contrasts between then and now, Mrs. Emberson says:

If we wished to visit our outstations, our only mode of travel was by donkey and bush chair. The chair was propelled on one wheel under the center of the seat, with a long "harness" in front to allow room for the "boy" to walk or run without knocking his heels against the step. Behind was a shorter harness which a second boy held, in an endeavor to keep the conveyance steady. Needless to say, there were many bad moments for the passenger when the boys made even a slight swerve.

Last year we started at 10 a. m. in an auto to conduct a morning service in one of our indigenous churches, about sixteen miles away. We found 700 people waiting to hear the Gospel, and 200 of these people partook of Communion. Leaving this church at 1:30 p. m., we went on to another church some twenty-five miles in a different direction, and found 1,500 people waiting. There was insufficient room in the church, so they all sat under eucalyptus trees, to listen enthralled to the same Word of God. It was unforgettable and very touching, to hear this crowd of people sing in their own tongue, "Rock of Ages, cleft for me." After this service, once again Christians to the number of 300 sat down at the Lord's Table.

We left them as the African sun quickly disappeared behind a mountain, and reached the mission station at 5 p. m., having come into contact with about 2,200 Africans on one Sabbath day. And this difference has come about in eighteen years!

When Mrs. Emberson said good-bye, the oldest Christian woman, gripping both of Mrs. Emberson's hands, said: "Don't cry *mai* (mother), we shall go on following the Jesus you have helped us to know and love, and when He comes again for His children we shall meet again, and in that day say '*Moni*' (Good morning) face to face."

—*The Christian*.

### Juvenile Crime in Johannesburg

Juvenile crime in South Africa is engaging public attention. In Johannesburg, it has increased by more than 53 per cent during the past year. An inquiry conducted by Dr. Ray E. Phillips names poverty as the root of the situation. Children steal because they are hungry. Other causes named are inadequate housing; unstable marriage ties, which means that children are not liv-

ing with parents; liquor consumption; lack of educational advantages—more than half the native children are not in school because of lack of accommodation—and, by no means the least significant factor—the separation of families, because 300,000 native men are at work in the mines, and living in compounds.

—*World Dominion Press.*

## WESTERN ASIA

### Sunday Schools in Bible Lands

Many cablegrams during the year have informed the world of bloodshed and bitter strife in the lands of the Bible, but most of the Sunday school news tells the story of a world of cooperation and mutual enhancement among men of diverse cultures. From Tiberias one writes, "The Sunday school is a movement of world brotherhood. It is the only place where Arab and Jewish children meet in peace and brotherhood in time of racial enmity and bloodshed." Another report says, "In spite of war and rebellion, schools were conducted in Palestine with the help of Moslem and Arab boys." In Jerusalem one thousand children were enrolled in six vacation Bible schools.

The work of the Bible Lands Union for Christian Education is a unique demonstration of cooperation in Palestine, Syria, Transjordan, Lebanon, Iraq and Cyprus. Representatives of the Greek Orthodox, Armenian Apostolic, Anglican and American Protestant churches carry on a vast program of Christian education. The ancient churches are adopting modern methods for work with children, youth and adults. The Christian conference grounds at Choueir, Lebanon, have proven to be a busy center twelve months of the year for leadership education, Christian endeavor conferences and boys' camps.

—*World Sunday School Assn. News.*

### Germany Filters Into Near East

The connection between Germany and the troubles in Pales-

tine is obvious. The Germans have established an Arab club in Damascus. An Arab doctor, trained in Germany, goes back and forth between Iraq and Damascus, and recently information was let slip that he has been busy sending money from Germany to Iraq, to be forwarded to Arab committees in Palestine. A new motor road between Syria and Iraq furthers Germany's plan for a "Greater Germany" to stretch from Berlin to Bagdad.

However, a writer in *Al Misry* believes that the Arabs understand quite well the consequences of getting into Hitler's power, and their officials are not much impressed by Germany's appeals. Arabs do not seriously consider any scheme they do not fully understand.

## MISCELLANEOUS

### The Bible and Education

In an address at the Columbia Convocation in New York, commemorating the 400th anniversary of the English Bible, the Dean of St. Paul's, London, said, in the course of the address:

One cannot contemplate a falling away from the reverence and knowledge of the Bible without seeing a great danger of national incoherence. In this modern time there is a great risk that the masses of the population may become, as it were, uprooted, without secure foundation for their lives, that they may degenerate into a swaying crowd with no common values and no continuing tradition. The nations flourish or decay ultimately from within. They flourish or decay from the soul.

It is surely the duty of everyone who owes his own spiritual life to the Bible to do his utmost to insist that it shall take its proper place in the education of the people; and constantly to urge that no education, from the most elementary to the most advanced, can be adequate which leaves students in ignorance of this fountainhead of all that is best in our common heritage.

—*Federal Council Bulletin.*

### The W. S. S. A.

The World's Sunday School Association is made up of 51 units, with two administrative centers, one in Glasgow, the other in New York. The recently published annual report contains

many encouraging facts. In Sweden, the number of schools and scholars has increased during recent years, and their efficiency is steadily improving. Teacher training courses are held regularly, and junior work for girls and boys who leave the Sunday school at fourteen years of age has been organized.

Progress is the keynote of Sunday school work in Esthonia. Much time has also been given to visitation of German and Russian Sunday schools in the vicinity of Tartu: here Sunday school and Bible class work is being regularly conducted among Russian and German youth; and great enthusiasm is evident on the part of both teachers and scholars.

The report reveals that in France, Holland, Hungary and many other countries, the work is making steady progress.

### World's Student Christian Federation

How to make this Federation a force in America is the question that faces the organization as they look over the world and see Christianity on the defensive. "Not here"; one may say, "these things can't happen in the United States." Well, can't they? There are movements on foot here that have already stamped out the Student Christian movement in other countries.

Two things, says a writer in *The Intercollegian*, are essential to promote the Federation: education and funds. For the educational program is suggested: 1. An enthusiastic World Fellowship Committee to interpret the Federation's aims. 2. Promotion of international Christian literature. 3. Study groups. 4. Use of bulletin boards and chapel speakers in colleges. 5. Establish friendships with foreign students. Correspondence with students in other lands.

Local experimentation is suggested in the matter of raising funds. "Federation Friends" should be enlisted among faculty members and others, and a "Pledge Day" might be established.

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**Directory of Christian Missions and Churches in India, Burma and Ceylon.** Introduction by Alexander McLeish. 512 pp. National Christian Council, Nagpur, India.

This is the fourth edition of the Directory since 1932 when its publication was undertaken by the National Christian Council. It contains statistics and a very complete list of approximately 200 missionary agencies, 2,000 stations, 7,000 missionaries, 175 periodicals, and 2,500 institutions in India, Burma and Ceylon. Anyone will be impressed by this vast number of Christian enterprises but the Directory is of especial value to missionaries, editors and executives interested in Christian work in India. The Christians of all sects and races now are estimated to number 7,500,000 of whom about 7,000,000 are Indians. In 1931 Protestants numbered over 3,000,000, a 50% increase in ten years, and Roman Catholics over 2,000,000. Hindus number 240,000,000. There are 225 languages spoken, in addition to many dialects. The Bible, in whole or in part, has been translated in only 120 of these. There are still many unoccupied areas and unevangelized millions in India.

**Women and the Way: A Symposium.** 198 pp. Cloth, \$1.00; paper, 50 cents. The Friendship Press, New York. 1938.

What the acceptance of Christ's Way of Life has meant to the women of every land is a question here answered by outstanding Christian women of many different parts of the world. The list of authors includes such distinguished leaders as Madame Chiang Kai-shek, Michi Kawai, Muriel Lester and others from home, church, political and professional life. It is

obvious that women of different races and nationalities around the world have the same problems and interests. Each author writes from wide experience as to what Christ has brought to her own countrywomen. Taken as a whole, the chapters supply a valuable record of the trends of the Christian movement throughout the world. It is clearly shown that Christianity is a stabilizing force for nations, as well as for individuals. At a time, when the whole Christian world is menaced by systems contrary to the teachings of Christ, it is important to point to His Way as the only force that will cement the nations together on the basis of righteousness and brotherhood. H. H. FERGUSON.

**The Turkey of Ataturk: Social Progress in the Turkish Reformation.** By Donald Everett Webster. American Academy of Political and Social Science. 337 pp. Price, \$2.50. Philadelphia. 1939.

The author was a short-term teacher in the International College, Izmir (Smyrna), and had other contacts with Turkey. His book describes the complex processes which have as by miracle produced modern Turkey. Its viewpoint is not political, nor religious, nor that of the journalist, but that of the sociologist. The first sentence in the Introduction give the writer's viewpoint: "Turkey, no longer an object of derision, pity, and evangelization, now marches in the vanguard of those nations whose post-World War revolutionary processes are most astounding." At the close of the book he remarks: "There are still a few Protestant missionaries in the country who do no proselytizing, but spend their time in teaching school, render-

ing medical service, and assisting in village uplift projects, convinced that this is a sounder, because a more helpfully constructive process than trying to change labels."

Aside from this bias against Christian missions, the book bears the marks of scholarship and is the best account we have of present-day Turkey. After describing the background in 61 pages Mr. Webster deals with the struggle for independence and the processes of reformation and leadership under Ataturk. The second and longest part of the book (pages 162-289) deals with the ideology of the present government, particularly politics, the press, education, and the result of all this on the social structure, the rural uplift and the life of the people.

The volume is beautifully illustrated, with photographs, diagrams, and maps, all of them valuable. We have also a gazeteer, a full bibliography, and a careful index. As a secular study, one can desire nothing better.

S. M. ZWEMER.

**The Wild Rue: A Study of Muhammadan Magic and Folklore in Iran.** By Bess Allen Donaldson. Luzac & Co., London. 216 pp. 10/6.

Edwyn Bevan, in his Gifford Lectures, used "Symbolism and Belief" as the general title. All races are fond of symbols for their faith and superstitions—the Star for Judaism, the Crescent for Islam, the Swastika for Buddhism. And so the learned author of this excellent book on Persian superstition has taken for title "The Wild Rue," the most common plant in practice of magic, used like the mandrake in the Pentateuch. I know of no other volume better suited to give the background of daily life

in Iran. Reforms, social and intellectual, are the order of the day but eighty percent of the common people only hear of them and live their lives under the shadow of Islam, as in the past. That shadow includes a mass of superstition and magic. Here we have the key.

The book includes chapters on "The Evil Eye," "Practices at Child Birth," "Marriage," "Death," and "Burial." We have an account of superstitions connected with the seasons, the weather, the calendar, dreams and sleep; also we learn what pious Moslems are supposed to do when they weep or breathe, sneeze or cut their nails and hair. There is also an account of sacred places, saints and pilgrimages. This material might have been better classified but the index is fairly complete. The book is written from a woman's viewpoint but it represents all the old life of Persia. As the author says: "Considerable attention has been given to religious customs; this is because the superstitions are firmly rooted in the religion. With the majority of the people their occult practices have become religious rites. It is to them that they pin their faith, and to them they turn in times of trial and crisis. While the name of God is often upon their lips, all too frequently it, too, is merely a name with which to conjure.

The uninformed mind turns very naturally to something tangible in times of need. They are surrounded by fears: fears of sickness and death, fears of drought and crop failure, fears of famine and flood, fears of evildoers and their wives, fears of husbands and their relatives, and all kinds of fears of the supernatural, and in their ignorance they have but sought the help of some "magical power" in strange objects or symbols.

SAMUEL M. ZWEMER.

**Gems from Bishop Taylor Smith's Bible.** Compiled by Percy O. Ruoff. 142 pp. 2s. 6d. Marshall, Morgan & Scott. London. \$1.00. Zondervan Pub. House, Grand Rapids. 1939.

Bishop Taylor Smith was a remarkable character, with a keen sense of humor, spiritual discernment, a heart of love and a faith that begets courage. He

was a deep student of the Bible, which he accepted as the inspired word of God, and he was a preacher to whom old and young, learned and unlettered delighted to listen. He knew God as revealed in Christ and he knew and understood men, because he himself was a man.

These Bible notes are more than beautiful nuggets of gold that Bishop Smith mined in his days of study and prayer, they are living seed-thoughts that came from the granary of God's revealed Word and are copied from the Bishop's much used wide-margin study Bible. Are not such thoughts as the following stimulating to deeper thought, more earnest prayer and more Christlike living:

"My God, my God, why hast thou forsaken me" (Mat. 27:46). This is hell!

"Whom God hath raised up" (Acts 2:24). If this had been a lie the apostles would not have dared to preach it in Jerusalem—besides the Holy Spirit could not have blessed a lie.

"As for God, his way is perfect" (Ps. 18:30). We cannot add to a perfect thing. To meddle is to spoil.

"For all the promises of God in him are yea, and in him Amen" (2 Cor. 1:20). Subject to no discount.

"Thy Kingdom come" (Luke 11:2). Before me petition is allowed for self, foreign missions are to be remembered.

"But when he was in Rome, he sought me out very diligently and found me" (2 Timothy 1:17). A good man is ever seeking people—worldly people for Christ; Christians for Christ.

Not only pastors and teachers but all Christians will find this volume richly rewarding.

**Men of Power.** Volume III. Four biographies by Fred Eastman. 197 pp. \$1.50. Cokesbury Press. Nashville. 1939.

Benjamin Franklin the scientist and statesman, R. W. Emerson the poet, preacher and essayist, George Fox the founder of the Society of Friends, and Charles Darwin the revolutionary scientist—all make excellent subjects for sixty-minute biographical sketches. Dr. Eastman is a clear thinker and a dramatic writer. The glimpses he gives of their development, their achievements and sources of their power are stimulating and

captivating. After reading his studies we feel that we know these men and wish to know even more about them. Dr. Eastman not only shows us the men in brief compass, but he reveals their background, the spirit of the times in which they lived and their influence on posterity. It is an excellent book for young men and offers good illustrative material for sermons and addresses.

**Evergreen and Other Near East Bible Talks.** By Abdul-Fady (A. T. Upson) with foreword by Dr. S. M. Zwemer. 120 pp. 2s. Marshall Morgan & Scott, Ltd. London. 1938.

This little book of outline talks on the Bible is deceiving in two ways. Its small size does not give promise of the amount of real meat in it. And too, it gives the impression of one of those devotional books that one can toss off in a day or so and go on. Not so, for here is the considered result of years of teaching God's Word, which fact in itself should get it a hearing. This teaching was done in surroundings which must of necessity reflect themselves in the quality and the flavor of the material presented.

The occasional turns and touches from the Near East save this book from being just another book of Bible talks. It is clear that the author has been there. An instance is the explanation of the "sound of marching" in the vale of Re-phaim (page 38). Again the reference to the ripening of the Jaffa oranges (page 41) makes us realize how much a knowledge of "the Land" is necessary to an understanding of "the Book."

ROBERT F. OGDEN.

**Highways and Hedges.** By William Wistar Hamilton. 119 pp. \$1.00. Broadman Press. Nashville. 1938.

These are brief stories of converts in evangelistic work, written by some fifty Christian workers. Some of them are too brief to make an impression but others offer effective material for pastors and Sunday school teachers who may unfortunately lack these rich personal experiences. A careful sifting would improve the volume.



# *Spiritual Need Knows No Boundary Lines*

*A page from Korean Edition*

# The Upper Room

Doctors' Building Nashville, Tenn.

**The Second World Conference on Faith and Order**, Edinburgh, 1937. Edited by Leonard Hodgson. \$2.25. 386 pp. Macmillan. New York. 1939.

The final report of the conference includes six chapters: (1) Introduction; (2) The Grace of Our Lord Jesus Christ; (3) The Church of Christ and the Word of God; (4) The Communion of Saints; (5) The Church of Christ: Ministry and Sacraments; (6) The Church's Unity in Life and Worship. Here is evidence of the present reality of the ideal which is pursued. Certain manifestations of unity remain to be attained but here is a real unity of the spirit in the bond of peace. The prayer of our Lord for unity among His disciples, like the unity of the Father and Son, has not been achieved but the disciples are striving after it.

R. E. SPEER.

**Civilization—The Next Step.** By C. Delisle Burns. \$2.75. 291 pp. W. W. Norton & Co. New York. 1939.

The author's desires and purposes are of the best. The next step should be more friendliness, kindness, intelligence, equality and justice. But the philosophy is the old humanism. Humanity is to lift itself by its own bootstraps. A living God and the Christian dynamic are simply not in the picture. The tragedy of the world lies deeper than this diagnosis. There is such a reality as sin and there is need of a more powerful Saviour and a more radical salvation than is conceived here.

R. E. SPEER.

**Guy Bullen.** By his friends. Illus. Maps. 136 pp. 5s. Highway Press, London. 1938.

This biography of the late Rt. Rev. H. Guy Bullen, Assistant Bishop in Egypt and the Sudan, is written by friends and associates who pay tribute to the unusual attractiveness of the man's human characteristics and to his simplicity and power as a devout Christian. Perhaps the least interesting part of the book is the first section dealing with Bullen's boyhood where an attempt is made to relate youthful inclinations to later powers in the missionary's personality. The chapters relating to his far-sighted

program in revolutionizing the method of missionary activity in the C. M. S. stations in northern Nigeria provide food for thought for any who may be interested in mission work in West Africa. The last section of the book leads up to the tragedy of his death in an airplane crash during his second term as assistant bishop in the Anglo-Egyptian Sudan.

L. K. ANDERSON.

**Essential Christianity.** By Samuel Angus. 226 pp. \$2.00. Macmillan. New York. 1939.

Dr. Angus maintains the opinion that Christianity is not a matter of opinion and he sets forth his opinion of what essentially Christianity is. It is the old self-contradictory circle. A man tells us that "It does not matter what a man thinks. It only matters what he is." One replies, "You are either saying what you think or you are saying what you don't think. If the latter, what are you? If the former, why are you saying it if it does not matter?"

Of course Christianity is very much a matter of opinion, but few, if any, readers of THE REVIEW will agree with Dr. Angus' opinion of it. "Christianity is an experience." It is not faith in God in Christ. "It is faith in God like that of Jesus." The note is the note of that pre-war liberalism which defined Christianity as "the religion of Jesus" and decried "the religion about Jesus." It deprecates the relationship of the essence of Christianity to "alleged historic facts of debatable historicity (such as the Virgin Birth, the miracles, the physical resurrection of Jesus, the bodily ascension, the official and authoritative establishment of a Church by Him)." It rejects the deity of Christ. It accepts what in the New Testament suits the author's opinion of essential Christianity and rejects what does not.

Dr. Angus' emphasis on the duty of Christlikeness, of obedience and conformity to the Spirit of Christ, or unselfishness and sacrifice and service and love is all to the good, but his subjective humanism is a swan song of a declining Christism. He has read

Brunner's "Mediator," and Schweitzer's the "Mysticism of St. Paul," but has not grasped or been grasped by their doctrine. The tragedy of the post-war time has driven religious thought and experience in this Western world into a deeper, more mysterious, more transcendent construction of the thought of God and of the grace of God, of the fact of sin, and of the manifestation of God in Christ, and of the deeds of God in Christ and history, than is represented in this book.

R. E. SPEER.

**Let Us Build.** By P. E. Burroughs. Illus. 154 pp. 60 cents. Broadman Press. Nashville. 1938.

Building churches—both physically and spiritually—is a problem. Finances, educational equipment, worship, recreational facilities are all involved—and how the problems are worked out may mean all the difference between success and failure.

The author is educational and architectural secretary of the Southern Baptist Sunday School Board and his manuscript has been approved by forty-two architects. The book includes forty-five plates to illustrate twelve building plans for various sized churches and differing costs from \$7,000 to \$122,000 each. It is arranged as a textbook and contains many valuable and practical suggestions for both churches and Sunday schools. Many of the plans are very attractive and practical. Little attention is given to social and athletic equipment and which is so popular today in many churches.

**Hugo of the Blade.** By Julius F. Seebach. 271 pp. \$1.00. United Lutheran Publication House, Philadelphia. 1938.

This is a moderately interesting novel of the Reformation period, centering about the life of a printer and his descendants who were staunch supporters of Protestantism. The "trimming blade," used in book binding, became the symbol of truth and freedom. This story won first prize in the "John Rung Legacy" contest for 1938, for the best historical narrative, educational and missionary.

H. H. F.

**Tales from Many Lands: Stories for Juniors.** Illus. 127 pp. Paper, 50 cents. Morehouse-Gorman Co., New York. 1938.

Children will like these stories, and leaders of junior groups will find them helpful in creating an interest in the children of other races and lands and in promoting a missionary spirit. In addition to the stories about children in far-away lands, there are tales about American Indians, Negroes and Mountaineers; also about children of island dependencies—Porto Rico, Hawaii, the Philippines. Following the fifteen stories are six biographical sketches, in language children can understand, of stalwart Christian leaders, such as Bishop Azariah of India.

HENRIETTA H. FERGUSON.

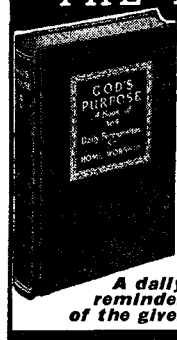
**Master Thoughts for Victorious Living.** Edited by Dumont Clarke. 72 pp. 25 cents paper; \$1.00 leatherette cover. Paul M. Hinkhouse. New York. 1938.

These 285 quotations are from many different sources from the Bible to Mohandas Gandhi and from John Keats to Robert E. Speer. They naturally form a great mixture on over fifty topics and are of varied value. Most of them are very brief—one sentence—but they offer food for thought and come from experience. To many public speakers they furnish material for apt quotations.

**All Around the City.** By Esther Freivogel. Illus. 95 pp. 50 cents paper and \$1.00 cloth. Friendship Press. New York. 1938.

Here is an attractive book on the city for primary children. A "Primary Teacher's Guide" is also obtainable at 25 cents a copy. Miss Freivogel describes how children move to the city from the country, their experiences at Christmastime, at the Neighborhood House, church school and at play. Pen and ink drawings and the story are designed to interest children. The incidents of life will help them understand other children, and to sympathize with many who are undernourished both physically and spiritually. It is a good book for children from seven to ten years of age.

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THE JOHN C. WINSTON CO., Winston Bldg., Phila.

**The Spirit of the Shepherd.** By M. P. Krikorian. 8 vo. 125 pp. \$1.00. Zondervan Pub. Co. Grand Rapids, Mich. 1938.

The Twenty-third Psalm is immortal and seems to be inexhaustible. The present interpretation is by an Armenian shepherd who became a spiritual shepherd and Christian evangelist. His emphasis in this exposition is on the revelation of God as the Jehovah who provides, guides, gives peace, overcomes and gives His people a Home forever. These characteristics are all referred to in the Hebrew names. The study is practical and interesting rather than unique.

**Life's Cricket Match.** Reginald Wallis. 43 pp. 6d. Pickering & Inglis. London.

**Master Thoughts for Victorious Living.** Edited by Dumont Clarke. 72 pp. 25 cents; \$1.00, Leatherette. Paul Hinkhouse. New York.

**The Missionary Significance of the Lord's Prayer.** Lee S. Huizenga. 84 pp. Eerdmans Pub. Co.

**Revealing Christ.** Percy Hortill. 71 pp. 1s. 2d. S. P. G. London.

**Studies in Popular Islam.** S. M. Zwemer. 148 pp. \$2.50. Macmillan. New York.

**The Turkey of Ataturk.** Social Progress in the Turkish Reformation. Donald Everett Webster. 337 pp. \$2.50. Academy of Political and Social Science. Philadelphia.

**They Dared to Live.** Robert M. Bartlett. 135 pp. \$1.25. Association Press. New York.

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

**Welcome House.** Jessie Eleanor Moore. Illustrated. 95 pp. \$1.00, cloth; 50 cents, paper. Friendship Press. New York.

**John Wyclif and the English Bible.** Melvin M. Cammack. 288 pp. \$1.75. American Tract Society. New York.

**Tales of a Waste-Basket Surgeon.** Gordon S. Seagrave. 265 pp. \$1.50. Judson Press. Philadelphia.

**The Two Ways.** A Play in Six Episodes. A. L. E. Williams. 53 pp. 1s. S. P. C. K. London.

**The World's Great Religious Poetry.** Compiled by Caroline Miles Hill. \$1.69. Macmillan. New York.

**Why Be Good?** James Reid. 191 pp. \$1.50. Cokesbury Press. Nashville.

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