

MAY, 1939

THE MISSIONARY REVIEW OF THE WORLD

The Church in Arabia Salutes You

Paul W. Harrison

Twenty-six Thousand Africans Converted

L. K. Anderson

Evangelical Progress in Brazil

Philip S. Landes

Experiences of a Missionary in Hainan

Henry H. Bucher

Saint Lucas of Allahabad

Dr. and Mrs. Sam Higginbottom and Others

Among the Indians in North Dakota

Thomas A. Simpson

Using Fingers for Eyes

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Dates to Remember

- May 1-3**—Tenth Annual Missionary Education Institute. Third Christian Church, Indianapolis, Ind.
- May 14**—Rural Life Sunday. For suggestions write to Committee on Town and Country, 297 Fourth Ave., New York.
- May 25**—General Assembly of the Presbyterian Church in U. S. A., Cleveland, Ohio.
- May 25**—World-Wide Day of Prayer for ministers and missionaries.
- 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 16-24**—Winona Summer School of Missions, Winona Lake, Ind. Courses include Bible, Missions, Text Books and addresses by missionaries. Write to Mrs. C. E. Ahrensfield, 431 S. East Ave., Oak Park, Ill.
- 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.
- 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.
- Aug. 5-10**—Ninth Quadrennial Convention of the Woman's Home and Foreign Missionary Society of African Methodist Episcopal Zion Church, Detroit, Mich.
- 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.
- Regional Conferences of Indian Missionary Workers**, held under the auspices of The National Fellowship of Indian Workers, are as follows: *Oklahoma* (June 6-8), Bacone College, Bacone, Okla. (near Muskogee)—including Oklahoma, Kansas, Mississippi, Louisiana and Texas; *Southwest* (June 13-15), Ganado Mission, Arizona—including New Mexico, Arizona and Colorado; *Pacific Northwest* (June 20-22), (place to be announced)—including Montana, Idaho, Oregon and Washington; *Central* (June 27-29), Yankton College, Yankton, S. D.—including Nebraska, Iowa, North and South Dakota, Wyoming, Minnesota and Wisconsin; *Western* (Aug. 29-31), "Galilee" on Lake Tahoe, Epis-

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Obituary Notes

Dr. John Mason Somerndike, a secretary of the Presbyterian Board of National Missions, died of heart disease on March 14 at his home in South Orange, New Jersey, at 61 years of age. Dr. Somerndike was born in Philadelphia in 1877 and was connected with the Presbyterian Board for forty years. Recently his work had to do mainly with Sunday school missions, Alaska and the Indians. He was the author of "Sunday School Missionary Incidents and Exercises," "Teachers' Manual of Week-Day Bible Lessons," "Sunday Schools in Town and Country," "On the Firing Line," "By-Products of the Rural Sunday School." Surviving are his widow, Edna Smith Somerndike, two daughters and a son, J. M. Somerndike, 3rd.

Rev. E. S. Greenbaum, of Montreal, a former president of the Hebrew Christian Alliance of America and founder of the Hebrew Congregation of Christ in Montreal, died on March 25. He was born 50 years ago in Poland. After his conversion he studied theology in America and was ordained to the Christian ministry in 1917.

Rev. Martin Eric Ekvall, for forty-six years a missionary in China under the Christian and Missionary Alliance, died on January 6 at Hangkow, China. Mr. Ekvall was born in Christdala, Sweden, on July 26, 1866. His parents emigrated from Sweden in 1882 and settled near Manchester, N. H. Martin and his younger sister became students at the Missionary Training College in New York and were appointed to China in 1892.

Bishop Joseph Marshall Francis, oldest Protestant Episcopal diocesan bishop in America, died in Indianapolis on February 13, in his 77th year. Except for ill health, Bishop Francis would have completed 52 years of service in the Church last December.

Mr. Edwin F. Willis, treasurer of the Executive Committee of Foreign Missions for the Presbyterian Church, U. S., died February 2, in Nashville, Tenn.

Rev. William A. Waddell, D.D., honorably retired missionary of the Presbyterian Church in South Brazil, died in Sao Paulo, Brazil, February 22, after an illness of several months. Dr. Waddell went to Brazil in 1890. He was elected President of Mackenzie College in 1914, and held this position until 1927. From then until his retirement in 1932, his time was spent in evangelistic and Presbyterian work throughout Brazil.

Mrs. William A. Mather, Presbyterian missionary in Paoing, China, died in Peiping, February 19. She assisted her husband in rural evangelism and taught in the Girls' Bible School, in the Nurses' Training School, conducted a Mothers' Club and trained volunteer workers.

Dr. Luke Tamikichi Imaizumi, a Christian physician who had devoted the last years of his life to the spread of Christianity in Japan, died at Sendai, December 30th. In 1932, after making provision for his family, he turned over the greater part of his fortune, about \$100,000, to be used for strengthening the Church in Japan.

Dr. Spencer Lewis, veteran Methodist missionary in China, died at Chengtu, February 15th, at the age of 85. He had served in China 58 years and after his retirement in 1929 remained in semi-active service until his death.

Mrs. W. T. Larimer, formerly a secretary of the Presbyterian Board for Freedmen, died February 15. She retired as secretary in 1928 but continued to serve in the Pittsburgh Presbyterian Society.

(Concluded on Third Cover.)

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DELAVAN L. PIERSON, *Editor*

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Editorial Chat

The June number of THE REVIEW will deal largely with the progress of Christianity in America and the development of the Christian Church. This includes a wide range of activities, in various fields and by many types of work. Christian work in America includes not only pioneering in new territory but reclaiming old ground; attempts to reach not only miners, and lumbermen of the West and North, but mountains of the South; it includes neglected city areas and rural districts; Indians and Negroes, Orientals and Mexicans, Europeans and Eskimos, neglected rich and neglected poor, industrial workers and migrants, Moslems, Mormons, Buddhists and atheists. Only a few of these will be dealt with but all must be kept in mind in the study of Home Missions. Our June and July issues will be overflowing with interesting articles.

* * *

Readers have recently sent in their comments on the REVIEW, as follows:

"The March issue is a splendid number and we certainly will use it to advantage."

MISS MARY MOORE,

*Secretary for the Western Area,
Board of Foreign Missions,
Presbyterian Church, U. S. A.*

* * *

"I find your magazine the best that comes into the office."

ESTHER ROYAL ALTMAN,

*Cincinnati Branch, Woman's Foreign
Missionary Society, Meth-
odist Episcopal Church.*

Personal Items

Dr. J. H. Oldham, who has held the office of Secretary of the International Missionary Council since its beginning in 1910, has resigned in order to give more time to the problems inherent in the relations between Church, Community and State, and the efforts that are being made to solve them. Dr. Oldham was the first editor of the *International Review of Missions*, established after the Edinburgh Conference in 1910. In later years, he made Africa his special care, and served as a member of the Commission on Closer Union in East Africa, member of the Advisory Committee on Education in the Tropical Dependencies and as Administrative Director of the International Institute of African Languages and Cultures.

* * *

Madam Chiang Kai-shek has been awarded the gold medal of honor of the New York City Federation of Woman's Clubs for her "indomitable courage and leadership in the crisis of her native land." This is the first time the award has been made since 1929.

* * *

Mary Reed, friend of lepers, at 84 years of age is still superintending the leper colony at Chandag Heights, India. Miss Reed's fifty years of work for lepers has recently received a spontaneous tribute through meetings, letters, radio talks, and by the publication of a new biography.

* * *

Sigurgier Sigurdsson has been elected Lutheran Bishop of Iceland to succeed Bishop Helgason, retired. The new Bishop is 49 years old and has served ten years as pastor in the most rugged part of Iceland.

* * *

The Hon. Kensuke Horinouchi, Japan's new ambassador to the United States, is a witnessing Christian. His home in Tokyo has often been opened to Christian meetings where morning devotions are the rule.

* * *

Dr. James Dexter Taylor, of Johannesburg, South Africa, who is now in the United States, is supervisor of the amalgamated churches of the Rand Native Mission of the Congregational Union of South Africa and of the American Board Mission. Dr. Taylor has written a number of books dealing with race relations and missionary work.

* * *

Mrs. Richard H. Soule, who originated the United Thank Offering plan fifty years ago, celebrated 90 years on February 17. The annual thank offering topped a million before the financial depression.

* * *

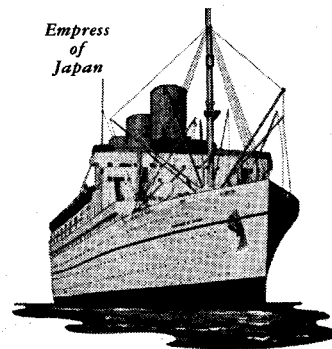
Robert B. Giffen, recently student pastor at the University of Chicago, has become secretary for the University.
(Concluded on Third Cover.)

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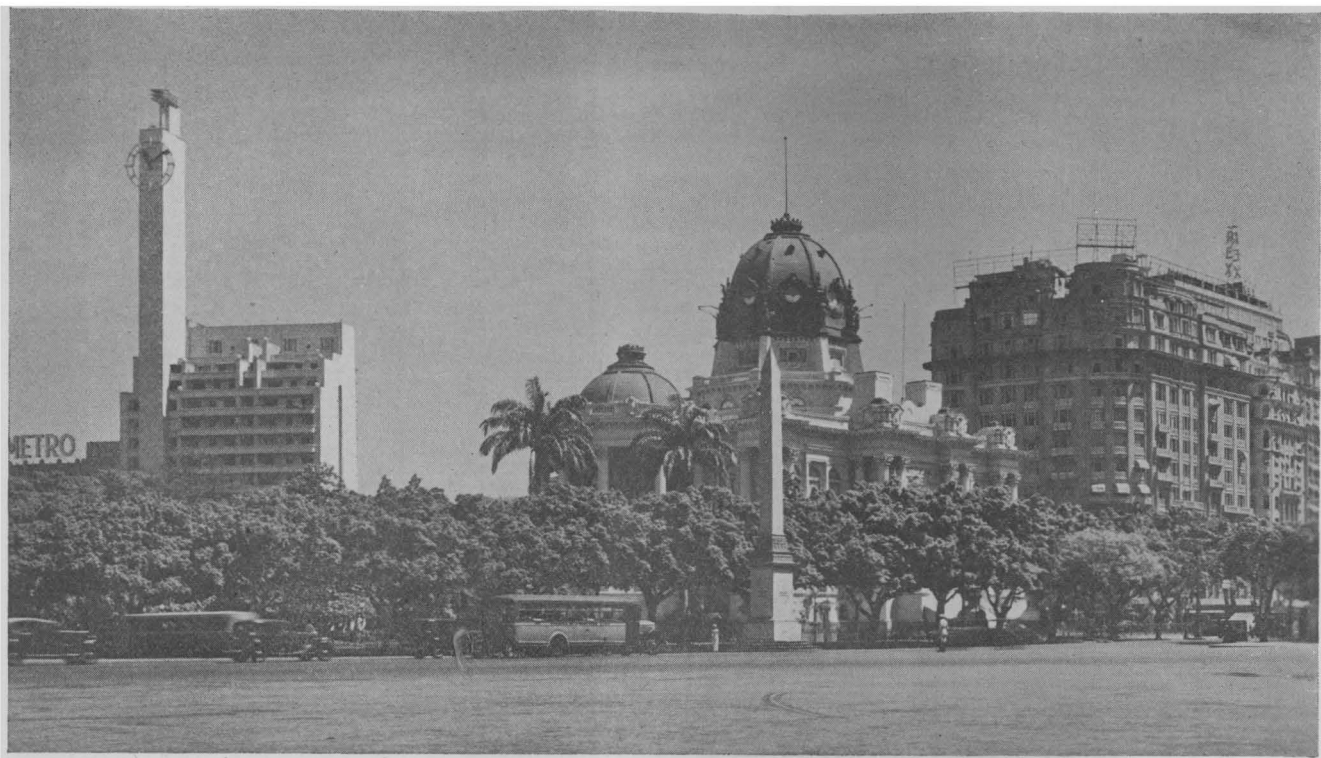
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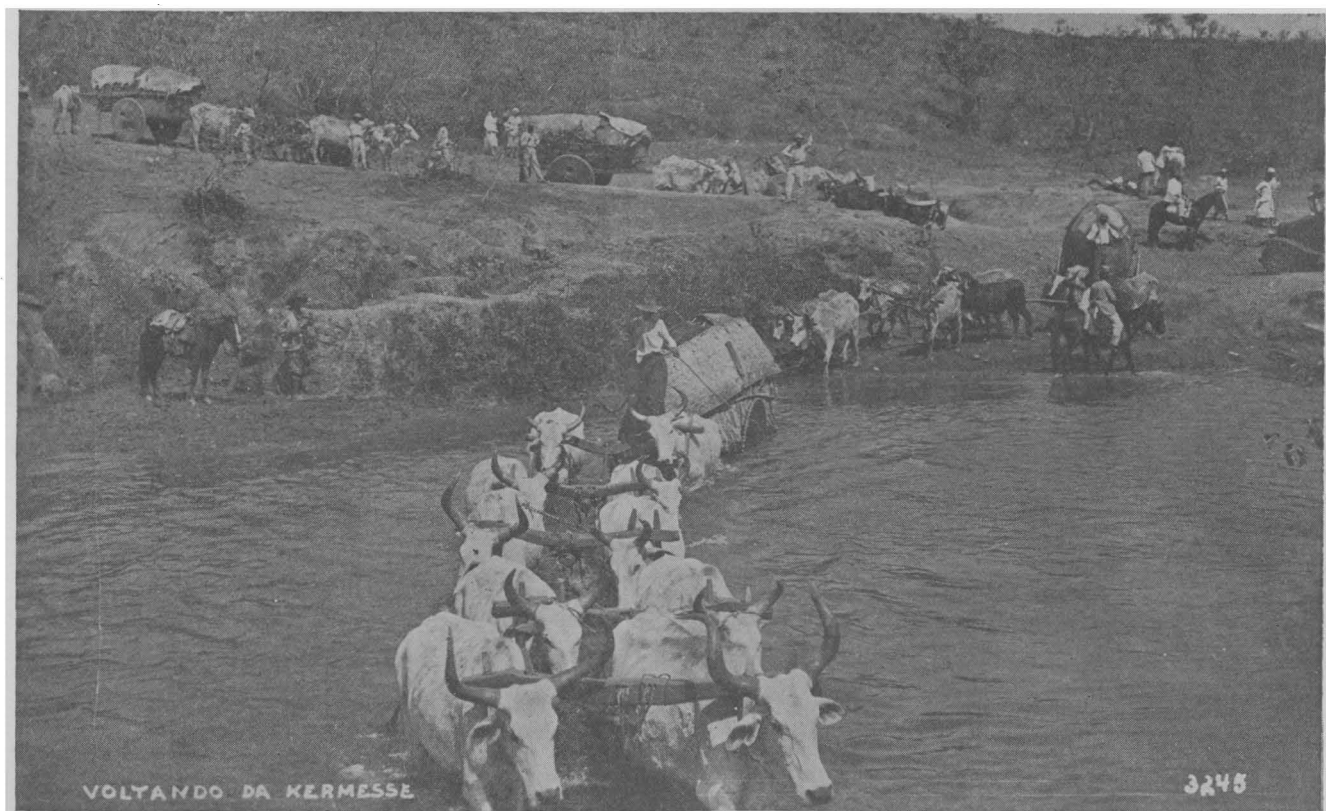


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MODERN BRAZIL -- THE MONROE PALACE IN RIO DE JANEIRO



BY OX-CART IS STILL ONE OF THE MODES OF TRAVEL IN THE INTERIOR OF BRAZIL

THE OLD AND THE NEW IN BRAZIL (*See page 243*)

THE MISSIONARY REVIEW OF WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

MAY, 1939

NUMBER 5

Topics of the Times

CHRISTIAN TRENDS IN JAPAN AND CHINA

There was a time, forty years ago, when Japan seemed almost ready to accept Christ as the national ideal if not as divine Saviour. The old edicts against Christianity were no more and the boards on which they had been posted were only found in museums. There was religious liberty; Buddhism was dying and Shinto was becoming more and more only a patriotic cult. Many Japanese peasants, students and even rulers were turning to Christ and there seemed a possibility that the Japanese nation might adopt the Christian way of life. But the Christian Church was not ready to rise fully to the opportunity with a sufficient supply of consecrated men, money and prayer.

Then the tide turned. Rationalism came into schools and colleges to foster unbelief in Christ and in the authority of the Bible. Materialism took hold of the people and they sought satisfaction in the cultural fruits of Christianity, while they overlooked the roots. Japanese travelers in America and Europe brought stories of the failure to practice Christianity in the lands from which missionaries were being sent to Japan. The World War brought another crushing blow to Christian idealism. More recently the increasing power of the nationalistic military party in Japan has promoted the effort to establish Shinto shrines in all Japanese controlled territory, to promote emperor worship and to make national Shinto supreme. Patriotism has become a religion, and military might is the only power recognized. Japan and Korea are both suffering from the determination to make Japan supreme — obedience to God being secondary. This attitude of the dominant military party in Japan is making Christian life and work difficult in lands dominated by the Mikado's army. The greater the success of Japan's military forces, the more evi-

dent is their opposition to Christ and His spiritual program.

Contrast the trend in China. Forty years ago the Boxer rebellion sought to obliterate Christianity in China and to drive the "foreign devils" into the sea. Many Christians died as martyrs, but in the succeeding ten years more Chinese became Christians than in the previous one hundred years. But even after the republic was founded by a professing Christian and religious liberty was proclaimed, there was a widespread anti-Christian sentiment. Governmental decrees separating Church and State included laws against religious instruction even in Christian schools and colleges. This was a serious blow to mission work but Christianity continued to spread.

Today China is passing through a baptism of blood which is having a refining influence. Not only has the anti-Christian feeling disappeared but the whole nation seems to be turning toward Christ. Many of the national leaders are outstanding Christians and not only is missionary work favored but the law forbidding religious education in public and private schools has been abrogated. The sacrificial service of the missionaries in China's time of need has shown the true character of Christ and His Gospel.

But what will be the effect if schools, churches and other institutions in China should come under Japanese control?

One foreign observer writes:

If Japan should win this war, the door of missionary opportunity in the Orient—China, Japan, Korea, Formosa, embracing a third of the human race, will gradually be closed. She will extend her anti-Christian activities from Korea and Japan proper to China, just as soon as possible. Here is a significant list of questions submitted by the Japanese gendarmerie to representative ministers of the Christian churches in Japan: "1. Who is this God of Christianity? 2. What is your opinion of the 800 myriads of gods of Japan? 3. What is the difference between the Emperor of Japan and your God? 4. What is the differ-

ence between a foreign ruler and your God? 5. What is the relation between the Bible and Imperial Edicts? 6. What is the difference between Imperial Commands and the Commands of Christ? 7. What is your opinion of ancestor worship and shrine worship? 8. What is your opinion of the ancestors of the Emperor? 9. What is the ultimate goal of your religion? 10. What is your idea of religious freedom? 11. Why do you regard worship at Buddhist temples and Shinto shrines as superstitious? 12. What is the difference between the Christian spirit and the spirit of Japan?" To give honest and Biblical answers to such questions would undoubtedly lead to opposition and persecution.

But if China is victorious the result will be a great victory for democracy, for human freedom, and for religious liberty. The doors of international trade will be opened wider than ever before, as China will need vast amounts of everything at one time for her rehabilitation. And best of all the doors of missionary opportunity will be opened wider than ever before, not only in China, but in Japan, Korea, Formosa, and Manchuria. Victory for China will mean the triumph of right over might. It will mean the liberation of the Japanese people themselves from the inhuman tyranny of their own wicked military leaders. Surely Christian hearts all over the world should daily join in prayer for victory for China and her brave Christian leaders. Surely the citizens of the United States should vigorously protest to their government against the sale of anything to Japan that aids her in this iniquitous war, this wanton orgy of murdering innocent men, women and little children.

Eighty per cent of the missionaries are remaining in China and most of the mission stations are still occupied. The Chinese Christians are showing their courage and their patriotism, and openly testify to the comfort and power of Christ and His Gospel. What can Christian missionaries do for the Chinese in this time of crisis? Much in every way. They are a tremendous force for righteousness and save multitudes of Chinese from death and starvation, from dishonor, despair and spiritual defeat. One missionary writes:

In the occupied territories our first duty is to carry on. Because their fundamental purpose is humanitarian rather than nationalistic, Christian missions cannot enter into any "scorched earth policy." As the Chinese Government told the Friends: "We can do a great deal for our own people behind our lines, but there is a job we cannot do. That is to care for the people behind the Japanese lines. That you can do. Go and do it." The need is tremendous and the gratitude of the people almost breaks your heart! The Christian missionary is the best friend the Chinese people in the occupied territory have. Every missionary who can possibly go back should do so, with the exception of women with small children, and even that depends upon each family's own position and desires. Single women have proved that they can carry on even under war conditions almost if not as well as men. The story of how six women and one man doctor have protected 5,000 refugees from the Japanese army in one mission compound without any consular assistance, will go down as a classic of heroism and devotion. Of course, the going of missionaries into occupied territory raises the question of American rights and interests. But if we hold back for fear of those complications we will betray our sacred trust and obligations to serve the suffering. We do not ask for military protection. Japan has proclaimed so loudly that she would protect the rights of third party nationals—even

claimed that she was defending them—that it is time the truth or falsity of her claims were definitely proved. The missionaries all go "at their own risk."

The recently reported statement by the Chinese Communist leader, Chu Teh, that he welcomed the missionaries raises an important point. In 1927 the Chinese Government was opposed to Christian missions in many ways. Missionaries settled down to their tasks and in a few years the Chinese Government came to appreciate their work. In 1933 in our conference on "Christianity and Communism" we decided that the only thing Christians could do was to out-live and out-serve the Communist. Missionary efforts, especially in this year of great suffering, have now won the respect of this Chinese Communist leader.

SIGNS OF LIFE AND DEATH— IN A CHURCH

Springtime brings new signs of life—in budding trees and flowers, in new apparel, and in many church services. These awakenings are periodic. At the Easter sunrise gatherings in hundreds of places all over the United States there were probably not less than 200,000 people present, ostensibly to commemorate the resurrection of Christ from the dead. Without doubt at least thirty million people in America attended Christian church services at sometime on Easter—many of them for the first time this year. How much does this celebration mean? It is difficult to know how much is outward show and how much is an evidence of inward spiritual life. Will the outward signs of awakening continue and bear fruit or will this apparent life be followed by an early blight?

In many shop windows in large cities there are on exhibition beautiful plants and flowers—palms, ferns, lilies, poinsettias, roses. They are the same day after day, year after year; they never wither and die; they are artificial, without life. The evidences of life in a plant, an animal, a soul, a church are ability to breathe, to feed, to change, to grow, to reproduce its own kind. Life is "ability to respond to environment" and is maintained by a life producing and stimulating environment.

It requires no argument to prove that the life of a church is not shown by its beautiful buildings, by the size of its membership, by the state of its finances, by the eloquence of the sermons, by the impressiveness of its ritual, or by the attendance at its services. These may all be good and helpful but they are not the signs of true spiritual life.

A report recently received from a very intelligent and spiritually-minded observer in a Christian church contains the following diagnosis of a church in a small American city:

This church has fallen on difficult days and may be forced to close its doors. Only about one-third of the members pay anything toward church support; the minister's salary is in arrears. . . . The reason for this condition is, I believe, that the people do not take any interest out-

side of themselves. None of them seem to have any knowledge of Christian stewardship. All of the men and most of the women show that they do not want to hear anything about missions. . . . Many are strongly opposed to having any benevolence budget. The church does not seem to be spiritually minded. I have never heard any elder or deacon offer prayer in any meeting—and few of them attend. There is work but no true life; the chief idea of Christian activity seems to be entertainment, church suppers and such things. . . . When the pastor started a Bible class for Lenten services less than ten people were present, out of a total membership of four hundred. . . . The majority of the women belong to clubs of one sort or another and seem to want to make the church just another club.

In contrast to this, note the signs of Life in the recent annual report of the Peoples Church, Toronto. The pastor is a Bible student, an evangelist and a spiritual teacher. He is deeply interested in missionary work and ten years ago he organized "The Peoples Missionary Society" of the church. Now they contribute to the support of 130 missionaries in eighteen different fields at home and abroad. Their congregational expenses, including \$3,966 for radio broadcasting, amount to \$20,410 a year, while they give nearly \$40,000 a year to missions.

This church shows activity, but also life and power. The *Peoples Monthly* states:

This church stands preeminently for the conversion of souls, the edification of believers and world-wide evangelism; emphasizing especially the four great essentials—salvation, the deeper life, missions and our Lord's return; endeavoring by every means to give the Gospel message to the Christless masses both at home and abroad, in the shortest possible time.

The church activities include: a missionary medical institute for prospective missionaries, regular preaching services, radio broadcasts, Sunday school with adult Bible classes, elders' and ushers' prayer meetings each Sunday, Warriors prayer meetings, children's services, young people's meetings, women's prayer meetings, church prayer meetings, Sunday school teachers' meetings, and monthly meetings for converts and personal workers.

How can we expect evidences of spiritual life in a church organization unless there is spiritual life in the pastor and the individual church members? True life will be manifested in earnest prayer and Bible study, in personal work for the conversion of non-Christians, in vital spiritual activities and in the practice of stewardship of time, talents and money. Any church that is not a working force for Christ and the Kingdom of God, is apt to be a farce, without effectiveness for the fulfilment of Christ's program.

An Indian Christian, N. K. Mukerjee, remarks that a "converted church" is one that is vitally related to Christ; one that is fruitful in spiritual children, not barren; one that lives victoriously

and gives evidence of the fruit of the Spirit in love, joy and peace; one whose people show that they are truly interested in promoting the Cause of Christ throughout the world.

VOLUNTEER SERVICE

Are we mercenary? Does anyone say that men and women will not do effective and continuous work unless they are paid for their services? The American Red Cross, that serves humanity in so many emergencies, has had a remarkable history that disproves this cynical charge. It is called upon in times of flood, drought, fire, epidemics, hurricane or war to bring relief to many thousands who are suffering and in distress or danger. Forty years ago the headquarters of the American Red Cross in Washington consisted of a one-room office with one full-time employee; its list of donors numbered about three hundred and there were only a few hundred dollars in the national treasury. Today the organization occupies its own building and has a large staff of efficient employees. But the remarkable fact is that today the Red Cross has in the United States 3,700 local chapters with 3,500,000 members. Its 197,397 volunteer workers are always on call for service; and they gave last year the equivalent of more than 105,000 days of volunteer service. They made garments, layettes, surgical dressings; they drove automobiles, gave public health aid, helped in hospitals, prepared food and fed victims of many disasters; with free smiling service they also collected a million or more dollars in the national relief and membership campaigns.

Another noteworthy fact is that the efficient head of this organization, Miss Mabel Thorp Boardman, who has been leading the Red Cross for thirty-nine years, has never received any salary, although she works daily from 9 a. m. to 4 p. m. and keeps four secretaries busy. It is remarkable that this organization, with all its power and money for relief has kept out of politics and, though handling millions of dollars of public money, has been free from scandal or charges of selfish and wasteful use of its relief funds.

All honor to the Red Cross workers; but they are not alone in this free and sacrificial volunteer service for humanity. The Christian Church and its missionary organizations have a still more wonderful record. In the American Protestant Christian churches alone there are not less than two million women who are working as volunteers to serve their fellow men, women, and children, and to promote the Kingdom of God on Earth. These women provide free motor service, sew on garments, speak at meetings, collect funds, do free clerical work, cook and serve meals, visit the sick and strangers, care for children, teach Bible

classes—in churches, homes, Christian associations, missions, jails, hospitals and other institutions. They give or collect not less than \$20,000,000 a year to support the work done through Protestant churches and various Christian societies. All this volunteer service is rendered without publicity, public honors or material rewards. These women are not organized into one great body under an outstanding human leader but they nevertheless work faithfully and efficiently, serving Christ and humanity. Their reward is reaped in the lives they brighten or help to save, and in the youth whom they teach and enlist in the cause of Jesus Christ.

While Christian women render the major part of such volunteer service, the men are not far behind. Their work is more largely on boards and committees, and in furnishing funds for the conduct of Christian enterprises. When to the Protestants we add the Roman and Greek Catholic and other volunteer workers, it is clear that mankind is not wholly engrossed in the pursuit of money and pleasure. Sacrificial service is honored among all men—whether it is rendered in the sphere of the State, in social welfare or the Church. Those who acknowledge allegiance to Christ are inspired by His teachings and example.

CHRISTIAN OPPORTUNITY IN IRAN

The ancient land of Darius, the Persian, is attracting attention by the progress made in government, in material improvements and in education. The Shah Riza Khan Pahlevi, is absolute ruler of about nine million people. While Islam is the recognized religion, and Moslem "doctors of law" wield great influence, there is more religious liberty in Iran than there has been. The Government seeks to take an impartial attitude toward all religion and Zoroastrianism, Judaism and Christianity are all recognized. Some officials are Christians or are very friendly toward Christianity. "As a matter of fact, (says a recent Bulletin), more limitations have been placed on Mohammedan ceremonies, such as the famous Moharram celebrations, than on Christian activities. The Moslem ecclesiastics, who formerly often exercised more authority than government officials, have been reduced in number and are largely stripped of power."

In Iran today Evangelical Christians are quite free to conduct preaching and worship services and to carry on evangelistic effort. Schools are even allowed to give Christian instruction to Christian students; the government requires all elementary pupils to take examinations in the teachings of their own faith. Missionaries and Iranian evangelists hold public services to which Moslems and other non-Christians are freely in-

vited. Mohammedan converts have recently been able to register themselves as Christians, and their marriages by Christian ceremony are officially recognized. All religious faiths must stand on their own merit rather than on tradition or force.

Iranian officials often praise Christian schools and hospitals and many send their children to these schools rather than to the government institutions. Sons and daughters of Cabinet and Parliament members, of provincial governors and other high officials have been students in mission schools. Missionary teachers are asked to serve on examining boards in Government examinations, and serve on committees appointed by the Ministry of Education to draft new curricula for elementary and secondary schools. Recently when the Ministry of Education wished to open Government nursing schools they asked for half the time of three American missionary nurses for three years to start this work. Here was an opportunity to render a unique service to Iran. Christianity in Iran faces new opportunities and it is time to press forward in the works of Christian faith and love.

INTERDENOMINATIONAL COOPERATION IN MEDICAL MISSIONS

Christian workers in mission lands are usually less conscious of the denominational distinctions and barriers than in the United States. This is particularly true in medicine. Dr. Edward M. Dodd, medical secretary of the Presbyterian Board of Foreign Missions, in his Founder's Day address at the Clifton Springs Sanitarium and Clinic, said: "It is an 'old saw' that there is no distinctively Methodist medicine or Presbyterian surgery, no difference between Baptist and Episcopalian diagnoses—whatever may be said for Baptist hydrotherapy!

"Most of the large mission medical hospitals in the field are union institutions in which various denominational groups collaborate.

"At this end of the line (in America) the Mission Boards have had a joint examining office for several years in New York City and last summer a Christian Medical Council for Overseas Work was organized.

"There is still so much to be done, so large a medical and Christian contribution to be made in medical missions, that a life-time service should be devoted to this work. The chief hazards and handicaps today are the extreme phases of nationalism in some countries which may in time shut out foreign doctors, even though a country may not be adequately supplied with its own physicians and hospitals. The Church at home should support and promote this arm of Christian missions while there is opportunity."

The Church in Arabia Salutes You*

By PAUL W. HARRISON, M.D., Muscat
Missionary of the Reformed Church in America

ARABIA is a small country, small in population at least. Three million men and women, more or less, are scattered over a million square miles of territory. The rainfall can hardly exceed an inch a year, and perhaps no area in the world is quite so poor as Arabia. The drought and the heat and the hunger have hardened the Arab into one of the great races of the world. Mohammed lived and died there, and he still holds the souls of the Arabs in the hollow of his hand.

Christ told us to "Go into all the world and make disciples of all the nations." It would be hard to discover a more difficult task than this one, the transformation of the Arabs into disciples of Christ. But a promise was given with that command. "All power is given unto me in Heaven and on earth" and "Lo, I am with you all the days." It is in that power that we go out to obey the command. Not with the tepid and futile feeling that men ought to become disciples, but the confident conviction that they will do so. Everything depends on this. If we succeed in making men disciples of Christ we succeed in our task. If we fail here, we fail.

And in carrying out this difficult command, almost the most important equipment of all is a robust sense of failure which refuses to be satisfied with anything short of genuine discipleship. Human nature is weak and there are two directions in which we tend to slip out from under the pressure. The first is the wishful thought that if only we can provide a man with a shirt, having in it one hole instead of two, we will thereby save his soul. The doctors are the ones who yield here. We mend up the holes in a man's anatomical shirt, and fondly hope that in some way this will make him a better man. One year we operated on three hundred hernia patients in Bahrein, and with all these anatomical shirts mended, the city was not the least bit saved.

The final interview in which Christ told us to go and make disciples of all the nations was reported by Mark, and he remembered that Christ also said, "Go ye therefore and preach the Gospel to the whole creation." We make men disciples by giving them the good news about Christ. What

good news? Everything that is recorded of His earthly life is part of our message, and everything that we know of the significance of His death and resurrection—all of His humanity and all of His deity, and in their identification is our salvation.

That message we have carried to Arabia. We are celebrating our fiftieth anniversary this year. Once upon a time there was an Irishman. Somebody asked him how he was getting along. "Very badly," he said, "starvation is staring me in the face." "That," said his friend, "must be very disagreeable for both of you." For forty-five years that was our situation in Arabia. Our major indoor sport was staring our robust sense of failure in the face, and it was very disagreeable for all of us.

But it is not true any longer. Five years ago, Dr. Dame took a trip down to the Pirate Coast and there he preached the Gospel. He did not have much time for preaching, and perhaps he did not preach it very well; but Abdur Razzak listened and walked right into the Kingdom of God as a result of what he heard. It was a gift of God to His workers in Arabia, and we thanked Him and took courage.

Forty-five years ago, Zaharah was born in Bahrein. She did not live a monotonous life, and after she married Mohammed, neither did he. She would quarrel with her husband more and more industriously until finally there was a major explosion; her husband, having patiently endured many hard words and curses, would lose his temper, too. After some years Mohammed took a second wife, Safeeah, and that made the situation still worse.

Zaharah came into contact with the missionaries. She wanted something better than this life of disgrace and fighting and tears, but her resentment was hot and her pride was like iron. The Kingdom of God seemed very far away. But one day after a particularly disgraceful explosion she sat in tears in the path where she knew I would pass. Her pride was gone.

"Sahib," she said, "I have done it again. What can I do?"

I told her that Christ would cleanse her heart of the terrible temper if she would give it completely into His hands. I led her in prayer, a word

* Report of an address given at the Madras Conference of the I. M. C.

at a time. She hesitated at the prayer, "And, God, I take Safeeah to be my sister," but after a little pause she said those words too, and Christ led her into His Eternal Kingdom. Now she is the strongest member of our Muscat group, and while she has not led an altogether monotonous life as a Christian, a very splendid Christian she certainly has been.

Mobarrek was a sceptic. His first wife was a little wild thing, and he at that time was not much otherwise, but they were utterly devoted to each other. Then the twin babies came. Out of the valley of the shadow they came alone. The mother remained behind. Mobarrek never got over that. He tried other matrimonial experiments, and a bad time was had by all. He became our best compounder, and a very splendid personal friend. However, to the message of Christ he seemed utterly impervious. The more he heard of the Gospel the more devout a Moslem he became. One night I was led to share with him some of my own deep experiences. The death of his first wife had been a desolating experience, and its scars were still on his soul. I had walked in that path too. It is not easy to share experiences of that sort, but it is in the deep recesses of our souls that Christ saves us, and in that hour of sharing Mobarrek put his hand in Christ's and has found in Him an absolute Master ever since. He leads the Muscat group with a love and a maturity that are superb.

And Noobie. Who is Noobie? He was a slave of the Bedouins for forty-five years. He has been a slave of Jesus Christ for three. Along the Mikron coast of Baluchistan tribal raids are common, and the women and children who are captured are

brought over to Arabia and sold as slaves. Noobie was brought over as a baby, and his memory begins with the bitter experiences of a slave boy whose father and mother were gone; he, a rebellious little boy who wanted to run away and find them. Noobie is proof, for those who need it, that the human spirit has a strength that cannot be broken and a beauty that nothing can efface. Through forty-five years he tried to escape, and blows and irons were common, but his spirit refused to break.

After many efforts, which failed, there came one which succeeded. At sundown while he was paying the penalty for a previous unsuccessful effort, and was wearing the manacles which are their reward, a wandering camel came over to where he was standing. Mounting, irons and all, he raced savagely through the night until Muttreh and safety were only eight miles away. There he left the camel dying behind him, and half-crept, half-walked over the weary miles that remained. Providence was with him this time, for he met no Arab anxious to send him back into the Purgatory from which he was escaping, and at last he dragged himself through the gates into the delectable city. A friendly blacksmith removed his heavy jewelry and the British Consul gave him his freedom. When Mobarrek walked into the Kingdom of God, Noobie followed him, and the two have been inseparable companions of the King ever since.

And so the Church which is in Arabia salutes you, your brothers and partakers with you in the tribulation and Kingdom and patience which are in Jesus.

SOME AFRICANS' ANSWERED PRAYERS

In a sixth grade Bible class in the West Africa Mission, the question was asked: "Mention something God has given you in answer to prayer."

The following answers were found among the papers handed in by the pupils.

Mot Mebomo said, "I first became a Christian, but my mother refused to believe. She preferred the faith of my father and her father. But I prayed God for two years and she now is a follower of Christ."

Nkoe Le'e said, "When my brother's wife died and left a small baby, he wanted me to take care of it for him, even though I was just an unmarried school boy. But I prayed God that he would give me wisdom and patience and He did. Today the baby is big and has gone to live with his father. I cared for him a whole year."

Mbazong Zok said, "When I was on vacation, it looked as though I could not possibly find work to make the money to buy my school books and pay Government taxes. I knew I could not come back to school without these things so I prayed God with all the strength and hunger in my heart and He put it into the hearts of my friends and they gave me palm kernels to crack that I sold until I had money enough for everything."

Angumu Kak said, "I was lost in the forest one night. I knew a leopard would eat me before morning and my heart was filled with fear. So I prayed God that He would take care of me. Next morning, God showed me the path that led to my village."—*Presbyterian Board News*.

When Twenty-Six Thousand Africans Were Converted

An Experience of the Church in West Africa

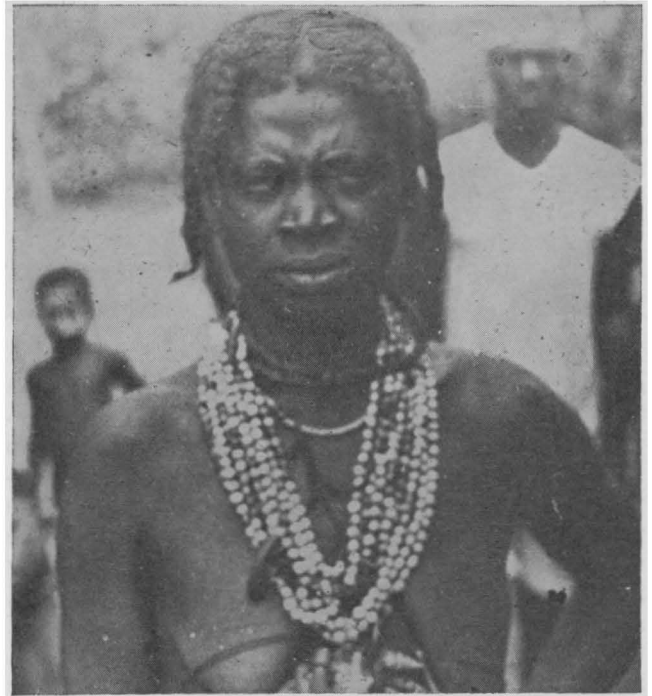
By the REV. L. K. ANDERSON, Metet, Cameroun

THE West Africa Mission of the Presbyterian Church, U. S. A., has had a remarkable growth in recent years. But the knowledge of the untouched thousands in the Cameroun, and the many weak members of the Church, led the Mission to plan a general evangelistic campaign for Christ. The Bulu have a word that describes it *oban*, meaning "a raid to capture slaves and booty." This campaign was to capture men and women for Christ.

The forces and supplies for this campaign were appraised. The spiritual ammunition was gathered in the truth of the Gospel, simple enough to be understood by the least educated. Messages of God's plan of salvation were printed at the mission press. A strategy was thought out, flexible enough to suit the need of every station and tribe. Then, according to traditional native procedure, advance scouts were sent out to reconnoitre. For three months the Christians became scouts, visiting every hut in the entire district, returning to camp with news of those who had been persuaded to surrender. Then Believers gathered in camps, not like slave raiders to leap into the air driven by the frenzy of a fiendish tom-tom, nor to sweat in contortions around a flaming pyre of a captive slave, but to spend hours in united prayer. And how earnestly they prayed for those who had refused to hear and for the scorers and sorcerers! There were three months of calm, prayerful preparation for the Gospel of Peace.

A week of preparatory preaching and visitation was followed by a mass meeting on Sunday morning. It took long into the afternoon merely to register the names of the hundreds who came professing their faith in Christ as Saviour. As the campaign gathered impetus, many marveled, and some even became fearful of the power that had been unleashed. Miracles were of daily occurrence, unexpected conversions of those long prayed for thrilled the Christian communities.

For ten years a little struggling band of Believers had tried to capture Ngoro, the largest town of the interesting little tribe of the same



A WOMAN OF THE NGORO TRIBE

name. The headman is a kindly soul, yet he was trusted by none. He attributes his success in attaining the chieftainship to Mohammedan magic which he bought in his youth. Nominally, he is a Mohammedan, but he and his tribe are ruled by a fanatical belief in witchcraft. For ten years the Mission struggled against this blighting fear, the tiny school gaining an occasional convert to strengthen the little Christian community. Things seemed brighter at times, until the customary annual orgy of fiendish devilry drove all semblance of faith from the feeble followers of the New Way.

The missionary arrived at Ngoro late one afternoon to find the one man thought strong enough to be ordained an elder of the church in his community, lying on his cot bruised and bleeding. It was found that two days before he had been set upon by the men of the tribe when he refused to participate in the horrible heathen practices de-

manded by the headman. At first he refused to tell the story but after considerable persuasion recounted the tale of the fiendish machination of the fear-stricken chief. The government census



AN AFRICAN FETISH HUT

showed that the tribe was decreasing rapidly, the birth rate was abnormally low and infant mortality was high. The cause could be attributed to the filth and disease resulting from the immorality and carelessness among the people of the tribe. But the chief blamed the women—the usual scape-goat in Africa. He decided that they needed new blood in the tribe; so, on a given day, all the women were herded into a little grove of trees, stripped of what little clothing they had, and were made to lie down by little ditches while dogs were butchered. Their blood flowed down and was lapped up by the prostrate women.

It was to this rite that Mbassa, the Christian elder, refused to go. Then he was bound by forest vines and was dragged by force to be an involuntary spectator at the disgusting spectacle.

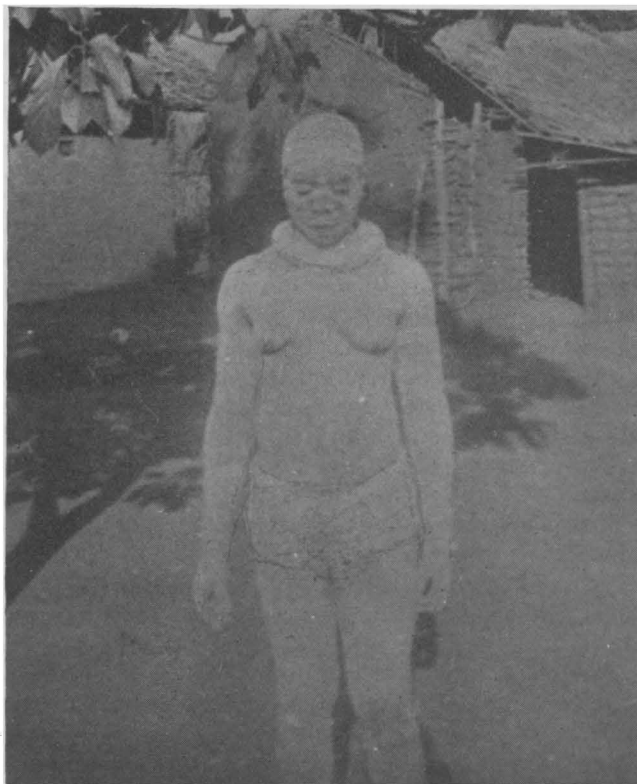
No wonder that the team of evangelists, chosen to storm this citadel of Satan, walked the weary miles to Ngoro with prayers on their lips but scant hope in their hearts. A little group of Believers, led by a faithful graduate of the mission theological school, welcomed the visitors, and the week's campaign began.

Sunday morning the little mud chapel was filled to overflowing. Almost every person in the town was present, except unfortunately, the headman, who was away on a government errand. The four members of the team, led by the consecrated Bulu pastor, preached with spiritual power. At the close of the service an invitation was given to all

who were willing to make a public profession of their faith in Jesus Christ. This meant nothing less than incurring the wrath of the headman, and yet seventy-nine men and women came forward, and remained to unburden their hearts and seek courage from the leaders. One year later sixty-eight of these converts were still holding true to their pledge and came back for a week to be instructed in the meaning of God's grace and truth.

This is one instance of many throughout southern Cameroun. The Mission hoped and prayed for fifteen thousand people to be won for the Master. By the end of twelve months over twenty-six thousand had been enrolled as beginners in the "Tribe of God."

What is the secret of the power that some men have enabling them to sway multitudes and bring them to a saving knowledge of Jesus Christ? Wherein lay the power of Spurgeon, Moody and others? Is it personality or eloquence, ability to appeal to the emotions or is it a more complete consecration to Christ? Evidently none of these gifts, singly or combined, are sufficient in themselves. Some men seem to possess them and yet they are only ordinary, faithful pastors of the



A NGORO WIDOW, IN MOURNING COSTUME

flock. What causes periodic outbreaks of Christian interest and enthusiasm which often center around one man and sometimes result in the conversion of many?

The movement we have described marked a mighty surge of a mass of humanity, turning from the lowest depths of sin-cursed filth to march to the heights of a knowledge of God in Jesus Christ. What caused such a spiritual phenomenon? It was not brought about through an individual but by a whole army of devoted souls. Every one of them knew that they had received supernatural power to which they reacted in simple faith by fearless testimony. Ministers, lay preachers, teachers, doctors, instructors and apprentices of the Indus-

trial and Normal Schools, African helpers of every description, government employees, interpreters of divers kinds of tongues, as God had set them in the Church, offered willingly of their time and strength.

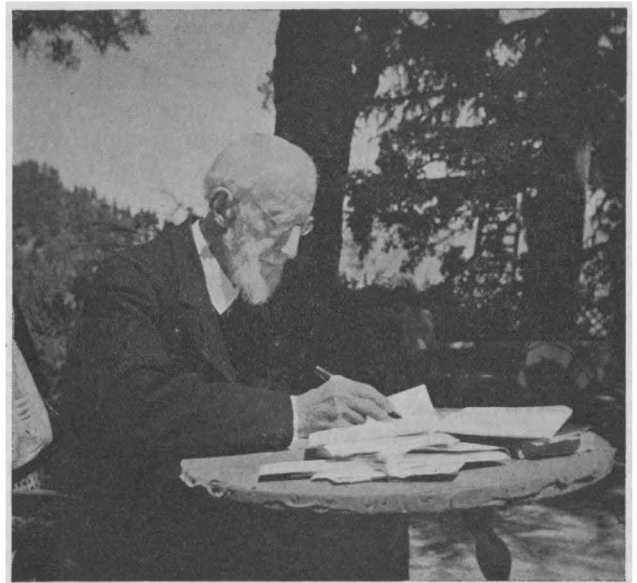
The decision of the Mission, the plan of campaign, the prayers offered, and the messages preached, proved once again that the Holy Spirit is the only agent by whom Jesus Christ must be preached when He is glorified and in full control this will result in the salvation of men.

Saint Lucas of Allahabad

By DR. and MRS. SAM HIGGINBOTTOM and others

IN MISSIONARY circles in northern India James Joseph Lucas was a unique institution. He was so deeply, vitally Christian. Jesus Christ was so real to him, and he seemed to have cultivated such a habit of constant communion, that it was a benediction to be in his presence. Though only two might be present to the eye, one was always conscious that the Third was there. More than any other human being I have ever known, Dr. Lucas seemed to carry with him a peculiar spiritual atmosphere. When he would go into meetings, where feelings were running high or where things were being said in the heat of argument that did not help to calm the troubled water, Dr. Lucas by his very presence would change the atmosphere.

Never have I known any other man so generous and kindly in his judgment of others, even those who differed most from him and fought him with determination. In the thirty-five years I have known him, especially in dealing with those who opposed him, he seemed to have learned with the Apostle Paul that Love is ready to believe the best and to bear all things. There seemed to be no other man to whom so many people in trouble have gone—young and old, men and women, Indian and non-Indian, religious and non-religious. In trouble they seemed to gravitate to Dr. Lucas; there to find wise counsel. For those who were slipping and had lost their grip—to come to him meant renewed hope and faith and courage. More than most other men he seemed to know what was in man—the wickedness and deceit and sinfulness of the human heart; but he knew also One who was mighty to save even to the uttermost and so there was never a note of despair. He believed that if the wrong doer would submit himself to God, there he would find abundant mercy and forgiveness.



JAMES JOSEPH LUCAS AT NINETY-ONE

I first met Dr. Lucas on November 18, 1903, in Allahabad. I saw him last in Lahore on March the 25th, 1938, when I had *chhoti hazrie* (early morning tea) with him. His mind was as clear the last time I saw him when he was in his ninety-first year as it was the first time when he was fifty-four. For many years he and his wife had read "Daily Light" together, and that morning on the train I had received comfort from the readings for the day. I was being sent home to America to make an appeal on behalf of the Allahabad Agricultural Institute and did not feel at all sure that I was doing the wisest thing. The reading for that day had removed all my doubts. Dr. Lucas was reading George Bowen's daily selection for the day and this too was a deeply spiritual and helpful message.

In the early days in Allahabad I would go, on college holidays, with Dr. Lucas into the villages where he did evangelistic work. There I gained an insight into the physical, mental and spiritual poverty of the village people of India. When I discussed with him the idea of the Agricultural Institute, the "Mount Hermon" on the banks of the Jumna River, he could not see the need for it at first; but as a result of our discussions he was convinced that this effort would be used by the Lord Jesus to hasten the coming of His Kingdom to northern India. After I had studied agriculture in America and returned with him to the villages, I pointed out some things that were among the causes of their economic disability. "For 40 years," said Dr. Lucas, "I have been going into Indian villages and there was much that puzzled me, but seeing the village through your eyes has explained much."

Many of the most spiritual missionaries could not understand the purpose of the Agricultural Institute. Some spoke of it as a "fifth wheel to the coach," concerned with material things and as a diversion of the primary purpose of Christian missions. Through all the heated controversy Dr. Lucas never wavered. When I was tempted to be discouraged he would come and put his hand on my shoulder and say, "Higginbottom, every day I pray for two things for you: First, that you will continue your work, and second, that God will give you patience." This confidence of Dr. Lucas in me enabled me to go on and work through the darkest days, when all I said or did was misunderstood. Dr. Lucas lived to see his faith justified, and now all over the world, whether it is Kagawa in Japan or Sir Wilfred Grenfell on the Labrador, or Dr. Alfred Schweitzer in Africa, rural missionaries the world over are seeing and understanding the relationship between spiritual and physical and mental poverty; what gets rid of one is likely to help get rid of the others. The rural folk of the backward countries are poor to a degree that America knows little about. When our Lord stood up in the synagogue at Nazareth and declared that the Spirit of the Lord was upon him because he had sent him "to preach the Gospel to the poor," he proclaimed the day of release for the world's rural billion, most of whom live in dire poverty. Christ was to heal the broken-hearted; He was to set the captive free; He was to preach deliverance to them that are bound. This is the only program that is adequate to meet man's need. Dr. Lucas saw this and earnestly helped to carry out our Lord's program.

James J. Lucas was graduated from Center College, Kentucky, in 1865, from Yale University in 1867 and from Princeton Theological Seminary in 1870. He arrived in India in the autumn of 1870 and died in India in January of 1939, after work-

ing for over 68 years against the principalities and powers of darkness. He never lost faith that Jesus is an all-sufficient Saviour for all who accept Him; he was able to strengthen the faith of others and now he has been granted an abundant entrance into that City whose Builder and Maker is God.

How to Spell "Disappointment"

Once in a time of peculiar stress he came over to the farm and found me in the barn among the oxen. We sat on the manger and he said:

"Did I ever tell you how I learned to spell disappointment with an 'H'?"

"No," I replied.

"Then, I will tell you," he said. "When I was ready to start for India, my sister was lying ill of typhoid fever at our home at Danville, Kentucky. My mother had planned to come to see me off at the boat at New York, but when my sister was so ill, she was greatly disturbed to know what to do. Finally the neighbors persuaded her that everything possible was being done for my sister, so she left with me. We reached New York on Wednesday morning and I expected to sail that afternoon. Mother planned to catch the evening train back to Kentucky. Then the Board Secretary came and said, 'The Board finds that there is the largest number of foreign missionaries being sent out at one time in the history of the Board, so we have decided to have a big farewell meeting tomorrow, and I want you to change your sailing date from Wednesday to Friday.'"

"At first I felt that I didn't want to do this, as I knew how anxious my mother was to return to her sick daughter and I did not wish to keep her over. But after I prayed about it, I finally said to the Board Secretary, 'All right, I will stay.' So I took part in the meeting and sailed on Friday. At the Prince's Landing Station at Liverpool, news placards told of the loss of the ship on which I was to have sailed on Wednesday. Only one person was saved in that wreck. I was impressed by the fact that God had intervened to prevent my sailing on that steamer as I had planned and that He had a work for me to do for Him in India. Then it was that I learned to spell disappointment with an 'H'—not 'disappointment,' but 'His appointment.'"

This was always his philosophy of life when things did not go in the way he had thought they should. He would wait upon God to find out what God was trying to teach him.

It would be difficult to explain all that this view of disappointment has meant in my life. Thirty-five years of close association with Dr. Lucas has meant much to me, and many others remember him as the most Christ-like man they have ever known. He did not seek to escape the pain and

disappointment of the world but he went boldly forward knowing that where "sin did abound grace did much more abound."

By MRS. HIGGINBOTTOM

The homey Indian bungalow of Dr. and Mrs. Lucas gave us a welcome many a time when my husband and I were confused by the new language and the new religions, or when new joys or new sorrows came upon us. He seemed to sense our moods, and with a radiant face would say, "I found a beautiful promise for me today as my wife and I read 'Daily Light' together early this morning." The promise seemed to fit our needs as well. For many years, whenever he married a couple, Dr. Lucas gave them the little book with the hope that they too would form the habit of reading it and praying together every morning.

Mrs. Lucas, who died in 1931, mothered all the missionaries and made them feel at home around her table. Her courtesy and love were also extended to Indian Christians. During my first year I had been sick, my servants were a problem, the language was difficult and I was ready to weep. Quick as a flash a missionary friend said to me: "Come, change your dress and come with me to see Mrs. Lucas." I was an unbidden guest at a lunch party but was welcomed so cordially that there was no chance to apologize for breaking in on an invited company.

Dr. Lucas, more than anyone we knew, manifested the Love which is patient, kind, knows no jealousy, makes no parade, is never rude, never selfish, never resentful (even under strong provocations); is always slow to expose, always eager to believe the best, always hopeful. Hundreds of people, Indians and Americans, would heartily endorse that statement.

Whenever Dr. Lucas spoke in the church or at a prayer meeting, one heard the comments on every hand: "His face shone." "His goodness glows in him." His daughter's death was a terrible shock and sorrow, but at the funeral service he spoke of the lovely influence of her life and of the certain hope of seeing her again. His radiant, smiling face revealed his deep faith and was the means of strengthening the faith of those who were present.

By DR. JOHN TIMOTHY STONE

When Dr. Lucas was my guest at the Brown Memorial Church of Baltimore thirty-five years ago, he had recently called to see John Wanamaker who had visited India and was much interested in the work he saw there. The great merchant was exceedingly busy and as Dr. Lucas became tired of waiting, he walked out on the street for a little exercise. Passing a crowd that was being addressed by a soap box orator he heard

the man condemn Wanamaker for selling poker chips while he professed Christianity. Dr. Lucas pushed through the crowd and interrupted the speaker, saying: "Sir, Mr. Wanamaker is a friend of mine and a friend of God, and I do not wish you to say anything against him, even if he does sell poker tips!" The crowd howled, the soap box orator was confused, and Dr. Lucas smiled and led in prayer. It was all so natural and sincere that it captivated even the careless street throng.

Dr. Lucas afterward said, "I did not know what the man was talking about; but I was not going to have him denounce my friend and call in question his loyalty to the Lord."

Once, when we were praying about Allahabad and the general work in India, Dr. Lucas sobbed like a child, muttering, "Lord, give us this land which we so love!"

By FRANK G. CORNELIUS

Looking always to Jesus Christ and living like the Master he served, loving and kind, Dr. Lucas was an inspiration to many a soul. Many years ago I had the privilege of working for him in my professional capacity as "stenographer" when he dictated to me the "Biography of Robert Stewart Fullerton," and "Commentary on the Epistle to the Hebrews" in English. I found that his faith in Jesus was deeper than one could ordinarily comprehend and his life foundations were laid on the "Rock of Ages."

By A. RALLA RAM of Allahabad

We always called Dr. Lucas the "St. John" of our time. His face was radiant with the glow of a joyous Christian. His gentleness, humility, generosity and affection were so infectious and real. We used to make opportunities to seek his study for inspiration and strength. Never did he let us go without prayer. Up till the close of his life his delight was in the Scriptures, and their great promises and assurances filled his mind. Who can tell how much literature poured forth from his pen to exalt his Master as Saviour and Lord of men?

By REV. JAMES L. GRAY of Jagadhri

He "walked with God." I can think of no better way of describing the life of our dear friend. There was a peculiar radiance about all he said and did that made us all feel that he was conscious of another Presence ever at his side. To meet him on the roads of Landour; to talk with him in his book-lined study; to see that silver hair and the uplifted hands in Kellogg Church—was always to be made aware of an utter devotion to his Master and an intimate communion with Him that always made me feel that God was near. The place of

prayer was to him the place where "he took off his shoes from off his feet" for the ground was indeed most holy. In the quiet of his study; at the grave-side with bereaved friends, or in church, that quiet yet thrilling voice was heard pleading the promises of God, and leading us with holy boldness to the throne of the eternal Father.

Dr. Lucas was always busy for God and His Kingdom. On his daily constitutionals you met him with tracts and Gospels in his hand, and a happy word of cheer to coolie, soldier and missionary. In his study he worked with patient diligence in English and in Urdu, seeking to give form to anything which he felt would enrich his fellow-Christians. His outlook on modern missionary problems was sane and progressive, and his understanding and sympathy profound. Never did his evangelistic fervor lag. Often his zeal, his piety, his faithfulness have been to me, as a much younger missionary, a reproof and a much-needed urge and stimulus.

By HOWARD E. ANDERSON

Editor of "The United Church Review"

Dr. Lucas was a saint of God. Of few people can this be said with the same absence of restraint and the same assurance of agreement on the part of such a wide circle of acquaintances and friends as he had. His saintliness was revealed in his countenance, the tone of his voice and his conversation. Others may praise him for his achievements, and they were many; but in the realm of personal contact, no one can tell the number of lives he touched for the glory of God.

The saintliness of Dr. Lucas was shown in his prayers, in what he talked about, in the thoughts to which he gave expression. They were largely Scriptural, for he was saturated with Scripture. God's Word was his meat and drink. For years he lived in constant expectation of the return of our Lord. I presume that is what gave him such calm and repose at funerals, yea, even at the funeral of his own daughter which he himself conducted. He used to say that we who are alive at that advent time shall in no wise "prevent" them that are asleep. To him it was indeed a blessed hope.

The experience of death was for him an experience of "falling asleep." He grew more and more tired and expressed his desire to depart. In Dehra Dun, a little more than a month before his death, Dr. Lucas spoke to us about a portion of God's Word that had meant much to him. It was that beautiful beatitude, "Blessed are the pure in heart; for they shall see God." He smilingly explained that the beatitudes are for the present and not for the future. "So," he said, "the pure in heart shall see God now."

By MR. C. THOMAS

I can never forget the visit I paid Dr. Lucas at his son's house in Lahore on March 1, 1938. Dr. Lucas had been ill, but on the previous evening he was seen standing at the gate of his house giving tracts to the passers-by. He believed in the power of the printed page. The faith and prayer life of George Müller of Bristol had influenced him a good deal. His own prayer life was known to all his associates—the ease with which he would pass from conversation with men sitting with him to conversation with God. One of his two surviving students whom he taught at the Saharanpur Theological Seminary said that Dr. Lucas loved his students and taught them by his example how to love one another. He preached love and practiced love.

Dr. Lucas was a Christian saint. Many of us feel that nothing can be more helpful to young Christians, Indian and foreign, than a biography of this saintly missionary.

By A. RUSSELL GRAHAM of Indore

To come to India at the age of twenty-three—to spend 68 years in the Master's service here—to throw aside the well-worn earthy cloak with glad abandon and enter joyfully into His glorious presence. What a life! What a course to run! So old in years—so young in spirit! So spiritual that his every conversation spoke of an Unseen Presence—yet so beautifully "human"! A saint, a true saint of God—yet reckoning himself as chief of sinners! For he gloried in the Cross of Christ and all for which that "stumbling block" stood. To know Dr. Lucas was to know Christ better. To have fellowship with him was to desire a more intimate fellowship with the Master.

By DR. FRED M. PERRILL

Editor of "The Indian Witness"

Dr. J. J. Lucas, the friend of all, was born in Ireland, August 21, 1847, and came to India in 1870. He had finished thirty-six years' service in India when I arrived—a fairly long term of service; but for him it was barely half of the total years he was to give to India.

Dr. Lucas had a remarkable memory and used it in a most helpful way. He must have held many to a worthy pitch of effort by his encouragement. He was a man of convictions, but he believed that earnest Christian brethren could find a way to understand each other. He did not think that bluster and bombast were substitutes for calm and considerate thinking. He was a modern "fundamentalist," but most of all he had a vital Christian experience and a heart filled with Christian love. For him to live was Christ, but having lived almost a century and having finished the course and kept the faith, certainly for him "to die" was gain. Who follows in his train?

Using Fingers for Eyes

Cooperative Service to the Spiritual Life of the Blind

By the REV. LEWIS BIRGE CHAMBERLAIN,
New York

General Secretary of the John Milton Society for the Blind

BLINDNESS is decreasing among children but increasing among adults in America. Better care at birth, in infancy and childhood explains the decrease. Among adults, however, are not only the historic disease causes and the more recent hazards and accidents of industry and modern life but also the increase in longevity and, surprisingly, such modern causes as "high blood pressure, hardening of the arteries and diabetes."¹ More than half the Blind in the United States are over fifty-five years of age, and there are 11 per cent more blind men than women.¹

Though it may seem paradoxical, it really is natural that reading means more to the sightless than to the sighted. The Blind are cut off from ordinary life and activities and have extra time to read and to think. It is a frequent, though not inevitable result, that their thoughts turn to the inner life—the spiritual, and they desire help in Christian life and service—the "new life" that grows and gives to others. Many thus find blindness a blessing.

The loss of sight has roused sympathy through the ages. Christ seemed peculiarly sensitive about it and the Gospels record more miracles by him to cure blindness than any other physical ailment. In America, especially in recent years, much has been done by both private and public effort, to lighten this great handicap.

The Literate Blind

"Fingers for Eyes" focuses attention, not on the Blind generally, but on those who can read without sight.

Doubtless most who become Blind could read

when they could see; but only a small portion become literate through their finger tips.² After an acquaintance with the problem of the literate Blind that began twenty years ago, through supplying embossed Scriptures to them as one of my duties as a secretary of the American Bible Society, my amazement and admiration continue to grow over the achievement of the Blind in using fingers for eyes. It involves real intelligence, will power, persistence, and, particularly, a sensitiveness in finger tips. Highly educated adults are sometimes frustrated. What of those of small education and hardened finger tips?



HELEN KELLER READING HER
JOHN MILTON MAGAZINE

During recent years embossed magazines and books in Braille³ have been appearing in increased numbers, chiefly through generous appropriations by the United States Congress. Public funds, however, are not used for religious literature.

How then is the spiritual need and hunger of the sightless being met? Inadequately and incompletely. The great Protestant churches of America—Baptist, Methodist, Presbyterian and others, from

whose ranks the bulk of the literate Blind come, have neglected for decades both their own

² It is estimated that there are some 130,000 Blind in the United States, of whom some 25,000 can read Braille. Some two or three thousand whose fingers are not sensitive enough to read the small Braille points, can read the Moon system which, for the Blind, is what large type is to the sighted. In Braille the basis is an embossed domino six set upright and so small that the finger tip of a child can cover it. To the uninitiated the fact of a single unit might imply simplicity, but in it lies complexity. All the letters of the alphabet, all punctuation marks, all capitals, italics, underscoring, all numerals are made by omissions and combinations of these six points. Not only must the mind register and remember what each combination represents, but the fingers must register the relative positions of these points. For example, the single point may occur in any one of six positions and a two-point combination may be made in eighteen ways.

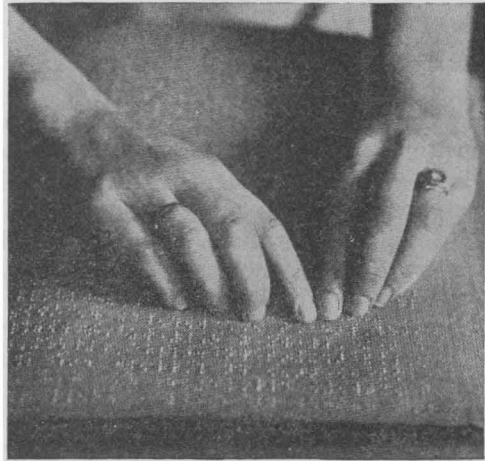
³ "Talking Books"—that is phonograph records of books, and the radio are real boons to the Blind and are being made available by Congress appropriation in considerable numbers. However, they do not take the place of books one may read and study and ponder any more for the sightless than they would for the sighted.

¹ Report of the Public Health Service on January 21, 1939.

Blind⁴ and the other Blind who form a part of the great home missions field. The relatively heavy expense of embossed printing, and the relatively limited number of Blind affiliated with each denomination, are chiefly responsible for this fact.

The John Milton Society

Realization of this neglect, and appeals of the Blind themselves for help in their spiritual life



READING BRAILLE

and service, brought about the incorporation of the "*John Milton Society*," taking its name from one who despite his own blindness rendered great service to generations of those having eyes to read. The Society is sponsored by the Councils of Home Missions, both general and women's, and by the International Council of Religious Education. Its purpose and field were defined as the supply of general religious magazines, Sunday school lessons or Bible studies, and religious books. In 1932 the monthly *John Milton Magazine* was launched for adults and in 1935 the monthly, *Discovery*, for boys and girls. Both are in "Braille." In 1937 a small book of standard hymns, words and music in Braille, the first of its kind, was issued.⁵ The production of three books has been authorized this year: "Daily Devotions," "Sunday School Manual for Teachers" and "Christmas Carols." The two magazines are free, as are the Sunday school papers for the sighted; but gifts from readers toward their production are encouraged and received. The sale of books helps to meet their cost.

The 2,500 monthly copies of the two magazines now reach from 10,000 to 12,000 blind readers,

⁴ To their credit a few religious bodies have been responding to this need but they are exceptions and the activity of most is quite recent. Also they are all keen on their own peculiar teachings. Naming them somewhat on the length of their service, they are: Roman Catholic, the Seventh-Day Adventist, the Church of God, Theosophist, Christian Science, Episcopal, Hebrew and a branch of the Lutheran.

⁵ This year the two magazines are being continued; though a long-standing appeal for a magazine in "Moon" is still deferred because it is a recurring expense without money as yet provided. "Moon" is to the blind what large print is to those who see.

who reside in all but one of the States and in twenty-eight other lands. This wide distribution is almost entirely due to the activities and interest of blind readers themselves. They have a way of passing magazines from one to another and this diminishes the expense of circulation. The foreign circulation has come entirely through the Blind themselves. Illustrations are constant. A blind reader in Texas passes her copy to a blind man in the same city who then sends it to a fellow blind Hebrew in London who eventually places it in a Hebrew home for the Blind, and reports that "they holler for more." Inmates of homes or institutions for the Blind make one or two copies suffice for all their members. A few copies sent to a State School for the Blind are read by many older pupils for their own pleasure and then are read by them to younger pupils not yet literate with their fingers. Home teachers of the Blind lend their copies to their students. A blind American missionary in China enjoys her own copy and passes it on to her blind Chinese teachers who use it with their blind pupils. A masseuse in Jerusalem gains refreshment herself and tells her patients what she has read.

Nearly one hundred blind ministers, missionaries (both home and foreign), and evangelists, acclaim the *John Milton Magazine* for the aid it gives them in their work and life. Twenty-one American denominations are represented by the blind ministry. Some are active pastors and preachers and often prepare their sermons from the *John Milton Magazine*. Some are evangelists;



BLIND GIRLS USING BRAILLE HYMN BOOK

some home missionaries; some retired and lonely and eager for good reading. All are grateful.

Among nearly eight hundred letters (several hundred in Braille) from blind readers recently received, about five hundred came from those who attend Sunday school, and of these over two hundred are actually Sunday school teachers, some

school superintendents — a truly noteworthy record.⁶

Sixty denominations listed in the Federal Church Year Book are represented by these readers, some of whom are members of religious groups not listed. What other thousands represent we do not know. Apparently a large portion of the blind readers are not connected with any religious organization. Many are too isolated or too physically restricted. Yet all eagerly receive and use these definitely evangelical Christian magazines. They need this help even more perhaps than the blind ministers and Sunday-school teachers. What a field for home mission work! It is a real privilege to have a share in such a service of love.

The Magazines for the Blind

Half the pages of both magazines are given to general articles and half to treatment of the uniform Sunday school lessons. *Discovery* usually has stories gathered round one theme each month, and largely from Miss Margaret Applegarth's inimitable store. The Sunday school lessons at present are drawn from the *Methodist Illustrated Quarterly*. The bulk of each issue of *Discovery* goes to State Schools for the Blind which house most of the 6,000 to 7,000 blind school children in America, all facing lifelong physical darkness. It is the only such magazine available to the blind children of our great land. Individual copies also go far and wide. For example: A grandmother in Buenos Aires receives a copy to read to her

English in Holland wishes its stories to pass on to his scholars.

The *John Milton Magazine* collates and condenses its general articles from denominational and interdenominational religious publications.⁷



BLIND SUNDAY SCHOOL TEACHER (RIGHT) WITH HER SIGHTED CLASS

Intentionally interdenominational, special care is taken to bring to the Blind, though in much condensed form, choice articles—devotional, informational, inspirational, and missionary—from various sources⁷ which the sighted enjoy. The Sunday school lessons have been condensed from those prepared by outstanding Sunday school workers in various denominations.⁸

The articles in the *John Milton Magazine* are varied not only in subjects to catch and hold attention, but in simplicity, in strength of language and

thought, so that each issue may have a message for its variety of readers. Many testimonies pour in, constantly marking the real service being accomplished. Sunday school teachers say that they could not teach without the magazine's Sunday school lesson helps. One man in Alabama recently wrote that he had taught a large adult Bible class until blindness cut him off. Then he learned Braille, obtained the *John Milton Magazine*, and is now back at his post. Young and old report taking part in Christian

Endeavor and in missionary societies, thus having a share in the life of the church. A Sunday school



two daughters who are Sunday school teachers; and the stories to her own grandchildren who are entranced. A blind missionary in Shanghai translates some of its stories into Cantonese and into Mandarin, sending them to schools and scholars not using English. A Christian blind teacher of

⁶ The exact figures are 772 letters received from Blind readers, of whom 498 attend Sunday school and 222 are teachers.

⁷ A recent summary showed that in the past five years, articles have been drawn from 77 denominational, 27 interdenominational and 17 general sources.

⁸ Drs. H. C. Moore, Baptist So. (several quarters); C. A. Hauser, Christian and Reformed; M. Stevenson, Disciples; L. H. Bugbee, Methodist; E. F. Ziegler, Presbyterian; C. P. Wiles, United Lutheran; Miss M. Tarbell, J. H. Snowden, G. L. Robinson and D. D. Burrell. The last four publish their lessons in non-denominational form.

teacher from Australia eagerly asks for the magazine, the existence of which he had just learned. The custodian of a library for the Blind in South Africa appeals for its visits. A blind Japanese Sunday school teacher in Hawaii rejoices in its help. A blind Presbyterian missionary giving his life to India, an Episcopal rector with ten happy years of service in Kansas, an Evangelical Lutheran minister, executive officer of a State Commission for the Blind, are a few of those who rejoice in it. One of its earliest and strongest friends is an eloquent, forceful and successful blind Methodist minister whose church is filled at evening as well as at morning services, and who is in demand as a speaker before school, college, Rotarian and other audiences. To serve such is indeed a privilege.

The Major Need

The great bulk of the Blind are not ministers or teachers. Too often they are people limited in experience and resources, isolated in country and other localities, home-bound by physical disabilities. Not a few are deaf, others are bedridden, many have scant education and even scantier resources. To them the magazines bring cheer and inspiration, help and comfort and company.

"Next to the Bible it is my most treasured possession."

"I keep it by my bed to read in the sleepless hours of the night."

"I and my blind husband live in the hills of Vermont where we do not see even the postman more than once a week. What a comfort the *John Milton Magazine* is to us both."

Such sentences are typical expressions. Many a touching and telling tale could be recounted from the correspondence. The gist of it all is that they are hungry souls; eager for and sorely needing such help; and they gratefully rejoice in having it.

Sponsored by the Councils already named, the Society is helped by contributions from some Boards of Home Missions, Education, Sunday School, and Publication. For them, however, these years have been difficult, and their contributions furnish less than one-tenth of the heavy expense involved in producing the Braille publications. Additional help has come from one other organization interested in the spiritual welfare of the Blind and the Blind themselves contribute surprisingly. But it is necessary to secure 70% of the budget from individuals who are blessed with sight. Where knowledge of this work is spread, those grateful for their own physical eyesight rejoice in helping the sightless in their quest for spiritual aid and life.

ENCOURAGEMENT IN TIME OF CRISIS

Rev. C. Darby Fulton, Executive Secretary of the Presbyterian Foreign Mission Committee of Nashville, says that this is a day of unparalleled opportunity in mission work, and lists some outstanding reasons for encouragement:

The high spiritual purpose and morale of Christian missionaries.

The courage and steadfastness of the Chinese Christians.

The scattering of many believers to the provinces of West China has meant that they have carried the contagion of their faith into 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 assurance of faith in the midst of the uncertainties of the present conflict.

The return of missionaries 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.

Thousands of Korean Christians standing fast under severe persecution.

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

The bond of fellowship that remains unbroken between Japanese and Chinese Christians.

The wide open doors in Africa and Brazil.

Evangelical Progress in Brazil

By REV. PHILIP S. LANDES, Sao Paulo
Missionary of the Presbyterian Church, U. S. A., 1912—

BRAZIL is a land of great possibilities and great opportunities. Among the countries of South America, this republic occupies the first place in territorial extent, population and natural resources. It is larger than the United States (exclusive of Alaska), covering half the map of South America.

Within its bounds are vast tracts of undeveloped land available for the support of human life. The greater part of the world's supply of coffee is grown in Brazil which could, if necessary, furnish the world with cotton and foodstuffs such as manioc, corn, rice, beans, cacao, sugar, tropical fruits and many other agricultural products.

Brazil possesses abundant water-power, vast forests, extensive grazing fields, immense deposits of iron and manganese, rubber of the best quality, many medicinal plants and a great variety of other natural products. These vast resources, still mostly undeveloped, are an indication of the great future which lies before the greatest of our sister republics in the Western Hemisphere. Brazil has a population of forty-five million, but, if it were as densely populated as the State of New Jersey, it would contain a population of more than a billion and six hundred million people.

A question of vital importance to all of the American republics, as well as to all Christians, is this: will Brazil, the greatest of all Latin American countries, remain democratic or will she join the "totalitarian states," placing nationalism above God and freedom of worship? The peace and destiny of the entire Western Hemisphere may depend upon Brazil's decision. In determining the issue, evangelical Christianity may be the decisive factor, judged from the rôle that Protestantism has played and is playing in the life of the Brazilian people.

When a century ago Protestant missions began their work in Brazil, the people had practically no knowledge of the Bible and its saving truths. For three hundred years the Bible had been an unknown book to her people. It is no wonder, therefore, that the religion of the people consisted in the formal performance of religious rites and ceremonies, devoid of spirituality or vital regenerating power. The dominant religion had left the great mass of the people illiterate, supersti-

tious and spiritually destitute. With the advent of Protestant missions this situation began to be changed.

As soon as Protestant missionaries landed in Brazil, they began distributing the Scriptures and preaching the saving truths which they contain. Thus a new era dawned for the people. From the independence of Brazil in 1822 to the year 1936 about ten million copies of the Scriptures or portions of them were distributed by national workers and missionaries.

The Rev. Ashbel G. Simonton, the first Presbyterian missionary to Brazil, began work in Rio de Janeiro in 1859. He was a man of broad vision and statesmanship and laid solid foundations for the development of a strong national Church. The plan adopted for the development of the work followed the lines of the missionary purpose; to win men to Christ, to train them for Christian service and to organize them into churches which should become self-propagating, self-supporting and self-governing. After eighty years of work, there is in Brazil a strong national Church, carrying on its work independently of foreign control and support.

The beginnings of missionary work in Brazil were characterized by the conversion of individuals who formed the nucleus of the Church. Among those won to Christ in this initial period, the most notable was a Roman Catholic priest, Rev. José Manoel da Conceição who was attracted to evangelical Christianity by the honesty of the members of the new sect. He was the first Protestant minister to be ordained in Brazil, became a tireless itinerant evangelist and traveled over great areas in Southern Brazil.

At Jandira, in the State of São Paulo, there is a fitting memorial to this consecrated evangelist, in the form of a college which is training candidates for the Gospel ministry. At present this school has some sixty students, nearly all of whom expect to preach the Gospel to their own people, after completing their training in the theological seminary.

Rev. Carvalho Braga, the father of Erasmo Braga, was first led to examine the claims of evangelical Christianity when, as a clerk in a store, he read what was on a leaf which had been torn

from a Bible to be used as wrapping paper. This led to his conversion and later he did a great work as a preacher and as the translator of Davis' Bible Dictionary. His scholarly son, Rev. Erasmo Braga, became an internationally known religious leader in the evangelical world and presided at the Congress of Christian Work at Montevideo in 1925.

There have been many remarkable instances of the transforming power of the Gospel in Brazil. We tell the story of but two men of recent times.

When Gospel work was begun in the State of Matto Grosso, a young man heard the preaching of the Word of God, for the first time, as he lay drunk in the gutter, outside the preaching hall in Rosario Oeste. The Gospel message, as it was sung and preached, touched his heart and he came to the missionary with this question:

"Do you think it is possible for *me* to be forgiven and saved?"

No wonder he asked this question, for he was not only a drunkard but a murderer as well. At about twelve years of age he had killed a policeman and later had killed several other men from ambush as they were bathing in a stream. Could he be forgiven of God? The missionary was able to assure him that "the blood of Jesus Christ cleanses us from all sin" and that "if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The young man accepted Christ as his Saviour and today is a public school teacher. He conducts worship and directs a Sunday school in the far interior of the State of Matto Grosso.

An Extraordinary Man

A few years ago, when a series of evangelistic meetings was being conducted in Southern Matto Grosso, in the city of Campo Grande, a rather extraordinary man began coming to the meetings. He was known as intelligent and able, but a drinker and gambler. It was not unusual for him to come home at four o'clock in the morning after a night of dissipation. The missionary thought that this man, Senhor Alvaro, would be one of the last in the world to be converted, not so much on account of his vices, but because of his erratic Spiritualistic ideas which had made him egotistical and self-sufficient. When an opportunity was given, at an evangelistic service, for public decision, he was one of the first to take a stand, declaring his intention to follow Christ. It was difficult to believe that he was converted. He went home and told his wife that he was a changed man, but she did not believe him. Soon after this, he failed to come home early one night and his wife went out to hunt for him, thinking to find him amongst his old companions. She found him at the home of

one of the elders of the church receiving instructions about the new Christian life into which he had entered. He gave up Spiritualism, drinking, gambling and even smoking, although he had been an inveterate smoker for twenty-five years. It was a hard struggle, but Christ gave him the victory. Through his example his wife was won to Christ and all his family, so that the missionary had the joy of receiving his entire family into the fellowship of the Church. Senhor Alvaro became a most enthusiastic and energetic personal worker and preacher of the Gospel. He used to stand at the door of the worship hall in Campo Grande and buttonhole passers-by, almost compelling them to enter, in order that they might hear about the power that had transformed his life. He has a government position which takes him to different localities, but wherever he goes, he witnesses to the Gospel as the power of God unto salvation to all who believe.

How the Church Is Being Built

It is by conversion of individuals that the Church of Christ is being built up in Brazil, not by mass movements. The Presbyterian Church of Brazil has now an adult membership of fifty thousand, with a yearly increase of ten per cent. Rev. Domingos Ribeiro, in his book, "Origens do Evangelismo Brasileiro," gives the total number of communicants, baptized children, catechumens and adherents of Presbyterian churches as approximately three hundred thousand. More than two hundred Presbyterian national ministers in Brazil constitute a fine body of men who have received an education not a bit inferior to that of most ministers in the United States. They have their own schools and theological seminaries which are independent of missionary control. The Presbyterian churches of Brazil have been organized into twenty-three presbyteries, four synods and one General Assembly. These bodies have been completely nationalized and are independent of missionary control. The missionaries are still doing the pioneer work, in the interior, and as rapidly as churches reach the point of self-support, they are turned over to the national councils.

The Southern Baptists also have a strong work in Brazil, with about three hundred thousand, counting adults, children, catechumens and adherents. The Methodists number approximately one hundred and thirty-five thousand, the Episcopalians twenty-seven thousand and the Congregationalists eight thousand. There are also independent missions at work with evangelical groups amounting to one hundred and ninety-five thousand. In Southern Brazil there are nearly half a million German Lutherans. In round numbers the total Protestant population of Brazil is esti-

mated at one and a half million, which is about three and three-tenths per cent of the total population. Domingos Ribeiro affirms for the year 1937 that there were, in Brazil, more than three thousand preachers of the Gospel, including lay-preachers, and more than four thousand places of worship. There is probably not a town of any size in all Brazil where there is not a group of Christians witnessing to the power of Christ.

The evangelical churches have produced some great religious leaders such as Alvaro Reis, a great orator, pastor and evangelist; Eduardo Carlos Pereira, the author of a Portuguese Grammar used in all the schools of Brazil; Antonio Trajano, the author of textbooks on mathematics adopted in all Brazilian schools; Erasmo Braga, scholar, teacher and religious leader who also wrote textbooks for the youth of Brazil; Miguel Rizzo, the brilliant pastor of the large and influential *Igreja Unida* in the City of São Paulo, and who recently represented the Presbyterian Church of Brazil at the centennial celebration of the Presbyterian Church. There are many other able leaders, too numerous to mention.

The Influence of the Evangelicals

The Evangelicals of Brazil exert an influence far greater than would be expected from their numerical strength. Like the Huguenots in the history of France they are usually better informed and more alert than the rank and file of their fellow-citizens. In general, they are intelligent, industrious, honest and patriotic, and exert a great influence upon the life of the nation.

An account of the progress of evangelical Christianity in Brazil would not be complete without some reference to the contribution to education made by the Protestant churches. The American School, founded in São Paulo, in the early days of missionary work, served for years as a model for the educational system of São Paulo, recognized to be the most advanced state of the Union in educational matters. The American School became a great educational institution which today ministers instruction to some two thousand students in all of its courses, from the primary grades up through the Engineering School of Mackenzie College. There are numerous other important evangelical schools of higher education in Brazil, such as Granberry College at Juiz de F6ra, Gammon Institute at Lavras and José Manoel da Conceição at Jandira. A large number of evangelical gymnasia are scattered throughout Brazil, as well as many primary schools. Some devote themselves exclusively to the education of believers and their children.

The success of the work in Brazil has been due,

in large measure, to the high grade of theological training given to the ministry from the days of Simonton down to the present time. Last year (September 8), the Presbyterian Seminary at Campinas, in the State of São Paulo, celebrated the fiftieth anniversary of its founding. Today it has a strong faculty of scholarly men who have also been successful pastors. Twenty-seven students were graduated in the last three graduating



EVANGELICAL CANDIDATES FOR THE MINISTRY FIND
A RATTLER ON THE COLLEGE CAMPUS AT
JOSE MANOEL DA CONCEIÇÃO

classes and the total enrollment last year was thirty-three. This school of the prophets has produced a fine type of leadership for the Presbyterian Church of Brazil.

It is not possible here to do justice to all of the evangelical institutions at work in Brazil, including the splendid work of the British and American Bible Societies, of the Y. M. C. A. and Y. W. C. A., the printing presses, hospitals, sanatoria and orphanages conducted under Protestant auspices. Evangelical Christianity has become a mighty force to be reckoned with in shaping the destiny of this greatest of the Latin American republics.

Let no one suppose, however, that the task has been completed in Brazil. Not even four per cent of the total population has been evangelized. The great unoccupied Hinterland is destined to receive millions of people who will need to hear the Good News. Besides this, in the forests of the great Amazon Basin, there are many wild Indians who have never heard the Gospel. The task of the evangelization of Brazil has been well begun, but it is far from completed. The nation is still young and in the formative period of its existence, so that *now* is the opportune time to lay the foundations for a still greater Church of Christ in Brazil. It is the part of Christian statesmanship to act now, in order that the people of our great Sister Republic may be won for Christ and may enjoy all the blessings of His full salvation.

Experiences of a Missionary in Hainan

By REV. HENRY H. BUCHER, Nodoo, Hainan, China
Missionary of the American Presbyterian Church

[Mr. and Mrs. Bucher are just completing their first term as missionaries in Hainan, the island off the south coast of China, and recently raided by Japanese bombing planes and occupied in part by Japanese troops. Mr. Bucher (in personal letters) describes graphically some experiences connected with mission work in Nodoo and on tours into the country. The latter reveal a few of the trials that a missionary encounters today in a land that lacks good roads and many other conveniences to which all travelers have grown accustomed in countries where good roads, comfortable inns and gasoline stations abound. The day of the pioneer missionary has not passed.—EDITOR.]

ALTHOUGH there have been no actual raids or loss of life in Nodoo (due to Japanese raids), there have been many scares and panics! Altogether this unspeakable, “undeclared” war has made inroads upon our strength and energy—and nerves. In all my life I have never before experienced so sustained a drain upon my energies, both mental and physical, as during this past year. . . .

Mr. Melrose (a fellow missionary) left on furlough last Spring (1938) and from that time I have been the only man of the missionary personnel in this part of Hainan. I have had charge of the employees and of all property and repairs of the large compound. I have also had a goodly share of the accounts and bookkeeping—which can be a thorn in the flesh to one not trained or experienced in it. This has been merely “incidental” to my major missionary task as one of the superintendents of all the evangelistic work in Nodoo, with a dozen churches and a congregation of several thousand. I am the treasurer for all the evangelists in this area, and pastor of six of the country churches which have a combined congregation (not membership) of two thousand. In addition I am responsible for the Lodi field in the mountainous interior where there are twenty-five hundred professed Believers awaiting instruction. I much prefer this phase of work to the administrative details and bookkeeping in the mission station, but someone must take care of these details and I have been the only man to undertake it for eight months. It has been necessary for me to be absent in the country a great deal, so that the station work has piled up.

Early in the morning—at about 6:30 a. m.—the daily procession begins. It is made up of meet-

ings, accounts, many details of administration; oversight of workmen and evangelists; a funeral or a wedding; then some of the Loïs (aboriginees) come to buy salt or fish from us to take back into the mountains. They are so often cheated in money deals that they depend upon us to help them. They bring their midget chickens and sell them to us so that they may have a few cents to buy things for their simple needs.

There is a satisfaction in spending and being spent for people in need, but one practical problem I face is the problem of finding any uninterrupted time for Bible study and prayer. This is one of the hardest problems a missionary has to face—to be so busy in well-doing that it is difficult to keep the spiritual fires burning! This Nodoo church and compound is a very live place; nowhere else in Hainan is there so much activity in the church, or so many meetings (averaging one meeting each night and a chapel service every morning). The work that I enjoy above all others is the evangelistic work and the contacts with people out in the country.

Roughly speaking, in the past eight or nine months, I have been away from home out “in my pasture” half the time. The average trip takes about one week. First there are periodic visits to each church area to examine candidates for baptism and to hold communion services. Then there are eight-day Bible institutes for the instruction of ignorant Christians; third, there is the preaching of the Gospel in towns and markets in order to contact those who have never or seldom heard the Gospel message!

While we lived in Kiungchow, where the Hainanese language was the medium of expression, I did a great deal of this third type of evangelistic work and enjoyed it. There is a thrill in knowing that one is speaking to many who are hearing the Gospel for the first time. Since coming to Nodoo I have been able to do very little evangelistic work of this kind because of the “confusion in tongues.” One cannot hold a boisterous crowd when speaking in a tongue that they cannot understand. In Nodoo we are face to face with one of the most amazing dialectical jumbles—the true cross-word puzzle—in all China, if not in all the world. If this sounds like an exaggerated statement, listen



A GROUP OF CHRISTIAN LOI WOMEN IN HAINAN. THEIR VILLAGE IS NEARLY 100% CHRISTIAN

to the enumeration of the different tongues common here. Every day in Nodoa I hear six major dialects spoken: Hakka, Limko, Mandarin, Damtsiu, Hainanese and Cantonese. As if six were not enough, and to add to the confusion, we often hear the melodious monosyllables of the Loi, Miao and Malaysian tongues. If this is not a "Babel" and confusion of tongues, then I do not understand the meaning of these words. These six major dialects, though they have some similarities (as is true in the Romance Languages of southern Europe), are distinctly different tongues. Some of the people can speak and understand only one of these six; most people can converse in several, not a few can make themselves completely at home in all six! Unfortunately this last ability does not come to an American without the lubricating agency of a great deal of "consecrated sweat."

Last summer, as I traveled in the Limko field and conducted Summer Bible Institutes, I undertook to apply myself to the Limko dialect so that my work there might be more effective. My first attempts were not crowned with complete success! Upon entering a home, if my host put himself out to be courteous and hospitable I remarked, "*Murn*

huke mo," thinking that I was telling him not to put himself to so much trouble. But by a slight mispronunciation of the "o" in the last word "*mo*," what I really said was: "Don't act like a pig." On another occasion, I started out to take a walk after a day of holding classes. Someone asked me where I was going and I thought that I replied that I was going for a stroll to cool off. By the slightest difference in tone, which most foreigners would not notice even if it was pointed out, I actually said: "I am going to visit a young lady."

After several such experiences I realized that Limko is not one of those tongues that is easy to pick up from hearing it spoken occasionally, so I hired a teacher and studied an hour a day for a month or more. These later efforts have been crowned with so much success that on December 18th I preached my first sermon in Limko. My aim is to be able to speak to the people in their own dialect wherever I go.

In the last month there have been two phenomena to cheer our hearts greatly: First, the local Nodoa church sponsored a great collection throughout this area for the benefit of war sufferers in North China. Over six hundred local dollars were given by Christians and non-Christians

working together. This is a new thing under the sun!

Another new thing is that at Christmas time about thirty Loïs came down from the mountains and brought over ten dollars as their contribution to the work of the church in this presbytery.

At the present stage in our Hainan church there is even a greater need for teaching the Bible to those who are already professing Christians than for bringing larger numbers into the church that has already too few teachers.

The persecution of Christians by one of the Loï chiefs is so bad that the Christians have begged me to go out to the country field and see what I can do, largely working through official channels as I have no authority to deal with any Loï chief. However, I can talk with him, and we can pray. It is a five-day journey on foot to the area where the trouble is so that I shall have to walk one hundred and fifty miles, mostly up and down mountains. But it's all a part of the Lord's work and there are great rewards.

* * *

Traveling Under Difficulties

A recent trip from Hoihow to Nodoa was over the worst road I have ever seen in all my life—and I have seen very bad roads in southeastern Asia (China, Siam, Malaysia), India, Persia, Russia, Turkey, Europe and America. The only trip that was worse in physical strain was the two days and three nights without stopping in an old truck from Douzdab to Meshed, Persia! When I left Hoihow I doubted the wisdom of starting out in the face of the storm but as I had been sent to get typhoid serum in a hurry I wanted to carry out the commission and keep faith with the Nodoa hospital.

The first forty miles we covered in a little over three hours. The rain came down in torrents; the wind blew and the road was execrable, but not impassable. It seemed a little ominous that in all that time we saw not one other car, nor did any cars go out from Nodoa all that day! Just before we reached the half-way road-house, darkness came upon us and we experienced what may have been an attempted hold up by bandits. However, we reached Sim-toa and had a warm Chinese meal. The question arose: should we attempt to cover the other forty-five miles that night after dark, with the possibility of robbery (as another car had been plundered there two weeks before), or should we spend the night in the car at Sim-toa and try to complete the journey the next day over roads that would be still more softened by a typhoon rain all night? On the one hand I thought of the \$700 that I had in my suitcase. On the other hand there was the likelihood that the roads would be impassable the next day, in which case

we might be compelled to spend several days along the road. Unwisely perhaps, we decided to chance it and trust God—so off we went into the night and into trouble!

Those next ten miles of road were unlike anything that I have ever seen; I shall carry a mental picture of them for years to come! The rain came down in torrents so that at times I could not see where I was driving and the wind became alarming. In the light of the headlights the roads looked impassable and at times we would sink in so deep that we would come to a dead stand-still. By backing and charging and trying new ruts we would finally be able to go on. I began to think that we would make our destination after all, but in the blinding rain and darkness I failed to see a big hole until just too late. We settled down in that hole until the rear left wheel was out of sight and the rear right bumper was sunk in water and mud. The engine ran fast down on a semi-hard shelf of dirt and the axles were buried in the mud. With our mind on a possible robbery we turned off the headlights, got out in the drenching rain and deep mud and dug frantically with the hoe that I always take along. I must have spent at least a half hour down in the mud on hands and knees trying to get the jack under that rear bumper, but the weight of the car only rammed jack and stone down farther into mud. We were stuck and no joke—and nothing for miles but fields and water and a sea of mud. The force of the rain beating against our faces became unbearable, so we climbed back into the car to wait for it to let up a little. We sat there, soaked to the skin with mud and slime and the driving rain; we had begun to shiver and chatter with the cold when to add to our miseries the wind became so violent that it drove the rain through the top and the side curtains. I had begun to picture what we would be worth in the morning after a night spent huddled there in the damp and cold our bodies soaked and chilled to the bone—when *rip!* before we knew what had happened the wind took the top right off the car. It did not take us many minutes to conclude that we couldn't longer contemplate spending the night there and live through it. We would have to abandon the car to its fate—and in the back seat was over a hundred dollars worth of school uniforms, hats, books and other things that I had brought along so that they would be safe! Maybe I didn't hate to think of deserting the car there in that condition to be blown and rained upon, for no one could tell how many hours—and open to the sky! However, we were desperate and had begun to think pretty serious thoughts. Each grabbed a small handbag containing personal belongings and a change of clothing. (The \$700 was in a large suitcase with all my clothes.) I would gladly

have left the clothes behind in order to travel light in the storm, but I couldn't open the bag there in the driving rain and take out that paper money. So we started toward No-vun which was several miles away.

I shall never forget that wild walk. You can picture us in the midst of a cloudburst and a typhoon wind; the former cut into the skin and made vision almost impossible; the latter blew us around at will and at times threw us down on the ground or into the fields, or started us running along the slippery road, unable to stop and unable to proceed without slipping and falling. My long suitcase acted as a sort of sail and caught the wind so that it was all I could do to keep standing upright. The water and mud were often knee deep; at other places the road was slick and slippery as ice. I fell headlong in the mud a dozen times, and twice I picked myself up in the fields off the road entirely. Our knees and legs grew weak and our backs ached. That seemed the longest walk I ever took; actually it was only four and one half to five miles! Talk about Paul Revere's ride. That was tough on the horse; this was tough on us!

A Midnight Adventure

Finally, at nearly midnight, we found ourselves on the outskirts of No-vun—some distance off the main highway. Along the road we had passed five or six other cars in mud holes; one was down in a field and deserted. They had all started out earlier that day in the hope of beating the storm to Nodoo but all had lost the race. We were covered with mud from head to foot, drenched and soaked, chilled to the bone, and nearly "down and out." We were miserable specimens of humanity, and it didn't add to our peace of mind as we walked through the streets of the town (themselves little rivulets) to see buildings blown down and other evidences of the violence of the storm. We could not but think of the car out there on the highway and we wondered what would be left of it in the morning. Of course my mind turned anxiously toward Nodoo, wondering what my wife was doing during this storm and how the children were. Had she been able to get the windows and shutters securely locked without help. For months the roof of our house has been leaking like a sieve: the tiles were very inferior, and in a recent storm we had to place pans to catch drips in about five different places. The mental picture was not very reassuring, or calculated to remove anxiety.

We were somewhat reassured by the fact that we saw on the only street of the village two cars that had taken refuge from the storm. If the passengers had been taken into the houses near by then the people of this small village must be awake to the fact that the road was impossible; they

might be disposed to take us in. While the Chinese are naturally hospitable they are not inclined to receive strangers in the middle of the night and out in the country, for they have learned by bitter experience to assume that everyone is an enemy at such times. (The robbers are very bad in that area.) One would be apt to be met by vicious dogs and perhaps a gun shot rather than by hospitality. This had been the subject of not a little talk before we arrived.



SOME OF THE WILD LOIS IN A NON-CHRISTIAN VILLAGE

But there was never so much as a dog bark, for all animals were locked indoors; not a living thing was stirring and apparently all were dead as the tombs. That is the first time I have ever approached a village in China after dark (or in daylight for that matter) without a multitude of dogs going wild and making the air hideous. Every house was securely locked, with doors and windows barred against the storm, and all the inhabitants tucked snugly away under all the warm covers they could collect—for it was cold. We first tried the inn, or roadhouse (which is also the headquarters of the Public Road Department for that area). We yelled, and pleaded and shouted ourselves hoarse—singly and in unison; we belabored in desperation. It was all utterly useless waste of breath and energy. We did not seem to be able to make ourselves heard above the noise of the storm. (Next day we found out that they heard us but didn't want to be bothered; or they thought that we were robbers.) We didn't dare beat on the door to attract attention for fear lest we might get too warm a reception. So we went down the street and tried other places. Soon we came to what we later found to be the "Smoking Palace" (opium den) where we saw lights through

the cracks in the building. We carried on a lively and edifying conversation with the people inside through these same cracks; but they had no intention of letting us in. They called out:

"Go away and leave us alone. We won't open to you as you are robbers."

But we had no intention of being denied as we were getting desperate. We said:

"If we were robbers would we be standing here with a flashlight lighted up and shouting to you through the door, making a lot of racket and inviting you to attack us? Robbers wouldn't be that stupid!"

So the talk went on into the night, for what seemed to us hours. We were making no headway and were about to give up hope of getting in anywhere—when an old woman (who had no money or valuables and so was not afraid of being robbed) took pity on us and let us come into her house. There was no room for the four of us, but we, at least temporarily, found warmth and shelter; she finally persuaded the gallant smoking braves across the street to let us come into their commodious quarters.

The first thing for us to do was to take off our filthy, drenched clothing. We did not have one really dry garment in our handbags or in my suitcase, but we had some semi-dry pieces and shared what we had. For instance, my pajama tops looked ridiculous on a little 110-pound Chinese—Bit-kheng, one of the hospital assistants. We had quite an interested audience of men and women whose curiosity as we changed our clothing might charitably be explained as "fraternal interest." I was too far gone to be "nice." They finally gave us some food and a warm drink of some kind which fortified us against the night that we had to endure.

For a bed all four of us were provided with double doors supported on two wooden horses; for pillows we each had a nice ten-inch brick (guaranteed not to break from the weight of one's head, nor to transmit insect life.) The roof leaked but not directly over our heads. The floor was so muddy and slippery that we could scarcely walk or keep on our feet. There was very little sleep for any of us that night but we survived!

The Morning After

The next morning with empty stomachs we trudged back over the road we had trekked the night before and took five or six men with us to help push, drag and persuade the car out of that mud-hole. My imagination had painted a very sad picture of what the car must be like after being out on the road all night, through a typhoon rain and with no top. It was certainly an awful sight to behold—with all the contents (hat-boxes and school uniforms) melted and merged with the

leather seat-covers and the coating of mud. But the car was not utterly ruined. I collected what was left of the top from a near-by field and folded it up for future use. The engine, the coils, and all else were soaked—and it was still raining by gusts and spurts. To start the engine seemed hopeless but I took a chance and tried the Chinese method that I have seen used with success but not without risk. We ignited several pieces of paper and put them into the engine so that the flames curled around the coils, cylinders and spark plugs to dry them out. It sounds dangerous and it is, but we were desperate and still damp and hungry from the proceeding day's "lark." The plan worked like a charm! The spark caught and the engine started. I would not recommend the method to folks at home but it might be a good thing to know about when you visit Hainan.

The day's work had just begun. There were ten men with sturdy poles and great strength, but the car would not budge an inch, so deep had it settled, with the bumpers under water and mud and great suction holding down the rear tires. We must have worked at it an hour before we gave up and hired several more men to lift the car bodily out of the slough. Then all rode the running board back to No-vun, and it was well that they did, for they often had to get out and push us through ruts so deep that the bottom of the car literally plowed through the mud, and the front axle and radiator acted as a scrape to level off the road, clear away rocks and prepare the way for the more vulnerable parts behind. It was a miracle—nothing more or less—that we got through that stretch of road as far as No-vun which is the worst stretch on a very bad road. We drove into No-vun to get something to eat, pay our bills for our luxurious night's accommodations, and buy gasoline from the Public Roads Headquarters. I had started from Hoihow with ten gallons, had made about fifty miles of the eighty-nine and had only two gallons left. That gives some idea of the state of the road; under good conditions my car can do nearly twenty miles on a gallon of gas.

Of the rest of that trip as far as Notia I will spare you the details of the numberless times we got stuck, the hours we spent pushing, digging, jacking up the car and putting rocks under the tires. It will always remain etched upon my memory as incomparable. We learned that between Notia and Nio-hau two bridges had been washed away and were told that we might as well give up any idea of reaching Nodoa that night. But after all our herculean efforts, we were not going to fail to reach our goal when so near—especially as we feared one more night in wet clothes and with empty stomachs might be the end of us. So we went on. The first bridgeless stream was not wide

but had high banks and a deep swift current. We hired a bunch of farmers to bring beams and planks, and in a couple of hours a bridge was put across where there had been none before. There was a clearance on each side of only a few inches. We had not gone far before the farmers were tearing down the bridge so the next cars to come along would be obliged either to pay four dollars to them to rebuild it or could sit there and enjoy the beauties of nature.

The second bridge was wider but the approach was damaged and speedy and temporary repairs were out of the question. We decided to take a chance, running through the stream, though the water was deep and the current racing. There was an ox-cart crossing at that point; but a crossing possible for an ox-cart is usually impossible to a car. Out came our hoe and again we went to work leveling off the approaches and cutting down the bank that we must ascend on the other side. The water was almost up to the waist and the ascent on the other side looked almost impossible. But the alternative was to leave the car there or spend the night with it in our exhausted, hungry, wet, clammy state. If I had to leave the car in the middle of the stream it would at least be washed clean, so I breathed deeply and made the attempt. The water was up to the engine and the vulnerable parts, but it was so heated from its exertions that it resisted the water. That is my theory—because before we reached home the water and mud had permeated into the motor and stalled us; the battery, carburator, and coils were soaked and coated with mud. It was too much for even as noble a car as my little Ford. We had to push her the rest of the way home—and our entry into the compound gates was anything but triumphal! The next day (Sunday) I spent in bed, conscious for the first time in years of many usually well-behaved muscles, now sore as a boil all over, almost too tired and weary to sleep. The next two weeks I spent all the time I could spare working on that car, cleaning it inside and out, putting on a new canvas lining for the top, and repainting the whole car. It really looks very well, but I fear it will never be the same again.

Developments in the War Zone

Later: For days we have been intensely watching developments in the war zone—and especially the lightning attack upon our own Province. Everyone is greatly disturbed and for several days I have done little but talk with callers, trying to allay fears, answering questions about what is happening (the Chinese will believe that somehow we have inside information that is kept from them). Several days ago came the staggering news of the fall of Canton and its destruction. All communications with war zone and the rest of

China through Canton are now cut off and we are left in the dark mostly—and the victims of the most alarming rumors. The loss of Canton, nerve-center of the wealthiest province in China, is a dreadful blow, and an awful heartbreak to Hainan. There may have been darker periods ("before the dawn") in the history of other nations—but it is not to be denied that the present picture is black. We still have hope and faith but we do not know what our future course will



LI-EK, THE LOI LEADER, WHO BROUGHT HUNDREDS OF HIS PEOPLE TO CHRIST

be. Before we can write another letter communications may be cut off entirely, or Japan may take over the island and establish a rigid censorship. Already word has come from Hoihow that the local Government has ordered all the Chinese women and children and old people to flee from Hoihow and Kiungchow to the villages. The French Consul has notified us that France will not defend Hainan, and advises all American women and children to leave for Hongkong, as he considers the Japanese invasion of Hainan as a matter of a few days or possibly hours.

We have made up our minds, for better or worse, to stay by here for the time being at least. We will stay and serve the people just as long as we can, for I prefer to stay by the people here at a time of stress and danger.

Projecting Beams from Lima, Peru

By DR. SAMUEL S. RIZZO, Newark, N. J.
Pastor of a Portuguese Presbyterian Church

THE recent conference of Lima was not without religious significance. Its political results, valuable as they were in proclaiming the validity of International Law, and in promoting friendly relations among the nations, are secondary in importance when compared with the recognition of certain moral principles accepted by the conference, and of great significance to the Kingdom of God.

Religious and Racial Liberty

The Lima conference was an event, perhaps unparalleled in the history of Latin America. Twenty-one nations, after much debate, and with full acquiescence of their respective governments, signed a document upholding the principle of "individual liberty without religious or racial prejudices."

While the Americas are not entirely free from religious intolerance, it is only fair to say that such intolerance as exists in the republics of the south is usually the work of Roman Catholic priests. Such intolerance is not condoned by the laws and is repudiated by the best citizens. When a Presbyterian minister was expelled from the city of Aparecida, Brazil, and the furniture of his hall was burned by a mob led by German monks, the ex-president Washington Luis, then governor of São Paulo, sent a squadron of cavalry to the scene of disturbance, and for several Sundays the same pastor preached in the open air, protected by the State troops. I have seen a Christian Jew knocked down by men of his race when he attempted to preach the Gospel in Columbus Circle, New York. Religious liberty was not vindicated more quickly or with more emphasis by the police of New York, than it was in the case at Aparecida. In both instances the intolerance was a violation of the law of the land and was not condoned by the State.

The statesmen of South America are, as a rule, proud of their "liberalism." When I invited a diplomat in New York to come to a religious service in my Portuguese Church in Newark, knowing that he was of different faith, I added to my invitation, "I know that you are a liberal." He sent me a courteous reply, stressing his liberalism and promising to prove it by attending the

service. The liberalism of President Vargas goes so far that, being a nominal Catholic, he does not apologize for naming his son after the great reformer Luther.

Several years ago a proposal came before the Brazilian Congress to "declare" Roman Catholicism the religion of the majority of the Brazilian people. President Vargas, then a congressman, wrote:

With reference to the proposed amendment (to the Constitution, Item No. 10) stipulating that the Catholic Church is the church of the majority of the Brazilian people, I think, in the first place, that such statement is very disputable. In order that a person might call himself a Catholic, he should know the doctrine, accept it and live it. With such conditions only an *elite*, a select minority, comply. The high circles in social life have adopted a Catholicism rather sceptical and elegant. And the vast ignorant masses are still in the age of fetishist worship of saints with several miracle-working specialties.

The amendment was rejected by an overwhelming vote.

At Lima, when the world's political skies were so dark, it was an auspicious time for this "liberalism" to project itself as a beam of hope for democracy. How long shall "individual liberty without religious prejudices" prevail in Central and South America we do not know. With the world constantly menaced by dictators, and the devil active, anything may serve as a pretext to justify the invalidation of this religious liberty. But while it prevails may we, ministers and laymen, be made equal by the power of the Holy Spirit, to the opportunity of this hour.

The Christ of the Andes

Of far-reaching significance was the declaration at Lima, by the twenty-one nations of the Americas, to express their "unbreakable desire for peace, and their profound sentiment of humanity and tolerance." Next to the delegation from Bolivia sat the delegates from Paraguay, all in joyful mood, glad that no longer an abnormal relation of hate existed among the family of nations in the Americas. Dignified and greatly esteemed, presiding over the most important committee of the conference—the committee on Declaration of Solidarity—sat one of the oldest statesmen of the Americas, the Brazilian delegate, Afranio de

Mello Franco. He was the sole arbiter of the dispute between Colombia and Peru over the conflict of Leticia, and his efforts for peace saved thousands of lives from destruction at a time when Peru, Colombia and Ecuador had already embarked on a wholesale arming for war. When, in the midst of the conference this gentleman received the sad news of the death of his son-in-law, the sincere sympathy of his admirers poured in in hundreds of telegrams daily from all the Americas showing to the world that those who labor for peace are blessed by man, as well as by God. Let us be thankful for the peacemakers of the Americas, and let us pray that the Christ of the Andes, today ruling over the Chaco, in Tacna-Arica, and up in Leticia, shall be always the Prince of Peace in the Western Hemisphere.

Solidarity at a Sacrifice

Commenting on the Declaration of Lima, a Brazilian newspaper wrote: "The only victory that is really to be seen in the declaration of continental solidarity of Lima, is the loyalty and spirit of sacrifice of twenty other nations, who, in order not to break the unity of the Americas, abandoned their

own plans to accept that from Argentina." Twenty-one nations of the Americas refused, in the critical hour, to "isolate" Argentina, writing a declaration of continental solidarity without the signature of Buenos Aires. "The victory belongs to the Messrs. Hull, Mello Franco, Conchas and others, who were magnanimous and did not demand that which the superiority of their forces . . . could suggest." This declaration marked an attitude most dramatic in the history of the Pan-American Conferences, and perhaps never equaled in the political history of the world! Twenty-one republics sacrificed their personal preferences because they could not bear the separation of a sister republic from the family of nations. This speaks of the unity of the Americas much more effectively than the Declaration of Solidarity in itself. It was a beautiful example of the Christian principle of "the second mile," practiced collectively.

* * *

Liberty, tolerance, peace and magnanimous sacrifice were the contributions of the Conference of Lima to a world darkened by the lack of these virtues. Christian people welcome them as new rays of hope for mankind.

Among the Indians in North Dakota*

By the VEN. THOMAS A. SIMPSON

Archdeacon of Indian Work, North Dakota

ON THE Standing Rock Reservation, North Dakota, there was Red Hail, a Sioux chief, so named, says Indian tradition, because he was born during a great meteoric shower. For many years he welcomed Indian missionaries to his cabin for services and largely was responsible for the building of St. Gabriel's Chapel at Red Hail Camp (Brien). St. Gabriel's has produced some fine Christian characters among whom are the Rev. William Skala (White) Cross, a grandson of Red Hail, and Luke and Lucy Shoot-the-Buffalo. Lucy invited the annual Indian convocation to meet at St. Gabriel's in 1937. Arguments were advanced in favor of other stations. It was said that good food would be served at St. Sylvan's, while at St. Gabriel's there was a den of rattlesnakes which the people from Fort Totten did not like. Lucy promptly replied (her remarks being interpreted) that nowhere did the Bible teach men to worship their stomachs. She acknowledged that there were rattlesnakes at St. Gabriel's and that one of the snakes had seven tongues and one tongue was liquor. Pointing at

some of the men present she said "and he has struck some of you." But she remarked that it was a good place to be, for if he came after anyone they could run to the church for refuge. Lastly she said the river was near by and those who did not wash very often could come for a swim.

William White Eagle's zeal for Christ led him into active missionary work, both on the Standing Rock and Fort Berthold Reservations. On one of his missionary journeys to Fort Berthold he was the means of Yellow Bear's conversion. One night as he was conducting service in his tent, Yellow Bear went on the war path, determined to put an end to such religious activity. Yellow Bear waited for a moment outside the tent before going in to break up the meeting, but as he stood there he heard for the first time the message of the Master spoken through the lips of White Eagle. His conversion followed. At his baptism he was named Paul after St. Paul, who also was once the enemy of Christ.

Paul Yellow Bear was an unusual man; as he formerly had used his natural gifts to keep his

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friends and neighbors in paganism, he later used them to win people to Christ. For many years he was lay reader at St. Paul's Chapel, where he has left a lasting impression.

Paul Bear-Paw, another convert from paganism in North Dakota, served for many years as lay reader at St. James' Church, Cannon Ball, where his widow, Julia, is still an active communicant.

Thomas Ashley, another chief figure, was an able leader and efficient interpreter. As an interpreter he served faithfully, with marked ability, not only his Church but also the Government and courts of justice.

In St. Sylvan's Mission, in the Turtle Mountains, labored that staunch Christian, Rising Sun, a full-blooded Chippewa, who lived to the age of 110 years. His name was given him because he first saw the light of day when the sun was peeping out of the East. When past middle life he settled down in the Turtle Mountains and devoted his time to raising cattle. He was partly the means of preventing a repetition of the Custer massacre in the Dunseith hills when the county authorities had a misunderstanding about taxes with the mixed-blood Indians. When Rising Sun and his wife received their first annuity from the Government, they bought thirty dollars worth of lumber to help build a chapel that they had been wanting for years, keeping the lumber in their little log hut for six years before their ambition was realized. St. Sylvan's log chapel, standing on a high elevation of land, is a monument to Rising Sun's devotion.

The present work at Breckenridge Memorial Chapel began in 1898. It is about six miles from the Agency in what is known as the Crow Hill neighborhood. An Indian named Iyayukamani (He-Follows-Walking) had loaned a house where services were conducted in the Dakota language. Iyayukamani was a stalwart Christian and is remembered as the founder of the Church work at this point. Bernard Rainbow, brought up under the Christian influence of Iyayukamani, carried on the work of lay reader for many years.

In recalling these and other names it can be seen that the work among the Indians in North Dakota is unique in that it is the result of the missionary zeal of the Indians themselves.

Today there are some eight thousand Indians living on the four reservations where the six missions of the Protestant Episcopal Church are located.

The largest mission on the Standing Rock Reservation is St. James', three miles south of the village of Cannon Ball, in the center of a large Indian community. The name Cannon Ball is derived from the huge rock formations found in the

vicinity. Here the Church has some eight acres of land, church, parish house, rectory, and mission home; all in charge of the Rev. W. S. Cross, a retired Indian priest. The existing social and moral conditions demand recognition. The Government has established a local school system in addition to nonreservation schools but the average home life has not kept pace with these advances and the returning student has almost insurmountable problems of adjustment, often reverting to old reservation ways of living. Sickness is prevalent while social diseases play havoc with countless Indians. Among children, the death rate is especially high. Doctors and hospitals are miles away and there are some tragic deaths. Only within one-half mile of St. James' a young girl died of tuberculosis while in the same one-roomed cabin a young mother was giving birth to her first child. And there was no one to help!

An adequate program of religious education for Indian children is something yet to be achieved. Distances, weather conditions, general environment, seem to be insurmountable difficulties. Apart from two Church missions there is no organized religious instruction. Leaflets, manuals of instruction, odd numbers of the Christian Nurture Series, religious pictures, are given out and used at home, where many of the parents welcome the help given. But the Church has not yet touched the problem. The men have their guilds and carry out a program of service adapted to local needs. The Woman's Auxiliary branches meet for worship and work.

Mr. Robert Fox, an Indian trained at Santee, Nebraska, and his wife, are doing excellent work in St. Paul's Mission to the Arickara tribe at Fort Berthold. Since their coming the work of the Church has made real progress. Once a month they give religious instruction at the public school, to classes that are increasing in numbers. The Arickara people, having had more educational advantages than some other Indians, are more advanced and more prosperous.

Originally St. Sylvan's Mission in the Turtle Mountains consisted of a log chapel and seventy acres of land, but about five years ago the National Indian Association turned over to the Church their abutting property consisting of 220 acres, a dwelling house, a frame parish hall, and some dilapidated buildings.

If the story of this Indian field had to be summed up into one word it would have to be the word *need*. Not only is there need for physical direction and assistance, there are those deeper and more urgent needs arising out of the social and tribal background of the various groups, which can only be met by a well-balanced program expressed through the Church.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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Combatting Summer Heat

Although it was early summer it was already hot. Sheer inertia would keep some people from attending their missionary meetings. The two missionary organizations in one church were busy planning attractions, the pull of which might overcome that tendency to stay at home. The women's group, made up of women who can come in the afternoon, had its special problems. The business women's group (who necessarily met at night) had to combat the fatigue resulting from work through long hot hours.

At this point an invitation came from a former minister of the church and his wife, to both groups, to hold their next meeting at the country home to which he had retired some years ago.

The invitation was accepted with delight. But careful planning had to follow. The country place was some distance from the neighborhood so that busses had to be chartered, and the necessary meals planned.

One group went in the afternoon and one in the evening and both enjoyed a delightful time. The attendance was as good as if the weather had been more propitious. The programs were excellent; the fellowship was joyful, with an opportunity to wander through the orchard with its closely mowed grass, among the flower-beds, along the raspberry vines, and beside the lily pool. After a dusty day in town it seemed like a different world.

While only a few societies can enjoy such an experience, it is possible for more than actually experience it. Many times persons with lovely grounds are

glad, once a year, to open them to such church groups, especially when the hostess is a member of the group.

In planning such an event, it is wise to put extra effort into the arrangements, so that everyone may have an unusually good time "visiting." The trip out in the bus may be made a jolly occasion. Have good, simple and ample food. Have a good program, suited for outdoor production.

Every summer meeting, from which members of the society come away saying, "*Didn't* we have a good time? Let's do it again next year," has not only accomplished its purpose in this series of meetings, but has had a real part in training the women to look forward to summer missionary meetings, instead of avoiding them.

Telling What They Have Seen

There is an eternal fascination in hearing about interesting things that we have not seen. There is even greater fascination in telling about things we have seen to those who have not seen them. Why not make use of those two characteristics to achieve summer program effectiveness.

A missionary group in a large city asked several members to look into certain institutions last summer during the study of *The City*. (The summer before the same group had asked members to look into the Negro's living conditions.) A morning in the juvenile court; a visit to the county home for orphan children; a few hours in police court; time spent in one of the settlement houses—these were a few of the trips made.

At one of the regular meetings the members who had made these trips told about them. They spoke informally, not attempting to philosophize or to summarize situations. They merely gave their impressions. Those who had not been able to go, gained a new vision of the needs of a great city and of some of the very human ways in which life can be changed when someone cares enough to do something about it.

What is there about which your missionary society, your church body, or your young people's group need first-hand information? Do they know that many human beings are suffering in the suffocating streets and alleys of the very city or town in whose comparatively cool suburbs you live? Do they know some of the difficult working and living conditions of migrant workers in your own county? Do they have first-hand knowledge of the way in which social service and church agencies are working? Do they know what avenues of volunteer service are open to some of themselves?

Try making investigations. Those who do it will be glad to tell about it. Your meeting will have a breath of reality to it which will attract, in spite of hot weather.

A Book Meeting in August

August is usually a very dead month when many churches almost close their doors.

But it is during those very "dead" times that many people have more leisure for reading than at any other time during the year.

One organization asked a committee to select new books deal-

ing with various missionary subjects. These were to include stories, biographies, travel, history, background material, and even such things as the poetry and the philosophy of a certain country or people.

One person, quite clever at such things, took five or six of the lighter books, and selected from each an incident which she dramatized. The dramatization in each case ended uncompleted at an interesting point, leaving the group with a desire to know what happened next.

The dramatizations, together with a review of a book or two, formed the program for a meeting, and started the autumn reading in a very effective way.

Why not have a book meeting sometime during the summer? If you do not wish to have dramatized incidents from books, there are many other ways in which books can be introduced. Perhaps you can secure some member, or some one else who is a well known reviewer of books, able to give a really thought-provoking book review of one of the important books for the coming year's study. The one review may make up the entire program—one to which guests might well be invited, and one which would stimulate the reading of the book by every member of the group. Such books do not often appear, but the type we have in mind is that of *House of Exile* (China), by Nora Waln, or the more recent *Himself* (India), by Ramabai Ranade.

Vacation Church School and Mission Study

Now is the time to survey the field of studies in world friendship and in the missionary work of the church which are available for Primary and Junior study in the Daily Vacation Church Schools which will be set up this summer in thousands of churches.

Vacation Church School is an ideal place for effective mission study. Make sure that those in charge of selecting the studies this summer are aware of the available texts along this line.

Among those put out cooperatively by a number of the denominations, are very good units on world friendship. Less well adapted to the longer vacation schools, but good for those running for a short period are the texts of the Friendship Press (New York), which can be secured through any denominational publishing house.

Talk over the matter of mission study with those in charge of the vacation school planning. An effective course should be placed somewhere in a three-year cycle. Write to your national children's work director, the missionary education department of your Board of Christian Education, or similar organization, or to your church publishing house for specific information.

A Comparison

I thought of it once as I sat by myself
And looked at the boxes that sat on
the shelf,

One so large, one so small, with a
contrast most grim.

A handbox for me, and a mite-box for
Him.

I paid for my hat and I paid for my
gown,

And I paid for the furs that I purchased
down town,

And when I returned, it was plain as
could be—

A mite-box for Him and a handbox
for me.

I tossed in a dime, but it didn't seem
right;

I couldn't be proud of that curious
sight;

So I took out my check book and tried
to be square;

For I wanted my giving to look like
my prayer.

—By Sarella Te Winkle, in
"The Missionary Monthly."
Used by permission.

American Youth Can Serve

One of the most interesting developments of recent years is the type of volunteer service made possible to American youth under the American Friends Service Committee.

Since 1934, when the project was started, the movement has grown. What is it?

Briefly, work camps are set up—there were six or seven of them in 1938—where carefully selected college or university young people spend eight weeks

living in areas of tension, conflict or economic readjustment, "working on some community project of social significance involving physical labor."

Work camps require more than a desire to serve. Only those should apply (says the folder describing them) "who are willing to live cooperatively as a part of a group; do hard physical labor; impose self-discipline as a member of a democratically organized group."

Hard labor, we might say in passing, means just that. Wrecking houses to create playground space; quarrying stone to build a dam; clearing land for farming, making roads—these and other projects are done under technical supervision and must be done right.

Hard labor is not all. No one does the camp work for the workers. It is a cooperative enterprise and the campers must do camp work themselves. Then there are hours of study. Each camp, with its relationship to one of the areas noted above, engages in serious study on the problems of the community and ways of working toward their solution.

You could not do better for your young people this summer than to investigate with them this particular field of service and other avenues of volunteer work.

You could not do better than to guide them to that which is the "moral equivalent for war, in terms of a constructive and adventurous service."

For specific information about work camps, write to the Work Camp Committee, American Friends Service Committee, 20 So. Twelfth Street, Philadelphia, Pa.

Another avenue for a different type of service may be found in the Christian Centers in migrant groups. Write to the Council of Women for Home Missions, 297 Fourth Ave., New York.

There is adventure aplenty in taking Vacation Church Schools to the children of isolated regions of our country. Write to The International Council of Religious Education, 203 So. Wabash Ave., Chicago, Ill., to ask about that.

Student Peace Service secretaries are looking for Peace Volunteers to work this summer in America, Mexico and Europe. Pacifist youth will find a thrilling service there. Write

to Harold Chance, 20 South 12th Street, Philadelphia, for information.

There are also innumerable projects arranged by mission boards of various denominations. Send out inquiries in various directions, and try to plan a constructive summer of study and valuable experience, for the young people in your church or community.

An International Luncheon

(We are indebted to Mrs. H. H. Ferguson for the following account)

An "International Luncheon," given recently in Xenia, Ohio, was a social occasion with a purpose: to create an interest in the peoples of far-away lands and to promote world-mindedness by attempting to secure a better understanding of how other peoples live, of their customs, their interests, their problems. Plans for the luncheon were rooted in the idea of the *oneness* of the human family. They can be adapted to any group.

Tables, each seating eight persons, represented countries where Presbyterians are at work. Since this group was not large enough to represent all of the sixteen countries, the following seven were selected: Korea, China, India, Iran, Philippine Islands, Mexico and the West Indies. A tiny national flag and a placard on each table indicated the country represented; and to arrange the seating, the guests, as they arrived, drew a slip bearing the name of one of the countries. The centerpiece, and other appointments of each table, suggested the country. Some of the place doilies were paper world maps, secured from Dennison's, New York. Place cards contained a statement or question about the country to provide conversation topics. At each table a "hostess," who had been previously supplied with facts, kept the talk going about her country.

The following ideas were carried out at the various tables. A little canvassing among friends, and consultation with missionaries or Board executives, will yield many other suggestions. Rice was served as a part of the main course at all the tables,

since the preparation of entirely different menus would be impractical. However, a dessert typical of each country was served, as nearly as possible after the manner of that country.

The centerpiece for the Mexico table was a bowl of cactus plants. Zinnias would be equally appropriate, since this flower came originally from Mexico. There were bright-colored doilies, fiesta china and paper napkins with a fiesta design. The dessert was penuchi, strips of fresh coconut and coffee with hot milk.

At the Philippine table, native-drawn work doilies were used, and as a centerpiece an oriental bowl with brilliant orange flowers. Place cards were hand made, using very tiny sea shells, glued to cards and tinted to represent flowers. The dessert was sliced pineapple, fresh coconut and coffee with hot milk.

For the West Indies, the centerpiece was a pottery donkey, with tiny plants growing in the baskets attached to his back. These donkeys with their baskets are the common carriers in the West Indies. Little dolls, made of sea shells and popular with tourists, were used in the decorations. A missionary friend in Santo Domingo sent a native candy, made of coconut milk, and hand tinted photo scenes in the West Indies for place cards. Another missionary in Porto Rico sent guava paste for this table served as Porto Ricans like it with yellow cheese and crackers. At this table also, coffee was served with hot milk.

The hostess for the India table made "tied and dyed" plate doilies, as this art originated with the Indians. Their favorite flower, yellow marigolds, formed the centerpiece. At this table, there was chutney, cashew nuts and "sweets." Black tea was served.

A "dish garden" made the centerpiece for the Korea table. Place cards were supplied by a former missionary. For dessert, there were rice wafers (from R. H. Macy's, New York), persimmons, a favorite fruit among

Koreans and Japanese, and green tea.

On the China table was a Chinese evergreen in a dragon bowl, and "water flowers." Woven straw place mats were used, and the place cards were Chinese scenes, attached to tiny paper parasols. Rice wafers, crystallized ginger, peanuts and "jasmine" tea formed the dessert. A list of Chinese proverbs was read, the Chinese being noted for their terse sayings.

Chopsticks were provided for those who cared to eat rice with them.

At Iran's table, the hostess sprayed each guest's napkin with rose perfume (from the 10 cent store). Roses are grown in Iran for the manufacture of perfume, so the centerpiece was a bowl of roses. Brass is much used in Iran, so the candlesticks, tray and dishes for the dessert were of brass; and since green is the Mohammedan color, the paper napkins, ink on the place cards and the candles were green. The dessert was turkish paste, dates and wafers. Black tea was served, guests putting a lump of sugar in the mouth and sipping the tea over it, according to Iranian custom.

The afternoon program included a few national songs, and items of news interest from various lands. Guests were then divided into two groups for a "Prof. Quiz" feature, with thirty questions of general missionary significance, and a score of correct answers was kept. Some of the questions were:

What people are called a "nation of Bible readers"?
Has India more, or fewer people than the United States?
Name five living religions.
Which religion has the largest number of adherents?
Name three famous missionaries of the past.

The success of such a luncheon will depend upon planning well in advance, in order to secure as much background information as possible. Denominational Boards will gladly supply songs and proverbs, and interesting facts about all countries are to be found in the MISSIONARY REVIEW OF THE WORLD.

A Story for the Children

MOTHER'S DAY FIESTA

BY VIOLET WOOD, NEW YORK

Ricardo, a Mexican boy, sat hunched over on his pony. He scarcely heeded the cattle as they wandered about nibbling grass. Then, as he heard someone shouting "Ricardo!" he looked up and saw his sister, Jacinto, running in and out among the gentle beasts, shouting: "Hi, Ricardo, hi!"

As he looked at her he thought, "When I am a man I shall buy her ribbons for her hair so that she will not have to tie her braids with shoe strings."

"What's the matter with you, Ricardo? Are you ill? Was the market-day too much for you yesterday?" she asked all in one breath.

"Ah, Jacinto, how you chatter, like a macaw, the noisiest of parrots," sighed Ricardo.

Jacinto, puffing, reached the pony and rubbed his nose affectionately. "But, Ricardo, why are you so sad on this beautiful May day? We are to have *frijoles* and *tortillas* for lunch."

"Tomorrow is the Mother's Day Fiesta."

"Ah, I have guessed. I know." Jacinto danced around. "You are afraid you will forget your poem at the Christian Social Center. It is hard to speak English, but you are very smart, Ricardo; you will not forget."

"No, Jacinto, it is not that I fear to forget the English words." Ricardo shook his head.

"Then what?" Jacinto shrugged.

"If I tell you this, you must not let our mother know I have guessed. Promise me, Jacinto."

"Yes, yes, Ricardo. It will be as if you had not said it."

"Our mother has no new *rebozo* to wear to the Christian Social Center. All the other mothers who have husbands are going to have new shawls, but our mother has no husband to buy her a *rebozo*. She will be unhappy."

"Ah, Ricardo, can't we do something?" The tears started in Jacinto's eyes. "How good you are! I did not even notice our mother's *rebozo*."

"No, it is not that I am better than you, little sister. I am older than you and notice such things," responded Ricardo.

"Now I am sad like you. Now the beautiful funny-faced pansies in my garden no longer make me laugh."

"There is our friend, Mrs. Turner, at the church," said Ricardo. "She is the one who spoke to the *Sénor* of the *hacienda* and arranged that I should take my father's place."

"Yes," Jacinto clapped her hands. "Let us go to her during the *siesta*."

Since their mother worked in the big house on the *hacienda*, Jacinto prepared lunch for her brother and herself in the little white-adobe, one-room hut that was their home. After lunch, instead of sitting on the little porch under the hanging peppers to enjoy their *siesta*, they set off at a fast pace to the Christian Social Center to find their friend.

On the way Jacinto gathered an armful of wild geraniums and dahlias to give to their friend. When they reached Mrs. Turner's house, they both stopped, suddenly frightened. The missionary welcomed them from her porch and finally Ricardo blurted out their problem, with Jacinto butting in tearfully every once in a while.

"I know just the thing," said Mrs. Turner. "You remember the Christmas pageant we had in the church last December?"

Ricardo nodded.

Jacinto burst out, "But what has that—"

"Oh, it has a lot to do with it," cried the missionary. "Remember that lovely patchwork *rebozo* I made and which your Spanish teacher wore when she was the Madonna?"

"Yes," cried both children.

"Well, I have it here and I'm going to give it to you."

"*Could* we possibly have that one, just for the Mother's Day Fiesta?" Jacinto fairly shouted.

"Yes," responded the teacher, "and if you will make another one to take its place, your mother may keep this one. I'll give you the patches and if you sew one small one every day, the *rebozo* will be finished in time for our Christmas service next year."

Ricardo and Jacinto threw their arms around Mrs. Turner and then ran after her into her little three-room house. Breathlessly watched her turn over the contents of her trunk. In it were lovely *ollas*, or water jars, besides *sarapes* (clay dishes), a painted pig bank and a huge *sombrero*. Near the bottom of the trunk lay the *rebozo* made of hundreds of patches of gaily colored calico, silk, rayon and cotton. It was a beautiful shawl, much more lovely than the usual black *rebozo* worn by the women.

There was great rejoicing in the little adobe hut when the next day the children gave their mother the *rebozo*! That evening in the Christian Social Center there was no prouder woman than the mother of Ricardo and Jacinto.

Ricardo was so happy that he shouted his Mother's Day Fiesta poem. Jacinto could scarcely sit still. Mrs. Turner, the missionary, thanked God for having the chance to bring happiness.

Making Use of This Story

To interest the child in the missionary project among Mexican children, who are our nearest neighbors. See how many Mexican words he knows after reading the story.

1. *hacienda* (large estate).
2. *fiesta* (holiday).
3. *siesta* (resting period after lunch).
4. *frijoles* (beans).
5. *tortillas* (corn pancakes).
6. *rebozo* (shawl).
7. *plaza* (city or village square).
8. *sarapes* (blankets worn by men).
9. *sombrero* (huge hat).
10. *señor* (Mr. or owner).

BULLETIN

Council of Women for Home Missions

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

Vacation Time — Summer Conference

Yes—vacation time does mean a summer conference for an increasing number of women each year throughout the United States. There are twenty-two Conferences and Schools of Missions affiliated with the Council of Women for Home Missions, and the Committee on Women's Work, Foreign Missions Conference. These conferences are held at various times from April through October, planned to coincide with the vacation season. The attendance ranges from one hundred and twenty-five delegates at the smallest conference to more than twelve hundred delegates at the largest. They vary in length of time. A few are for two days—devoting one day to Home Missions and the other day to Foreign Missions. Some are of four-day duration, and many take a full week for study. It is interesting to note that the large majority of the delegates are lay-workers and leaders, women and girls from local churches. Women and girls who have accepted offices of responsibility: president of the mission society or women's auxiliary, devotional leader, chairman of worship services, teacher of a study book, teacher in the bible school, etc. One missions school reported local pastors as delegates and one conference had four groups: children, junior girls, senior girls, and women. Apparently local workers, women and girls, realize that more serious study and a deeper consecration is of vital importance if they are to perform their various duties acceptably. It is also encouraging that the groups attending are composed of younger women.

Women and girls unfamiliar with summer conferences often think that their sole purpose is to teach the mission study books. This is only one feature, an important one, but many more courses are offered. It will be of interest to doubting ones to list a few of the courses that were successfully tried last summer at various schools.

Christian conduct today.
Leadership training in devotionals.
Normal class in leadership.
Book reviews.
Building and administering a helpful youth program.
Laboratory class in methods of program building.
Planning worship services for girls—including personal worship.
Christian citizenship.
Problem clearing.
Religion in art.
Women's work—social action—peace—unity.
Girls' personality course.
Music in Christian education.
Panel discussions on various phases of women's interdenominational work.
Round table discussions on Oxford and Madras.
Infusion of missions in the whole church program.

We have been thinking and writing about courses and delegates, now let us consider the spiritual benefits derived from these gatherings.

Fellowship—Understanding—Vision

Fellowship — with women from other churches, from other denominations, from other countries. A fellowship with missionaries. A fellowship with leaders and teachers. Fellowships that ripen into life-long friendships. Friendships that call forth the best in us in remembrance of our conference days together.

Understanding — in this close fellowship we share the problems and difficulties we en-

counter in our local tasks and together solve them. We learn to understand characteristics and viewpoints of peoples from other lands by our contacts with missionaries and nationals. We see ourselves from their viewpoint.

Vision — with this fellowship comes a new understanding, and with this new understanding comes a loftier vision. A vision which places us and our difficulties in their proper relationship. A vision from a spiritual mountain top that gives courage to descend to the valley, better prepared to attack the work waiting there. A vision of the whole purpose—His Kingdom on earth—and the part we each are privileged to contribute.

1939 Conferences*

The mission study for 1939 will be developed around the theme "Christ and World Community."

"The Mission of the Church Abroad" will be studied against the background of the material presented at the great missionary conference held in Madras, India, in December, 1938. In no sense a report of the meeting, the study books will interpret the valuable discussions on the life and work of the younger churches and the major issues confronting all Churches of the East and West in their common missionary enterprise of the coming years. The books are being prepared by S. Franklin Mack and Basil Mathews who were in attendance at Madras.

"The Mission of the Church at Home" will be presented in courses showing the rich fruits of home missions through a century of pioneering, introducing

* A list of summer conferences for 1939 will be found on page 260.

the new leadership and pointing out the new tasks for the home missionary enterprise of the future. Books are in preparation by Arthur S. Limouze and Frank S. Mead.

These books on home and foreign missions will be taught at all the mission schools.

Instruction in the Bible will be given at the conferences. "The farther the ages advance in civilization the more will the Bible be used."—*Goethe*.

Let us strive toward a greater interdenominational cooperation in all summer schools and conferences. The Council of Women for Home Missions and the Foreign Missions Conference are eager to help foster this cooperation and may be called upon for suggestions. Many conferences take an offering each year for the two home and the two foreign projects. Let us all support these four projects—Migrants, United States Government Schools for Indians, Christian Literature, Union Christian Colleges in the Orient—by gifts as is our custom on the World Day of Prayer.

Let us include a summer conference in our vacation.

Conferences and Schools of Missions

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work, Foreign Missions Conference

DATES AND CHAIRMEN, 1939

JUNE

Winona Lake, Ind.—June 17-24—Summer School of Missions. Miss Minnie M. Rumsey, 685 Northmoor Road, Lake Forest, Illinois.

Boulder, Colo.—June 25-July 1—School of Missions. Pres., Mrs. Henry F. Hoffman, 741 Adams Street, Denver, Colorado.

Eagles Mere, Pa.—June 24-July 1—Interdenominational Conference of Missions. Mrs. Earl B. Breeding, Palmer Avenue and Vernon Road, Scarsdale, N. Y.

Mount Herman, Calif.—June 24-July 1—Federate School of Missions. Mrs. Grace C. Makinson, 201 Ridgeway Avenue, Oakland, Calif.

JULY

Northfield, Mass.—July 3-10—Missionary Conference. Miss Edna M. Springhorn, 19 Wayside Lane, Scarsdale, N. Y.

Bethesda, Ohio—July 10-14—School of Missions. Dean: Mrs. John Se-

ward, 902 North 6th Street, Cambridge, Ohio.

Mountain Lake Park, Md.—July 19-25—Interdenominational Summer School of Missions. Mrs. F. I. Johnson, 711 Lake Shore Boulevard, Saint Cloud, Fla.

AUGUST

Kerrville, Texas—August 10-16—Texas Synodical Auxiliary Training School. Mrs. George M. Smith, Route 2, Brownsville, Texas.

Lake Geneva, Wis.—August 13-20—Summer School of Missions. Pres., Mrs. W. P. Topping, 406 Center Street, Elgin, Illinois.

Chautauqua, N. Y.—August 19-25—Institute of World Missions. Miss B. Louise Woodford, 930 23rd Avenue, North, St. Petersburg, Fla.

SEPTEMBER

Warren, Ohio—September 5-6—School of Missions. Mrs. George Konold, 314 Scott Street, N. E., Warren, Ohio.

Minnesota (Minneapolis-St. Paul)—September 18-22—School of Missions. Pres., Mrs. C. E. Heard, 3020 Colfax Avenue, Minneapolis, Minn.

Dallas, Texas—September 25-29—School of Missions. Mrs. Mitchell Langdon, Hutchins, Texas.

Houston, Texas—September 25-29—Leadership Training School. Dean: Mrs. A. B. Haynes, 618 Highland Avenue, Houston, Texas.

The World Day of Prayer

It is the hope of the Committee for the World Day of Prayer that each city has already called together its Day of Prayer leaders to garner their beautiful items, to list all unfulfilled dreams, and plan to make these come true in 1940.

To make all of us conscious of the larger values at our command, the World Day of Prayer Committee has set up four subcommittees to concentrate on preparing sample suggestions to be gathered into a handbook, for Fall publication.

1. *The Program Sub-Committee* will have as its duty the preparation of three new programs—one for children, one for young people, one for women; the latter to use the "findings" of the recent Madras Conference, so that all of us may share in the impetus of new goals for our Christian living.

2. *The Promotion Sub-Committee* will put into this handbook not only an ideal set-up for a local Day of Prayer observance (so that all the innate richness

and power may be utilized) but also practical new ways of presenting the four projects—sample dramas, impersonations, symbols—as well as other intimate suggestions about procedure so that various types of women may become active: college girls, world travelers, invalids, etc.

3. *The Publicity Sub-Committee* is already at work on sample articles for use in local newspapers beginning a month ahead of February 9, 1940, which is the first Friday in Lent next year. If you have something good used in your own newspaper, do send it to us at headquarters to share with others, for much of our mail asks: "What shall we say and how shall we say it?" Bradford, Pennsylvania, mailed us an astonishing and glorious reproduction of our small blue "Call to Prayer," enlarged to cover one entire huge page—including Dürer's "Praying Hands," all the prayer items, the poem, and the interdenominational committees of church women sponsoring it, with a significant line, reading: "This is not a paid advertisement." So somebody was amazingly wide-awake to the challenging uses of creative publicity!

4. *The New Radio Sub-Committee* will put into the handbook several sample radio programs of warm and reverent beauty for use on a local radio. It is none too soon now to secure "time" for this local broadcast next February 9.

In case you have any splendid ideas to share with your World Day of Prayer Committee, please send them to the Chairman, Miss Margaret Applegarth, Room 63, 297 Fourth Avenue, New York.

A Letter from Kinston, North Carolina

"Yesterday I served on an interdenominational committee to plan for the observance of the World Day of Prayer. It was most encouraging. We plan to have a program in each of the public schools at the chapel period and to help the Negroes with materials and plans for observing the day.

"Last year we had a most impressive service in our church. This year we will all meet in the Christian Church."

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

CHINA

The Future of Christianity

World Call asked a number of Christian workers in China to give their reaction to the present situation and the outlook for Christianity in that harassed land. Briefly, here are some of the replies:

"Though distressed, Chinese Christians do not believe that God has forsaken them, or that His purposes have been defeated."—*J. H. McCallum, Nanking.*

* * *

"Youth are interested in the Christian message as never before. They are rethinking the meaning of life."—*Katherine Schutze, Nanking.*

* * *

"Every opportunity for worship, Bible study or service is met with radiant spontaneity. Said one young man: 'Our lives must be representations of Him. What else should we be about these days?'"—*Edna W. Gish, Nanking.*

* * *

"The Bible teaches that Jesus came to bring life and liberty. Although our suffering is unspeakable, still our spirit is unbroken."—*Pastor Lee Chohu, Wuhu.*

* * *

"The Church has found real roots in the lives of the people, and favor with the Government. To us, it seems the future of Christianity for the Chinese has never been brighter."—*Daisy B. Slater, Nanking.*

* * *

"The Church is the only decent thing we have left from our past."—*An Educated Chinese.*

What Students Are Thinking

A contributor to the *Chinese Recorder* points out that the present time is a critical one for students; and divides them into two groups with regard to their attitude toward Christianity. One group is pessimistic. They have been seriously affected by the horrors of war; they have

come to believe that "might makes right" because the invaders seem to get what they want without much effort. Where is justice, they ask, and what is truth? Evangelists who stress the future life have considerable influence on this group.

The other group argues that it is more important to struggle in this life than to seek immortality in the next; that it is useless to speculate over anything so remote. Face the world, challenge it, change it, say they; but the tendency is away from religion. A number of this group were once Christian, but now they are uncertain as to just what to believe. They are saying if Christianity has no effective solution for the ills of this chaotic age, sooner or later it will disappear.

The Association Press of China has published a set of fifty books and three sets of pamphlets that will be of value to all these inquiring minds. The view expressed by a Central China University student shows how obvious and how urgent is the need for guidance. This student who was a Christian with a sound religious background said he was weary of abstruse books on religion, as most of them cannot be understood; nevertheless, if he could find a good one he would study it diligently to see if there is any alternative to Christianity, and if so, how it could help solve their problems.

University of Shanghai

An article in the *Religious Herald* of Richmond, Va., clarifies the situation in regard to the University of Shanghai, still in the hands of the Japanese Army, despite repeated promises to restore it to the Baptist Mission. One of these promises ended

with the remark: "Please inform owners in America that their property will receive good care." The writer of the article describes the kind of care it is receiving. "Its dormitories have been used to house troops, although Japanese property near by is unmolested. These troops cook their meals by burning furniture from the Woman's Building. Its thirty-year-old trees have been cut down over our protest. University safes have been rifled, although we informed the Japanese that these safes contained nothing but University records. At least one small building has been torn down. Efforts to remove the library and laboratory equipment have failed.

Innumerable holes have been cut in the long fences, and sneak thieves snag typewriters and microscopes at will. It is obvious that the local military want this property after the war is over, and are doing all this to depreciate its value, so that it can be bought at a fraction of its worth. It is valued at \$2,000,000, is 100 per cent American property and is so registered with the United States Government.

"Near to the Heart of God"

Dr. Frank W. Price, of Nanking Theological Seminary, gave students of Cornell University a glimpse of China that is refreshing:

Rural churches in China are feeling their way to new forms of worship. I have never felt so near to God as in some little village chapel near the fields. A cross on a table, a few scrolls on the wall, some backless benches, but it all belongs to the people and to God. Songs, not merely translations of our Western hymns but more and more Christian verse set to Chinese music, throbbing with the pain and joy, the longing and hopes of country life, and rich in rural imagery. I

think of the line in one hymn, "He is the spring wind and I am the grass; let him blow"; and of that hymn with an old ballad tune which Christian farmers in many parts of China now sing as they go to their work: "Wearing our straw hats and carrying our hoes, we go to our fields, praising the Lord." In Shantung and other provinces village Christians are singing whole sections and chapters of the Bible to old tunes that have come down through the centuries. To hear the twenty-third Psalm thus chanted by a country congregation is to be moved to tears.

On Easter of last year I was with Frank Brown of Suchowfu in one of the rural churches of his missionary field. The Christians streamed in from the villages and filled the little chapel to overflowing, so that we met in the yard outside. Each came with a wild flower in his hand and greeted his fellow-Christians, "*Ye-su fuh-ho liao*, Jesus is risen!" More and more the rural churches of China are giving the festival the place it deserves, the church festival and the Christianized native festival.

Service for the Wounded

The "Christian Service Council for Wounded Soldiers in Transit" enlarged its program in January this year, the nineteenth month of China's resistance to aggression. Headquarters of the Council have been removed to Chungking, provisional capital, and soon afterward eleven service units were established along the various highways, railways, waterways or other lines of communication throughout the provinces of Shensi, Hupeh, Hunan, Kwangsi and Kwangtung. Workers wait upon wounded soldiers at the various stations, serve them food and drink, dress their wounds, write letters for them and render all help needed by the war-afflicted men.

During the past year, the Christian Service Council had under its direct employ only about 100 workers, drawn from the various Christian churches, schools and hospitals in different centers throughout the country. This foundation group drew into their respective folds of service a total of 2,000 men. A total of 460,754 wounded soldiers were assisted during the past year. Generalissimo Chiang Kai-shek has expressed his appreciation for the invaluable service thus rendered.

Christian Colleges

The most recent reports tell us that there are at present over 6,000 students in all the Christian Colleges in China. This is 2,000 more than the previous year, and only 1,000 less than the record of peace days. This condition is due to the tenacity of students and staff in the face of hardship and danger. All the Christian Colleges are still in existence, although only *two* are conducting all their work on their own campus—West China Union University and Yenching University in Peiping. Cheeloo University carries on sections of its work on its campus in Shantung, but the Medical School and Science Department have moved to West China.

U. S. Property Returned

On March 9, Japanese military forces, after many months of occupancy, returned Soochow University to its Southern Methodist owners. The Japanese authorities also informed the United States Government that they were returning the Southern Presbyterian School and Mission property at Kashing in Chekiang Province, and the Southern Methodist School at Huchow in the near future. Members of the Soochow University staff have returned to start repair work, and resume work at the institution.

—*New York Times*.

The Tide Rising

From French Indo-China it is reported that revivals are spreading. The Mois are assembling at almost any hour of the day or night for testimony, praise and prayer. These simple-minded children of the jungle have met God, know their sins are forgiven, and are filled with joy. Annamese Christians have been touched also through a Chinese evangelist, and their lives have been completely changed.

Changes are coming about in Sumatra also, and Mohammedan influence is on the wane. The Batak Christians now number 400,000, and 28,000 were baptized last year. The churches

are too small to hold the people, and in some places it is necessary to hold parallel meetings. Progress on the East coast is constant.

—*Sunday School Times*.

JAPAN AND CHOSEN

Economy Must Be Observed

Orders have been sent from Prefectural Headquarters to all religious organizations that economy must be practiced in the following ways: erect no more buildings than are absolutely necessary; do not use gold in ornaments and decorations; do not use gold thread, and limit as far as possible the use of iron, lead and copper; contribute waste products to the government; carry on festivals economically; do not have elaborate funerals and marriages; curtail the holding of feasts and the giving of presents; for publications, use a poorer grade of paper.

Suggestions for work that Christian churches may carry on are indicated in a program announced by the *National Christian Council*: (1) In Japan; comfort for the wounded and memorial services for the dead. (2) In China. Cooperation with comfort agencies in China and training workers for evangelism. (3) International. Cooperation with Christian agencies in other lands in correcting mistaken views of Japan's policies, and contacting individuals with letters and pamphlets. (4) Distribution of the Bible and publication of pamphlets on the "emergency."

Kagawa's "Ten Points"

In one address, Kagawa has given five points of achievement of Christianity in Japanese life. They are: personal piety, purity, respect for labor, the spirit of peace and the spirit of social service. As for peace, he says that while the Japanese people have never particularly abhorred war, they are calling the present war a "war for peace." This idea can be traced to Christianity; that is, it is a step in ad-

vance that they must find an excuse for war.

In a different address he pointed out five mistakes in missionary work: too much dependence on Japanese workers; failure to read Japanese newspapers; unfamiliarity with good Japanese books; too little mingling with Japanese people and not growing with the Japanese. The Church of Christ will take time, he says; maybe four hundred years.

—*Japan Christian Quarterly.*

"Combating Superstition" in Formosa

The rigorous "Nipponizing" campaign under way in Formosa includes the elimination of the Chinese language, even from primary schools; all teachers are required to have a command of the Japanese language, which means that Formosan teachers are replaced by Japanese. Japanese must also be the spoken language in homes, and the police check up as to whether this is being done; also, whether families have replaced the old Chinese gods with Shinto deities—this, to do away with "superstition"! Compliance with these requirements assures the head of the family a preference in getting a local job, or success in his business; and conversely, without such compliance it is impossible to find a job, or carry on business.

ISLANDS OF THE PACIFIC

Victories in Batanes Islands

Up to 1937 there had never been a Protestant worker in the Batanes Islands, in the extreme north of the Philippines. Two Baptist missionaries, Dr. and Mrs. Culley, were the first to go, and left two Filipino evangelists to establish a permanent work. A total of 215 conversions are noted in the latest report, and two young men from Batanes are studying at Manila Evangelistic Institute, in preparation for returning to their province as evangelists.

Government officials have been friendly; a preaching permit for any place at any time was readily secured; but the priests had warned the people that the Protestant devils had horns, and were evil people. This aroused great curiosity, especially among the children. As the evangelists approached, however, most people would disappear within and bar their doors, but their windows remained open, so the workers would stand on the street and preach in a loud voice, knowing there were many listening ears. A few of the bolder inquirers came to the evangelist's home in day time, but most of them sneaked in at the back door by night. At one time the workers were speaking to a crowd when a woman with eyes tightly closed for fear of seeing something, came groping through the crowd in search of her son who, she knew, was listening. Still another day, during a street corner service, an old woman ran out of her house with a bolo, ready to knife the preacher. She was restrained, but the meeting broke up.

It is encouraging that teachers and school principals have open minds, and are anxious for students to have the New Testament. —*The Message.*

The Fijians Today

The Governor, Sir Harry Luke, was in attendance at the Fijian Synod last fall, and was presented a whale's tooth by the Fijians as a mark of their regard. The Governor told them that, as a fellow-Christian, he rejoiced in the evidences of what Christianity has done for Fiji and the Fijians.

The Synod celebrated the 25th anniversary of Baker Hall, built in memory of Rev. Thomas Baker and seven Fijian Christians who were killed and eaten in 1867. The building contains 12,000 stones, a fact which suggested the text for the occasion: "Ye also as living stones are built into a spiritual temple."

Educational progress has been marked in both Indian and Fi-

jian schools, both in the number of pupils and the quality of work done. Most significant of all is the changed attitude toward Christianity among all the people of the Islands. No longer are expressions of contempt heard when a Christian passes by; opposition is being supplanted by admiration. Whereas religion is fighting for its life in so many countries, in Fiji there are signs of a rising tide of revival.

Clothes for Pitcairn Islanders

An amateur radio in the home of Mrs. Dorothy Hall of Long Island, New York, is practically the only contact that the 215 Pitcairn Islanders have with the outside world. Ships that happen to be in that latitude call infrequently, but no closer than five miles because of the shoals. Islanders must row out to meet them. Since Mrs. Hall made public an appeal for supplies and medicine last July, as all the world knows, she has been in constant touch with the island, and the descendants of the Bounty mutineers look upon her as their agent and savior. Whenever supplies run short, or desires are expressed, they appeal to Mrs. Hall by radio to make the purchase and expedite the shipment, thus saving many precious weeks; otherwise, they must wait for a ship to call and take the order. A recent request was for a white shirt to wear to church; and something to use as a substitute for tea and coffee, since the islanders will not drink either for religious reasons.

Honolulu Again a Foreign Field

On recommendation of the Finance Department of the Episcopal National Council, Honolulu has been restored to its former status as a foreign mission field; and Bishop Littell of Honolulu has been given discretionary power to allocate appropriations for this field. Since 1935, Honolulu had been considered a domestic missionary field.

—*The Living Church.*

NORTH AMERICA

Another Unfinished Task

Although the Christian forces of the United States have been attempting for more than 300 years to evangelize the North American Indians, only about half of the 350,000 profess to be either Catholics or Protestants; while the other half are still pagan. Sectarian divisions are no doubt partly responsible; another factor has been the enormity of the task of evangelizing the white population as it moved westward from the Atlantic to the Pacific, obscuring the need for evangelizing the Indian. Now that there are no longer any frontiers in the United States, the Christianization of the Indian should receive more attention. Notable work has been done by the Episcopal Church among the Sioux in South Dakota, and by Baptists and Methodists in Oklahoma.

—*Christian Observer.*

Are Americans Being Duped?

Dr. W. Russell Bowie, of Grace Episcopal Church, New York, recently expressed astonishment at the number of apparently intelligent persons who are being misled by under-cover anti-Semitism. Exaggerated statements are made that are calculated to arouse dislike of Jews, by people who pose as intelligent defenders of the truth. These people are unwitting tools of propaganda by groups who are using anti-Semitism as an instrument to establish here the same sort of fascist régime as is in power in Germany and Italy. Here is the technique:

Divide the nation into groups: get one group to hate another; fasten an invidious label on every one who stands for American ideals of honor, freedom, fair play; call every champion of justice a communist and every Jew a communist; call every labor leader in the North and every organizer of the pitiful share-croppers in the South an enemy to the established order; call every defender of justice for the Negro a traitor to white supremacy—in short stir up enough antagonisms and you will make democracy unworkable and the stage will be set for a Hitler.

The Bible Goes to School

Gideon Bibles are going to school. Inspired by Canada's three years of placing Bibles in the schools, the Gideons of America adopted as their national objective last year, "The nation's Book in the nation's schools for the boys and girls of America." Denver, Colo., was the first city to follow out this objective on a large scale, although other states rapidly followed. Six hundred and fifty Bibles have been placed in 63 schools in Denver: Several suburban schools have been supplied, making a total of 700 actually placed in schools, at the last report. Contributions have come mainly from Colorado Sunday schools. Gideons themselves visit Sunday schools and present the plan.

The fact that copies go only to rooms requesting one is assurance that it will be used. Teachers read passages for a morning devotional, they study it as literature, they use it in memory work, they use it as reference material.

Realizing the general lack of knowledge of the Bible, the Gideons are preparing a list of references adapted to students; and an outgrowth of this whole project now follows in the forming of Bible research clubs in the schools. These are regular school clubs, each sponsored by a member of the faculty, and they provide both Bible study and social contact for Christian young people. The study in these clubs covers a wide range of subjects, such as archeology, astronomy and other sciences in the light of the Bible.

—*S. S. Times.*

New Hoopa Indian Church

It was eighty-seven years ago last October that five Indian chieftains, representing tribes in northern California, met a military commission and entered into treaties with the United States Government whereby certain tracts of land were deeded to the Indians. These treaties have never been ratified, but the Indians have continued to occupy

the land, for the most part unmolested. Those five Indian chiefs and army officials met and negotiated at the junction of the Trinity and Klamath Rivers, and it is on this very spot that an Indian Presbyterian Church has been built, near the old Indian rancheria known as Weitchpec.

About ten years ago when the Rev. Emil A. Schwab became pastor of the Presbyterian Indian Church at Hoopa, he saw an opportunity to extend Christian work among the Indians at Weitchpec; whereupon, a Sunday School was organized, a preaching station set up and through the years services have been maintained. Last year, an appropriation was secured from the Board of National Missions which made possible the erection of a church building. It was dedicated November 16, 1938. An interesting part of the dedicatory service was the reading of an historical sketch of the Mission by a grandson of one of the five Indian chiefs who had a part in the negotiations over the land.

Christianity and National Wealth

Speaking before 500 business and professional men at a Chicago Chamber of Commerce meeting, W. A. McIntyre, Salvation Army Commissioner for the central states, said that the Army has contributed two billion dollars to the wealth of the United States by the reclamation of over 200,000 "down-and-outers." When a citizen is lost to society through drunkenness, as many thousands are every year, there is a monetary value inevitable in his restoration. An economist estimates the average person is worth \$10,000 to the country. Mr. McIntyre says that in his life time he has seen 200,000 human derelicts, with no future but a slab in the morgue, recovered spiritually and physically through the ministry of the Salvation Army. This means a contribution to society of \$2,000,000,000.

The totals mount when one adds the results of other rescue

missions, and the ministry of the churches. In commenting, an editorial writer in the *Watchman-Examiner* says that while one cannot approve of measuring the value of a life in dollars and cents, this is nevertheless a language that business men understand; and that our economic depression is in large part the result of business leaders forgetting that Christianity produces far-reaching benefits to the nation.

Good and Evil Influences

A group of workers of St. Mark's Methodist Church in New Orleans recently made a survey of the French Quarter of that city, in which the church is located, and report that this Quarter has about a dozen bad influences to one good influence; or, 285 bad influences and only 25 good ones. In the category of bad influences are 264 saloons or beer parlors, six dance halls, and fifteen gambling houses.

Among the twenty-five good influences were eight churches, eight schools, one park, two playgrounds, one library, one kindergarten, two health centers, and two community centers.

—*World Outlook*.

Flood at Buckhorn Mission

The region around Buckhorn, Kentucky, experienced the most disastrous flood in its history in January, and the waters did their worst on the premises of the Presbyterian Mission there. The church was under eight feet of water. The Domestic Science building, McKenzie Hall, Englis Home, the Geer Gymnasium and the store rooms were all flooded. The water went into the second story of the Domestic Science building and totally or partially destroyed all the weavings. Almost all the food supply that had been canned and dried and placed in the new store room, built safely above the highest water level known to the oldest citizens, was destroyed.

The whole farm program of the school was disrupted, and hope of returns from gardens, poultry and dairy seem de-

stroyed. In all, the cash loss is approximately \$10,000, but this does not include loss of farm income and that from damaged buildings.

ELMER E. GABBARD.

LATIN AMERICA

Student Pastor in Puerto Rico

The University of Puerto Rico is a growing institution. It has recently added several new buildings, and its six departments have a faculty of 229, with a total enrolment of nearly 5,000 students. For some time the evangelical churches of Puerto Rico have hoped that an evangelical pastor might be appointed to the University staff, a hope that has now been realized. Rev. Domingo Marrero, missionary in Santo Domingo for some years, a Methodist minister with excellent preparation, a fine speaker and strong in Christian education, was appointed to the staff. He has already won the respect and affection of both students and faculty.

The Federation of Evangelical Churches of Puerto Rico recently honored Mr. Marrero by appointing him as executive secretary of the Committee of Religious Education of that organization.

Preaching to Prisoners

F. J. Huegel, a missionary to Mexico under the United Christian Missionary Society, has been a leader in prison work in Mexico. He writes in *World Call* of some of the difficulties. At Xochimilco the Christian workers were told that if they would teach the prisoners to read, and kill bed bugs, that would be more to the point than giving "a message of pretty words." Both projects were undertaken on the side, and the result was a group of Believers won after a year of preaching. Two years of preaching at Coyoacan had a similar result.

Mexican law forbids evangelical activity in the federal prison, but when a young nurse killed her lover and was put in the prison, Mr. Huegel visited her. He took books, made

friends with officials, and finally gained permission to begin evangelistic work. Although hundreds of men crowded in to hear, when they were given their freedom, they were soon back in prison for new crimes. Then the prison walls were made to ring with the warnings of God's judgments on murder, theft, and other forms of wickedness, together with the assurance of forgiveness through Christ. Soon it was evident that "something" was happening. Tears flowed; prisoners began to make a "clean breast" of their sins and there has been a mighty turning to Christ in this prison. Many are now reading the New Testament, and some are genuinely converted.

A Nurse's Job in Guatemala

Poverty, malnutrition and disease underlie the picturesque beauty of Guatemala which tourists admire. Miss Lucy Bestwick, R.N., conducts a clinic in her home in Quezaltenango and in the near-by villages. She has learned to drive a car on roads where a leeway of six inches between the car and precipice is considered ample, and where 72 hairpin turns in a distance of two miles make what Guatemalans call a good road. There are regions, however, where the nurse and her car cannot go—not because she fears the road but because there is no road; then she takes her bag and climbs to whatever cornstalk hut may need her services.

Last summer typhus broke out and 87 died. Though it originates in poverty and filth, the privileged class is struck down too. So Miss Bestwick set up an isolation hospital in a little evangelical chapel, where she and an Indian preacher who volunteered to help, and twelve patients were left to fight it out. One patient died; eleven got well.

Colombian Christians

Days in the saddle, nights in a hammock, heat, insects, fatigue are incidentals in an evangelistic trip over mountain trails in interior Colombia, but these hard-

ships did not dim Mr. W. W. Thomas' enthusiasm over the staunch qualities of Colombian Christians. Said he: "To use your machete for chopping brush instead of carving your neighbor, to be a teetotaler, to be the husband of one wife, to read the Bible and try to practice its teaching—all these sound like commonplace things to us; but they are not commonplace to the mountain villager in Colombia."

Mr. Thomas met a woman who told him she never used to know when her husband would get home, because he simply could not pass the *cantina* without stopping to get drunk. "But now," she said, "I still never know when he'll be home, but that's because he can't pass anybody on the trail without stopping to tell him what Christ has done for him, and urge the other man to become a Christian too."

—Monday Morning.

EUROPE

Asiatic Missions in England

Rev. G. Francis S. Gray, a missionary of the S. P. G., when on furlough, made an investigation of the activities of Buddhists, Moslems and Hindus in England. He visited the headquarters of the two main Buddhist organizations. One is the "Buddhist Lodge," which has been in existence for about fifteen years and was formerly a branch of the Theosophical Society. Its work is largely devoted to the translation of Buddhist classics. The other Buddhist Mission (also called the British Maha Badhi) with headquarters in London, is connected with Ceylon Buddhism and is more intent on propaganda. It was founded in 1926 by a Singalese but the monks find it difficult to observe their religious rules in the climate of England.

Islam in England is represented by two sects. There are only two mosques but a number of Moslem prayer houses, mainly for Eastern Moslems. One mosque at Woking is staffed by Indians, graduates of Indian universities. There is another

mosque in London, connected with the Ahmadiyya sect which is only about seventy years old.

Hinduism has not formerly favored proselyting but is now conducting propaganda in Europe and America, through their *swamis*. Hindu publications are issued in English and German as well as in Indian languages. Many of the Hindu sects are closely related to Theosophy and some claim a considerable following of the *yogi* cults.

A Waldensian Celebration

This year the Waldenses plan to celebrate the 250th anniversary of their "Glorious Return." After the revocation of the Edict of Nantes by Louis XIV of France, the Waldenses in Italy suffered greatly from ruthless persecutions. In 1687 the small remnant were allowed to flee to Switzerland and there they kept alive their love for religious liberty and for their valleys in Northern Italy. Two years later, in August, 1689, Pastor Henry Arnaud led about 600 men across the Alps to the Waldensian Valleys, where, against superior forces of French and Italian soldiers, they rewon their homeland. This "Glorious Return" will be celebrated in Italy in August and the first week in September.

The Western Section of the World Alliance, which met in Pittsburgh, February 28–March 1, adopted resolutions expressing their congratulations to the Waldensian Church, and calling this historic event to the attention of Protestant churches.*

The Waldenses are the oldest surviving evangelical church group in the West. Their history is continuous from the twelfth century to the present day. Their missionary efforts at one time covered most of Europe and their influence was strong in the Latin, Germanic, and some Slavic lands. The Waldenses helped prepare for the Protestant Reformation by sending missionaries and the Bible throughout Europe. They

* Suitable music and other helps for the celebration of this anniversary may be obtained from the American Waldensian Aid Society, 156 Fifth Avenue, New York.

were granted religious liberty on February 17, 1848. Since that time, realizing that they must be missionary, they have spread the Gospel throughout Italy and today they have churches, mission stations and organized groups in Italy, in Italian East Africa, in Uruguay and Argentina, and North America.

Bible Study in France

As if tired of human theories, French Protestants are drawing closer to the Word, and forming Bible reading circles. Out of this has come the formation of Bible study groups in a number of churches. In one church an entire afternoon was given over to a detailed study of selected portions of the Bible. In another place, sixty young people were seen bent over their Bibles in meditation. Observations made by these young people, whose training and environment had given them no special aptitude for Bible study, showed a grasp of Scripture truth.

—Sunday School Times.

Religions of Central Europe

Practically every European creed may be found in Czechoslovakian territory. Here live Roman Catholics, Lutherans, Calvinists, Jews, Roman Uniates, Old Catholics, Baptists, Methodists, ultra-patriotic Czechoslovak National Church, Greek Orthodox, Pietists, agnostics and atheists. Presidents Masaryk and Benes were of the Hussite tradition; the present premier is a Roman prelate. Roman Catholics embrace about two thirds of the population; less than a tenth are Protestant, the two main subdivisions being Lutherans and Calvinists. The Moravians, some of whom settled in Bethlehem, Penna., total about 8,000 in Czechoslovakia. Congregationalists number 7,000, Methodists 8,000 and Baptists perhaps 3,000. Smaller American sects, such as Russellites, Pentecostals and Seventh-Day Adventists are represented. There is also a group of some 600,000 seceding Catholics who resemble in their beliefs the

Anglicans of the time of Henry the VIII.

In the midst of conflicting racial claims of Czechs, Slovaks, Poles, Ruthenians, Sudetens, Magyars, Jews, Rumanians and Gypsies, the religious aspect of the Czechoslovakia problem have been largely overlooked. This seems all the more remarkable since this is the land of John Hus, one of the founders of Protestantism.

"God Seekers" in Yugoslavia

The *Watchman-Examiner* reports a new religious movement that is sweeping over Yugoslavia. More than 400 brotherhoods have been organized and tens of thousands of members have been enrolled. They advocate a return to the original primitive life of the evangelists, free from the "burdens" of earthly possessions, and call themselves "God-seekers." Many thousands are said to be giving away all their possessions and joining this movement.

Galicians Eager for Gospel

Last year, in the Galician region of Poland, word was sent out that an evangelical Christian meeting would be held in one of the villages, and five thousand persons responded by attending, some of whom had traveled 35 miles.

This meeting was one of the developments of the international Christian work carried on with the help of the Central Bureau for Relief of Evangelical Churches in Europe, begun twelve years ago. The work in Galicia now has 18 salaried pastors, 75 groups of worshippers, 40 organized churches, 3,020 recognized church members and 20 Sunday Schools. Of the 40 organized congregations, five meet in chapels. The remaining 35, until they receive aid in erecting buildings conforming to the local law, meet in peasants' cottages consisting of one living room each.

Bibles for Russians

A Swedish Christian paper, *Hemmet's Vän*, issued an appeal

to its readers last December to contribute to a fund to supply destitute Russians all over the world with free Bibles. This met with prompt and hearty response on the part of Swedish Christians, and in one month about \$2,500 were sent to the office of the paper for this purpose. With this sum, 6,000 complete Russian Bibles can be sent, and several societies are now busy distributing them among Russians in the Baltic States, Poland, Czechoslovakia, Rumania, France, Brazil, Argentina and Manchuria.

AFRICA

Leaders for New Egypt

In 1921 Wilbert Smith went to Cairo with a commission and an idea. The commission was to start an Egyptian Y. M. C. A. Friends in America provided \$275,000 for a building, and England and America provided five secretaries. But the idea was more difficult to put through. It was that the new Y. M. C. A. must be manned by Egyptians and stand on its own feet. Now, after 18 years, eight of the ten secretaries are Egyptians and only two are Americans.

The first Egyptian to become a Y secretary had been an ardent nationalist, and thought the Y ought to be destroyed, so he joined it in order to bore from within. Now he is more responsible than any other man for producing the young leaders both in boys' and men's departments who are interpreting Y. M. C. A. ideals to the youth of the nation. Another of the eight is now studying in the New York School of Social Work, and plans to return to Egypt for special work in this field.

Honor to Mission Schools

The Governor of Assiut Province, Egypt, in addressing 2,000 at the commencement exercises of Assiut College, said: "One of the accepted human principles is that individuals cooperate in overcoming difficulties, the strong helping the weak. Groups of charitably inclined individuals have gone ahead in civiliza-

tion for the purpose of spreading knowledge among other peoples, that they, too, might be made happy through its blessings. These charitable organizations send out their educational missions, supply them with money and support them in every way, for no other purpose but sincere service for humanity's sake and for the lessening of its afflictions. Wherever these missions have gone, they have become angels of mercy and examples of perfect fulfilment of duty.

"If the noble feeling, that of sincere cooperation among nations, permeated the individuals of society and brotherhood of love were spread among all, then all nations would be the members of one family, and most human troubles would be ended."

—*The Moslem World*.

Spiritual Progress in the Sudan

C. M. S. missionaries tell of a remarkable spiritual movement in parts of the Upper Nile region, with schools, hospitals and churches all flourishing. Mrs. K. G. Fraser writes in the *Life of Faith*:

The schools and dispensaries throughout the country are packed with people, and on Sundays the crowds are so great that they have overflow meetings at every center. At Chief Jambo's there are over 1,000 people every Sunday morning. In addition to sixteen out-schools there are now ten preaching places, and quite 10,000 people hear the Gospel every Sunday. Several well-known witch doctors have broken up their charms and destroyed their entire paraphernalia, and are attending services and classes regularly.

There are not enough beds for all the patients in the hospital at Lui, and as for schools, about 80 attend the Girls' Classes, sixty the Women's School and over 200 pupils are in the Boys' School. Sale of Gospels has gone up by leaps and bounds. In short, the increase in the Christian community has far outstripped the resources in teachers and evangelists. It is reported that 11,000 Christians are in the care of one African pastor, the nearest missionary being 80 miles away.

Nigeria Opens Its Doors

The establishment of leper settlements by the Sudan Interior Mission, the Sudan United Mission and the C. M. S. in several

provinces of Nigeria has gained the good will of the people to such a degree that missionary work is now possible in the formerly closed Moslem emirates of Kano, Katsina Zaria and Sokoto Provinces. The above named missions are caring for about 800 lepers. With government assistance the Brethren mission is caring for 500 lepers and the Dutch Reformed Church for 400 more.

In the Steps of Dan Crawford

Mr. Ernest Salisbury, missionary of the Brethren, last year visited the district around Luanza Mission, Elisabethville, Belgian Congo, where Dan Crawford labored for so many years. He describes a conference of native Christians, which began each day with a devotional message and prayer. This was followed by a study of Paul's Epistle to Titus, presented in a helpful manner. Gospel services were held in the evenings, and on the closing day four converts were baptized. Nine persons indicated their desire to become Christians.

Mr. Salisbury's tour of the Luanza district covered 350 miles, including a visit to the tin mines where thousands of natives are employed. At the hospital no fewer than 200 patients are treated daily. Bibles had been given to a number who had shown their keenness in evangelistic work, while two natives had been sent as colporteurs to villages near the mines. A three-room house has been erected for untainted children of leper parents.—*The Christian*.

Changes in Nyasaland

These are suggested by the recent dedication of a memorial window in the mission church at Ekwendeni, representing Luke and commemorating the ministry of Dr. Walter A. Elmslie; the singing of Ngoni songs with Christian words, and Scottish psalms as well. Tales of savagery are all but incomprehensible to Ngoni young people of today, who are happier by far than their forefathers. There are slave raiders no longer. The

boys play football with bare feet, harder than boots, and the native band at the game discourses "The Swanee Ribber" on instruments of bamboo joints.

It should be further noted that the white man's prestige is practically a thing of the past. In the commercial world the superior, educated native has displaced the inferior white. Natives are to be found in large offices and banks, using complicated cash registers and typewriters, and keeping their firm's ledgers. Many of the captains of large transport steamers are natives, as are postmasters and traders.

—*Sunday School Times*.

WESTERN ASIA

Religion in Turkey

There is a distinction between official and personal attitude toward religion in Turkey. Officially, Turkey is completely secular, but religion is respected because it is ingrained in the life and thought of the people. Turkey has not suppressed religion, but has separated religious and secular authority which were formerly united in the Sultan. In thousands of mosques and in hundreds of churches and synagogues worship goes on unhindered. Four evangelical churches in Istanbul hold services as usual.

No religious training for children is permitted, except at home, but there is a good opportunity for mission Sunday schools. Schools have been secularized and mosque schools suppressed. Early morning call to prayer has been discontinued; Sunday is now a legal holiday instead of the Mohammedan Friday. The sale of Christian literature is limited by censorship.

Progress in Syria

This country, too, has its problems, but mission schools report advance. Aleppo College has erected new buildings and over 275 have enrolled. This School is a united undertaking of the American Presbyterian Mission, the American Board and the Ar-

menian and Syrian Evangelical Churches. The Bible Lands Union for Christian Education conducted a successful Sunday School Institute and the Armenian Christian Endeavor Societies held a large and enthusiastic conference whose results are being evidenced in various directions. The British Syrian Mission and Danish missionaries also held a ten-day summer school.

The Near East School of Theology, another union institution, graduated five students last year; two were women. Hospitals of the American Mission in Tripoli and Deir-ez-Zor, and that of the Edinburgh Medical Missionary Society in Damascus are all filled and several young women have completed their training as qualified nurses.

—*Near East Christian Council News Bulletin*.

Two Bible Societies Combine

The American Bible Society and the British and Foreign Bible Society have combined their work in the Near East, and have established headquarters in Beirut. The American Press is the chief publishing agency for the Society. During one recent four-month period, 40,000 Bibles and portions were shipped out, most of them to the Port Said depository. In addition to Bibles, the Press prints textbooks and other publications. A monthly magazine issued by the Press goes to North and South America, as well as to Asiatic and European countries. Palestine, Iran and other Arabic-speaking countries are good customers for literature.

Results Among Moslems

It is sometimes said that a hundred years of effort to convert Moslems have not produced results. A report of the Near East Christian Council, while admitting that the number of converts is not large, calls attention to the incalculable change that Christian thought and ideals have wrought upon Islam. The reports remind that it is not required of stewards that

they be successful, but that they must be "faithful."

Recently, the Near East Christian Council has been looking into the reasons for the lack of definite results. The inquiry has centered around two questions: (1) "What special hindrances make work for Moslems less successful than similar efforts for other people?" and (2) "What changes in methods or line of approach offer hope of better success?" The two hindrances stand out: Christian teaching does not mean the same to the Moslem as to the Christian; and to the Moslem a change of religion involves a change of group connection and loyalty.

The best way to overcome these hindrances is first: more devotion, more prayer, more effort, more faith, more love; and second, a way must be found *around* the obstacles, so as to avoid a frontal attack on the Moslem position. This requires a sympathetic understanding of the Moslem mind. Efforts should center about making Jesus Christ known as a personality, rather than on doctrinal discussion. New converts should be led to develop such a sympathetic relationship with their neighbors that a spiritual fellowship will follow.

—*American Mission Report.*

INDIA, BURMA, SIAM

Hunger for the Gospel

A convincing evidence of India's hunger for the Gospel is found in the statement of an English Methodist missionary in the Deccan. He says that in his thirty-eight years of missionary service he has never yet gone to a village for evangelistic work without being called to it by the people themselves. During the past three or four decades the demand for copies of the Christian Scriptures has far exceeded the supply. Similar conditions exist among the Bhils of Western Central India. During the past three years the North India United Church has baptized thirty thousand from among these primitive peoples.

—*Dnyanodaya.*

Indian Communal Groups

The National Missionary Society of India has now eleven fields in India. The work is carried on in association with neighboring missions, and comprises district work, hospitals, an ashram and a college. Thus, the all-India society has extended its work into almost every branch of the Christian missionary enterprise. The Poona and Indian Village Mission, in its last report, faces up to the results of its work. It describes its baptized converts for the last five years as numbering eight. The churches, which meet almost entirely in compounds, consist of Christians entirely dependent on the mission. There cannot be in the whole area more than fifty-five Christians not dependent on the mission; some of the latter are not in regular attendance, and the names of others are not even on the church rolls. There are altogether in touch with the mission about one hundred and sixty individuals.

It should be remembered that India moves in communal groups, and that work for individuals often causes a deadlock. One missionary relates his experiences in Hyderabad State, where he had refused to baptize individual converts until they had made every effort to win their relatives and friends. On one occasion he took a number of these unbaptized converts with him, and they visited in a team the relations and friends of each throughout the district, with the result that in a few months one thousand were under preparation for baptism.

—*Australian Missionary Review.*

United Church of North India

A successful General Assembly of the United Church of North India was held early this year in Bombay. From nineteen Church Councils, or Presbyteries, covering an area from the Northern Panjab to Assam, Rajputana and Central India, some 100 delegates gathered. Some delegates traveled more than 3,000 miles to be present.

Dr. John McKenzie, Principal of Wilson College, was elected Moderator, an appointment for three years.

Communicant membership of the United Church of Northern India stands at present at 77,000, while the adherents number well over 200,000. The India Mission of the Lutheran, and of the Reformed Church in America, were incorporated with the United Church of North India, after nearly six years of negotiating.

Another action taken by the Assembly had to do with a proposed foreign mission project. Definite plans submitted by the Foreign Missions Committee were approved by the Assembly, and the Church will now be asked to support its own mission in East Africa. Almost all the Church Councils are supporting home missions within their own bounds.

—*Presbyterian Register.*

Growth in Elementary Schools

One of the changes of the last decade has been the phenomenal increase in the number of children going to school; indeed, there has been a marked advance in all stages of school training; but according to the Minister of Education in Lahore, what is now needed is not so much quantitative expansion as consolidation of what has been undertaken. He would like to see the system of education in schools to be based on community work—more on actual observation of things and facts and nature study than on mere cramming and the reading of officially prescribed textbooks.

Not in costly buildings, but in thatched houses, if need be, he would have students trained in simple living and high thinking; with more attention given to development of mind and character. —*Agricultural Mission Notes.*

A Note on Prohibition

The following observation on the prohibition campaign is enlightening. A correspondent of the *Daily Times of India* who has been investigating economic

conditions on behalf of the Bombay Industrial Survey Committee, made a special study of the effects of the "No Drink Campaign" on the lives of some fishermen. Here is his report:

About 42 fishermen of Kumta were working in cooperation and owned a *rampan* (big net). As was their custom, before going on work with the *rampan* and after coming from it they used to take toddy, all sitting in a circle. Apart from this each of them also invariably had his bottle or two in the evening. Excluding this quantity taken on individual account, I found that the 42 fishermen spent, between November 1937 and February 1938, Rs. 800 on drinks. In short, what was happening was that the income of the male members was being spent on drinks, and it was the woman who was supporting the family with her slender earnings. All this is changed now. About 90 per cent of these fishermen are not drinking today. A small number of them have freed themselves from debt and have opened accounts with the post offices. They have also given up their set notion that fishing is impossible without toddy. Small artisans outside the "dry" area want prohibition in their areas too. But the real contribution of the experiment is seen in the eyes of the womenfolk.

How the Bible Came to India

The honor of giving India her first Bible belongs to German missionaries of the Lutheran Church, who went out in 1706. There have been Christians in Travancore for 1,500 years—Jacobites, converts of early Syrian missions, but no attempt was made to provide the Bible for the converts. The Church of Rome has been in India for 500 years, and has today nearly 8,000,000 members, but only recently has any translation of the Scriptures been done under the auspices of this Church.

In 1857, the year of the Sepoy Rebellion, the British and Foreign Bible Society appointed a committee to prepare a union version of the Bible. An earlier Tamil version, translated by Lutherans, had served the purpose of introducing the Book, although it had many defects. The principle races of all India now possess the whole Bible, translated by men like William Carey and Henry Martyn with the help of Indian scholars, and finally revised by committees of the Bible Society. The story of all

these versions is told by Rev. J. M. S. Hooper in his recently published book, "The Bible in India."

Baptist Union a Reality

The Baptist Union of India, Burma and Ceylon is an accomplished fact. The tentative organization was set up at Bala-sore in February, 1936, a constitution was agreed upon and a panel of officers elected. Seventeen of the various Baptist groups ratified the constitution. An inaugural session of the Union has recently been held, and a president has been elected. Words of greeting from Karens, Burmans, Telugus, Panjabis, Bengalis, Assamese and head hunters were a demonstration of the power of the Gospel. The central theme placed before the delegates at this first session was "All one body in Christ."

—*Baptist Missionary Review.*

Buddhist Missionaries from Siam

The Siam Chronicle reports that a group of Buddhist priests are about to set out from Ceylon on a missionary tour. Starting from India, and going east through Burma, Siam, Indo-China, China and Japan, they expect to take three years to go around the world. In America and Europe they will investigate conditions to see what advances of the Buddhist religion can be made in those two areas. Also there are many young men in Ceylon studying, in preparation to go wherever there may be an open door for the teaching of Buddhism.

For Mothers and Babies

While Bangkok has some fine hospitals with modern equipment, they are not adequate to care for young mothers and newborn babies. Fifteen years ago, the Presbyterian Mission in Siam assigned Miss J. Christensen to Bangkok, to work out some plan for helping in this great problem.

Government approval of her work has been given for, in more

than 1,000 consecutive cases there has not been the loss of any mother. With the medical care has gone the presentation of the Gospel of Christ.

Bangkok is a difficult field for evangelistic work. In the hustle of such a city, it is difficult to make lasting contacts. A good time to present the Gospel is during the first few days following the birth of a child. To many it is the beginning of plans for family life and the home. To others it is added responsibility, as well as greater joy to be shared. A sympathetic interest, with Christ-like care and attention, are bringing results.

—*Siam Outlook.*

Siam — Land of the Free

The Siamese have maintained their independence for the past 600 years. Their ancient name for themselves is *thai*, free. Just now, in this totalitarian age, they are experimenting with a constitution and representative government.

Siam is surrounded by broadcasting stations — at Singapore, Batavia, Hongkong, Calcutta, so that all the currents of world thought sweep over her. Her political patterns are new, and her leaders are young. It is significant that they take up their responsibilities with a heritage of religious liberty, unhampered by a racial inferiority complex, less bound by tradition than most Orientals, unafraid of new ideas. All this constitutes a striking challenge to the Christian missionary forces, since nowhere else in the world is Buddhism so well organized and firmly established as in Siam. Protestant work there is largely the responsibility of the Presbyterian Church. The task was faced at a conference in February, when a program of evangelism was outlined for the immediate future.

For the past five years, the young king Ananda Mahidol has been studying in Lausanne, Switzerland. In November he went to Bangkok to open the newly-elected parliament and attend to various official duties.

—*Foreign Affairs Bulletin.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Studies in Popular Islam. By Samuel M. Zwemer. 8vo. 148 pp. \$2.50. Macmillan Co. New York. 1939.

Forty years of study and experience has made Dr. Zwemer an authority on this subject. As a missionary to Moslem lands, editor of *The Moslem World*, the author of many books on Islam, wide travel and recently Professor of History of Religion and Christian Missions at Princeton, he has gathered an immense amount of information. Above all he writes with sympathy for the good points in Islam, but with understanding and conviction as to the supremacy of Christ and His Gospel.

This volume takes up the use of the Moslem prayer beads, the Ka'aba at Mecca, the sword of Islam, their calendar with feasts and fasts, traditions, superstition, sorcery and charms; the Koran and its translations, the prophet and the worship of Adam. Here is an excellent but brief description of faith and practice in Moslem life.

Tales of a Waste-Basket Surgeon. By Dr. Gordon S. Seagrave. 265 pp. \$1.50. Judson Press. Philadelphia. 1938.

In an informal, chatty way, Dr. Seagrave tells many interesting experiences of his life as a pioneer missionary doctor in North Burma. The "waste-basket" does not indicate the quality of his work but the destination of his patients if no skilled medical help had been available in their time of dire need. As it was, he saved many lives and won unbounded gratitude by this free and loving service.

Dr. Seagrave is a true pioneer among a primitive people. He is not only physician and surgeon, but sanitary engineer,

social worker, builder, truck driver, preacher in three languages, Bible class teacher, and has trained a very efficient staff of native nurses. The frontispiece, showing a Burmese doctor and his wife and twenty-nine nurses belonging to his American Baptist missionary hospital at Namkham, Burma—where he has been in charge for seventeen years—is most impressive. He is a graduate from Johns Hopkins University and a fourth generation missionary, the great-grandson of Rev. J. H. Vincent, a pioneer missionary to Burma. Mrs. Seagrave is evidently a wonderful partner in service.

If you would like to know how a good pioneer missionary doctor "wastes" his time, of his adventures on the road, of the way he "holds the fort" against attacking tribes from China; if you are interested in amusing incidents, tragedies, near tragedies and triumphs—physical and spiritual—we recommend this book. It is easy, fascinating reading for young and old, for doctors and laymen.

Honesty. By Richard Cabot. \$2.50. 326 pp. The Macmillan Co. New York. 1939.

This is clear ozone, purifying and penetrating. According to Dr. Cabot's sound doctrine a lie is a lie and it is always wrong. He agrees with Dr. Henry Clay Trumbull's position: "A Lie Never Justifiable." Honesty and truth are obligations not to be tampered with, never to be compromised. There is no room here for Dr. Joseph Collins' physician's lie. Dr. Cabot is a physician too, and he can find no place in a physician's pharmacopoeia for a lie. And he has his clear definitions: "Honesty is the will and the effort to keep one's agree-

ments, explicit and tacit. It can be expressed in words (veracity), or in actions such as fulfilment of contracts, and in habits such as fidelity, loyalty, and dependability. A lie is an attempt to deceive without consent. It may not succeed; yet if it tries to deceive it is a lie from the moment that it crosses the liar's lips." Yes and it may start farther back than the lips.

Dr. Cabot's great book is in three parts: I—Definitions; II—Selected Problems in Honesty and Dishonesty, and III—Philosophy of Honesty. It faces honestly the problem of honesty and tells the truth about lies. Here is solid foundation for character and human trust and right relations between men and nations.

R. E. SPEER.

Abraham to Allenby. By G. Frederick Owen. Illus. 8vo. 351 pp. \$2.50. Wm. B. Eerdmans Pub. Co. Grand Rapids, Mich. 1939.

Palestine and its history are important and fascinating from many points of view—political, racial, archeological, geological, cultural and religious. The author of this large volume has devoted twelve years to research in preparation for this important popular study. He spent some time with the American School of Oriental Research at Jerusalem and his books of reference include one hundred contributions to archeology, Biblical and secular history and kindred subjects. (He has, however, omitted many important volumes, such as those by Morton, George Adam Smith and George L. Robinson.)

In popular and vivid narrative style Mr. Owen tells the story of God's call to Abraham to leave Ur of the Chaldees. He carries on the story of the history of

Abraham and the children of Israel, through Egypt, the wilderness wanderings, the period of the Judges, the Kings, the exile, the Maccabean period, the time of Christ, on through the apostolic days, the Arab conquest, the crusades, the rule of the Turks up to the capture of Jerusalem by the British under General Allenby. It is a checkered history very briefly told, the early portion following closely the Biblical narrative. The story is carefully annotated with copious reference notes to each chapter.

Preaching—The Doctrines of Grace. Compiled by Roland G. Leavell. 8vo. 150 pp. \$1.00. Boardman Press. Nashville. 1939.

Present-day interest in evangelism has led the Superintendent of Evangelism of the Southern Baptist Convention to collect some "orthodox" and very helpful messages from fifteen evangelical Baptist preachers. They deal with such Christian doctrines as God, sin, forgiveness, repentance, faith, salvation, sanctification and glorification. These are forceful, biblical, Gospel sermons that will furnish material for much needed messages to congregations in churches at home and on the mission fields.

The Lord Is Calling. By Oswald J. Smith. 96 pp. 1 sh.

The Work God Blesses. By Oswald J. Smith. 96 pp. 1 sh. Marshall, Morgan and Scott. London.

Dr. Smith has a large, evangelical "Peoples Church" of over 2,000 members in Toronto. They are a missionary-minded people who give \$40,000 a year to missions—about two times as much as they spend on themselves. In each of these two volumes we have a number of the pastor's sermons—one volume on Christian doctrines, like the Virgin Birth, the Resurrection and Salvation vs. Religion; the other volume on Christian service with such topics as "The Supreme Task of the Church," and "Responsibilities of Stewardship." They are spiritual, practical, Biblical sermons which have proved their effectiveness.

It Will Be Daybreak Soon. By Archibald Rutledge. 12mo. 129 pp. \$1.25. Fleming H. Revell Co. New York. 1939.

The American Negro is an interesting character, intensely human, full of humor, a sense of God and a nearness to nature. Mr. Rutledge was born in South Carolina in 1883 and is Poet Laureate of his native state. He understands the Negro of the South and has written several books of poetry and prose. In 1932 he received the John Burroughs medal for "the best nature writing" in America. This volume pictures life on a Southern plantation and reveals the fine character and native ability of the old-time Negro. His sketches reminds one of some of the best features of books on the Negro by Thomas Nelson Page and Booker T. Washington.

Green Timber. By Esther Gerberding Hunt. 8vo. 220 pp. 75 cents. Board of Publication of the United Lutheran Church in America. Philadelphia.

This is a prize-winning story of Olaf, a young American-born Norseman, and Ebba Maj who became his wife. He entered the Lutheran ministry and went into the "great timberland of the Northwest, where they faced difficulties and hardships together and grew into strong, well-seasoned timber." It is an interesting, wholesome story but without outstanding literary merit as to situations, plot or character delineation.

War Conduct of the Japanese. By Shuhsi Hsu, Ph.D. Prepared under the auspices of the Council of International Affairs. Circulated by the China Information Service, 945 Pennsylvania Ave., N. W., Washington, D. C. 1938.

This 217-page book is an attempt to set forth in unrestrained language the truth about Japanese methods of warfare in China—in the air, at sea and on land. The author has collected facts and shows how Japan has disregarded international laws, treaties and promises, and the rights of non-combatants.

These records are largely taken from the reports of the International Committee. The

conflict in China is not warfare but wholesale massacre, rape and robbery. It is a horrible tale and would have been much worse but for the presence of courageous missionaries and other foreigners.

By Life and By Death. Lessons from the Diary of John C. Stam. By E. Schuyler English. Illus. 12mo. 62 pp. 50 cents. Zondervan. Grand Rapids, Mich. 1939.

The Christian world knows the story of the martyrdom of John and Betty Stam in China in 1934. Their testimony is beautiful and powerful and abiding. Here are striking extracts from John Stam's diary written during the last three years of his life. Mr. English has drawn lessons from his courage, his faith, his love and experience. It is stimulating to faith and sacrificial living and is especially appealing to youth. This makes a good companion volume to "The Faith of John and Betty Stam" with the poems of Betty.

Welcome House. By Jessie E. Moore. Illus. 8vo. 95 pp. Friendship Press. New York. 1939.

American children—primary and juniors—will like this story of six children whose parents are missionaries in Iran. How they came to America by automobile, train and boat, lived in America, went to church and school, played, made friends, helped other people, and celebrated Christmas—all this is told in a loving, sympathetic way, showing what a Christian family can be and do.

Canadian Journey. By H. P. Thompson. Paper. 68 pp. S. P. G. London. 1939.

The Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts tells of the conditions, the people and the work in Western Canada. It is worth reading and raises hope for the Western Hemisphere even though Europe should go to pieces. The prairies, the forests, the pioneers and the rich resources should be won for Christ and developed with a knowledge of the love and character of God and with whole-hearted allegiance to His authority.

A Correction

Dr. Speer calls our attention to a word that was incorrectly read in the manuscript of his review of "Essential Christianity" which appeared on page 224 of the April issue. The first sentence in the last paragraph should read:

"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 liberalism."

Personal Items

(Concluded from page 225.)

sity Christian Mission, which is making plans for the academic year of 1939-40.

* * *

Rev. Robert M. Hopkins, D.D., LL.D., for the past ten years general secretary of the World's Sunday School Association, has been elected president of the United Christian Missionary Society with headquarters at Indianapolis. Dr. Hopkins was born in Trenton, Kentucky, and has been engaged in religious educational work since 1900 when he became Sunday school evangelist for the Disciples of Christ in Kentucky. In 1910 he became Bible School Secretary of the American Christian Missionary Society, and ten years later was placed in charge of the Department of Religious Education in the United Christian Missionary Society. He has done a remarkable work in connection with the World's Sunday School Association. He attended the Glasgow Convention in 1924, visited Central and South Africa in the interests of Sunday school work in 1934, and was a delegate to the recent Madras Conference. Dr. Hopkins' successor in the W. S. S. A. has not yet been elected.

* * *

The Rev. C. E. Wilson, for thirty-four years Secretary of the Baptist Missionary Society of London, has retired after notable service. He was for ten years a missionary in India (1894 to 1904) and later, during his secretaryship, visited China, Jamaica, Africa, India and other fields of the society. Mr. Wilson has proved an able executive and a wise missionary statesman.

Obituary Notes

(Concluded from Second Cover.)

Dr. E. H. Rawlings, Business Manager and former Editor of *World Outlook*, died at his home in Nashville, Tennessee, on March 17. He was the senior connectional secretary of the Methodist Episcopal Church, South, and dean of missionary officers. His work for missions was more diversified than that of any other man and he had held many positions connected with the promotion and administration of missions in the Church.

Edward Rawlings was born at Powellton, Brunswick County, Virginia, on October 23, 1865, and was graduated from Randolph-Macon College in 1886. For seventeen years (1890 to 1907) he was a pastor, and was presiding elder one year. He was appointed Conference Missionary Secretary in 1908 and the following year was elected Educational Secretary of the Board of Missions. For two years (1916-18) he was Secretary of the Laymen's Missionary Movement and in 1917 became Foreign Mission Secretary of the Board. He traveled widely in the interest of missions and in 1926 he was elected Secretary of Education and Promotion and Editor of *World Outlook*.

* * *

Rev. Edmund W. McDowell, D.D., an honorably retired missionary of the Presbyterian Church in the U. S. A., died in Fort Collins, Colorado, March 31. He was born in Altoona, Pa., March 13, 1857. After being graduated from Wooster College, Ohio, and from Western Theological Seminary, Allegheny, he and his wife sailed for Persia in 1887. Dr. McDowell gave forty years of his life to service in Persia and Mesopotamia and was instrumental in developing mission work in Urumia, organizing a chain of village schools and churches through the mountains all the way from Urumia to Mosul. After the organization of the United Mission in Mesopotamia in 1922, he was stationed at Mosul until he was honorably retired in 1928. One of his two sons, Philip C. McDowell, M.D., is now a member of the Presbyterian Mission in Teheran, Iran.

New Books

Abraham to Allenby. G. Frederick Owen. 351 pp. \$2.50. Eerdmann Pub. Co. Grand Rapids.
The Art of Conducting Public Worship. Albert W. Palmer. 211 pp. \$2.50. Macmillan. New York.
Civilization. The Next Step. Delisle Burns. 291 pp. \$2.75. W. W. Norton. New York.
Christian Faith in a Day of Crisis. Charles S. MacFarland. 226 pp. \$1.50. Revell. New York.
Essential Christianity. Samuel Angus. 226 pp. \$2.00. Macmillan. New York.
Honesty. Richard C. Cabot. 326 pp. \$2.50. Macmillan. New York.
The Lord Is Calling. Oswald J. Smith. 96 pp. 1s. Marshall, Morgan & Scott. London.
Our Father. A Missionary Prayer. C. Mallam Johnston. 27 pp. 3d. S. P. G. London.
Preaching. The Doctrines of Grace. Compiled by Roland G. Leavell. 150 pp. \$1.00. Boardman Press. Nashville.
Those Gay Middle Ages. Frederick Kershner. 233 pp. \$2. Willett Clark & Co. New York.
A Testament of Faith. P. G. S. Hopwood. 215 pp. \$2.00. Macmillan. New York.

Tomorrow. Report of the Board of Home Missions, Congregational and Christian Churches. 160 pp. New York.

The Work God Blesses. Oswald J. Smith. 96 pp. 1s. Marshall, Morgan & Scott. London.

War Conduct of the Japanese. Shuhsi Hsu. 217 pp. China Information Service. Washington, D. C.

The Great Succession. Leaders of the Baptist Missionary Society during the Nineteenth Century. E. A. Payne. 160 pp. 2s. Carey Press. London.

The Voice of the Church in China. A collection of documents. Preface by Dom P.-C. Lou Tseng-Tsiang. 120 pp. 3s. 6d. Longmans. London.

K. T. Paul. Christian Leader. Religious Life of India Series. H. A. Popley. 254 pp. Rs. 2.4. Y. M. C. A. Press. Calcutta, India.

Gorakhnath and the Kanphata Yogis. George W. Briggs. Religious Life of India Series. 380 pp. Rs. 4.8 and 5.8, Y. M. C. A. Press, Calcutta, India; 8s. 6d., Oxford University Press, London.

Yesterday and Tomorrow in Northern Nigeria. Walter Miller. Illus. 182 pp. 5s. Student Christian Movement Press. London.

The Mahar Folk. A Study of Untouchables in Maharastra. Alexander Robertson. Religious Life of India Series. Rs. 2 and 3, Y. M. C. A. Press, Calcutta; 4s. 6d., Oxford University Press, London.

African Women. A Study of the Ibo of Nigeria. Sylvia Leith-Ross. Illus. 367 pp. 15s. Faber and Faber. London.

From My African Notebook. A. Schweitzer. Trans. by Mrs. C. E. B. Russell. Illus. 132 pp. 5s. Allen & Unwin. London.

The Southern Bantu. L. Marquard and T. G. Standing. 262 pp. 7s. 6d. Oxford University Press. London.

Venezuela. Erna Ferguson. 346 pp. \$3.00. Knopf. New York.

Philippine Pagans. The Autobiographies of Three Ifugaos. R. F. Barton. Illus. 271 pp. 15s. Routledge. London.

The Gospel in the World. A Restatement of Missionary Principles. Godfrey E. Phillips. 252 pp. 5s. Duckworth. London.

World Community. William Paton. 192 pp. \$1.50. Macmillan. New York.

The Church of the T'ang Dynasty. John Foster. 168 pp. 4s. S. P. C. K. London.

Bantu Heritage. H. P. Junod. Illus. 155 pp. 30s. Hortors (For the Transvaal Chamber of Mines). Johannesburg, South Africa.

Re-Thinking Christianity in India. Edited by D. M. Devasahayam and A. N. Sudarisanam. 267 pp. Rs. 2.8. A. N. Sudarisanam, Madras, India.

Living the Christian Faith. Edwin Ewart Aubrey. 118 pp. \$1.50. Macmillan. New York.

This Business of Living. L. W. Grensted. 187 pp. \$1.75. Macmillan. New York.

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G. PITT BEERS, *Executive Secretary*

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HAVE YOU READ?

THE LIFE OF GEORGE BOWEN OF BOMBAY

By ROBERT E. SPEER

The biography of a remarkable missionary whom the (then) Prince of Wales visited in Bombay at the request of his mother, Queen Victoria.

What some readers say of this book:

Robert Speer's "Life of George Bowen of Bombay" is one of the richest of missionary biographies.

DR. J. LOVELL MURRAY, Director of the Canadian School of Missions, Toronto.

What a life! He was old enough to know why he went, and bad enough to know the meaning of salvation. One by-product of his experience was his wonderful humility—nothing in the show window and himself in the remote background. It is inspiring.

DR. GEORGE P. PIERSON, formerly of Japan.

We must all be grateful for this revealing of the main-springs of Bowen's character, his abiding faith in God, his earnest purpose to be a true and faithful follower of Jesus Christ; and his deep-seated conviction that the Gospel of Christ could meet the religious needs of India's people.

WILLIAM HAZEN,
Missionary in Sholapur, India.

A biography of one of the saintliest figures of the nineteenth century. I could not put the book down. There is a fascination and a depth in this man's soul which held me in devout attention. I found myself marking his moving sayings which would serve as starting points for chapel talks. He

was so far-sighted and so deep-seeing!—the former because the latter. If one wants to sum up the interests of our students today—Biblical, social, theological—Bowen is a representative figure. And what a lesson in apparent failure!

... I feel strongly that every student and alumnus of our Seminary needs this book. What better book to lead them to feed on the Bible. One hears so much "vestibule religion"—men pointing to the door and taking their people as far as the threshold, but no opening up of the treasures within the Father's House. Read the topics of current sermons, and Bowen's expositions are precisely what Christians need in order to grow from puerility into spiritual maturity. Here is no adolescent, but a *man* in Christ. This is no volume to be read and dismissed, but to be marked and to be turned to repeatedly.

HENRY SLOANE COFFIN,
President of Union Seminary.

The Memoirs of George Bowen will continue to be for years to come a searching manual of devotion. He has set before me an ideal which few could attain; his life is a scathing rebuke to our ease, comfort, self-indulgence and inefficiency.

J. ROSS STEVENSON,
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