

JULY, 1939

THE MISSIONARY REVIEW WORLD

The "Moksa" Goes to the Country

Shannon McCune

When a Mission Became a Church

Alexander H. Kemp

Rural Youth of the Church Today

H. S. Randolph

Spain Today and Tomorrow

By a Wayfarer

Politics and Religion in Albania

Phineas B. Kennedy

Liberty and Religion in Red Russia

F. J. Miles

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Dates to Remember

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

June 28-July 17—Erieside Conference for Girls and Young Women. Willowick, Ohio.

July 3-10—Northfield Missionary Conference for Women and Girls. East Northfield, Mass. For information, address Mrs. Warren C. Taylor, 38 Union Ave., Schenectady, N. Y.

July 6-11—International Christian Endeavor Convention, Cleveland, O.

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 21-30—Erieside Annual Summer Bible Conference. Willowick, near Cleveland, Ohio.

July 24-August 2—World Conference of Christian Youth, Amsterdam, Holland.

August 30-Sept. 2—National Rural Forum. Penn State College, under the auspices of the American Country Life Assn., Dr. Benson Y. Landis, Executive Secretary, 297 Fourth Ave., New York.

August 1-10—Erieside Conference for Boys and Young Men. Willowick, Ohio.

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.

Sept. 2-4—Erieside Business Women's Conference, Willowick, Ohio.

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Obituary Notes

Mr. Russell Carter, who retired two years ago after serving forty years as treasurer and Assistant Treasurer of the Presbyterian Board of Foreign Missions, died in Pittsburgh, Pa., April 29, at the age of 72. Mr. Carter had also traveled extensively in foreign lands.

Rev. George F. Jenkins, formerly a Presbyterian missionary in China, died April 6, in Kansas City, Mo. In 1903, Mr. Jenkins went to Hunan under the Cumberland Presbyterian Church; and later transferred to the Presbyterian Church, U. S. A., stationed first at Changteh and then at Taoyuan, where he established an orphanage.

Mrs. Caroline Atwater Mason, author of more than twenty volumes of short stories, travel and religious books, died recently. She was the widow of Dr. John H. Mason, a professor in Rochester Theological Seminary.

The Rt. Rev. Robert Lewis Paddock, retired Bishop of the Protestant Episcopal Church, died in Clifton, N. Y., on May 17 after a long illness. He was born December 24, 1869, in Brooklyn, N. Y., and was ordained as Missionary Bishop of Eastern Oregon, in 1907. He retired in 1922.

Rev. William B. Millar, D.D., formerly General Secretary of the New York Federation of Churches, died on May 30 in New York City as a result of a stroke, at the age of 73 years.

Dr. Millar was born in Lake Mills, Wis., in 1866. After his graduation from Lawrence College, Appleton, Wis., he became a Y. M. C. A. secretary at LaCrosse and later was Secretary of the International Committee (1896-1910). He was a founder of the Army and Navy Department of the Y. M. C. A. in which he did excellent pioneer work. He was General Secretary of the Laymen's Missionary Movement and later of the Inter-church World Movement. Dr. Millar is survived by his widow and three daughters and a son.

Dr. John F. Seibert, for nearly a half a century an active home mission worker in the United Lutheran Church, died April 19th at the age

of seventy. For thirty years he had held administrative positions in the Illinois Synod and the United Lutheran Church. He retired from active service in 1936 after having served as Secretary of English Missions of the Board of American Missions for eighteen years.

The Rev. Albert Oltmans, former secretary of the American Mission to Lepers, died June 12th, at Yokohama, at the age of eighty-four.

He was born in the Netherlands, and came to the United States when a youth: He was graduated from Hope College, Holland, Mich, in 1883, and from the New Brunswick Theological Seminary in 1886. That year he went to Japan as a missionary for the Reformed Church in America. He retired from active service as a missionary fifteen years ago and took up his work as secretary of the American Mission to Lepers in Tokio. Recently, the Japanese Government decorated him for his work among lepers.

Personal Items

Rev. William C. Kerr, of Seoul, Korea, has been appointed to the faculty of the Imperial University in Seoul, to teach Latin and English Literature. Because of this connection he has been able to start an English Bible Class among university students.

Dr. William Webster Hall, Jr., of New York and Sofia, Bulgaria, has been called to the presidency of the College of Idaho. His experience in dealing with educational pioneering was gained in the Near East first at Robert College, and then in the American College in Sofia. He is the author of numerous magazine articles and books.

Mr. P. O. Philip who has been for some years Secretary of the National Christian Council of India and one of the Editors of the *N. C. C. Review* has resigned as Secretary to take up work in connection with the Mar Thoma Syrian Church whose interests have always been very dear to him. His home will be in Travancore, South India, and he is expecting to be a regular contributor to the *N. C. C. Review*.

(Concluded on page 337.)

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Editorial Chat

This July-August number includes two summer months when many readers are away from home and when most local church activities are less. The articles in this issue will be of great interest and many are particularly readable for summer mission circles.

* * *

The Foreign Missions Conference at Swarthmore, Pa., (July 9-16) comes too late to include a report in this number. It has been unusual in setup, in interest and importance—following the Madras Conference and planning to make the most effective use of the results of that conference. Dr. Milton T. Stauffer, former Education Secretary of the Student Volunteer Movement, and Dr. Herrick B. Young, Personnel Secretary of the Presbyterian Board, are to report and evaluate this Foreign Missions Conference in the September number of THE REVIEW. Look for this report.

* * *

Recent letters have contained the following comments on THE REVIEW and its value:

"After all is said and done, THE REVIEW seems indispensable, although I know of no others of this mission who subscribe for it. But I want it and that's the reason for this check. I've been a patron for more than thirty years, with some time carelessly skipped."

REV. JOHN C. FINEFROCK,
*United Lutheran Church Mis-
sion, Guntur, India.*

* * *

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JOHN R. MOTT,
*Chairman, International
Missionary Council.*

* * *

"My congratulations on the splendid issue of THE REVIEW on home missions." (June, 1939).

KENNETH S. LATOURETTE,
*Professor of Missions and
Oriental History, Yale
University.*

* * *

"I have taken occasion to go through the latest issue of THE REVIEW and it has brought back to me what a very able and worth-while publication it is; indeed it has appealed to me so much that I am starting to subscribe over again. The only reason I discontinued my subscription was that I have so many magazines coming to my desk that it is simply impossible even to scan them all, and in a Scotch spirit one day I decided that I must economize."

DR. GEORGE W. ARMS.
*Bedford Presbyterian Church,
Brooklyn, N. Y.*

Personal Items

(Concluded from 2d cover.)

Dr. Wilbert W. White has resigned from the presidency of the Biblical Seminary in New York, with the title Founder and Honorary President of the Seminary. His brother, Dr. J. Campbell White, will act as president until a successor has been secured.

* * *

Mr. James Stark, Mr. M. Hardman and Miss R. E. Oaskeshott are retiring after fifty years of service in the China Inland Mission.

* * *

Mr. E. K. Higdon, formerly a missionary in the Philippines under the United Christian Missionary Society, has been elected to a foreign secretaryship in that Society.

* * *

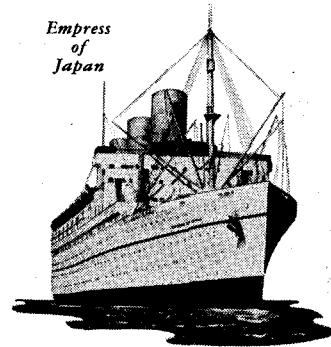
The Rev. Jesse R. Wilson, Associate Secretary of the American Baptist Foreign Missionary Society connected with the Home Department, has been transferred from the Pacific Coast office at Los Angeles and is now in the same department in the main office, New York. Dr. Wilson was formerly a missionary in Japan and later the general secretary of the Student Volunteer Movement.

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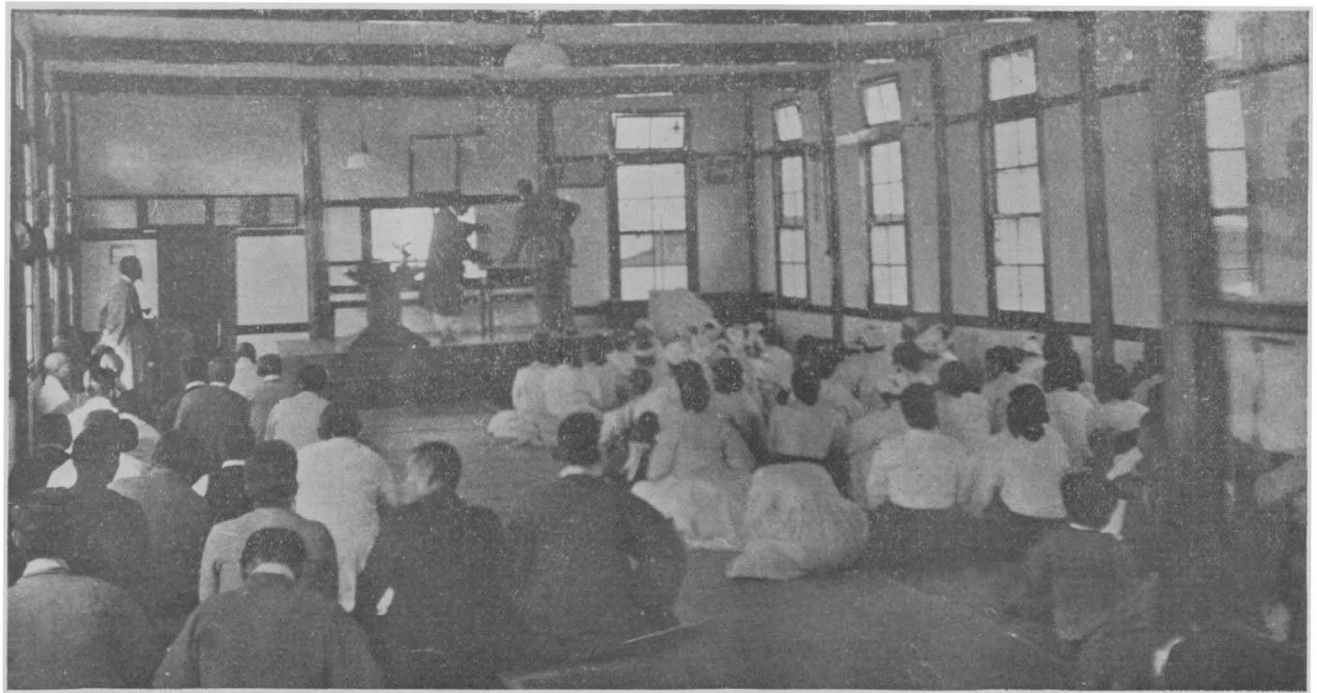


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THE "MOKSA" (DR. WM. N. BLAIR) REMOVING HIS SHOE COVERS ON LEAVING THE CHURCH. (THE MEN USE ONE DOOR AND WOMEN THE OTHER)



INTERIOR OF THE CHURCH AND AUDIENCE—(TWO JAPANESE DETECTIVES IN THE CENTER FOREGROUND)

GOING TO CHURCH IN KAICHUN, CHOSEN

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

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NUMBERS 7 AND 8

Topics of the Times

ARE FORCIBLE CONVERSIONS POSSIBLE?

At times the objection is raised that Christian missions attempt to bring about the conversion of men by bribery or force. It is possible by such means to change a man's vote but not his convictions.

Many means are used to turn men from one faith and loyalty to another—military force, money, threats, promises, falsehood and ambition. Mahatma Gandhi has tried, with some temporary success, to force Indian people by his fasting to accept his program. His most recent self-imposed fast to convert Thakore Sahib of Rajkot, apparently gained his point; he now says that it resulted in his defeat. Gandhi's opponents were not convinced and their purpose was not changed, therefore they plan to destroy the effect of the decision in Gandhi's favor.

The transmutation of metals, or the conversion of one substance into another of apparently entirely different elements, was formerly considered an idle dream. Today such marvellous changes are conceded to be in the realm of science. The changes wrought in human nature by the power of God are still more wonderful. This has been proved in countless instances, as in the conversion of Jerry McAuley, the "River Thief" of New York, and of Africaner, the "Hottentot Terror" of South Africa.

The transmutation of metals has not been accomplished by a wizard's alchemy but by the knowledge of natural forces and by scientific processes. The transformation of human beings from the natural and beastly to the spiritual and God-like is a fact established to the satisfaction of all who have seen such changes. This change cannot be affected by force or by bribery. The Moham-medans have used force and fear to convert whole nations to Islam but their end has been achieved

only by a long process of training after a conquest. The Soviet rulers of Russia are attempting to convert the people to atheism by force; they are not succeeding and can only succeed by a long process of atheistic education. In Nazi Germany, propaganda, national ambition and false teaching, are being used to overthrow faith in the supreme authority of God as revealed in Christ and the Bible. There are multitudes of German Christians whom these motives do not sway.

How long will it take Japan, by the use of bombs, machine guns and terrorism to win the friendship and cooperation of the Chinese? Only unworthy men succumb to unworthy motives.

Intelligent Christians realize that men and women cannot be truly won to Christ by bribery, fear or force. One might as well attempt to cause a child to be loving and obedient by continued spankings, by threats or by gifts of candy. Men are led to consider the claims and character of Christ by the offer of economic advantages such as provided by the Grenfell Mission, by medical service like that of Dr. Schweitzer's hospital in Africa, or by such secular education as is offered in many mission schools and colleges. These methods of work may affect their attitude but affect no real change of heart. Jesus Christ, when on earth, won men by the revelation of His heart of love, by the truth that He taught, and by the light of Life that shone out through Him. His denunciations of selfishness and sin were for hypocrites; His invitations to come to Him were for the hungry and thirsty; His service and sacrifice were for the needy and dying; His revelation of God was for those who were ready to receive and follow Him.

There is abundant testimony that today, on the mission fields at home and abroad, the most effective work in winning men to Christ is not by means of the denunciation of other religions, or

by the preaching of "hell-fire"; or by the free distribution of "loaves and fishes." Men and women of all ages and races are won through loving service, by the proclamation of the Good News of forgiveness and life through Christ, and through the manifestation of sacrificial and understanding love. Other and unworthy methods may temporarily add to the number of adherents but do not change hearts or make loyal followers. The transmutation of material substances is wrought by understanding and applying the laws of nature, which are the laws of God. "To as many as received him (Christ) gave He the right to be called (recognized as) the children of God—who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

ESSENTIALS IN MISSION WORK

A young doctor, who had recently been graduated from a modern school of medicine and surgery, was sent as a medical missionary to China and became a member of the staff of a large and efficient hospital. One of the first things he did was to direct one of the Chinese orderlies to throw out a lot of tin pans and other ancient equipment so that they might be replaced by enamel ware and modern implements. Some of the older members of the staff retrieved the discarded utensils.

In contrast to this young doctor's attitude are the reports of Dr. Gordon S. Seagrave of Burma in his "Tales of a Waste Basket Surgeon." He has achieved wonderful results by using instruments and equipment discarded as out-of-date by doctors in America.

An article recently appeared in *Asia*, written by an American college man who went to India to investigate the effectiveness of American and British educational methods and ideals as applied to the Hindus. From intelligent Indian graduates of some of the modern institutions he learned that many of the best trained Indians consider "Western" ideals and methods to be unadapted to India's needs. Foreign colleges are too highly organized and regimented. They turn out largely "white collar" clerks who find few openings for service in Indian society. The educated Indian critics believe that if the "ashram" method had been followed, with capable teachers who would train students in practical ways for Indian life, the results would have been far better.

Other critics of Christian missions in Asia, Africa and the Pacific Islands, point out many mistakes made by early missionaries who introduced European and American dress to replace native costumes—or the lack of them; setting foreign styles for church buildings, houses and an alien manner of life copied from their home lands.

The result was that Christianity seemed a "foreign cult," not well adapted to the peoples to whom the missionaries came with the universal message of Christ.

At the recent Madras Conference, Miss Minnie Soga, a Bantu woman from South Africa, declared that to her people Christianity, with its foreign clothes, European churches and ceremonies, foreign words and unfamiliar songs, was distinctly a "white man's" religion. Many thought that if they adopted the white man's clothes and manner of life they would no longer be "heathen." But Africans did not feel at home in European surroundings. When they worshiped in a church with a native thatched roof, an unhewn stone for an altar or pulpit, and sitting on the ground; or when they worshipped under the trees with the vaulted sky for a roof, then they felt at home.

Christians from other lands pointed out the same need for using native ideas and surroundings to make the peoples of each land and race feel at home in their Christian life and worship.

Many young missionaries today, going out to foreign lands with all the enthusiasm of youth and with the equipment of the most modern education, are demanding better facilities and more money in order that they may give to the "under privileged" of those lands, "the best that America and Europe have to offer"—medically, economically, socially, educationally and religiously. From some quarters there is a constant call for more modern buildings, better equipment, more automobiles, fast motor boats, radios, airplanes, together with more highly technically trained teachers and specialists.

On the other hand missionary history shows that some workers have made the mistake of attempting to adopt native dress, food, and living conditions to which they were not born or adapted. Some valuable and consecrated men and women have died prematurely, or have been invalidated home, because of such mistakes. Others have refused to use modern methods, inventions and equipment which might have added greatly to their efficiency.

What are the essentials, as distinguished from non-essentials, for effective Christian life and service? Jesus Christ came to earth as a "foreign missionary." He adopted the Palestinian mode of dress and manner of life—so far as these were wholesome; but Jesus was born into that life; He never refused to use the best that Judea and Galilee offered to make His ministry more efficient.

Is it not clear that non-essentials in Christian life and service include special kinds of clothing, (little or much); particular architecture for houses or churches; a special language or music; a type of equipment, peculiar ceremonials in wor-

ship; a particular form of organization and special educational methods—these are clearly non-essentials. God can use any of these that are impregnated with His spirit and are wholly surrendered to His control. Personnel is vastly more important than equipment. An efficient doctor or surgeon is one who knows his science and can use his equipment efficiently; a successful teacher is one who knows his subject and how to present it effectively; a successful ambassador of Christ is one who knows and loves God as He is revealed in Christ and the Bible and who lives a Christ-life among men.

Essentials for the missionary, or for any Christian life and service are therefore: first, *life in Christ*—a life that comes from God, is God-filled and God-directed. The second essential is the purpose and power to lift up Christ as the Saviour, who lived and died for sinful men; who rose again, and is ever living in and with His people in every land. The third essential is ability to teach the Bible as the revealed Word of God; the Spirit of God can be trusted to interpret and adapt the ideals and truth of God to meet the needs of each race and clime and condition. It has often been found that the earnest native Christians of a community are much more reliable guides in applying Christian truth to local problems than are the foreign missionaries—even those of holy character and long experience.

Do we not often make the mistake of clinging to old ideas and prejudices when new methods might be better or of thinking that modern untried ideas and equipment must necessarily replace the old? The first essential is always life—spiritual life; the second is proper food—soul food found in God's revealed truth; the third essential for strength is exercise—loving spiritual service, using whatever equipment we have that will help produce abiding spiritual results. It would be well for every Christian to check up in order to discover how many lessons we have learned through a period of years, that have helped to make us and our children more Christlike and more effective servants of God.

NEW LIFE IN THE CHURCH IN SIAM

As a result of God's blessing on the work of John Sung, the Chinese evangelist, in Siam last autumn, a new spirit has been manifested in the Chinese Church in Siam. The work was formerly carried on in three dialects and three denominations; now unity and cooperation have taken the place of division. There is also a new zeal in evangelism and new signs of Christian faith and life. People are saved; lives are quickened; the spirit and power of Christ are manifest in hearts, homes and churches. Entire congregations have fallen

on their knees to confess sin and pray for forgiveness. Dr. Sung's meetings were crowded and many came forward to accept Christ. The "Witness Bands" with two hundred men, women and youth, were busy speaking of Christ to outstations and neighbors. There is great rejoicing over the spiritual fruitage of this work and over churches that have been awakened and strengthened. Bible reading and prayer have increased as well as personal witnessing of Christ and His power. Lives have been set right; quarrels have been settled, debts have been paid, pastors have been set on fire with new zeal for winning people to Christ. In one church some members of the congregation stood up and said to the pastor: "You are not the man you were before the evangelist came—you preach better sermons than formerly." The pastor himself admits the great change. Whereas he used to consult with the missionary concerning those cold and indifferent, now he weeps over them and prays for them. Sunday afternoon after he has taught a Bible class, preached a children's sermon to the Junior Church and a message to the adult members, he takes any who care to go with him to hold a street meeting. In the evening he takes his part in the special meeting of the "Witness Bands."

This new spirit in the Chinese Church was further strengthened during March, through the visit of Wilson Wong, of the Christian and Missionary Alliance, when the Christians feasted upon the Word of God, and at the evening meetings brought unsaved friends to hear the message. More than forty took their stand for Christ during those evening sessions.

God used both men and both methods to save souls and inspire soul-winning service in the hearts of the Chinese Christians.*

Rev. Sook Pongsanoi, a Siamese pastor in Trang, Siam, writes of his interesting experience that changed him from a Bible-selling colporteur into a soul-winning evangelist. He says:†

"As a student in the Bangkok Christian College and later, when acting pastor of the Second Church of Bangkok, I sold and distributed many Scripture portions and Testaments without making reports to the Bible Society. I went into many homes and walked in and out of many lanes with the Scriptures, but did not feel any real need of reporting on sales.

"When I went to work for the Bible Society as a regular colporteur I had to report every month and wanted to give a wonderful report to the head office.

"But I was not satisfied with the work I was doing, and was not happy in it. I sold more than

* Facts quoted from Rev. A. G. Seigle of Siam.

† Reprint from the Forty-Eighth Annual Report of the Siam and Laos Agency of the American Bible Society.

any other colporteur in Bangkok, but I felt that my work was shallow. I was just selling the Book without giving purchasers any message concerning the Saviour of the book. I knew that I ought to do something more than simply sell God's Book, but I went on day in and day out like a machine.

"A year and a half ago I was called to become pastor of the Trang Church, South Siam, and I accepted the call, but with the agreement that I should continue part time work as a colporteur. My work had very little power, but there was a growing desire for a clearer understanding of the Holy Word for myself so that I could pass it on to others.

"When I heard that John Sung, a noted Chinese evangelist, was coming to Bangkok I determined to go and hear him. Thank God, God opened my eyes to see His wonderful love in a new way. A powerful meaning of the Cross has come to me and I came to have a new attitude toward Bible study.

"I invited Dr. Sung to come to Trang and through him God has poured out a mighty blessing upon the people of this city. The Trang Church is now on fire for God and has been packed with people every Sunday since Dr. Sung went away. Every church member brings his Testament to every service and we read the Scriptures together. Every Sunday I read a chapter from the Old Testament, and then the congregation reads a chapter of the New Testament with me. (I wish all the people could have a complete Bible, but it will be a long time before that can come true.) We are feeding on the Word of God as never before, and last Sunday sixteen women and five men were baptized and twenty baptized children professed their faith in Jesus Christ and all united with the church; two back-sliders also came and confessed their sins. One of the old missionaries said he had never seen anything like that ingathering before.

"Now I have an entirely new attitude toward Scripture distribution. At first I did not think it necessary to make any report to the American Bible Society; then I came to look on the report as the major part of my work; *now I am seeking to win souls through the careful and prayerful distribution of this Holy Book. I am not now most interested in the number of Scriptures sold, but in the number of men and women and boys and girls brought to accept Christ.*"

CHRISTIANITY NOT DEAD IN RUSSIA

In spite of the continued atheistic propaganda in Soviet Russia, as promoted by communistic officials, by means of ridicule, education, persecution and materialism, those familiar with the pres-

ent situation assure us that religion—and particularly evangelical Christianity—is *not* dead in Russia. The expression of it may have changed and been driven to cover, but the hunger of the human heart for God has not been satisfied and the vital spark of men and women who have received life from Christ has not been quenched.

A Soviet Government census has recently shown (according to *The Sentinel*) that two-thirds of the 80,000,000 Russian people living in villages and one-third of the 40,000,000 people living in larger towns are still definitely believers in God, in spite of the twenty years of pressure and persecution to suppress all religious faith.

The Soviet authorities have been disturbed by the revelations of the census and have sought to suppress the facts. A German writer states that there are today 30,000 organized Christian groups in the Soviet Republics, in addition to many secret societies. Faith in God and a desire for some relation to Him—even in the form of unenlightened religion—will not die.

Many factors that have been supposed to support religious institutions—capitalism, private property, wealth, and an independent clergy—have lost influence, but the roots of religion still remain. The younger generation, declares the *Deutsche Landshau*, that does not remember the régime of the Czars, is less prejudiced against religion. Many Russian congregations are said to be made up largely of people under thirty years of age. Ministers are ordained secretly, have no definite parishes, and travel about unrecognized by the enemies of religion, but known to Believers. Many of the clergy are artisans or small trades people, and gather groups of Believers in unfrequented woods and ravines. Piety is nourished in the hearts of the people who are encouraged to memorize Scripture, songs and prayers. It takes courage to join such groups, as was true in the early days of Christianity, but persecution endured helps to strengthen rather than to weaken faith in God. The truth of Christ's promise is proved today, as to the Church founded by Him and characterized by living faith in Him: "The gates of hell shall not prevail against it."

PROVERBS OF THE HILL FOLK OF INDIA

A small stick hides the mountain from the eye.
One says, "What shall I eat?" Another says, "What sauce shall I eat with my food?"

Sparrows are the headmen of deserted villages.
A potful of rice is judged by one grain.

Men say that time passes. Time says that men pass.

A good man finds the world good.

—*The Indian Witness.*



THE "MOKSA" PUTTING ON HIS SHOES, PREPARING TO LEAVE THE HOME OF A KOREAN PRESBYTERIAN ELDER

The "Moksa" Goes to the Country

Adventures on a Week-end Journey in Chosen

By SHANNON McCUNE, Clark University, Worcester, Massachusetts*

"COME out to the country with me for the week-end." It was my father-in-law, Dr. William N. Blair of Pyengyang, who was speaking. I had just returned from a two weeks reconnaissance trip through northern Korea and confess that the prospect of starting out right away, even for a short trip, was not very inviting. But after some hesitancy, I agreed, and have been

thankful ever since, for it gave me a chance to see the country work of a missionary in Korea at first hand. It was not any special trip but the ordinary, regular week-end trip of a foreign *Moksa*, or itinerating missionary.

Mother made ready the bedding for us; Edith, my wife, finished the batch of fudge so that we could take some along. I loaded my camera, while Father Blair put gasoline in the car and checked the oil. The car needed careful going over for it has been in constant service since it was bought on furlough five years before.

At three o'clock in the afternoon, on a Saturday last November, we started off to the north—leav-

* Shannon McCune, the son of Dr. and Mrs. George S. McCune, was born in Korea. He is a graduate of Wooster College, Ohio (1935), Syracuse University (1937) and did graduate work at Clark University (1937-38) where he is William Libby Fellow in the School of Geography. His father was formerly president of the Union Christian College, Pyengyang, Chosen. His father-in-law, Dr. William N. Blair, of Pyengyang, has given most of his time to evangelistic work, largely in the country districts. The photographs used to illustrate this article were taken by Shannon McCune on the journey described.—EDITOR.

ing our wives at home in Pyengyang. The road was very familiar to Father Blair for he had been traveling it for almost four decades on foot, by pony, in oxcart, and by almost every conveyance imaginable. We were going to the center of his



GOING ACROSS THE RIVER ON A FERRY

beloved Anju district of which he has been the sole missionary *Moksa* ever since he came to Korea as a young man of twenty-five, fresh from seminary, thirty-seven years ago.

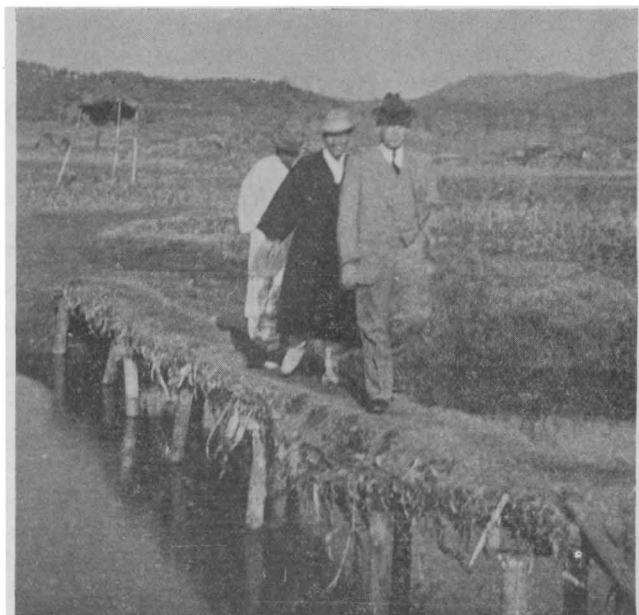
It was not easy driving, for the roads, built primarily for army and other trucks, are continually obstructed by large jagged rocks. With rubber like gold in a war economy, our tires were Dr. Blair's first concern. It was necessary to ferry across the Tatong River twice on small flat-boats just wide enough for the car. Everyone, from the farmer with the top-knot on his head to the Japanese gold prospector, offered advice. But Father has guided the car up over the two narrow planks on to many a ferry and so we crossed without much trouble in the growing dusk. We drove along the river for a number of miles and saw boats going down to Pyengyang piled high with firewood or earthen jars.

After a four-hour drive we came into Kae Chyon where we were welcomed by the pastor of the local church and were taken to a Christian elder's home to stay. In a few minutes the car was unloaded and soon we were warming our stocking feet on the warm Korean floor. After a bowl of *u-dong* (soup) we talked with the pastor, the elders, and others of the church who dropped in to call. This was a valuable opportunity to renew old friendships with the Korean leaders. I met a number of people who remembered my own father (Dr. George S. McCune) and were sorry to hear of his retirement. They recalled his years in the

presidency of the Union Christian College and told stories of his evangelistic campaigns. There was some reference to the Shrine question (which is such a serious problem in the Japanese Empire today), but there was no discussion of it for the Korean leaders appreciate the position taken by the missionary body.

After a night's sleep we woke to a fine fall day with light cumulus clouds in the sky. The usual Korean breakfast of rice and soup are scarcely to the Occidental's liking, so Father pulled out his little alcohol lamp and proceeded to prepare a real American breakfast of bacon, eggs and coffee.

During the morning I had an opportunity to look around the elder's home, while Father was at Sunday school. It was typical of the better class Christian home and was heated by the regular Korean system of an *ondol*, the draft going under the floor from the kitchen stove to the chimney on the other side of the house. The floors and walls were made of mud, well-packed on a corn-stalk frame. The outside walls were white with lime and the inside walls and the floors were papered. The roof was of slate, warmer, cleaner and longer-lasting than the usual Korean thatch, though more expensive in initial cost. The elder had utilized the hills back of his home—not for the usual grave sites—but for an apple orchard and the samples we had for breakfast were delicious. He had pre-



CROSSING STREAM BY FOOT-BRIDGE. DR. BLAIR (IN FRONT). BEHIND HIM A KOREAN DEACON.

pared a cellar to store the apples, under a shed where he kept his firewood and rice. In front of the house was a little garden for cabbages. These had been pulled up and stacked by the well to be used in making *kimchi*, or pickle. Tethered under

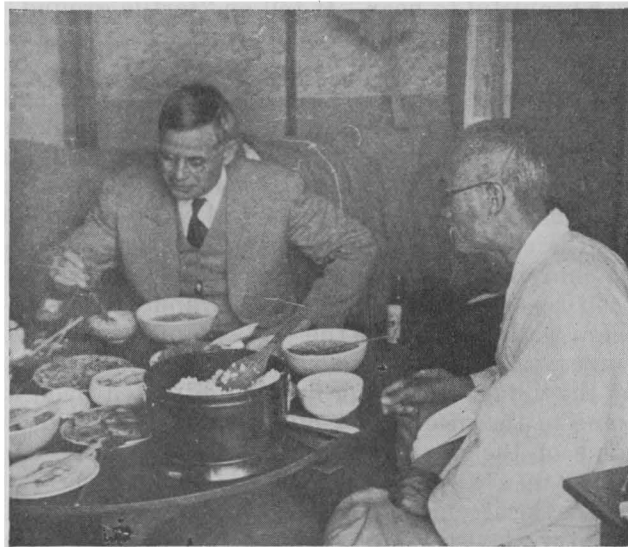
the apple trees were two goats and across the little garden was the pig pen with a fat sow and her grunting litter. Chickens were pecking around in the garden and the yard—doubtless missing their companion which was boiling in the big kettle in the kitchen. The elder was naturally quite proud of his establishment, which made him remarkably self-sufficient. He told me of the help he had received from his subscription to *The Farmer's Life*, a magazine founded by Father McCune and now edited by Mr. Lutz of Pyongyang. The house and little yard in their cleanliness and convenient arrangement showed that the elder had received from the missionaries not only spiritual help but also an incentive to improve his material surroundings.

At about twelve we had dinner, a little better than usual in honor of the *Moksa*. It was a treat for me to be able to sit on the floor and really make my chopsticks click on the good things that the elder's wife had prepared. I had been wary of Korean food in my travels around the country but the clean kitchen was an evidence that I had no need to be afraid of contracting any disease here. With all my appetite, I couldn't hold a candle, or should I say a chopstick, to Father Blair as he polished off his bowl of chicken soup and heaping dish of rice. The side dishes of different kinds of meat, fish, and eggs cut up in small pieces, were also very good but I reveled in the *kimchi*, the pickle which is an essential part of every Korean meal. It is full of red pepper which burned the inside of my mouth, and had a tang, from having been in an earthen jar buried in the yard for over a year. The pepper brought tears to my eyes, not only because of its sharpness but because I thought back on my seven long *kimchi*-less years in America.

The bell at the church had been ringing all morning at intervals for the different divisions of the Sunday school but it pealed for a longer time for church at one o'clock. The elder, in typical Korean style, commented on the glad note it sounded this day because the *Moksa* was to preach. Rising from the floor and going out on the veranda where we put on our shoes we went off to church. It was the third successive building erected on this site during the last twenty years. Each one bigger than the last and now the congregation was making plans for a new addition. The building, with its tile roof and red brick walls, trimmed with white shutters and doors, made a pretty picture, especially to the Korean eye.

With my camera I took some shots of the men dressed in their white robes going in one door, women, with babies on their backs, going in the other; some "kids" stayed outside to play. Next door was the manse—a modern Korean home with a tin roof and very clean in appearance. Inside

the Church the platform was arranged to make room for a large sheet of paper which Father Blair would use for his chalk-talk. The church filled rapidly, the women sitting on the floor to the right and the men on the left, so that by the time the service started there was not much room left. Other similar Presbyterian services were taking



THE "MOKSA" AND KOREAN ELDER ENJOY SUNDAY DINNER
(In former days every one had his individual table. Men still eat apart from the women.)

place all around the world, with only a few differences. Here the congregation took a big part in whole-hearted singing and an elder gave the Sabbath prayer. Everyone listened attentively to the sermon which the *Moksa* gave. Two Japanese detectives sitting in front of me took copious notes. (Korea is far from being a free country, especially for a foreigner.) But the preacher could have the satisfaction of knowing that his sermon spread beyond the two hundred people in the church auditorium.

As soon as the church service was ended Father Blair put on his shoes and went to the parked car. The canvas cover was taken off in a hurry and off we started for a ten-mile ride to a little town to the south-west of Kae-Chyon. Here we left the car, again shrouded in its canvas cover, and went on foot. It was a beautiful hour's walk through the Korean countryside on this fine autumn day. We had to cross over streams on little foot bridges and had fine views of lone pine trees towering above little villages clustered under the brows of the hills. We fell in with a fellow traveler and soon struck up a conversation. When a nail came through the heel of Father's shoe, they squatted down together to fix it with a rock. This road, too, was very familiar to the *Moksa* and he enjoyed telling about the days when as a young man he developed this territory. He pointed out the rocks

on which the pigeons used to roost and the hill-sides which formerly were thick with pheasant. He sighed for the days when he had a gun and, not being bound in by red tape, could bring home a brace of ducks or perhaps a deer. The greatest pleasure of the trip for him, however, was to talk with our companion about the story of Jesus. Much of my Korean is forgotten but the simple story was beautiful to hear. It fell on "fertile ground," for the gentleman was deeply moved.

At about four o'clock we came into the little village of Kul Chang Kori, or Rock Village Marketplace. The church had been started many years ago but had had its ups and downs. Father Blair had not been able to get into this isolated valley for over four years, so that his arrival was a real event for the church and also for the village. The little church, situated on the edge of the village, had been repapered and looked fresh and clean. Father walked around the village of a hundred homes, talked with a group of threshers working on the village threshing floor, and invited them to come to the meeting at night. He also called on some of the non-believers and interviewed some young men who were interested. At five we went to the local elder's home, a typical two-roomed country house with the newly-threshed rice stacked in bags under the eaves of the thatched roof. The cow was in the adjoining shed. Rude and poor as it was there was a spirit of welcome and warmth that must have impressed the neighbors among whom the elder and his wife lived. There was no pastor in this village but the faithful elder with a young deacon had kept the little church alive.

There we had supper of chicken and rice and *kimchi*, all specially prepared for the visitors. Again, it was interesting to be introduced as a son of my father, Dr. McCune. It warmed my heart to hear the old village headman, a non-Christian, say, "The name of *Yun Moksa* is on the hearts of all Koreans."

At six o'clock the little bell was rung for the children's service. The little church, with one room about 12 feet by 24 and another room in the rear reserved for the women about 8 by 12 feet, was soon jammed with children of all sizes and descriptions. There were about sixty, and all clamoring to be up in the front. The young deacon soon had them splitting their throats, singing "Jesus Loves Me," while Father tacked some drawing paper on the wall. In a few minutes all were shouting the answers to his question in approved Korean fashion, as he told and illustrated the story of the lame man at the Beautiful Gate. Many of the older people had come and the rooms kept getting more and more crowded. When the children's service was over, they were ushered

out, (or rather "pried" out), and once again the rooms were packed, this time by the adults of the village. Outside were others, who were too shy to come in, making a group of about eighty. Father spoke this time on some of the basic beliefs of Christianity and what they meant in the way of a changed life. At the end of his talk he asked all who wished to make a definite stand for such a change in their lives to raise their hands. Eight people raised their hands, some having been prepared for such a stand by the elder and the deacon. They only needed the incentive of the *Moksa's* coming to take their stand definitely. Our fellow traveler of the road came up at the close of the service and said that he wanted to change his life also, but wished to study more before he came to a decision.

Shortly after the service we left the town to walk back to the car. A number of the church people, in accordance with Korean custom, walked to the top of the first pass with us. A full moon had come up and the sight of the village, nestled on the edge of the hill with wisps of smoke spiraling up from the evening fires, is a treasured memory. We said our goodbyes and walked through the beautiful landscape in the crisp autumn air. We could not but think back on the eight who had decided definitely to seek a change in their lives. We wondered if they would be able to stand fast amid the every day life of the village and in the strenuous times through which their country was passing. Father commented on how typical was the reaction of our fellow traveler who, though sincerely moved, yet was so bound by tradition and custom that he could not bring himself to a complete change of faith and life so quickly.

Soon we were back in the car driving to Kae Chyon to spend the night in the elder's home. We were up early in the morning in order to be back for an afternoon meeting in Pyengyang. We took a different route home and passed through another section of Father's field with a church in every large town and groups in many of the villages. He pointed out the church he had gone to the Sunday before and the church that he and Mother were to visit the next week. I was impressed by the fact that this trip we had taken, though extraordinary to me, probably seemed just the usual thing for him or for any of the evangelistic missionaries scattered throughout Korea. Even Father was sorry to have to rush back to Pyengyang so quickly but his city responsibilities called him. He wished for time to visit others of his fifty or more country churches that have been passing through such difficult times and need the strengthening and encouragement which a visit by the *Moksa* would bring to them.

When a Mission becomes a Church

By ALEXANDER H. KEMP, M. D., Angola, Africa

Missionary of the Methodist Episcopal Church

WHAT is the supreme purpose of Christian missions? Is it not to win people to Christ and to gather these disciples into churches that will become self-supporting, self-extending, and self-governing through the leadership and power of the Holy Spirit? In Angola, West Africa, after fifty years of mission work many circumstances show that we should take a big step forward towards achieving the second part of our purpose. It is one thing to found a mission; it is quite another thing to establish Christianity in a foreign soil so that the Church will grow and develop and bear fruit.

The past half century of missionary work in Angola has cost the Church at home not far from a half million dollars. During the first twenty years nearly thirty of the missionaries laid down their lives on the field. The visible results are seen in three mission stations, sixty native-manned stations, five thousand church members and an equal number of adherents, and a hundred African Christian workers—pastors, teachers or evangelists under appointment of the church leaders. One of our stations, Quiongua, which has had missionaries for fifty years has been closed because of a shortage of workers, and there is only one missionary couple at Luanda, the capital of the colony. This couple cares for a school with 250 pupils, a church with an average Sunday afternoon congregation of 1200, and 20 outstations in the district. At Malange, 270 miles inland at the railhead, there is one missionary doing pastoral work and translating. At Quessua, 8 miles from Malange, is situated a central training institute with a school of 200 boys, a Bible School of 15 pupils, besides industrial, agricultural and medical work, directed by a single woman missionary and one married couple. One male missionary superintends the Malange District with its 40 outstations, and four women missionaries conduct a school with 250 girls.

When the writer arrived in Luanda in 1923 the Methodist Episcopal Board had three times as many missionaries in Angola as now, and more than double the present annual work budget was provided from American funds. Then we had a score of native workers; today we have a hundred much better trained workers. Then we had some

600 church members; today there are over 5000. Then we scarcely dreamed of a self-supporting native church; today we have 20 outstations which receive no subsidy from the mission. The medical and educational work at Quessua now receive a large amount of financial support from African sources.

In the early days there was great rejoicing when some of the first converts were deemed ready to be sent forth as evangelists and village pastors, and the missionaries were glad to provide these men with houses and salaries from mission funds. The fact that a chief would allow Christian work to be started in his village was considered a victory for the Kingdom of God. Realizing that these first native workers were poorly prepared for their tasks, the missionaries directed their energies towards the training of more effective men. This meant mission schools. Every boy who could qualify educationally, spiritually and morally, was assured of an appointment and a salary from American funds. The supply of suitable young men has never equaled the demand. The desirability, as well as necessity, of instituting a system of self-support for outstation work led to an effort to have the older outstations assume responsibility for the support of their own pastors. About 20 outstations are now doing this.

Today the situation in Angola is markedly different. Decreasing income from America has made it impossible to continue the present force of native workers on a salary basis, and an increasing number will each year be ready to enter the Lord's work. At the same time there are several large areas in which, until now, a Christian worker would not have been accepted, but from which requests are now coming. In the Malange District there is a large force of native workers to whom customary salaries cannot be paid from mission funds; there are opportunities to open new work in unevangelized areas, and there is a constantly increasing number of new recruits available from the Mission Institute.

A call was issued for a conference and seventy African workers were present. After reviewing the work of the mission during its first half-century, I took the men into complete confidence and laid before them a summary of the receipts, dis-

bursements and balances of the district funds for each of the past five years. Summing up the salaries of several classes of workers I showed that it would take 4,000 *angolares* (\$80.00) per month to pay all of them, whereas we had on hand enough to pay 25% of this from American funds. The other 75% would have to come from local churches, from other remunerative labor, or from their gardens. Each quarter less money would come from America for them, so that the time seemed to have come when the native church must assume a much greater share of the responsibility for the support of its own ministry.

Is Foreign Money Inexhaustible?

For many years our native workers seem to have had the impression that there was an inexhaustible supply of American money in the mission, and that the share each received depended upon the plea he put up to secure it. To help them realize that every *angolare* I paid out for such general expenses as the conference in which we were sitting, must be deducted from the amount available for salaries, I deducted the travel expenses of men, the cost of rations during the conference, the cost of sending a boy 150 miles into the interior to advise the men of the conference, and other expenses. Thus many of them for the first time came to the realization that there actually was a limit to mission funds. I endeavored to make them see that I was doing my utmost to secure for them an adequate subsistence, but I told them that in my judgment there would have to be developed a local rather than foreign source for this subsistence. The word "salary" was replaced by the word "assistance." From now on they must consider themselves as supported by their respective churches rather than by the mission, and that if they proved themselves faithful and loving servants, they would be sufficiently supplied with this world's goods to enable them to continue to break the Bread of Life to their people.

Late in the afternoon, after having been given their "assistance," the workers left to return to their stations, determined to preach the Gospel to the utmost of their ability, regardless of the remuneration they might receive from the mission.

We have now agreed that all villages near Malange that request a worker must provide a house, church, gardens, and some cash salary before the worker is sent. For villages among unevangelized peoples, it will be necessary for the mission to provide for a small salary for the worker for the first two years, or until the worker's garden begins to produce. This plan must be carefully safeguarded, however, both the worker and his people being made to realize that financial assistance from the mission is very temporary.

Two vital attainments to be achieved in transforming a mission into a native church lie in workers' willingness to receive their remuneration from the people rather than from the mission. The village churches must also be ready to provide their workers with remuneration commensurate with the service rendered.

One fundamental question which must be decided concern the form which the ministry is to take. Is it to be a strictly professional ministry in which the pastor spends all of his time in Christian work and receives his entire support from his people, or is it to be a ministry in which the pastor, trained at the mission, earns all of his sustenance from his gardens or from a trade, donating his ministerial labors to the village? Shall the ministry be supported in part by the people and in part from the pastors' own labors? The latter seems to be the only feasible plan for the present, at least, and will probably be the final solution. An understanding of native customs is necessary in determining the question.

The African Ministry

In many instances native pastors spend little more time in their routine church work than their people spend listening to them. The African is a natural orator, such as no other race claims to be, so that he requires less preparation for public discourses than one would estimate. Even the best of our African preachers have very few books, or other literature; a Bible, hymnal and Sunday school quarterly being the extent of many a pastor's library. They do little pastoral work, such as is done in America, but they spend many a day listening to disputes, settling differences, and giving judgment on questions, being in reality an unofficial justice of the peace. A teacher must spend about three hours daily in the classroom and practically every native worker should spend half of his time in his gardens, as do most of his parishioners. As in all African families, the wife spends from sunrise until one o'clock in her garden. Even when the man of the home is upon a salary basis, cash never goes for common foods, but is used for taxes, clothes, and trinkets. Even a new house costs nothing for floors, walls or roofing, all being obtained locally free of cost, the windows and doors, table and bed and chairs being the only things requiring a monetary outlay. Land is free, and if the worker has been taught a trade at the mission, he can usually earn some money by simple carpentry, sandals, tailoring, and making forged articles.

To get a native worker to accept his remuneration from his church instead of from the mission presents many difficulties—and many opportunities. Every boy who passes the government examination expects a "white-collar job," just as

his wife who had been trained in the girls' school here expects to be excused from field work. Until now these expectations have been largely realized, made possible by the salaries paid by the mission. Incidentally, one-half of the problem of a self-supporting church is the wife of the worker. It is not reasonable to expect villages to support their Christian leader as liberally as he has been supported by the mission. A native worker must partake liberally of the humility of our Master to make him willing to accept support from his local church organization, and be responsible to that church for the faithfulness and loveliness of his ministrations.

What Can the People Pay?

On the other side, the village churches, after having considered for many years that they were doing the mission a favor in allowing a Christian worker in their midst, must be trained to make a fair remuneration for the ministrations they receive; and they must be convinced that the ministrations are worth the cost. In old days a man would pay an ox to be taught to sign his name, or several oxen to have his son taught to read and write. The mission has been giving an incomparably better education to the boys in our schools, even providing the boys with food, clothing, shelter and school supplies. It has been not too difficult to bring our people to the place where they pay more liberally for medical treatments, and for the educational opportunities provided for their sons and daughters, than we would have believed to be possible a few years ago. It is now our task to bring villages to where they will remunerate their Christian workers adequately for the benefits received. About twenty villages have been brought to this stage, though the present situation leaves much to be desired.

An old missionary once told me that we should never expect our people out of their poverty to support Christian workers. If this were so, our outlook would be hopeless for progress would be held down in direct ratio to the amount of American money expended.

In this way we could never hope to attain the supreme purpose of mission work. But I have no doubt about the ability of the people to support their Christian ministry, even though the cost be without material return to them. When converts become true disciples of our Lord, and come into that freedom which is found alone in Him, they no longer are bound by their prohibitive taboos and superstitions, and no longer pay so dearly for their useless fetishes and amulets; they will no longer submit to such death-dealing practices as the sass-wood test administered by their witch-doctors. Considered from the standpoint of mate-

rial returns alone, the finest investment any village here could possibly make lies in providing for the Christian message in their midst. Africans are poor in this world's goods, far too poor in fact to continue their present expensive beliefs and religious customs. Heathen in their hunger bow down to wood and stone—seeking an explanation for their experience, a search which every human heart has made in vain, until Christ has been found. When He has been found and His freedom entered into, then our people will be able to secure material as well as spiritual rewards.

The present situation makes it imperative that we take a big step forward toward establishing a self-supporting Christian church here. Workers present at our recent conference accepted their reduced income from the mission in a spirit that warmed our hearts, especially when we saw how determined they were to continue preaching the Gospel for the salvation of their own people. One worker, who had been unable to attend the conference, later wrote that he would continue his ministry even though he never received any remuneration from either the mission or from his own people. Our instructors at Quessua, both those in the classrooms and those in the shops, showed an excellent spirit in accepting lower pay. Rather apprehensive of my cobbler's attitude, I called him into my office to appeal to him to consecrate himself as the others had done. When I asked his attitude towards the new wage-scale, he drew himself erect and answered, in typical African style: "Have you not given me five boys who passed the government examinations last January, for me to train in my art of cobbling? Will not these boys go out to preach the Gospel in places where I cannot go, to preach it as I cannot since I am an uneducated man? Has not God called me to help them to the best of my ability to be able to earn their sustenance as they preach the Gospel, when the mission cannot pay them? I want to continue teaching these boys, even if I receive less pay." With a spirit of consecration and devotion like this among our workers, we take courage and press on, feeling confident that God will abundantly bless our labors.

An Evidence of Success

In transforming our mission into a native Christian church, we will be called upon to solve many perplexing problems, to straighten out many difficult situations, to exercise many years of patience, tact, foresight, and love. We realize that there may be at stake the results of fifty years of missionary labor which has cost so much in lives and money. If we fail, then we shall know that the expenditure of a half million dollars and the sacrifice of thirty lives has not yet succeeded in establishing here a Christian church that can

be trusted to perpetuate the Christian message through its own efforts in the power of the Holy Spirit. During the future months we may be called upon to undergo many disappointments in seeing our workers and stations and followers diminish in numbers, when they realize that funds from America will no longer be sufficient to maintain them as heretofore. But we are confident of ultimate success in founding a Christian Church which shall endure. How could we be otherwise when we are under a divine leadership, when our native workers, upon whom in final analysis rests so much of the responsibility for success, are so determined and consecrated and confident that the work must go on?

Our planning for the future of the work throughout the land must take on a different atti-

tude, so that we may train our converts gladly to support the bearers of the Christian message. We can no longer "call" workers from among the school boys, providing them with work which will enable them to live in relative luxury and ease. We shall have to revive the Master's appeal for our boys to take up the cross and follow Him, be the sacrifices what they may. From many angles, it appears to us that the present situation has been brought about through the wisdom and love of God; we feel that the present step we are now compelled to take will be wonderfully blessed by Him, and will result in great increases in the number of true disciples, and in the appearance of a rapidly emerging native Christian Church, which shall be self-supporting, self-propagating and self-governing.

The Perpetual Value of Foreign Missions

By the REV. DWIGHT M. DONALDSON,
Meshed, Iran

IT IS inspiring to spend a morning roaming about Westminster Abbey, London, pausing before the tombs of famous men, but there is something still more intimately uplifting for some of us about going into the prayer-meeting rooms of churches where successive generations have worshipped, and to see the pictures of godly pastors who have spent their lives proclaiming the Gospel.

The late Dr. George Alexander, of New York, gave forty-six years of deeply spiritual service on the Board of Foreign Missions of the Presbyterian Church. Seven of his classmates at Princeton Seminary went to the foreign field, and all died in service.

Over fifty years ago, as a young man returning from India on his first furlough, Dr. J. J. Lucas had talks with three students in Western Theological Seminary in Pittsburgh. He won their respect and confidence and was able to help them reach a decision in their most important life problem. At that time all three of these men decided to become foreign missionaries. One of them, Dr. A. C. Good, went to West Africa, where he died after twelve years of vigorous missionary adventure, and where he has been followed by his son, Dr. Albert I. Good, of Elat. The second man, Dr. John Eaken, went to Siam and carried heavy responsibility, with sustained evangelistic zeal, for more than forty years. His sons, Paul and John Eaken, and his daughter, Ruth Eaken, are giving life service to the Gospel in Siam. The

third man, Dr. Newton Donaldson, was prevented from going to Persia as he had planned, but he and his wife were always enthusiastic in their missionary interest in the pastorate at home. As their son I have the privilege of working in Persia. His sister, Elma Donaldson, went to India, where she served at Dehra Dunn with devotion until she was seventy years of age. A daughter, Mary Donaldson, went to China in 1924.

Thus a real interest in foreign missions will inspire successive generations to take part in the permanent business of promoting the cause of Christ in all lands.

Life is no more static in foreign countries than it is at home. It might be asked facetiously, "Why should the land of the Pilgrim fathers, the land of the Scotch Covenanters, the land of the Quakers, still require the expenditure of millions of dollars annually in national missions?" Others might inquire, "Why should the country with the greatest system of public schools and State universities in the world need money from a Church Board of Education?" The answer to both of these questions lies in the present-day problems in the United States. If any one suggests that economy in church expenditures could be effected by regarding the foreign missionary enterprise as a temporary phase of Christian activity, we should realize that the momentous changes that have taken place in foreign lands make an insistent and imperative demand upon Christian people.

Where illiteracy and superstition and idolatry

have given way before the enlightenment of Christian education, with its churches, schools and hospitals, there are new assets for righteousness in the world. Some of the second and third generation Christians fill chairs in colleges or work as pastors or editors or evangelists. Missionaries may no longer be needed to fill these positions abroad but the work of the Gospel must still be carried on by other methods in other places.

Modern civilization has displaced much ancient error and superstition, but there has come materialism and a more obstinate heathenism of indifference to spiritual things. Educated Chinese and Japanese, and Hindus and Moslems, are finding that for them the alternative is not between one religion and another but between Christ and atheism. In Iran Islam is losing its hold on educated men. Nevertheless the fact remains that Christianity is only beginning to be understood. Great walls of prejudice and misapprehension have fallen down and there are eyes to see and ears to hear as there have never been before. For this very reason the Gospel must still be pro-

claimed and the reality of the divine Spirit must be shown in human lives.

The spirit of nationalism must yield to the spirit of Christ. As national churches arise, it is the fact that they are Christian and not merely national that enables them to be admitted at once to the great international Church of Christ. The saying, "Let every nation determine its own religion," is utterly inconsistent with the whole tenor of the Gospel. Christians are sons of no national god, and they have been redeemed by no national saviour. The world-wide clash between capitalism and communism knows no national boundaries. The authority of Jesus Christ must be recognized as universal. The Christian Gospel is of permanent and universal value, and at this time when thoughtful students throughout the world realize that crass materialism has made its sensational denials in vain, the message is especially pertinent. Ambassadors of Christ preach not a mission of temporary philanthropy, but the universal offer of salvation through Christ and the everlasting Kingdom of God.

The Need for a Living Faith*

By REV. J. W. BURTON, Sydney, Australia

Secretary of the Australian Methodist Missionary Society

OPTIMISM, we are told, is a great asset for missions. If you want people to contribute to missions, serve up the bright side of things, tell them of the "glorious Gospel triumphs," and put the soft pedal on failures and disappointments. If the income drops, do not advertise that; but if the truth leaks out, then explain the shrinkage as plausibly as possible. The wand, however, is obviously losing some of its magic, and thoughtful people are inconveniently asking for naked facts.

Our Lord was not the facile optimist some would like to paint Him. He saw the true condition of the world in His day. He came of the line of prophets who did not speak comfortable things. The story of the sower suggests that of the four kinds of soil, only one yielded satisfactory results; the illustration of the tares indicates that we must not expect a hundred per cent harvest; while the description of the net full of fish shows that there is wastage. That aspect of our Lord's teaching has not had due consideration.

We once thought that science would lay down a straight road for the millennium; but we have been tragically disillusioned. It has provided us

with many luxuries—and many horrors. It has given us aeroplanes—and baby-killing bombers; it has created marvels in chemistry—and poison gas; it has built for us swift motor cars—and military tanks; it has given us wireless—and nationalistic propaganda; it has lengthened the span of human life—and taught us how to cut off the stream of life, so that by birth-control a race may be more quickly exterminated than by disease. Let the optimist sound his ram's horn and see if these walls will fall down.

What chance has spiritual religion in this world of nationalism, materialism, and militarism? What has the Church, representing Christ, to say to economic manslaughter and race suicide? Russia has thrown out the Church, asserting that it prevents social progress; Germany has banned it because it demands a loyalty other than to the State; Mexico and Spain have challenged it because it keeps down the people; many other countries have done even worse—they have ignored it. According to the totalitarian conception the State and its interests must be supreme. "Battle practice" is considered more important than the quiet worship of God; to learn artistically to thrust a bayonet in human flesh is of more value to the

* Condensed from *The Missionary Review*, Australia.

State than is education or slum clearance; the profits of a lottery are worth more to the State's coffers than the honesty of its citizens; and party funds and vested interests come before social reform and human welfare.

No wonder gloomy prophets can find a hearing when they are so glibly announcing the end of the world; the fear of many is that their prophecies may not be fulfilled.

Does all this mean that faith—the power to apprehend and appreciate the spiritual—is in decline? Spiritual values are simply irrelevant in this world of brute force and organized hatred. The Christian religion is increasingly suspect because it preaches a Gospel of goodwill. Missions in some countries have become a danger to statecraft, for they have proclaimed a world brotherhood and have protested against national and racial discriminations. This narrow conception of the supremacy of the State—whether in times of peace or war—is entirely incompatible with the faith that Jesus is her only Lord. Though we shall suffer, and may be persecuted unto death, we must be loyal above all else to Christ and His eternal love and sacrifice.

The new paganism affects our Christian work at home and lowers the enthusiasm and passion for world evangelization. Depleted voluntary giving is only one incidence of spiritual regression.

What are we to do? Play the ostrich and ignore danger? Repeat piously "God's in His heaven, all's right with the world?" Quote heartening texts that have no real application to the situation? Attempt to bluff people by weak smiles and sugary optimism? Or shall we give up the struggle and make ourselves believe that we are in the grip of uncontrollable world forces, and with a stoic fatalism let the heavens fall when they will?

Or shall we pursue a crackle-of-thorns-under-the-pot policy, and attempt to attract people by entertainment; devise tempting schemes and catchy slogans to lure people to the support of the missionary cause?

In our hearts we know that all these things are futile. We must go deep.

We must realize that the whole trouble is spiritual. It is the human spirit to which we must address ourselves, for we are perfectly sure of the Spirit of God. His Will is that the world should be saved, but it is man's self-will that prevents world salvation. It is a birth from above that is needed—a regeneration of the human spirit. We shall not win by compromising with the world, by adorning our appeal with confectionery; we shall win only as we succeed in challenging our own selfishness and the selfishness of

others with the life and death of our Lord. It is by a new spirit of unselfishness and by a real application of the Cross—not as a theological doctrine, but as a stern spirit) to all human life—whether individual, social, national or international—that we can bring back faith.

It is faith we need—faith in the eternal God who has revealed the quality of His life and the trend of His will in our Lord Jesus Christ. This has implications for the whole Church, and special implication for missions.

We must make our appeal more and more spiritual. There must be an awakening of the Church's conscience, far too dormant today, in regard to our duty to the wider world. Members of Christ's Church have definitely pledged themselves in loyalty to Him and they must be aroused to its implications. Let us first face the problem of the adult member, who seemingly has little interest in winning the world for Christ. The missionary meeting has almost vanished as an effective method of presenting the "claims of missions." Many other interests have sprung up in the last hundred years, and no one in any other realm trusts to a public meeting to carry a message. Our methods of appeal need drastic revision. We place too much emphasis upon results in money. The blunt truth is that most of us are giving beyond our spiritual interest: it is the quickening of spirit that is our deepest need. That assured, the money will come naturally and spontaneously—as it always should.

We may be obliged to start humbly—in little groups of three or four—meeting together to talk and pray over the Kingdom of God throughout the world, informing our minds by the study of material dealing with the concrete needs of the world, and encouraging one another in this world fellowship. There is no need to wait for some organization to start such a group. You can call a few of your friends together in your own home for prayer and missionary study. One of the dangers of our religious enterprises is this superstructure of organization. It takes so much of the coal we carry to stoke the engines. The minister is often a busy man with a hundred and one things to attend to, it is scarcely fair to make him responsible for forming and carrying on a group, though it would be well to consult him before starting one. Groups can start with the information contained in the *Missionary Review*. There are also many books dealing with world missions. We have surely enough missionary-minded people in our churches to commence a little group in every church. Live cells live by division, and more life comes into being.

Rural Youth of the Church Today

By H. S. RANDOLPH

Secretary of the Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U. S. A.

IN THE early history of the American nation our rural youth knew no frontier limits. There was land—good land, new land—everywhere, two billion acres of it; nearly a billion acres were covered with virgin forest and over a half-billion acres with luxurious grass. The nation possessed resources that seemed to be inexhaustible. This situation gave birth to a youth fired with profound spiritual qualities of confidence, hope, ambition, aspiration, determination, pride and self-respect, qualities which closely paralleled the ideals for personal attainment in the Christian Church. Therefore rural youth found an opportunity to express its finer qualities through the church. In fact the church was the only institution in which the entire community could adequately express the social, educational, spiritual and other important aspects of its life.

Today, after more than 300 years of American history, there is no frontier in the nation which promises inexhaustible wealth. Those old frontiers have been exploited, and ours is no longer spoken of as "the richest and most favored continent on the face of the earth." In less than 300 years the frontier has disappeared and rural youth now faces a national problem presented by a shortage of economically productive land. Much of the nation's soil is now depleted or suffers from want of insufficient moisture. Rural youth faces the problem of inability to work highly productive land, for such land is too high-priced to be owned wholly by the individual farmer. Therefore modern youth cannot look forward with any great

assurance to owning and cultivating land as did his forebears. Consequently farm life has lost much of its charm for youth. Poor land holds out little challenge, and there is not much greater challenge to a young man to spend his life toiling even on good land that he cannot afford to own.

Today a rural youth sees that what his father had been able to earn in a year is wholly insufficient to pay the taxes and the interest and principal payments on the farm mortgage. He has seen the farm sold on the block to a foreigner while his father has become a tenant, and may even lose his place as a tenant. Such experiences have forced many rural youth to give up their dreams of owning a farm, or of owning anything else; dreams of school and college have vanished; books and travel are too expensive to consider; the old family car and the household furnishings are rapidly wearing out, and cannot be replaced for there is no money available.

This decline in rural resources and wealth, and the breaking of rural morale, have been sorely felt by the rural church. Lack of clothing suitable for Sunday has kept many a rural lad and lassie away from Sunday school and church. Perhaps the old car won't run, and it is too far to walk. As a result there is no church going. In many instances the rural economic condition has

made the church pastorless because the community could not support even a part-time minister. Mission Boards either did not see the need or did not have available funds to meet it. In the course of time the rural church closed its doors and be-



A MOUNTAIN BOY LEAVING HOME

came a ghost in the community—broken windows, paint gone; weeds and briars grown up—all make an unsightly landscape. All this brings home to rural youth a sense of the insecurity of the countryside, leaving in its wake broken confidence, torn aspirations, blasted hopes, stunted determination, bleeding pride, and lost self-respect.

There are twenty-one million youth in America; and of these ten million are rural. They live on the farms or in country villages; many live in little unsanitary cabins on eroded and depleted farms, or on cut-over timber lands. Others live in stranded villages in improvised houses going to rack and ruin. In the disadvantaged open country and in rural towns the young people are often under-nourished so that they fall easy victims to disease. They are unemployed and desperate.

In many areas there are prosperous farms and vigorous, well-cared-for young people who move on in the realm of noble dreams; but these do not represent our rural mission problem today. Out in the marginal disadvantaged areas throughout all rural America, forces are sensitive and operative, endeavoring to bring back to disadvantaged rural youth the more abundant opportunities in life. Perhaps it is not too late to recapture and conserve the finer achievements of American rural life down through the centuries, and to rebuild rural youth by making available the resources by which the profounder depths of personality are developed and maintained.

The Federal Government is making a contribution through certain emergency measures, such as the National Youth Administration, whereby it aids many rural youth to attend school. It has provided special courses in agricultural colleges for farm boys and girls; it conducts work projects for thousands of rural youth, as well as educational guidance and job placement. More than 900,000 rural youth from low income relief families have been aided through the Civilian Conservation Corps. The Work Progress Administration has reached a considerable number of rural youth through education projects, work projects, and by provision for recreational activities. Other governmental agencies have aided rural youth more or less indirectly.

Rural youth has also been greatly affected by certain non-government agencies working in rural areas, such as the 4-H Clubs, Future Farmers of America, Farm Bureau, Farmers Educational and Cooperative Union, and the National Grange. These have developed to a very considerable extent in rural areas. In addition there are many localized projects throughout the country. It is generally admitted that even with all these government and non-government agencies, at work

either directly or indirectly for youth, the problems of rural youth are far from being solved.

Many look to rural schools for the solution of youth problems. Our schools do much to develop courage in the life processes of youth. New horizons are seen; new knowledge and skills are acquired. But here we must be disillusioned, for the rural school training too often has had only indirect relation to future work and therefore fails miserably to prepare youth to enter adult vocational life. However, we must recognize the tremendous impact which our schools make in the life of youth.

As a result of present day educational approaches rural youth, as never before, is questioning things as they have been and are. Old verities lose their moral force in the presence of the logic of today's youth. They are learning how to discover new truths, how to create new patterns of social and moral behavior. This situation renders the approach of adults to youth problems far more difficult than that of an earlier day. In a recent state-wide church group of rural youth this significant resolution was passed: "Our adults have more problems of their own than they can solve. It is therefore highly necessary that we go about to solve our own problems."

The church probably has more rural youth in its membership than in any other rural institution or organization. Are we helping them to discover themselves, their spiritual abilities and powers in the church and community? Have we been too much interested in organizations in the church for youth rather than in youth itself? We have preached a great deal at youth, and we have created a great many things for them with the hope of building up their faith and loyalty to the church, but too often our church organizations, our doctrines, our creeds, and our preachments have not been open doors of behavior patterns on the level of youth's interests.

Youth in the country would like to see in their churches and in the religious life of their people, beauty and order together with a vital program of action. They want responsibility for doing things of great moment. They want a recreational program that embodies the development of skills and ability, as well as amusement. They want to experience a cooperative way of life for the community. They want a spiritual program which ties them to God through the church. They are asking for a voice in the midst of a faulty education and in the breakdown of economic order and unemployment. They are asking to be heard in a world of prejudices where there is a denial of opportunities—poverty, wars, and rumors of wars. Youth calls for a prophet to lead them. They are very eager to know about true religion.

They want to see the church tie up vitally with the rest of their life, with their school program, their clubs, societies, and their vocational interests.

Back in an isolated cove of the Southern Mountains, where youth is supposed to be retarded and bashful, the energies of a group of boys and girls, who knew only how to "raise Hell" all up and down the creek, drinking and cursing, were so redirected under the leadership of a wise, prophetic laymen, that in the period of two years they were quite capable of doing things that made them and others happy.

They took an old school house and remodeled it to make a beautiful rural church. After the building was completed and painted they landscaped it with native plants and trees. Later they built a recreational building in the midst of a rhododendron thicket beside a swiftly flowing mountain stream. The boys and girls worked together on these projects during their spare time. Now they are singing the folk songs and playing the folk games of the Southern Mountains and of other countries. Near the recreational building is an outdoor rendezvous. Needless to say, all the young people of that community are actively enthusiastic. They are conscious that they have played a large creative part in the reconstruction of the spiritual and social life of their community. There is no difficulty here about the young people attending church or Sunday school or any other activity for the good of the community, for they have helped to create it, it is theirs. They are proud of it.

About eighteen years ago a rural community experienced the birth of a new consolidated public school made possible by improved roads through the country districts and a growing cooperative spirit among the people. All the children of the community were brought to this fine school, which had a beautiful building, good equipment, and excellent teachers.

In that same rural community were four churches, all with poor buildings, no resident minister, church membership weak and becoming weaker, Sunday schools gradually dying, no young people's organizations. The young people's

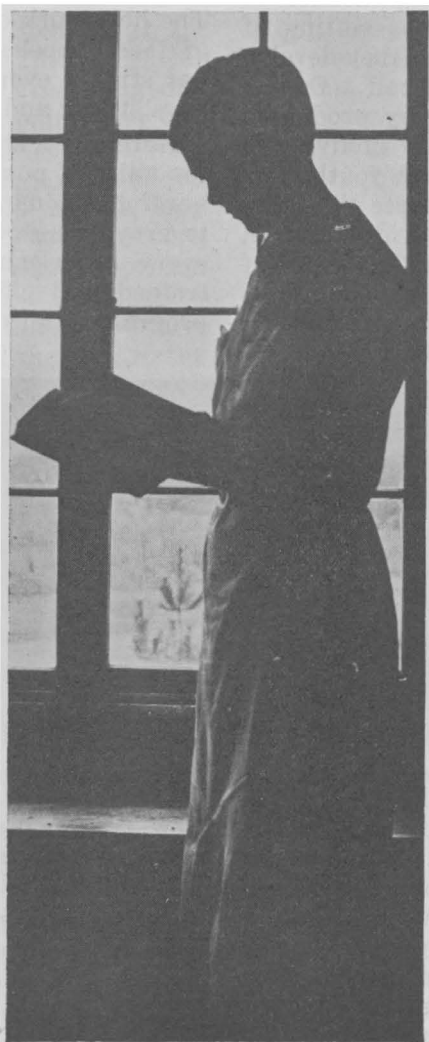
situation from a religious point of view was well expressed by one of the men of the community in these terse words: "Our young people were going to Hell." On the one hand the fine, well-equipped, well-organized consolidated school was doing a successful job for its youth; on the other hand there were four poor churches with divided interests, doing a very poor job for the same group of youth; this led the people of the community to do some serious thinking which ultimately led them

to unite their churches to form one large positive force. They called a strong minister as their resident leader, and now have a church which the youth can look upon with pride and say, "Our church is just as fine as our centralized school. Our minister is just as good as the principal of our school. He is interested in all the things we do and his friendly counsel helps us to do them better."

This new united church is crowded with young people. They are doing things in that church which are just as creative as those which they do through their 4-H Club work. They have their Young People's meetings, their club, recreational groups, and many special programs which they carry through.

A wise lay leader found himself a few years ago in the open country in a beautiful valley of about thirty square miles in area where there were a number of country churches and hundreds of young people. The ministers were all bewailing the lack of religious interest on the part of the youth. They took every opportunity to tell them of their sins, but had little to offer as substitutes except what to the youth were vague abstract ideas.

The young people of the valley were called together one Sunday night for an open forum. Here they discussed their needs. That very night an organization of the young people of the valley was formed to meet monthly for various purposes. They met for social and recreational activities; they met to sing; they sponsored the Sunrise Easter Service of the community; they later created a Young People's Council of the churches. Through this Youth Council denominational barriers were broken down through-



RURAL YOUTH TODAY AT SCHOOL

out the valley and a cooperative church spirit was born that could never have existed had not the youth been organized in this creative fashion. Here the young people developed a new spiritual life for themselves and also for their community, all of which has been reflected in the life of the churches of the area.

Give rural young people a chance to use their creative genius in the church under wise Christian leadership and we need not fear them or fear for them. They know well the significance of creative work. They bring out of a setting of eggs a flock of chickens; out of a pig they develop a hog; they grow a cow out of a calf. Out of grains of wheat, corn, or cotton they produce a worthy harvest. God's creative way of living is an integral part of the life of rural youth. As rural church leaders we must translate this vital power of youth into the spiritual world and teach them how to live creatively in the Kingdom of God.

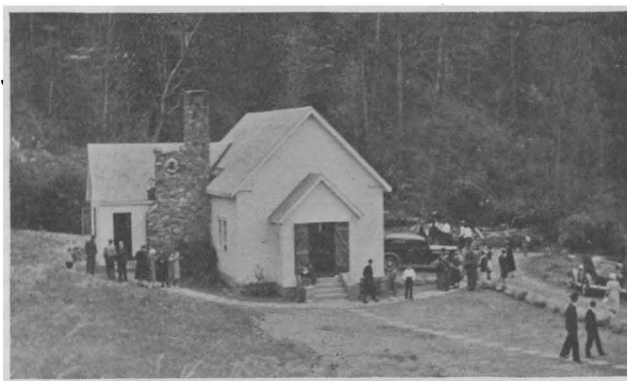
Rural youth has a big job in any community, a job that will challenge their creative zeal, a job that should build them into integral parts of the church life. What is needed to reach such a goal is a wise leader to help youth discover its spiritual job in the church and community and to frankly face that job and see it through.

Youth, through the consolidated schools and other community institutions, is learning to live and act cooperatively. Too frequently the churches are too numerous in rural communities. They are competitive in character and disrupt the social unity of the community. All of this is a mystery to oncoming youth. They wonder why there should be such a division and competition in Christian life and work. Our rural youth offer a new challenge to united religious effort in all of our rural communities. Christian intelligence demands a united church, the best of equipment, the finest leadership and program, so that when youth compares its church with its school it will find that the church is an institution of which it can justly be proud because of what it does for them, then they will give to it their loyalty, their support, and their lives.

Many of the ten million youth in rural America are disadvantaged through poverty. The government and other organizations are making their contributions but if these young people are to be

effectively restored and saved to the nation their confidence, hope, ambition, aspiration, determination, pride and self-respect must be reconstructed. This is the task of the rural church, for there is no other institution that can undertake and carry through such a momentous responsibility. There is no other institution known to rural life that is so well fitted with philosophy, idealism and method to provide the needed sympathy and prophetic direction to complete rural living by disadvantaged youth of the soil as is the Christian Church. The holy work of the rural church is to build out of these hopeless, spiritless lives which poverty has strewn over this fair land of ours, youthful lives strong and true.

Herein is a challenge to our Christian churches for unity of purpose and method of work, such as never has come from the good earth of America, to provide a good church without competition in every American rural community, with a well-trained and efficient ministry, and an ongoing program attuned to the problems, needs and activities of rural youth, thus creating a new Christian rural life.



A RURAL CHURCH IN THE MOUNTAINS—AT CARMEN

MOUNTAIN CHILDREN READ THEIR TESTAMENTS

The Bible Institute Colportage Association, founded by Dwight L. Moody in 1894 for the publication and distribution of evangelical Christian literature, sent 9,969 shipments of books, booklets, Gospels,

New Testaments, Gospel tracts and miscellaneous books to mountain schools in the South last year—a total of 564,682 copies.

The *Episcopal Recorder* quotes from a letter written by a mountain girl to her teacher, in which she says:

"Mother and Dad never had a Bible in their house, and never did any reading, until you gave us the Book of John and the Pocket Treasury; but now they are getting interested in the Lord." The teacher adds: "The children are more interested in the Lord and want to take fifteen minutes each day to read their Testaments. They are asking questions about the Bible. I want them to read the Testament through before school is out, and help them in every way I can."

Teachers in these mountain schools report a marked improvement in the morals and conduct of their pupils since this work of literature distribution was undertaken.

Spain Today and Tomorrow

By a WAYFARER

The author of this article has first-hand knowledge of the situation in Spain

THE end of the Civil War in Spain, with the surrender of Madrid on the 28th of March brought to an end one of the great tragedies of modern times. All who know Spain never had any doubt as to the ultimate issue, but all were surprised that an improvised army, without scientific training, was able to hold out so long against superior forces equipped with modern lethal weapons. Neither side is without reproach for many excesses were committed that history will condemn. The Nationalists, in spite of their claim to a pure patriotism, opened the door to the foreign invader and armed the Moors, the hereditary enemies of Spain, in order that they might kill Christians. The ruthless repression of the Basque autonomists, with its massacre of priests and civilians will not soon be forgotten. Franco too seems to have been unable to restrain the Falangists and Requetes in their zeal to exterminate "the Red vermin." Spanish Anarchists, allied with Communists, by killing priests and burning churches, discredited the Loyalist Government cause and alienated sympathy that would otherwise have been theirs. It would be as foolish to hold Señor Azana personally responsible for this as it would be to make Franco wholly responsible for the excesses of his irregular troops. It is a significant fact neither seems to have possessed the authority necessary to dominate the situation.

As to the religious situation generally speaking both sides maintained the degree of religious liberty that obtained in Spain at the outbreak of the war. At an early stage the Government published a decree to prevent excesses and inviting Roman Catholic priests to return to their parishes. At no time was Protestant worship suspended in the Government-controlled area; nor were their buildings destroyed. Christian services were carried on throughout the struggle, frequently in buildings damaged by enemy aircraft. In Nationalist territory Roman Catholic worship was celebrated in pre-republican splendor. Protestant services continued without interference in most towns and were well attended. Conspicuous exceptions were Salamanca and Valladolid where Protestant churches were closed early in the war. The min-

ister of the former, the Rev. Atilano Coco was shot in prison; the incumbent of the latter, Rev. Mr. Borrobia is still in prison. Liberty of propaganda, without which a religious minority cannot thrive, was carried on normally in Government territory but was prohibited in the Nationalist area. The sale of the Christian Scriptures reached record figures in republic or Loyalist Spain during the conflict but was prohibited in the country dominated by General Franco. Registered parcels of Bibles, sent from London to Vigo, were returned marked "Prohibited by the Military Censorship."

Fears for the safety of the Protestant minority and the continuance of the work lead the British Committee for the Evangelization of Spain to appoint a delegation, under the presidency of Dr. Rushbrook, to call on the Duke of Alba, the official representative of the Nationalist Government in London, asking for assurances of protection and liberty. Through his good offices certain questions concerning the maintenance of religious liberty and propaganda were submitted to General Franco who later replied guaranteeing liberty of worship. On being further questioned as to whether this included liberty of propaganda the General replied in the affirmative and this declaration was published in English newspapers.

In this age, however, promises do not seem to have the same sacred character as formerly. The dead cannot be raised but if General Franco would release Evangelical workers who are still in prison and allow the reopening of closed Protestant churches, such as those of Barcelona that have been closed since the Nationalist occupation of the city, that would go far to inspire confidence.

Moreover the news that filters through from Spain is increasingly ominous. On the 3d of May a decree ordered the replacing of the Crucifix in all schools, whether Government or private. None will be allowed to function until it has obeyed this injunction. The teaching of the Roman Catholic religion has been made obligatory in all schools. The children are obliged to attend Mass. If any special provision has been made for non-Catholic children we have not heard of it. All civil servants too are required to give proof of Catholic

piety (*pruebas de piedad cristiana*), that is to say, fulfil the obligations of the Roman Catholic religion. Again there is no mention of exemption for non-Catholics. A list of prohibited books has been prepared. Only accepted books may be circulated in Spanish in Spain. Inquiries at the Spanish Embassy brought forth the statement that the Bible is not included in the list. Finally, according to newspaper and radio reports, the Civil Marriage Law, instituted by the Republic, has been repealed and 60 days have been given to all married under this law to remarry according to Roman Catholic rites. Failing this their children will be declared illegitimate. Now as confession is required before marriage in the Roman Catholic Church, and no so called, "heretic" can receive absolution, remarriage, under these conditions, would seem to be equivalent to being received into the Church. The Spanish Embassy confirms the promulgation of this Law but they have not yet received the text. The conservative French newspaper *Le Temps* in its issue of April 25th, says that more than 30,000 couples in Madrid alone are affected. They are being remarried at the rate of 650 a day.

What will be the position of non-Catholics under this reactionary decree? We do not know as we have not seen the text. We can only hope that there are attenuating clauses in it that are not mentioned in the first reports.

On the 19th of April a deputation from the "British Committee" again called at the Spanish Embassy in London. In the absence of the Ambassador the news of the closing of the Barcelona churches—the other information mentioned above had not then been received—was brought to the notice of the Chief Secretary, the Marquis de los Santos, and the contrast between this event and the promises given on the occasion of the previous visit were emphasized.

We hear much of the new Spain that is to rise on the ruins of the old. It is, we are told, to be "prosperous and powerful. Its inhabitation will

be brothers united in one conception of the State and in one religion." But Franco's forces contain groups with opposing ideologies. It is easier to conceive the lion and the lamb lying down together than Falangists and Requetes living in peace. The Spaniards are a proud people whose soil has been trodden and their blood shed by foreign invaders. Official friendship may be maintained with the invading countries but the people who have suffered will not forget. It is even more difficult to visualize post-civil-war Spain as united by a common religion. A large part of many of the Spanish people have an inherited hatred and distrust of the Roman Catholic Church which is considered as the enemy of liberty and a barrier to progress. This feeling has shown itself in periods of national tumult by the burning of church property. Is it conceivable that the conduct of the Roman Catholic Church during the civil war was such as to win these people for its cause? There have been too many priests of the type of Zafra who, waving his pistol in the air, boasted that it has sent more than 100 Marxists to their account. Even the holy lives and sacrificial death of such men as the Franciscan, Father Reville, who was shot for protesting against the murder of inoffensive citizens, cannot blot out the memory of others better known whose conduct was different. Cardinal Mercier, whose heroism Belgium will never forget, visited Spain on one occasion. On his return a friend congratulated him on having seen that most Christian country, to which the Cardinal replied pensively, "Christian? Do you think so?"

Spain needs Christ. Not the crucifix hanging round the necks of bloodstained Requetes and Moors but the Christ of the Gospels who died expressing forgiveness to his enemies. He alone can lead Spain forward to that new epoch of peace and prosperity desired by all true friends. Pray that there may be an open-door in Spain for men who incarnate the virtues associated with the divine character of Jesus, the Christ.

One of India's political leaders said of Stanley Jones: "We always know where he is coming out. If he begins at the binomial theorem, he will come out at the place of conversion." And to this Stanley Jones replies: "Right. I make no apologies, for life comes out at that place. Amid all the changes which have taken place in the mind and spirit of this age there is one underlying need that has not changed—men need conversion. But we now see that that conversion is bigger in its scope than we had dreamed—the individual and society must shift the basis from self-centeredness to God. For conversion is that change, sudden or gradual, by which we pass from the kingdom of self to the Kingdom of God through the grace and power of Christ."

Politics and Religion in Albania

By REV. and MRS. PHINEAS B. KENNEDY, recently
of Kortcha; founders of the Albanian Mission*

ALBANIA, which has recently been front page news in the press dispatches on account of the Italian occupation and the flight of King Zog with his wife and baby, lies north and west of Greece, and across the Adriatic Sea from Italy. The country is smaller than the State of Maryland and the total population (800,000) is about the size of Baltimore. The people are three-fourths Mohammedan; the remaining fourth being about equally divided between the Roman Catholics of the north and the Eastern Orthodox of the south. Islam was forced on this sturdy race before the fall of Constantinople in 1453. Their honored patriot, George Castriot Skenderbeg who died in 1468, is the hero in James M. Ludlow's "A Captain of the Janissaries."

The Rev. Arthur W. Konrad of the Evangelical Mission writes that some Italian bombs proved to be "stuffed with paper and wood, used only to scare and not to exterminate." He speaks also of the friendliness of the Italian army when it entered the city of Kortcha.

At latest reports the Albanian flag was still flying with the flag of Italy. Albania has now a reconstructed government, and, according to newspaper accounts, many of the people are jubilant over having Victor Emanuel III as King and Emperor. Albania has lost her brief independence and she is now related closely with Italy in whatever the future holds. Since the Italian occupation of Albania, (April, 1939) there has been time for some details to filter through to America. This occupation seems to have been inevitable due to several years of Italian financial aid in the material development of the country. Moreover dissatisfaction was beginning to be felt by many of the Albanians against the Zog régime which overtaxed the people.

The Rev. Edwin Jacques, another Evangelical missionaries, says in his "postscript" to a recent circular letter (written before the occupation), "To quiet Moslem forebodings airplanes yester-

day dropped leaflets guaranteeing the free exercise of religious beliefs."

The virile Albanian mountaineers trace their history (according to Max Muller and others) back to the Pelasgic race. In ancient times they were pushed back into their mountain fortresses by the Romans, Goths, Bulgars, Serbs, and Turks. For nearly five hundred years they remained under the Turks, then they became independent; now they are subject to Italy.

The first Bible colporteur to come to these mountain people was Gerasim Kyrias, an Albanian. He had been educated under the American Board Mission. He was captured and held for ransom, but money was raised, through the efforts of the Evangelical missionaries, and was used for his release. While his health was seriously impaired by his rigorous experience, he and his sister were instrumental in establishing in Kortcha an evangelical day and boarding school for girls in 1891. This school they carried on for some years.

A generation ago a young Mohammedan Albanian entered the office of the American Board of Commissioners for Foreign Missions in Boston and gave a modern Macedonian call: "Come over and help us." This touched the heart of the secretary of the Board, Dr. James L. Barton, and a special fund was raised which enabled the Board to send out Mr. and Mrs. Kennedy in 1907. While the Turks attempted to prevent the missionaries' entrance, permission was finally granted on the basis of American treaty rights. The little school started by Gerasim Kyrias in Kortcha was a veritable "cradle of liberty" and was the only girls' school in the country where the Albanian language was taught. Preaching and Sabbath school services in the language of the people were held, in spite of opposition both from the Turkish Government and from the Moslem and Greek Orthodox leaders. From time to time Albanians have confessed their faith in Christ and have been received into the little Evangelical circle. The occupation of southern Albania, during the Balkan War made it necessary for the missionaries to leave, but the way was opened to do relief work among the starving and dying Moslem refugees in the north, with headquarters in Durazzo. After four or five

* Mr. and Mrs. Kennedy, the founders of the Albanian Evangelical Mission, are now in America, having passed over to their fellow missionaries, Messrs. Jacques and Konrad, all the property held by them, both mission and private. Their address is 332 West 12th Street, New York. They expect to work among Albanian communities in America and are ready to accept speaking engagements.

—EDITOR.

years' absence, while the World War was still in progress, the Kennedys were able to re-enter Kortcha, and soon the attendance at the re-opened school and at the Evangelical services was larger than before.

The income of the American Board being inadequate they decided to withdraw from Albania in 1922, expecting that another board would take over the work, but this was not done. Mr. and Mrs. Kennedy therefore decided to conduct the work on interdenominational lines and founded the Evangelical Mission as an independent "Faith" work in 1923. The so-called Kyrias School, having been moved to Tirana, the capital, a new school was established in Kortcha and village evangelistic services were carried on regularly. When the independent State was formed, the Albanian language could be taught without the protection of the American flag so that many, who were not vitally interested in the Gospel, lost their interest in the mission. Nevertheless the school grew so that it was necessary to add more rooms and employ additional teachers. The Bible was regularly taught in all classes three times a week and new members were added to the Evangelical circle. Later, with the growth of nationalism, the Albanian Government was influenced to close all private schools, including the mission school. The prejudice of the people has been dispelled, and more time can be devoted to distinct evangelism.

Two young missionary couples, Rev. and Mrs. Edwin Jacques and Rev. and Mrs. Arthur W. Konrad were added to the staff and are now conducting the mission.

While the great need in Albania today is to reach the Moslems, there is also a call to teach the unenlightened Roman Catholic and Greek Orthodox Christians. Albanians are "very religious" but their religion is largely outward and formal. Those who have had a real experience of Christ are deeply concerned for the salvation of their fellow Albanians.

The country has passed through many political changes under Turkish, Greek, French, Albanian and now Italian flags. What this new change may mean for Evangelical work is known only to God. Certain it is that the Albanian people need the clear Gospel message, proclaimed by the power of the Spirit of God.

Some day there may be a Christian mass movement in Albania, for many are dissatisfied with empty religious forms and superstition. They are "almost persuaded" to become real followers of Jesus Christ as the Son of God and to accept Him as their Lord and Saviour. They are a noble race of people, and hold a strategic position in the Balkans. Shall we not give them the entire Bible in their language, and evangelize this field while it is yet day? The night cometh in Europe and the Near East, when no man can work.

Liberty and Religion in Red Russia*

By COLONEL F. J. MILES, D.S.O., O.B.E., V.D.

International Secretary of the Russian Missionary Society, Inc.

NUMERICALLY, the Russians form the greatest white race in the world, 210 million people. Of these approximately 180 millions live within the borders of Soviet Russia, a tract of territory so vast that it stretches from Europe to the Pacific; from the White Sea to the Black, from the Baltic to the Balkans; so huge that when it is twelve noon in Moscow it is seven o'clock in the evening at Vladivostock. In this land, which covers one-sixth of the earth's surface, one-fourth of Asia and one-third of Europe, there dwell 170 races speaking 120 different tongues and dialects. There are White Russians and Little Russians; Cossacks and Caucasians; Georgians and Ukrainians, and the like.

The population was increasing at the rate of three million per annum, until the Central Execu-

tive Committee viewed with alarm the lack of increase due to licensed lasciviousness, reduced it to latitude, and by law abolished liberty and free provision of hospitals and surgeons for the performance of certain operations. The year that the alteration took place making the operation illegal, the population grew by four and a half million. It is anticipated that the future normal increase will be at the rate of seven million per annum, until in 1970 there will be three hundred million resident in the U. S. S. R. Lenin's widow is leading a journalistic campaign and nation-wide movement in favor of large families.

The laws concerning religion govern the whole of the Federated Soviet States. It is, of course, true that the farther one gets from the capital cities the more likelihood there is that laws will not be so strictly observed. For instance, I vis-

* From the *Evangelical Christian*, January, 1939.

ited a collective farm in the Don Cossack country. The village was still called by its old Czarist name—Alexander the Second! But the collective farm that included it as its centre, and on which all the villagers worked was styled “October 25th”! I managed to “lose myself” from the Field Brigadier, who made it his business to carefully shepherd me around, and I wandered down the village street “visiting.”

One cleanly-clad housewife called me into her home where I found in the living-room five ikons, and in the adjoining bedroom another two, each with its little red lamp burning beneath it. I found that nearly every worker on this intensely communistically named farm was still living religiously as in the old “Holy Russia,” and that the bulk of the people, in spite of the five-day week, were actually worshipping in the little church building of the Greek Orthodox Church every seventh day.

The American secular press has been misled into stating that the new constitution affords religious liberty to Soviet citizens. The conditions remain as they were before the draft sent out to the Soviets in February, was “adopted” in November of 1936, and became law on January, 1937. Articles 124 and 125 provide for “liberty for anti-religious propaganda” and “freedom to perform religious rites.” News editors did not sense the world of difference between the two. It simply meant that elderly folk who still clung to their religious ceremonial could continue to follow it.

The revolt, while against all religion, was in the first place a revolution against the National Orthodox Church. From the standpoint of the anti-God and anti-religious hosts, it was justified. There were notable exceptions, as in the case of the Patriarch Tikhon, and the Metropolitan Benjamin, the one dying in prison and the other being shot. Before the tribunal the Metropolitan said, “If I must die, I will die as a Christian.” But the old Russian Church was largely led by illiterate and immoral men like that “holy devil of Russia”—Rasputin. Priests in the provinces actually taught the people that the bodies of believers were immortal, and that when a believer died the body remained intact until the judgment day! They exhibited bodies of saints in glass cases in their churches. When the revolution came, the anti-religious hosts opened the graves and disclosed that they only contained decomposing bones. They smashed the glass cases and revealed that the bodies of saints were “fakes.” Not all; for the ground beneath the monastery of Pechersk at Kieff, the ancient capital of Russia and the present capital of the Ukraine, has the property of preserving bodies interred therein. The monks were quick to take advantage of this and instituted a mummy factory. . . . There are three complete

mummified bodies lying side by side in the Cathedral of St. Isaac in Leningrad. The centre one is a “saint,” and the outside two are a peasant man and woman. The stage is set to show that not sainthood, but chemical processes were responsible for the preservation. Moreover, into the hand of a corpse lying in the Russian coffin, which has casket and lid of equal depths, there was placed a Greek Orthodox passport to heaven, printed in Archaic Greek. This had to be purchased from the priest and without it there was no hope of the departed entering paradise! In the first instance, persecution was directed against this church which was characterized by creed, ceremonial, crude teaching, and too often not by Christian character.

The Stundists were given a freedom, under which they increased with such remarkable rapidity that the Central Executive Committee became alarmed. They reasoned that the church of these Christians who refused to participate in party politics or to bear arms, was necessarily opposed to the Bolshevich plan for world-wide anti-religious communistic dominion. Their rapid increase was, therefore, a menace to the Soviet plan. So the forces of persecution were focused upon them. No Christian is persecuted as such and no evangelist is banished merely for preaching the Gospel. They are charged as counter revolutionaries. But facts are stubborn things. Formerly we had sixty-six consecrated Russian evangelists within the U. S. S. R. Today only five are left and they are in exile. None of the “liquidated” men ever engaged in any counter-revolutionary propaganda or activity. Before me are the reports for August, 1938. (1) In the Far East a purge of Baptist churches is taking place and the leaders are being charged as “Japanese spies.” This is in harmony with the procedure in the West where evangelists and pastors were exiled or shot as German spies. (2) Baptist groups in Tolka have been “liquidated.” Tolka is in the Caucasus. (3) Baptists in the Caucasus were accused of (a) hindering the election of Stalin candidates at the recent elections; and (b) conducting religious propaganda among the hospital workers of the district. (4) A Baptist pastor of twenty years’ standing in one of the oldest churches in the autonomous Udmurpk Republic was arrested as a German spy. (5) Evangelistic groups in the Crimea were “liquidated.”

It seems strange that in a land where capital punishment has been abolished hundreds of men are being shot daily. The military and naval leaders are shot so that they may be replaced by nominees of Stalin and Company. I ventured to ask a City Magistrate in his Chambers in Moscow how he explained this anomaly. Indignantly he countered, “But we do not hang people up and leave

them hanging till they die; we shoot them instantly and put an end to their misery." And I found that this university trained man, who had taken a juridical course, really believed this. A few weeks later I was on the lower Volga, and two Scotch ladies, traveling first-class, were being conducted by a Girl Guide interpreter. She told them this same story. I had several conversations with her, as we were several days on the boat. During the recent winter she had passed an examination in an additional language, so was receiving an extra fifty rubles a month pay, and had been presented with an English up-to-date edition of a work by Frederick Engels in which it was claimed that during the previous year in the British Isles, men were banished for life to convict settlements overseas for poaching rabbits, and hanged for stealing sheep. I published excerpts from this work in the British Press. No one has dared to attempt to refute what I wrote.

Effect of Censorship

Lamentable ignorance of conditions in Russia and in the other lands is due to the censorship which is applied both in and out of the U. S. S. R. For instance, no paper, periodical, or magazine published abroad is permitted to enter Russia. The population gets its ideas concerning "starving and revolting peoples" of other lands from government controlled papers, in order that by contrast they may be the more content with the Soviet régime. All who regularly write or are written to come under suspicion. I have before me a communication from K—— asking us not to write more at present. Believers and others under suspicion are tortured to secure confessions; nothing to eat or drink; no sleep—terrible! It is such torture that induces wholesale confessions of "counter revolutionaries." There have been many positive acts against religion. Church buildings were taken over by the Government. All private property was nationalized, including the churches. Like so many other communistic principles the abolition of private property has broken down in practice. For instance, Cooperatives are allowed to erect buildings and sell the apartments to their members. Most of the church buildings were closed and converted to secular uses such as bureaus, workshops, factories, apartments, clubs, *kolkhos* (stores for collective farms), public conveniences, etc. "Dom Evangelia" in Leningrad is a workers' club for the men who make nails in the metal factory opposite. The cathedrals of St. Isaac in Leningrad, of St. Basil in the Red Square of Moscow, and that of St. Andrew in Kieff are anti-God and anti-religious museums.

Of 1636 Greek Orthodox churches in Moscow before the revolution, thirty only were left open

in 1936, twenty-seven in 1937; there are less to-day. The last German Lutheran Church was closed in August, 1938, when the pastor died. In Omsk, Siberia, with a population of two and a quarter million, only three churches remain open. In a town on the lower Volga, with a population of eighty thousand, five churches were open when I visited it a couple of years back: two Greek Orthodox, two Roman Catholic, and one German Lutheran. For all practical purposes they might as well be closed. The vital religious work in that community is being carried on in private circles of Brethren, Baptists and Evangelical Christians. Some reports appear in the press of churches being full.

There are enough elderly folk (with whom the Soviet cannot be bothered—"They'll die off soon, anyway") to fill the buildings that still remain open at Easter, and at the three-day Christmas (January 6th) of which Greek Orthodox churches make so much. But in the few churches remaining open, what can be done? The pastor may preach on the premises, but nowhere else. He is taken up for interrogation periodically, and comes out of the ordeal a nervous wreck. No literature is allowed on the premises except such as is absolutely needful for the conduct of worship. No meetings may be held for women or young people. It is a criminal offence to gather three young people under the age of eighteen to teach them religion. No teacher is permitted to enter any place of worship. No social service may be rendered, lest by so doing the church should influence those helped to become religious. The church is under a graduated tax that is increased periodically till, in spite of severest sacrifice, it can no longer be paid; then automatically the Soviet takes over the building because those using Government property have not paid their dues. It is all quite lawful and legitimate!!! If the pastor dies, no successor may be elected and the church is liquidated. The German Lutheran Church at Gorki (Nizni-Novgorod) has been closed for this reason for years. Apparently the local Soviet has no use for the building.

In one city where we bought land and erected a building wherein thousands of souls were saved, our people were expelled, but permitted to continue to meet twice in what we call one week, in a hall attached to a former Greek Orthodox Church building which they shared with followers of another persuasion. Needing this, the local Soviet turned them out. They have been driven from pillar to post, hampered, hindered, harassed—yet on the 29th day of January last year, in one meeting they baptized fifty converts on profession of faith.

Since May, 1929, the Bible has been banned. It is a criminal offence in Soviet Russia to print,

publish, circulate or distribute the Word of God or any portion of it. We printed the largest edition of Russian Bibles that ever came off the press—81,000 copies. Before the officials became so alert we sent copies back by the lumbermen who brought the rafts and logs down the rivers to the border states. Our men carried them over the border at dead of night, taking their lives in their hands every time they crossed. In markets far away from Moscow bidding may proceed for a few mushrooms spread out on a bag—but the real object is under the bag, a second-hand Bible or Testament. When the government said in effect—"You shall not have the Book in your hands," the Believers replied, "Then we'll put it into our heads and enthrone it on our hearts." So they studied and committed to memory the Sacred Word. Now, when they gather round our evangelists in "bears' caves," they repeat passages of Scripture and so illumine and inspire, instruct, exhort, and "comfort one another with these words."

There is no food shortage in Russia in Europe today, though sometimes failure in distribution occurs. There is still shortage in Russia in Asia, and we still need to send food parcels to Christians and banished evangelists in concentration camps in the Far East. Nothing but our food parcels stands between them and starvation. Until food tickets and ration cards were abolished no priest, rabbi, *moulvic*, pastor, evangelist, editor of religious pamphlets, or tradesman dealing in any religious article, nor his wife or family, was permitted to have a ticket or card. Thousands who wished to be loyal to the Lord "whom not having seen (they) love," were living on the bark and roots of trees, on nettle grass, and on field mice.

In spite of these conditions there has been, and still is, a real religious revival.

In the U. S. S. R. one evangelist, now in exile, in three months, in three villages far from the capital, baptized 450 converts. Next spring he baptized 154 more in two months. Then he went to prison for a technical offence in connection with preaching. Not to the Solovetsky Islands, the most rigorous imprisonment in the world, but to a "house of re-education," in which the offenders are given a good time, to induce them to come out good supporters of the Soviet régime. Freedom therein enabled our man to preach to those who would not have listened to him outside, also to hold prayer meetings. Several prisoners were converted. When he was discharged he found that his wife had carried on so effectively during his incarceration that he had to baptize another 126 converts.

The greatest achievement of the Soviets has been in the realm of education. Before the revolt

87 per cent of the Russian population were illiterate. Now only 14 per cent are, and in the industrial areas only 8 per cent. But every day 25 million children going to school are taught that there is no God; never was a Creator, and are subject to such caricatures of Christianity, and such blasphemous cartoons of Christ that I cannot bring myself to describe them. No teacher in school, college, or university is permitted to enter any place of worship. And yet all over Soviet Russia today there are sporadic outbursts of revival among young people (over 50 per cent of the population, i. e., all the young people, have passed through these schools), and especially among young men in the factories, so the local leaders are sending to Moscow asking that special speakers be sent to combat the religious revival.

I dare not close this article without giving evidence of the truthfulness of the above, from official Soviet sources, lest I be charged with romancing.

Lunarcharsky, former Commissar of Education in the Central Executive Committee, issued a manifesto in which he stated:

We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbors and pity, which is contrary to our principles (!). Christian love is a hindrance to the development of the revolution. Down with love for one's neighbors. What we want is hatred. We must know how to hate, for *only at this price can we conquer the universe*. We have done with the kings of the earth, let us deal with the Kings of the skies. All religions are poison. They intoxicate and deaden the mind, the will, the conscience (!). A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality.

Let him tell us how they succeeded. *Trud*, which means "labor," is the chief workers' organ; *Comsomolska Pravda* is "Truth for Youth"; *Pravda*, meaning "Truth," is the chief organ of the Communist Party; while *Izvestia*, "News," is that of the Government. In Southern Russia it is said that there is no news in the Truth, and no truth is the News. Writing in *Izvestia* in 1929 on the basis of the figures of his own department, Lunarcharsky affirmed that in 1917 there were only 700,000 members of the Communist Party, but in 1927 they had grown to 1,700,000. But in 1917 there were only 100,000 Stundists, and in 1927 over six millions. The Christians had outlived, outwitnessed, and outnumbered the Communists by six to one, and this in spite of Government support of the latter, and satanic and Soviet opposition of the former.

The Party Commander of the *Bezbojniks* (the Godless), Em. Yaroslavsky, has recently published an explanation which is an apology for failure in the Scientific Journal, *Antireligioznik*. In it he has to confess that *about two-thirds of the rural*

population, and one-third of that in the towns, still continue faithful to religion. He admits that while the Government can prohibit support of the Church, and separate the Church and the school by decree, "a decree is powerless to efface religious conception"; "being deprived of an edifice has not killed the religious feeling of believers," and even "the Pioneers frequent the Church in great numbers." He claims that the coercive measures have been a mistake: they have failed; and concludes that "The masses must be tamed by kindness." But—"We must outroot religion, and

the ministers of the cult must be viewed as fraudulent members of the Party. All our skill must consist in systematically and unremittingly depriving the Church of its head; in striking the blow at the Shepherd and alluring the sheep into our own stable" (sic!).

There is one reason why the anti-religious hosts have failed. Jesus said, "On this Rock (faith in Christ as the Son of God) I will build my church and the gates of hades shall not prevail against it" (Matt. 16:18). My Master always keeps His word.

Forty Years' Progress in Latin America

By REV. WEBSTER E. BROWNING, New York

*Secretary of the Presbyterian Board of Foreign Missions; For
Forty Years a Missionary in South America*

IN THESE chaotic modern times, forty years constitute as long a period in the life of a nation as in the life of an individual. Changes, rapid and cataclysmic, occur, even in the countries that have been fully organized for centuries and whose traditions and form of government appear to be crystallized and unshakable. In younger nations, such as those of Latin America such changes, though less sudden and dramatic compared with those of Europe during past years, are nevertheless well defined and epoch-making.

The writer of this article journeyed to Latin America, for the first time, more than 40 years ago, and, except for occasional visits to the homeland, lived all that time south of the equator. He has thus been able to note the changes in the commercial, political and religious life of the peoples of those lands which have marked their slow but sure progress toward equal standing with the older peoples of Europe and North America. A brief description of some of these changes may be of interest.

1. *Economically*—Forty years ago, the immense natural resources of Latin America lay practically untouched. The great modern industries of mining, cattle-raising, the elaboration of nitrate; banking, railways, manufactures, shipping, the importation of machinery and automobiles, and other commercial activities—all these were but in their infancy. The United States, in particular, had not attempted to discover in those lands a market for its excess products. There was not a North American bank south of Mexico, and the

United States flag was seldom seen on the few ships which then made the run to South America. The investment of North American capital, could not have exceeded a few hundred millions in all Latin America. In 1937, the total investment was reported to be about \$6,500,000,000.

2. *Politically*—Few governments of the very young republics were then more than oligarchies. A small number of families, in each of them, considered the presidency and other public offices their peculiar right and saw to it that the power was kept within their limited circle. As an illustration, one lady, known to the writer, was the daughter, the sister and the wife of a President of her country. Today, though not to the same degree in all the republics, the democratic form of government prevails, and most of them, like Argentina, Brazil and Chile, merit the high esteem in which they are held by the peoples of Europe and North America.

3. *Culturally*—Public instruction has made great advance and the formerly high percentage of analphabets has been correspondingly reduced. The oldest university of Latin America was founded 56 years before the first permanent English settlement was made in North America, and 85 years before John Harvard made possible the institution that bears his name. Today, the best of these universities equal those of the United States or Europe as centers of learning, and the intellectual spire of Latin America is as high as our own, though it is more slender. In the learned professions, especially in law and medicine, are found

men and women of the highest professional preparation, fully the equals of their colleagues in other lands.

4. *Religiously*—The pioneers and founders of the colonies of Spain in the New World differed from those who laid the foundations of religious life in what is now the territory of the United States of America. The groups that came to those shores, Catholic and Protestant alike, were simply seeking a place where, quietly and unostentatiously, they might worship God according to the dictates of their own consciences. Spanish discoverers and *conquistadores*, in the lands that now constitute what we call Latin America, were of a more militant mold and sought to establish not only the power of the King whom they represented but also that of their particular Church. They flung to the breeze not only the colors of Ferdinand and Isabel, King and Queen of Castile and Aragon, but also those of the Supreme Pontiff of Rome. Even the sails of the *caravels* of Christopher Columbus and of less worthy *conquistadores* who came after him, had imprinted upon them the figure of the cross and the words, "with this sign you will conquer." Columbus is said to have considered his name Christopher, "Christ-bearer," a good omen, and historians tell us that his hope was to secure funds from the newly acquired lands in order to finance another crusade against the Turks.

In view of this deeply religious motive that inspired and encouraged the Spanish pioneers in Latin America, which was largely in conformity with the spirit of the times, in both Roman Catholic and Protestant lands, it is not strange that the type of Christianity which became the official religion of the Colonies of Spain, and, afterward, of the younger republics that grew out of those colonies, should have been ultra-fanatical, extremely jealous of its own prerogatives, and disposed to resist, to the last degree, the entrance and propagation of the beliefs of any other sect or denomination. The spirit of the Inquisition, typical of the religious life of the time, especially in Southern Europe, was deep-rooted. Branches of that feared and hated body were set up in various centers, especially in Lima, the capital of the viceroys, and in Cartagena de las Indias, now one of the port cities of the modern republic of Colombia. So strong did the Church become, so thoroughly did it indoctrinate the peoples, that when the colonies, following the lead given by those of Great Britain, in North America, and by France, gave way to republics, at the beginning of the 19th century, the representatives of the Papacy were able to have written into the constitution of the newly-created states the words, "The religion of this State is the Holy, Roman, Catholic, Apostolic, to the exclusion of all others."

As a result of this exclusionist policy, when evangelical missions began to extend their work with greater earnestness and conviction, forty or more years ago, they found certain conditions which had to be overcome if that work was to be successful. Among these were the following:

(a) *There was no liberty of worship.* Free thought was in itself considered heretical; the press was under the absolute control of the Church, and, in some of the most backward countries, death was the legal penalty for adherence to any religion other than that of the dominant Church.

(b) *There was no civil marriage law.* The only legal ceremony was that performed by a priest of the State Church; children of those otherwise wedded were *ipso facto* considered illegitimate. Even Protestant missionaries, wedded on the field, were required to secure the services of a friendly priest. To satisfy their own consciences, they might have another ceremony performed by a Protestant minister, but this latter ceremony had no legal significance whatsoever.

(c) *There were no civil cemeteries.* The bodies of deceased dissenters were thrown into the sea, or were buried surreptitiously by night in some unfrequented spot. About the middle of the past century, a progressive Mayor in one of the South American capitals when converting a hitherto undeveloped hill into a park, found at its base a collection of human bones, and on the site placed a tablet with the inscription, "*To the memory of the exiled from heaven and earth who were buried in this place.*"

(d) *Possession and reading of the Bible was proscribed* by the Church itself and, under the influence of the Church, by officials of the State. A customs officer in Ecuador, toward the end of the past century, refused to admit a box of Christian Scriptures; pointing toward one of the towering peaks of the nearby Andes, he said, "*So long as Chimborazo stands, that Book shall not enter this country.*"

The distressing religious conditions that prevailed in the countries of Latin America a half century ago have been narrated in order to show the historical background against which we may throw into clearer light the situation as it is today.

The former unfortunate conditions have now very largely disappeared—due largely to a closer contact with Europe and North America, made possible, in part at least, by more modern means of communication. The changed situation has also been greatly helped by the liberalizing, reflex influence of Evangelical missions. Today, in every one of the 20 republics of Latin America, there is complete freedom of worship; the only legal marriage ceremony is that performed by an official of

the State; cemeteries are open to the dead of all faiths or of none; and the Bible is widely and freely circulated. In one South American republic, Brazil, there is now an estimated total of 1,500,000 Evangelical Christians; in all there is a steadily growing National Evangelical Church which is willing to cooperate in many respects with the infinitely stronger, dominant, ecclesiastical organization, for the spiritual instruction and upbuilding of the people.

5. *Internationally*—There is today a much better understanding between the Government, and, hence, the people of the United States of America, and the governments and peoples of the other countries of the Western hemisphere. Instead of the former policy of occupying a country with United States marines, in order to establish our conception of what we considered law and order, or exerting economic pressure to encompass our own ends, a more modern and more Christian "good neighbor" policy has been adopted and has been well received by all Latin American governments. Their people now look on us with a more

friendly eye and are evidently willing to forget some episodes of the past in which the "big stick" played too prominent a part.

Probably no part of the world has made such economic and cultural advance in the past forty years in a quiet and natural way as have the nations of Latin America. And their history is still in the making. Millions of Europeans, seeking refuge or the opportunity to better their conditions of life are wistfully turning their faces toward the great open spaces of Argentina and Brazil. Many thousands have already entered those and other Latin American countries, where they have established homes and have begun a new life under more liberal conditions. The Christian forces of North America, especially the Evangelical churches, have a great opportunity to aid these incoming thousands, making it possible for them not only to secure the right to liberty and the pursuit of happiness, but also to surround themselves and their descendants with the spiritual blessings that flow from a free Church in a free land.

Queen Salote of Tonga

KING GEORGE VI of Great Britain sent the following message to the queen of Tonga, a Pacific Island, on the occasion of the twentieth anniversary of her accession to the throne of Tonga. He said in part:

"The period of your reign has been one of steady and peaceful progress in the development of your kingdom. Medical and health services have been extended, educational facilities have been increased, roads have been built, and communication between the islands has been improved by the provision of wireless stations. And these achievements, of which your majesty may be justly proud, have been effected without in any way sacrificing the financial stability of your kingdom."

Twenty years ago, as a young girl of eighteen, Queen Salote Tubou succeeded to the throne of Tonga. During the years intervening since that time, by her wise and statesmanlike rule, her keen, unflinching interest in the well-being of her subjects and her many excellent personal qualities, she has endeared herself to the people of her land. How deeply enshrined she is in their hearts might well be gauged by the remarkable demonstration of loyalty and affection displayed by them on October 11 of last year, the commemoration of the twentieth anniversary of her accession.

Queen Salote is known throughout the kingdom as a sincere Christian, one who not only be-

lieves in the tenets of Christianity, but is most energetic in seeing that her beliefs find practical expression in the daily life. With her, "Faith without works is dead." She is a constant attendant at divine service, is a class leader, and is always present at the regular meetings of the Christian Endeavor Society. Not only has Queen Salote advanced the interests of her people in the material sphere, but she has also, by her Christian life and character, provided them with a splendid example of Christian living.

The great event of the celebration took place in the large public square where gathered about four thousand school children, as well as the Royal Guards and Band.

Then came one of the finest sights of the day—the march of four thousand school children, carrying Tongan flags in their hands.

The queen then departed, and as her car passed through the lines of children, she was hailed with hearty cheering and the waving of flags. Even after she had returned to the palace the public enthusiasm could not be restrained. The Tubou boys entered the palace grounds, followed by the other schools and the general public, until a crowd of several thousands had collected. Her Majesty's appearance on the balcony and acknowledgment were the signal for more vociferous greeting. —By "*The Wayfarer*" in *The Missionary Review* (Australia).

The Story for Children

Tony Finds Two Friends

BY VIOLET WOOD, *New York*

"Won't you leave your children with me, Mrs. Rossetti?" the nurse at the Center invited.

Mrs. Rossetti turned to Tony, her ten-year-old son, to interpret for her. When she understood what the nurse had said, Mrs. Rossetti shook her head and gathered her three small children about her.

"You could stay, too, Tony," the nurse said to the boy, "and help me take care of them."

"I gotta pick beans," responded Tony.

When Tony told his mother what the nurse had said, the little group passed the Center and went out towards the field. Tony noticed several women leave babies and small children at the Center. He shrugged. Who knew what would be done to them in that place! Tony's family had been at the migrant camp only a few days and he had no idea of the loving care, the nice lunches, the toys and the Bible stories that were provided for the children of the migrant workers.

Down the long lanes between the rows of bean poles the little family went, snipping off the beans as they moved. Everybody helped fill the baskets. When one was filled Mrs. Rossetti carried it to the weigher who checked the number of pounds against her name.

The hot sun beat down upon the men, women and children working on either side of Tony and his mother. Although many were thirsty they could not stop even for a drink of water. Every moment of daylight counted, and if they were to make enough money to buy food they must be quick.

Tony's back ached, but he was bigger than his brothers and sister and he could not stop to rest. He must go on like his mother. His father lay sick in the tent

and it seemed wonderful to Tony to be able to help. As he snipped off the beans he thought of the time when his father had worked in the city, while his mother stayed home and took care of them. Suddenly there had been no more work. A friend had told his father of the need for bean pickers and they had packed all their belongings in a truck and had come to this big farm. Now father was sick for he had worked too hard the first few days.

At noon Mrs. Rossetti took out of her blouse a paper bag and gave them all cold biscuits for lunch. She and the children went on picking beans as they ate. But Tony could not eat his biscuit. Something was wrong. His head felt as if it were floating away. But he kept on picking, hoping that the funny feeling would pass. He suddenly fainted.

When Mrs. Rossetti called for help two men came over and carried the boy to the Center. When the nurse came she patted Tony's mother on the shoulder and in a few minutes he opened his eyes and tried to smile. "You just lie here for a little while and soon you'll be quite all right. I'll bring you a nice glass of milk in a few minutes. Tell your mother I would like to show her our little home here."

Tony translated this for his mother, whose eyes shone with gratitude.

The nurse beckoned to Mrs. Rossetti and took her into another room where babies lay sleeping in little cradles. In another room little boys and girls, just like her own, were playing together at sand tables and with blocks. In one corner a teacher was reading stories to the older boys and girls. All the children seemed very happy.

In the kitchen Mrs. Rossetti watched the nurse fill five glasses with milk. Putting them on a tray she carried them to the

room where Tony lay. His brothers and sister were standing by his bed and to each one the nurse gave a glass of milk.

As Tony's mother took her glass she spoke excitedly to the boy. Tony laughed, "My mother says you have nets over the babies' cradles to keep the flies away just as she used to have in the city."

"Ask her to leave you all with me tomorrow? You can go back to the fields in a few days, but it would be nice if you could stay here a little while. Your brothers and sister will love it."

When Tony told his mother she nodded happily, as she finished her milk and went back to the field.

The nurse brought in some picture books for Tony. One of them was a beautiful "Life of Jesus," and, as the nurse explained some of the pictures the boy looked up suddenly, and said: "Then I have found *two* new friends today!"

Making Use of This Story

The plight of the migrant is not well enough known by many people and yet it is a great social problem in America. Because the parents lose their legal residence by so much traveling, the children get insufficient food, improper shelter, no medical and dental care and very little schooling.

The Council of Women for Home Missions has Centers in many states and has done a wonderful piece of work with the children. Excellent material on the migrant is found in the pamphlet, "They Starve That We May Eat," compiled by Edith Lowry and published by the Missionary Education Movement (35 cents.)

Questions

What would you lose if you had no home, no school, no church?

What are some of the crops that migrants gather?

Are migrant workers necessary in America?

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY GRACE W. MCGAVRAN, INDIANAPOLIS, INDIANA

Enlisting a Congregation for Missions Through Visual Education*

"Seeing is believing" is an old adage. But rich old warp woven into today's tapestries gives patterns of beauty, luster and value.

If every Christian at home could visit and see the mission fields, their opportunities, their needs, their returns for service, the weaving of the pattern of Christ into the lives of peoples, not much time or money would need to be spent on promotion work for Christianity. In the entanglement of threads in our pattern here in our own land we are prone to grow discouraged, feeling it improbable that there are other spots on the earth where the Christ pattern is being distinctly and clearly woven.

If we cannot see these remote places, the next best step is to have them brought to us by the medium of the motion picture—as nearly life-like a portrayal as can be had outside the actual experience. Christianity has not been in haste to take on this wonderfully convincing method, feeling perhaps a worldliness about the very utterance of "movies." But at last, after the field of education recognized why the "eye witness" medium so grasped the world public, Christians have come to realize that these same eyes may prove to be inlets to the hearts and souls of vast numbers of people. Eyes that make hearts thrill and throb over scenes of intrigue or love may also stir those hearts to the thrill

and throb of enduring purpose as they witness Christian romance in China (yes, indeed, there is high *Christian romance* in China today, especially today), or a great mass meeting of untouchables in India, or a frightened African youth witness his mother's slow death at the hands of the witch doctor and his determination to run away and find the secret of the doctor who talks and acts with love at his Christian "medicine house" in the forest clearing.

A few weeks ago the film, "A Million Dollar Pig," taken by the American Mission to Lepers, was shown in a large city church. It tells the story of how a ten-year-old boy, Wilbur, sad because his mother had been able to furnish support for only nine lepers instead of ten, bought a little pig with three dollars which had been given him. The children of the community joined in feeding the pig, all the time envisioning that pig as bringing smiles to the face of some weary leper. It was finally sold for twenty-five dollars and the money was sent to help a little leper boy of Siam. Out of this experience came the idea of the "pig banks," over 100,000 of which have been distributed in America. They have brought in over one million dollars to aid the lepers of the world. Then the film shows the twenty-fifth anniversary of the event of Wilbur and his pig, "Pete," as it was celebrated in Wilbur's little home town of White Cloud, Kansas. Over one thousand people there, including Chief White Cloud and his tribe, honored Wilbur, now a successful engineer still giving of himself and his money to help lepers. A bronze tablet, erected in his honor, with Wilbur and

Pete and with a memorable inscription was unveiled. The film also gives a glimpse of lepers' suffering, and of lepers who have been helped.

At the close of the showing of this film in the city church the pastor arose and said, "I have today had a new vision of this great work. I think every one of our Sunday school classes should have one of these pig banks. I suggest that *all* of our Sunday school offering next Sunday go to the leper work and I promise to find means of matching, dollar for dollar, all that the Sunday school gives." He felt as we had felt after visiting the many leper colonies on our African way during the past months.

Films from mission fields are going to be increasingly available in the days ahead. The 1938 Africa Film Project has already released its first 3-Reel, 16 mm. film, "Ngono and Her People." It movingly tells the life of a typical African girl. In it one really lives in the life of a girl of Africa; feels the heartache of a ten-year-old child torn from her mother and sent to harem life; feels the fear of the jungle where she hides, the doubtful serenity in the hands of her missionary rescuers, the school life, the romance of true love, which "never smooth did run" in Africa either, the power of the Christian life and all the problems it brings, as again she meets the witch doctor and his wiles. As the last scene fades you feel that you have been in Africa and you know that Christian missions pay. You have *seen* with your own eye.

Another six or eight films are being prepared on various phases of Africa, her life, her impor-

* We are indebted to Mrs. Emory Ross for this fine article. She last year accompanied her husband, who is executive secretary of the American Mission to Lepers, on a trip to Africa to see many of the institutions aided by that Society. She was formerly a missionary in the Congo and is now an active promoter of missionary interest in America.

tance in the world, the impact of civilization upon her, the need for Christianity to keep pace. Among the scenarios* are "The World's Stake in Africa," "Children of Africa," "A Day in an African Village," "Bwamba" (the life of a typical African boy), and "How an African Tribe is Ruled."

Yes, today the home church may see the foreign field, and seeing, may she believe the more and hasten to make the pattern Christian in those lands yet in the loom.—*Myrta Pierson Ross.*

Informal Use of a Movie

The parents of a missionary received, in their very ordinary mid-west town, a package from their children. It was a one-reel film, showing the missionary son and daughter setting up camp in a village, taking part in a church service, giving treatment to a baby with sore eyes, walking in their garden and romping with the grandchildren who had been mere babies the last time they were home.

With what delight the aging parents viewed the scenes, as their beloved ones moved before them. The missionary women of the church, naturally, borrowed the film. The showing was made into a gala occasion. The film was run through once. Then it was run through again. Comments and questions rose freely during the showing. Whoever had an idea as to the correct answer to any question ventured it. Then they ran the film through again. Details that had escaped notice came to the attention of the women now. Those present felt as if they had had a real visit with their missionary and his family.

Are you following that procedure when you show a film? Or are you having it shown as a formal part of your meeting, to be run through once, accompanied by its lecture or by polite silence, immediately to be re-wound, set into its case, and sent on its travels?

If there is a lecture, by all means have it used. It will help to clear up many puzzling bits,

and explain some things which will otherwise be without meaning. But announce that after the first running there will be a second, during which any questions or comments may be offered. Plan time to do this, so that no one will have a sense of being rushed. Offer to run it through a third time for those who would like to see it again, after the meeting has been dismissed.

Slow Motion in Using a Movie

The label on the film case read, "Twenty minutes will be required to show this film." A group of people, planning to use films in their churches, had borrowed from the mission board an entire set of five on the country the churches were studying, and were giving a sort of preview so as to be able to present them more intelligently from time to time. They started immediately after lunch to have them run through.

Nine o'clock that evening found them reluctantly re-winding the last film. What had happened? They found that while the speed required to run the film through in twenty minutes was quite correct for seeing that which is familiar, it was too fast to give them time to see *what happened* in scenes and actions quite unfamiliar to them. They therefore slowed the running to a considerable extent.

When that was done, they could actually see what was happening. For example, the quickly-run film showed a woman squatting before a mud cooking-place, doing something with swift capable hands. The slowed film showed her going through the process of handling the flat unleavened bread in the three simultaneous processes of molding one cake, while a second was searing and a third was being baked among the live coals of the fire.

Some parts of the film became tedious with the slowing up, but the operator was soon able to speed up sections which did not show detailed action, and to slow down on those which did.

Instead of rushing through two films, why not arrange a

more careful showing of one? Take time to slow down the action where it is necessary. You will need to go over the film at least once with the operator, before it is shown in the program in order to decide where the motion should be slowed, and how much. As you show it, be very sure to remark when you do so: "We will slow down at this point," having explained before hand the purpose of slowing down. Otherwise you may leave the impression that the people filmed are lazy or slow in their movements.

It is needless to say that some films will not gain by such treatment. Use good judgment in deciding when to use normal speed and when not to do so.

Remember that some projectors make a lot of noise. Whoever reads the accompanying lecture, or prepares a talk to go with the showing, should have a voice easily heard over the noise of the machine.

Newer Stereopticon Pictures

Color cameras have brought into the field of stereopticon slides something a great deal more vivid and delightful than we have had before. Slides can be made directly from the color film. No tinting of pictures with the colors running into each other, or failing to join! Furthermore, the picture-taker, instead of having to remember that he cannot count on color to do for those who are to see the pictures what its actual presence is doing for him, knows now that color, almost as he sees it, will be present in his film.

That opens a much wider possibility for enjoyment in the use of stereopticon slides on subjects of missionary interest. To be sure there are as yet few sets which have been made by the newer processes. But most sets have been vastly improved during the last year or two, and they begin to "tell a story" instead of giving a disjointed picture of places and people.

During summer months, the picture method of becoming acquainted with the missionary work of the church is well worth considering.

* Not yet available.

For Small Children Pictures Are Best

The flicker and movement of movie pictures are not any too good for the eyes of the small children. Furthermore very little of the motion pictures, designed to interest and educate adults, is of value for children of pre-school age.

The nursery and beginner child should not, however, be neglected in the use of visual education. One of the newest pieces of material, specifically planned for use with them, is the picture set "Children and Their Toys Around the World." It has eight pictures in color, and a leaflet with a short story to go with each. This publication of the Friendship Press sells for sixty cents and can be secured through your denominational book store.

The pictures are directly related to the child's interests. Each one shows a child of some other race or nation, with a toy characteristic of his environment.

This set should be part of the equipment of every Nursery and Beginners department. It might well be used in each child's own home. Individual pictures can then be hung in turn where the child will enjoy them.

Sources for Religious and Missionary Movies

Most of those reading these columns are familiar with the sources of missionary films. The important source for any church is its own missionary board. Arrangements differ. Many missionary boards loan the films free of charge, requiring only payment of express charges both ways. There is the additional cost of a projector which is usually rented locally by the church.

The Harmon Foundation, 140 Nassau St., New York, N. Y., is another very important source. Their charges are reasonable. Some of the Harmon Foundation films have been prepared in co-operation with certain of the mission boards. The Africa film, "Ngono and Her People" (referred to by Mrs. Ross in her

article), was sponsored by the Harmon Foundation and the Africa Committee of the Foreign Missions Conference of North America. "Song After Sorrow" is another new film which portrays the magnificent work in one of the leper colonies in Africa.

Films like the two mentioned may perhaps be secured from your mission board under the same conditions as other films of missionary work, or they may be rented from the Harmon Foundation. "Song After Sorrow," may be rented direct from the American Mission to Lepers, 156 Fifth Avenue, New York.

Investigate the possibilities. Write to your mission board for information. Remember that the number of copies of each film is limited so that requests need to be made well in advance of the date desired. We know that one group of films is dated up completely for four months in advance. Others, not on the country of the current study, may not require such advance booking. Try the use of this form of visual education in the near future. We venture to say that you will plan to include it very definitely in your subsequent study.

Using Maps with Juniors

When a Junior department was making a study of *The City*, as was suggested in the course, they used their own city as the object of their study.

The boys took a big map of the town and mounted it on beaver board. Starting with their own community they set out to discover and locate on the map the position of the Protestant churches of their city. When they found the actual streets running past their own church, a red pin marked the spot on the map! They did the same with other churches of their neighborhood. Then they went further afield. They secured the list of the churches of their own denomination in their town. What a surprise! Who would have guessed that in their own city there were so many churches of their own group? They located

each and marked its location with a red pin.

The study might have gone further, but did not. To attempt to locate all Protestant churches in a city the size of theirs would have taken more time than the enterprise was worth for that one study. But there, in visual form, lay the information that, scattered all over their city, were many churches which were working to make the city a more Christian place in which to live. In those buildings, week after week, men and women and boys and girls gathered to study, to worship, and to have fellowship.

Such a visualization of facts gives children a real sense of being a part of something which includes and yet is greater than their own local church group. It expands their horizon. It brings to their consciousness, in a way that mere spoken information cannot do, the realization of forces which are operating today to rebuild the world in Christian ways.

Maps, graphs and charts are not to be limited to Juniors alone. They are good for any age above Juniors.

Consider them for use in your church or parish house lobby. Or in your meetings when you have five minutes to present some information about missions which can best be imparted through this form of visualization. The small graphs and charts often sent out from Board headquarters, in materials for the information of leaders, can easily be enlarged to proportions such as to make it possible for a large group or an entire congregation to see them. Color can be used to make them vivid in their enlarged form, where only black and white was used in the printed form.

Never leave such materials hanging for more than a week or two. You do not glance at that store window where the display is the same week after week. Let your people become accustomed to finding something new, fresh and worthwhile on your display wall every week or so.

BULLETIN

Council of Women for Home Missions

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

WITH THE MIGRANTS IN CALIFORNIA

The bountiful state of California with its varying seasons, luxuriant farms, and many industries is faced with the tremendous problems of migrant people—people who trek from crop to crop, starving in between “prunes” and “cotton” because there is never enough to go around. When it is too hard to find food for three scanty meals a day, new clothes are out of the question; and these people are so very poor!

To help lighten their burden and bring some necessary relief, the Council of Women for Home Missions supports missionary nurses who serve these camps. Nursing and visiting the sick, telling the story of the Gospel to the children, finding help here, giving help there, from dawn to dark they go and always leaving a little hope, a little comfort and a great feeling of friendship.

Would you like to meet a few of these families who make their living in crops?

Take the family of John Williams—the children: Susanna, born in the “grapes”; Maria, in “melons”; Euphemia, in “prunes”; John, in “lettuce”; Raphael, in “nuts”; Josephine, in “cotton.” Truly children of the crops.

When the nurse came upon them she saw Maria walking very stooped so that her worn thin dress, her only garment, would not be touching her open sore which covered her abdomen and thighs. She was frightened as she stood before the nurse holding her dress away from her body with trembling fingers and told her story.

The family took to the road in 1930 when the father lost his job and joined the “Gypsies of the

crops.” It was while in “melons” in Imperial that Maria had her accident. According to her father:

“If I stay few more days to work in floods last winter and not go down to Valley, maybe I not have the bad luck, but I go. It’s cold. That day our children left alone. This one, Maria, she think she make herself warm burning paper. She light it. It catch her dress. This other one she want to throw on water, but the burning one, Maria, she scared, she run out the door all flames till she fall; she fainting then. Her sweater, it stops the flame from her face. She burned so bad, all over front. She in hospital six months. Eighty-seven skin grafts her mother give, but not much healing. I got no money, but hospital very good. The valley too hot for Maria, doctors say I must take Maria to where is cool; no more lettuce, no more melons, I go north to ‘prunes’; I take my family, and for Maria it is cool. The doctor there say, ‘you no live here,’ you take Maria where you live. What I do? Maria cannot live where is the heat; no doctor where it is cool. I feed my family? I must work. Doctor put on one bandage, I keep Maria with me. I do all the best I know. I keep burn clean with feather. It no get better. She seem sick; she no play like other children. Her dress, it hurts her burn, she walked stooped, like old lady. We have cot just for her. We move to ‘cotton,’ and you find her. She afraid, she shake all over.”

Here there is hope expressed in his brightened countenance, he is encouraged, as he continues:

“You nurse, you find her. Her burn so bad for so long; you come often, you do much for Maria. It take you long time, many bandages, much work for you, but now Maria she all well. God bless you nurse! We cannot say how much we thank you. Now, no more cotton, we go to valley for ‘lettuce’ and ‘melons’; work for me, feed my family. heat no hurt Maria now—she well!”

Then there is the White family from Oklahoma—father, mother, and four children. For ten years Mr. White had been the “handy man” in the little town that was their home. He made sixty to seventy dollars a month. That didn’t keep his



F. S. A. Photo by Lange

JUST AWAITIN’

family as they were growing up and it took more and more and it seemed that he made less and less. So at last they joined the caravan of folks off to “the land of promise,” California, to seek their fortune. Theirs was a wreck of a car, a truck, with a canvas over the top so that the mother and children could sleep there and the father drove as many hours as he could to make the trip as short as possible—it took them fourteen days—a four to seven day trip in a decent car. The trip was made in the pouring rain. They still shudder as they remember the terrible experience of losing a wheel on a steep grade, and the “panthers” that they could hear howling in the night, not to mention the flat tires that had to be fixed on the darkest roads. They felt that their crossing the mountains was quite as trying as that of the earlier “pioneers” of the covered wagon days.

They arrived during the mushroom season, and, as they had never had such a tasty dish they

relished it more than they could describe. Just by picking they could have all they wanted to eat. But the season was soon over and such things are just a memory.

A Brief Round in Camp Visiting

Leaving the nurse's home, we go seventeen miles on good highway, then eight miles on an adobe road, then the last half mile over what is supposed to be a road, and into the camp, thirty cabins in all. Separated from these are some larger cabins—these for the "permanent" help. It is wash-day. Tubs of water are being heated over fires built outside; clothes lines stretched between cabins filled with clean garments of all kinds, shapes and sizes.

Over one tub is a Mexican mother, rubbing away on a washboard, and beside her is her three-year-old, the youngest of nine. He has on two sweaters and a coat, and a dark cloth tied around his head.

The nurse discovers that the child has a temperature. She explains that he must be kept in bed, and she takes the child by the hand, leads him into the cabin, the mother follows and a little pallet is made in the corner of the cabin. His clothing is removed and he is slipped into a pair of warm sleepers that the nurse finds among her clothing supplies. That dark rag is removed from the only window in the cabin, and she explains to the mother that there must be sunlight. The mother isn't understanding why the cloth should not be about her child's head, because she explains, "Baby sick in the head," but she is willing to do as the nurse says, and does not miss a word of the nurse's instructions to "rub the child's chest four times daily with warm camphorated oil; give plenty of water and fluids, and keep baby in bed."

It is late in the cotton season, and many people are not working. Some have gone out to pick spinach but so little could be made they didn't stay. One man explained that he had made ten

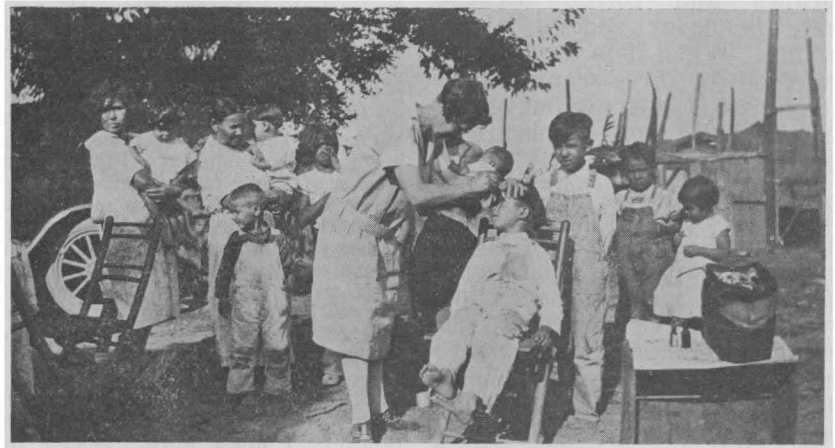
cents. Forty men went out and picked one crate of spinach.

A Mexican father doesn't know what to do. He asks the nurse. He explains that there is no more cotton to pick, and he only has beans for his family to eat. The nurse has no alternative but to suggest "relief." The father is proud, and explains, "I never ask for that in all time. I just move here. My wife she sick at heart, no can work much; I sick in stomach, cannot work all time."

Drive toward the foothills and on this road there are three camps. Roads impassable in rainy weather. It is ten miles to the first.

They are healing now. The druggist was afraid to undertake treatment because of the severity of the burn, but the nurse "breathes a prayer" and gives the necessary treatment for it is sixty miles to a doctor, and besides there is no money. The druggist thinks it is the "prayer" that did it—healing, he thinks, was impossible otherwise.

On to another camp and the road is still slippery, and it is ten miles distant. This camp is built beside a canal. Here the Council nurse spent much time, effort and energy toward solving the problem of sanitation. The grower was very cooperative. Some families asked the camp



EYE CLINIC IN A MIGRANT CENTER

The nurse recalls that this camp was one of her most unsanitary camps, so much so that the camp manager remarked to her, "I believe these children are the dirtiest of all cotton camps." That can't be said now. The camp manager and the campers too were most cooperative in changing things. Health kits containing wash cloth, soap, tooth-brush, and comb, were given to the children.

The nurse inquires about Mr. Gonzales who was burned so badly at Christmas, and discovers that he has learned that she is in camp and is getting the "water boiling" for her to use in dressing the wound. He has learned that it had to boil ten minutes before she could use it. First and second degree burns were on his left shoulder and upper arm—he had fallen on the stove.

manager concerning the nurse's authority, and the grower issued the order that if families did not cooperate with the nurse that they would be moved out. Camp and cabins were cleaned. Five gamblers who had caused the nurse no little concern, were moved out. Order prevailed.

The sentiment of the people whom the nurse serves is best expressed by the tribute to the nurse by a country doctor who depends on their help to bring healing and health to these migrants. "So much is heard and read nowadays of organizations and agencies doing this and that for the migrants, but the one who does the most and the most worthwhile thing in helping the migrant is the little missionary nurse who rarely ever gets one line of printed matter concerning her work in the paper."

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

LATIN AMERICA

Cooperation in a Church Bell

We all know about the denominational cooperation among Christian forces in Puerto Rico; of the union enterprises which include a theological seminary, book store, newspaper, university pastor, exchange of pulpits, and other manifestations of the cooperative spirit; but this spirit does not end with formal enterprises. When the Yauco Baptist Church, for example, had a 500 pound bell that would not fit its tower, and the Ensenada Presbyterian Church had a large tower but no bell, the Presbyterians bought a small bell and gave it to the Yauco Baptists, while they in turn presented the Presbyterians with their 500 pound bell.

Rural Schools in Mexico

The Federal Government has put in operation some very practical ideas in rural education. Two groups of Southern Methodist missionaries visited a number of these rural schools last year, and their impressions are reported in the *World Outlook*. Almost every country school has a little store which the children themselves manage, thus learning how to buy and sell and order supplies, such as pencils, tablets, crayons, cookies, etc. Some have kitchens where the children learn how to prepare many varieties of food. One school visited maintained a barber shop, while practically all of them raised some living thing—chickens, rabbits or pigeons.

Nearly every school has an annual exhibit of needlework, and there are special projects to be undertaken by high school girls; perhaps a layette for a baby brother, or her graduation outfit, while manual training is of-

fered the boys. Near Saltillo, boys are taught in school to make rope, and other articles from raw materials they have raised. They learn the art of making dyes, and using them. At the same school, the boys farm a tract of land, raise cattle, hogs and bees.

Culture Missions, something like an Institute, are held at intervals all over Mexico. For a period of ten days, five or six educators meet with teachers for lectures and discussion, with graphs, charts and posters. Such subjects as the cause and cure of eye trouble, or the digestive processes, are presented. This is work along constructive lines.

Protestant Youth in South America

The Protestant young people's organizations of Argentina and Uruguay held their second biennial conference last April, with more than 100 delegates, representing seven denominations, in attendance. There were three visiting delegates from Brazil. The program centered around the deepening of spiritual life, and the challenge of the present day to young Christians. Three things stood out: first, interest in aggressive evangelism; second, a passion for closer cooperation in Christian service, irrespective of denominational differences, and a sense that Protestant Christians are bound by a common loyalty to Jesus Christ; finally, a desire that Christian forces may reach out into the realms of popular literature and social life.

In these two republics, young people's work is organized under two national federations. Each publishes a religious monthly, informative and well edited. For several years the Argentine federation has maintained a bi-

weekly broadcast of religious programs. A Latin American Youth Conference is planned for February, 1940, in Lima, Peru.

—*Christian Century*.

Among South American Indians

The treaty signed between Bolivia and Paraguay leaves the way open for Christian work among pagan Indians of both countries, especially in the Chaco area between the two. Various independent organizations have expanded their work among Bolivian Indians; while the South American Missionary Society has completed fifty years of work in the Paraguayan Chaco. In Chile, the same mission has developed a work among Mapuche Indians, two of whom have been ordained deacons.

In the Argentine Chaco, work has been most encouraging. At Easter 68 adults were baptized, and a new area has been opened. The Unevangelized Fields Mission has continued its pioneer work among Kayapo Indians of Amazonia, who, it will be remembered, killed three missionaries (the "three Freds") in 1935.

—*International Review of Missions*.

After the Earthquake in Chile

Reconstruction work is under way in Chile, following the disastrous earthquake, and at present there is a huge construction camp at Chillan, located there for months. Military authorities have permitted Mr. William M. Strong to open a center for rest and evangelism right in the heart of this vast encampment,—its only place of diversion.

Evangelical workers were left practically unharmed by the earthquake, says Mr. Strong. He

adds that when in 1757 half of Concepcion sank beneath the surface in a similar cataclysm, blasphemy, drunkenness and indecency were put aside for a long time; and asks if perhaps a similar result will follow this latest catastrophe.

EUROPE

On the Montmartre, Paris

The Tabernacle Church on the Montmartre has a corps of devoted workers. M. Charlet, an evangelist, was a merchant, a Parisian skeptic, whom God called to the ministry of preaching. André Funé is son of a French farmer, who is working at real financial sacrifice with his wife, a registered nurse. In 1925 a young Swiss engineer, Alfred Escher, gave up a career to serve this mission church. Fifteen Hollanders have found Christ in these meetings. M. Jacques Blocher, trained in the University of Paris and in the Bible Institute, Minneapolis, is another worker. M. and Mme. Dumesil sold their property at Dieulefit to serve as unpaid volunteers. M. Memmert came in 1933 after careful preparation in the Bible school of Pastor Saillens at Nogent-sur-Marne and in Glasgow. This does not exhaust the list.

An effective agency is the Gospel poster; 500 of these have been put up in Paris and suburbs. Many persons have bought copies of the Scriptures as a result. Sometimes professional bill posters tear them down; sometimes unexpected results are produced in connection with other posters. For example, a poster announcing a grand ball, had this significant addition attached: "And after it is over?" Most of this work is done by the young people of the Tabernacle.

—S. S. Times.

Gospel Work in Spain

Reports vary considerably in regard to the prospects for evangelical work in Spain, now that the war has ended. Protestant churches are permitted to open in some centers, in others they remain closed. When General

Franco occupied Catalonia, evangelical churches were not interfered with, but it is reported that those in Barcelona are closed, though it is believed to be only a temporary measure.

—*The Christian*.

The "Church of the Den"

Long before Wycliffe and Hus were born, the Waldenses preached the Gospel which reformers afterward taught in Europe. A few months ago a group of British tourists visited the great cavern known as "the church in the den." During the time of the persecution of the Waldenses this cavern was used as a secret place for worship and study of the Bible. Access to it is obtained by crawling through a narrow tunnel formed in the long past by a terrific upheaval, when the great rocks fell into the position which they occupy today. From the tunnel one emerges into an immense natural cathedral, the only shaft of light coming through an aperture in the roof. In this spot hallowed by the prayers of martyrs a feeling of awe came over the visitors—a feeling that extended to the muleteers who had guided them to it. They reverently removed their hats upon entering. One of them approached the leader of the tourist party and said, hesitantly, "If Monsieur prayed?" And so, with bowed heads and hearts uplifted to the Saviour of all, English, Irish and Italian, each praised Him there for the past, and asked His help in the future for the Waldensian Church.

Confessional Church Crisis

Three new demands made on the Confessional Church by the German chief of police, Heinrich Himmler, indicate that the struggle between the Church and State is nearing a decisive phase. These demands, as reported by the *New York Times*, were: 1. The Confessional Church shall relinquish its claim to a share of the church tax. 2. The Confessional Church shall surrender its status as a corporation of public right. 3. The Confessional

Church shall transfer the right of the use of certain cathedrals, yet to be named, to the Hitler Elite Guard for their neo-pagan ceremonies.

All three demands were refused on the ground that the Directorate was not empowered to make any such decision. The demands were issued by the chief of police over the head of the State's church minister, who is reported to have fallen into disfavor among the radical element of the government; a report that is coupled with the statement that the "Gestapo" (secret police) are sick and tired of the whole church business.

Encouragement in the Ukraine

September 25, 1938, was the 950th anniversary of the founding of the Ukrainian Lutheran Church. At that time a Harvest Festival was celebrated in Stanislau, when people came from every direction, by wagon, train or on foot. All Evangelical Lutherans participated in a communion service, creating a profound impression upon all those present. The Stanislau pastor, Rev. Theodore Jarczuk, writes of the victories of the Gospel of Christ among these people: "The results of this Harvest Festival led to arrangement for a similar service for the Reformation Festival on October 20. Attendance was even greater. Those who passed the chapel were astonished at the crowd of people, and said: 'These Lutherans believe in God.' The Festival concluded with the singing of 'A Mighty Fortress Is Our God.' In many different ways the work was advanced."

Pastor Jarczuk writes further:

It has long been the custom of Lutheran Ukrainians to worship on Epiphany at the bank of a river, in commemoration of the preaching of John the Baptist at the River Jordan. A few months ago such a service was held on the banks of the Dniester. The crowd was constantly augmented, the nearer it came to the river. From all neighboring villages came the followers of the Gospel and the curious. At the place where the service was to be held, thousands of persons had already gathered, listening with the greatest interest to every word of the service. Among those present were some who had come to disturb the serv-

ice. From the other side of the river a group of agitators came across in a boat. As they were crossing one of their number cried out: "Either I will throw the Lutheran pastors into the water or will drown myself." But when the service began they listened, and the longer they listened the more attentive they became. Soon the anger faded; they took off their caps and began to nod approvingly. At the close of the service the young man who avowed that he would throw us into the water joined our brethren and began to make known his sympathy.

AFRICA

The "Book of Manners"

Mrs. E. M. Bailey, of the United Presbyterian Mission at Minia, Egypt, writes that one of the most encouraging things that has happened in the Christian school in a long time is the voluntary request of some of the graduates for a special Bible class. They are now in a government secondary school and they find there an atmosphere of profanity and rudeness very different from the Christian school where they grew up. They are coming on a free afternoon to study the Bible and have brought several of their new Moslem schoolmates with them. One of them, when the Bibles were brought out, asked what they were. A Moslem girl from last year's graduating class replied: "That's the book we get our manners out of."

Among the Berbers

Monsieur Warren, of the Paris Evangelical Missionary Society, has recently visited the stations of the North Africa Mission in Tunisia, Algeria and Morocco. In *The Link* he describes the curious Berber villages of flat-roofed houses, reminiscent of the adventure of the spies in Jericho (for Berber tradition has it that the Berbers are the descendants of Canaan's inhabitants, driven out by Joshua). This sturdy race is not deeply grounded in Mohammedanism, and therefore more or less open to the Gospel. More than fifty years ago, the founder of the North Africa Mission was interested in them, but the door was not open for evangelization. Years later, an English lady-artist built a home

at Menâa, found no sale for her pictures and turned to fruit culture, finally gave that up also, and offered her home to the Mission. There was no money to buy, but she agreed to rent and now the Mission is established there.

The entire Bible is available in Kabyle; portions have been put into the Berber dialects of Morocco. So far, the Scriptures are almost the only literature in these dialects.

School in Elephant Land

Children from the kraals of southern Rhodesia attend schools which are merely thatched roof sheds, and these are often destroyed by herds of roaming elephants. In these so-called "light houses" it costs about \$1.40 apiece to give the children an elementary education, and is their only chance to secure one. Of this sum, the government supplies 68 cents, the American Board contributes 30 cents and the pupil must somehow find the other 42 cents, and also buy his books. This would barely supply movie tickets for the American child, but we read of one lad who walked six miles, each way, to cut grass for six cents a day; sold tomatoes from his mother's tiny garden, and finally, to complete the 42 cents walked six miles with a bunch of bananas on his head to sell them for a few cents.

In the same section of Africa there is conducted each year an interesting ceremony called "The Seed and Hoe Consecration Service," a blending of long established African custom and Christian practice. Men, women and children come with seeds and hoes. The pastor recalls how the people would bring grain to the chief to be blessed so that it might be productive. "Here," he points out, "we are bringing grain and hoes to God for His blessing on our work." At Chikore, Rev. Frank T. Meacham reports that the Community Demonstrator spoke on the parable of the Sower and then representatives of the congregation stood before the altar and repeated a pledge consecrating themselves

to work with God in the planting and working of their gardens.—*American Board News*.

"Separatist" Groups

These religious groups in the Union of South Africa number over 500, according to official figures. Similar movements are found in other parts of Africa. Whatever may be the underlying cause of the rise of these sects, they are hindering the spiritual growth of the African Church. In general, the separatist groups are formed by those who are moved by personal ambition or who wrongly interpret the Scriptures; by those who are seeking to avoid discipline or have been disciplined by the recognized churches. Sometimes the movements spring from reasons which are racial or political, or from the hope that in the ecclesiastical sphere the African will be able to obtain a freedom of action which is denied him in the political. Owing to the high proportion of illiteracy among the rank and file of the African people it is always possible for a leader of strong personality, by specious promises to carry numbers of people with him into the body which he forms.

—*Congo Mission News*.

WESTERN ASIA

Another Side of Palestine Picture

It is heartening to sight some islands in the sea of trouble which is Palestine. One is what has been described as a "boom" in Christian education. The C. M. S. Girls' School at Amman has the confidence of prominent Moslem families, and is looking toward a boarding department for village girls. The Bishop's School for Boys in the same town is becoming a cultural center, and pupils of the different communities are mixing without strain in these schools. A marked increase of interest in social work is noted; large numbers of the elder boys and girls volunteered to teach in daily vacation Bible schools during the summer holidays, and took a deep interest in the thousand or

more children who attended the score of schools held.

Christian medical work stands out. There is a new hospital at Es Salt, and a small temporary clinic is at work in Jerash. Other hospitals and dispensaries report increasing work. It seems certain that the spirit of Christ is at work, and new hope has arisen that the land sacred to three religions may again become a land of peace.

—*International Review of Missions*.

Palestine After Eighteen Years

Moses Bailey, writing in *The American Friend*, describes the changes he observed in Palestine when he returned after an absence of 18 years. Better roads, more land under cultivation, increased orange groves, shade trees, irrigation systems, modern ways of doing things, were superficial changes first noted. Perhaps the tremendously increased hatred, fear and economic instability might also be signs of modernity. In the midst of all this it is difficult to train boys and girls for a useful life. Fiery nationalists' idea of education is to have their wits sharpened the better to supplant their opponents.

Mr. Bailey finds two outstanding attributes in the Arab mind: a genius for friendship and a keenness for hard study, not surpassed in any other race, so far as he has observed. Friendliness and ability form a combination that can go far. There are two disadvantages, however, as Mr. Bailey sees it; religion, whether Christian or Moslem, is materialistic; and the fact that the Arab feels first and thinks afterward; this makes them a fertile field for the demagogue.

Materialism in Turkey

The westernization of Turkey goes on apace; so much so that missionaries are saying that it is not primarily Mohammedanism, but materialism with which they have to deal. In many government schools there is not only no religious and moral teaching given, but distinct anti-religious teaching. The children are

taught that there is no God, no use in prayer, and that educated people have ceased to be believers.

On the other hand, there is developing a more open-minded attitude towards many matters, including religion; and although there is no wide-open door for Gospel preaching in Turkey, the evangelist can get a hearing if there is no suspicion that his message has any political bearing. There is a free field for the circulation of Christian literature; and the Scriptures, which have been published in Latin script, are selling readily. In the Istanbul area it has been found that the establishment of small, scattered prayer groups among the members of the Evangelical and Oriental churches has served to strengthen and encourage them in life and witness.

—*International Review of Missions*.

INDIA AND BURMA

Years of Progress

The All-India Women's Conference is the acknowledged advocate of the women of India, without any distinction of creed, caste or class. It has a membership of over 8,500. At its 13th session, about 200 delegates were in attendance. The criticism that the Conference was only for ladies of leisure was refuted, for the delegates were mostly teachers, doctors and other workers.

The work of the conference during the past year has been constructive and extensive. Public opinion has been enlightened as to divorce, polygamy and the legal disabilities of women. Agricultural improvement and home industries, such as leather work, clay modeling and needlework, have been organized in several centers. Considerable attention had been paid to maternity and child welfare, and clinics providing free medical treatment, and in some cases free milk and clothing, had been established at some centers. The insanitary condition of certain schools and mill areas had been tackled by a few health commit-

tees. An interesting experiment calculated to abolish *purdah* was the formation of a "family circle" in one constituency, with a view to promoting inter-communal friendship and inculcating a healthy sense of freedom among the sexes, and to encourage sport.

Thus Hindu, Mohammedan, Sikh, Parsee and Christian women are cooperating for the uplift of India's Women.

—*Women's Missionary Magazine*.

Soviet Combats Missions

The *Bombay Press Service* reports:

The Soviet Russian Godless League has decided to establish international schools in Moscow to train propaganda experts to combat the missionary work of the Christian Church in the colonies, especially the humanitarian and cultural work. Indians, Negroes and Arabians will be among the candidates to be trained in these schools.

The *Bulletin* adds:

According to information received in London, special propaganda campaign for British India is announced by the Riga press bureau of the Godless League. The campaign includes, among other things, the scattering of 10,000 Russian atheists throughout India.

The same facts have been noted in European papers.

Plea for Economy

The Social Reconstruction Committee of the American Marathi Mission presented to the Annual Meeting of the Council a recommendation on family problems, among them the extravagant marriage customs prevalent in the Indian Christian community. It was urged that all Indian Christians and especially mission workers arrange only simple and inexpensive weddings, without giving dinners to the community, or spending money on bands, on processions, on lights or on rich clothing for bride, bridegroom or relatives; and without borrowing any money for the occasion. To encourage those who would prefer to arrange weddings within their means, but who yield to the pressure of social opinion, it was recommended

that Christians should not attend extravagant wedding festivities.

It was further recommended that all mission schools and institutions should introduce practical projects which through experience will teach all students and workers the value of money and how to use it; and will also definitely discourage them from going into debt.

—*Dnyanodaya*.

Bhil Christians

The story of Christian Work among the Bhils goes back to the year 1828, when a British officer, an earnest Christian, was in charge of Rajputana, and in his administration of the district prayed for the day when these people might hear the Gospel. But it was not until 1878 that steps were taken to found a Mission among these aboriginal tribes. The C. M. S. put an appeal in the church papers for a missionary to go to the Bhil country, and two years later a young recruit went out. After ten years of uphill work, results began to appear, and by 1892 there was a small Bhil Christian Church. Coming down to 1939, how has this Mission fared? A recent report says that churches have been established in nine main centers with a total membership of 1047. Schools have been opened and there are now over 500 pupils in them.

There is also a well developed medical work. Presbyterians have a mission among the same people, and many thousands have been baptized in the last few years.

The work is quiet and intensive; sporadic persecution breaks out from time to time, but the missionaries carry on faithfully the activities of schools, hospital, evangelism and pastoral care. —*C. M. S. Outlook*.

Women Volunteers

For some years at Baitalpur, it has been the custom for Christian women to volunteer for evangelistic service in the neighboring villages. Mrs. E. W. Whitcomb who went to Baitalpur after furlough knew nothing of this custom, but was

reminded of it by one of the women, a fact in itself encouraging. So a meeting was called to plan the campaign, and instead of the six women expected, eighteen presented themselves for instructions.

The women were divided into groups of three or four, and each group was assigned a definite number of homes to visit; thus all the homes in one village were visited in an afternoon. In two homes the workers were asked to pray; those who asked for this said they had faith, but to accept Christ openly was a different matter.

Mrs. Whitcomb went with a different group each day, and was deeply moved by the earnestness of these women in giving their testimony. Their spirit of good will was contagious, and great benefit came to the workers themselves, for they contrasted the hopelessness of the villagers with the blessings of Christianity.

—*Outlook of Missions*.

Political Advance Helps Evangelism

A writer in the *Missionary Herald* argues that the obstacle to progress represented by financial retrenchment will turn into a stepping stone to indigenous evangelization, and the steady building up of an indigenous church, because of the political development of the past year or two. India has taken a long stride toward independence, and from now on is ruling herself as never before; so also she is beginning to realize that she must also evangelize herself. This is the trend of India's Christian movement; self-government must be paralleled by self evangelization.

In the light of this conclusion, the United Theological College of Western India is redoubling its efforts to supply a trained ministry, and thus do a work of strategic importance for India's future.

Indian "New Life Movement"

As an outcome of the Maramon Conference, Christians of Travancore have decided to in-

augurate a New Life Movement, with the following objectives as their goal:

- No filth in the house or around it.
- Every Christian wear clean clothes.
- No debts contracted through marriage.
- No excessive interest.
- No expensive feasts.
- All disputes settled out of court.
- Punctuality.
- Cleansing of tobacco from personal and social life.
- No liquor.
- Adoption of a salutation—folding hands and saying *namascaram*.
- At least one-tenth to Church, Christian work and charity.
- Wiping out the remnants of caste.
- Family devotions every day.
- No recreation that cannot be taken in the name of the Lord Jesus.
- A cooperative in every village (Kagawa method).
- Wiping out of illiteracy.
- Cottage industries in every home.

—*National Christian Council Review*.

CHINA

A Visitor's Impressions

A traveler visiting nine outstations and one main station of the China Inland Mission, remarks that three things impressed her especially: the earnestness of the women, their desire to learn and their extreme poverty. In every place women walked from one to four miles in the early morning, bringing just a few pieces of dry bread for the noon meal, and would sit on hard benches all day studying a hymn, memorizing a bit of Scripture, struggling over a few characters. When the last meeting was over they would trudge back 3 to 8 *li*—not only not complaining, but pathetically grateful for the privilege of coming. Wind, cold, heat, in no way deterred them, and they seemed never to tire of meetings, seldom less than two hours long. They have a very real faith, and to listen to their stories of answered prayer is impressive. Many are in direst economic straits, yet not one asked for financial help; many even brought gifts of eggs or sweet potatoes to the Mission.

The visitor mentions the prevalence of demon possession. One saw and heard much of the powers of darkness. In one instance

two Christian workers knelt for two hours beside the afflicted person in continuous prayer before release was finally given.

—*China's Millions.*

Reveals War Conditions

The Presbyterian Mission in Peiping received the following letter in Chinese, written by an evangelist living 30 miles outside of Peiping. This is the translation:

Do not turn your face away from this my letter. But incline your ear to your evangelist, a man filled with grief. Since my eyes last saw you I have been as a tree without leaves. I have suffered from one new moon to the other. The church members have passed through four calamities: war, banditry, flood and famine. In this our country there is no law, there is no peace. Bandits entered our town. They came with big shouting, they left in clouds of black smoke. As a whirlwind they went over the land. Spoiling and violence was before them. At random they killed young and old. And they considered it but nothing to rope seventy of our men together and throw them into the river. In a well near our church twenty-eight women and girls found death in escape from their hands. Young Mrs. Wang, the wife of him who tends the sick in the mission hospital, was one of them, also Mrs. Yang and her daughter, whom you know. In wartime life is truly cheap. The iniquity of our time is fiercer than evening wolves. The bandits trampled down the harvest, burned our homes, kidnapped the girls, and plundered the stores. They took away our donkeys and drove our pigs before them.

Thou, Shepherd-teacher, will remember how the people used to sing as taught at the evangelistic meetings. Now everyone is quiet. The men look worried, the women have forgotten how to smile. For many, death seems more desirable than life. A great many have no home, no clothing, no money. O, thou who art safe out of this spot of calamity, incline thine ear and knit the little thread of our hope into a rope of victory.

—*Evangelical Christian.*

What About the Communists?

One who has lived long in China, in a personal letter to a friend, throws light on a question often asked: Is China going "red"? This writer says that Chinese communists have abandoned many of their ideological concepts, originating in Russia, and much of their violence; they are now Chinese, first and foremost; their aim

now is to institute a movement for socialized reform compatible with the aspirations of all progressive people. Portraits of Lenin and Stalin have been replaced by those of Sun Yat-sen and Chiang Kai-shek. This has been amply corroborated by others who know China; and this destroys the point of Japanese assertion that they are fighting bolshevism.

Future of Medical Missions

Dr. K. C. Wong, Secretary of the Council of Medical Missions, says that of 217 mission hospitals 81 were (in March) in "occupied areas," 82 in "fighting zones" and but 54 in "free China." A survey made some months earlier showed that of 34 mission hospitals in east China 11 had been bombed or destroyed, 12 had been damaged or looted, 7 were "occupied" and 4 were closed. Since this report some have been recovered and opened, but almost every week one or more has been damaged or destroyed.

Doctors and nurses are sadly overworked, with most of their Chinese staff gone. However, European refugees have rendered assistance. So overwhelming are immediate demands that there has been no time to plan for the future. Relief funds will not last forever; doctors cannot run one-man hospitals indefinitely with from 100 to 200 clinical patients daily besides their inpatients. Before the war many of these hospitals were practically self-supporting but for the missionaries' salaries. Now the supporting constituency has fled.

One conspicuously efficient hospital recently was approached by the Japanese to rent or to sell the plant to them, and it is reported that a refusal will be met by the challenge of a new hospital designed far to outshine the mission institution.

—*The Christian Century.*

In Western Tibet

Rev. Walter Asboe, Moravian missionary, reports both encouragement and disappointment in the Tibet field. A severe boycott of missionaries and native Chris-

tians gave cause for alarm, as it extended to local shops and even necessary food was unobtainable for a time, but happily normal conditions have been resumed. One unfortunate result was the apostasy of a whole family of Christians with the exception of one of its members; and this circumstance was the more painful since the head of that family had professed Christianity for nearly forty years.

More Gospels are entering Tibet than ever before. Last year, with the financial support of the National Bible Society of Scotland, an adventurous journey of two months was undertaken by two evangelists who reported the acceptance of hundreds of copies of the Gospel.

During the first three months of its existence, the "Gospel Inn," of which mention has been made in these columns, more than 800 travelers and pilgrims, 700 ponies, yaks and donkeys found shelter and more than 200 patients were treated for minor ailments. A capable Bible woman and her husband are in charge of the Inn. Beside the daily Gospel talk, each lodger receives a tract, or buys a Gospel before he leaves. A public library and reading room have been established, where daily papers and magazines are available. Another plan to extend the usefulness of the Inn is that of opening a grocery, where tired pilgrims may buy such necessities as tea, butter, flour and kerosene. Judging from the extent to which this has been used, the new venture is a success.

—*Moravian Missions.*

JAPAN-CHOSEN

Christianity Gets Official Status

The 74th Japanese Diet has recently passed all the 89 bills introduced, not one being rejected or even altered materially. The enactment of the "Religious Bodies Bill," which in one form or another has for 40 years been a bone of contention in legislative circles, may have great or little significance for Christianity depending on what happens in other respects. While ac-

knowledging the right to religious freedom guaranteed by the constitution, the bill puts all religious organizations under the regulation of the Ministry of Education. Creedal positions and forms of worship must be acceptable to the authorities; administrative, legal and property affairs must conform to regulations, and all changes must be promptly reported.

Some Christians say that the new bill merely legalizes conditions long in force; that Christianity is now specifically recognized as one of Japan's three accepted faiths, hence prejudice on the part of petty officials can no longer be a handicap; that the new legal status accorded both denominations and local communions will prove of advantage in penetrating conservative and bigoted regions; and that the bill will discourage the development of superstitious faiths of all sorts. The danger of state regulation is minimized.

—*Christian Century*.

"Nippon Seisho Kyokwai"

This is the name of the Japan Bible Society, recently organized. It marks another step in the cooperative plans of the older Bible Societies, and reveals the courageous way the younger churches are rising to increased responsibilities. One of the things that stood out clearly at the Madras Conference was the fact that these younger churches have made great strides. Many of them have grown up in lands where Christianity was unknown less than two hundred years ago.

Many Japanese Christian leaders have been concerned that the Scriptures in use in Japan bore the imprint of foreign Bible Societies; and after a number of conferences of representatives of the foreign societies and their Japanese advisory committees, a constitution was drawn up and ratified last October. The essential objectives are the same as those of Western societies: the translation, publication and distribution of the Scriptures, without note or comment. The governing body is composed equally of Japanese ministers, of Jap-

anese laymen and of missionaries; one half are to be chosen from eastern Japan, and one half from western Japan.

Large Bible rallies in Tokyo and Osaka give evidence of a determined spirit in this movement. —*Bible Society Record*.

Chinese Y. M. C. A. Suppressed

The Tokyo correspondent for *The Christian Century* made a visit to the parts of the city where formerly many Chinese resided and where the Y. M. C. A. and other cultural institutions sought to serve those from the Celestial Kingdom. Chinese are there still, but both Chinese and Christian institutions as such have disappeared. There was a great exodus of Chinese students from Japan in the summer of 1937. Now hundreds of Chinese youths are again coming to Tokyo for study—this time from the occupied regions of China. But who now will help them as did the Y. M. and Y. W. C. A. and the churches in the days when Sun Yat-sen, Chiang Kai-shek and C. T. Wang were occasional sojourners there and had many friends in Tokyo interested not in the politics but in the souls of these youthful seekers after truth?

Medical Work in Mines

The Oriental Consolidated Mining Company in Korea is known as the American Mines. Its president from the beginning until he died in 1927 was Henry C. Perkins of New York who, throughout his life, had a deep interest in the lives of the miners and their families, one evidence being the maintenance of medical care for these workers.

Much could be said of the general policies of this company; how it has never been in the courts, has always paid at least one yearly dividend; never fluctuated prices nor padded its reports, but there is space only to speak of the medical work. The company maintains a little hospital with room for 25 to 30 inpatients. Through a dispensary and clinic connected with the hospital 75 or more patients go daily except Sundays. Medical

and surgical work is done by one foreign and one Korean doctor.

In 1938, the company spent over 60,000 *yen* for this medical service. There were treated in the wards, dispensary and the surrounding villages more than 40,000 patients (this is a record of treatments—not different patients). There were more than 400 major operations. Of the treatments more than 10,000 were for outsiders. No charge is made to anyone, but patients not employed by the company must pay for their own drugs and operating material. The company has never been known to refuse to send their doctor to distant villages to see seriously sick Koreans.

—*Korean Mission Field*.

What Medicine Has Done for Chosen

To form a correct appreciation of the part played by medicine in the regeneration of Korea, says Dr. O. R. Avison, one must know what were the conditions when Protestant missions entered the country in 1884. Even forty years ago, practically everybody was pock marked. All children were expected to have smallpox before the age of two; so many of them died that mothers thought it hardly worth while to count a child as a member of the family until he had survived this disease. An epidemic of Asiatic cholera was expected every five or six years. Both diseases were attributed to the power of demons. There was no knowledge at all of sanitation; vermin were abundant; excrement from human beings infected with all sorts of intestinal parasites was used as fertilizer, and raw vegetables eaten unwashed, or washed in polluted water. Flies had access to contaminated places, and to good; mosquitoes were uncontrolled. Those ill with contagious diseases were not isolated.

One day Dr. Avison was walking outside the city gate when he saw a strange sight—the corpse of a child that had died of smallpox. Here was an opportunity to pit the strength of vaccination against the power of

a demon, if only he could be allowed to try. At first, all offers were refused. Finally, a Christian mother agreed to let him see what he could do. Her child passed its second year and then its third without taking smallpox; after that other mothers were anxious to try the new way. This incident opened the door to disease prevention, and in time the government made vaccination compulsory. Today, smallpox is rare.

—*Korea Mission Field.*

ISLANDS OF THE PACIFIC

"For Value Received"

Filipino Christians are assuming more and more responsibility for work, which a few years ago had to be done, if at all, by the missionaries. For example, the wife of a Filipino professor at Silliman University is teaching music while the missionary head of the department is absent on furlough. "Don't worry about salary," she said. "Silliman gave me my education, and if I can be of service I shall be glad." One of the assistant professors has started a flourishing cooperative in Dumaguete; while an instructor is teaching local farmers how to make better use of their resources. Still another goes regularly to the small churches to help with the music.

—*Monday Morning.*

Christianity in Formosa

Restrictions have been placed on Christian work in Formosa, as elsewhere in the Japanese empire. Efforts have been made to force all Formosan householders to set up miniature Shinto shrines, and neglect to do so has led to trouble in some districts. This order is as unacceptable to non-Christians as to Christians, since the former regard the substitution of new emblems for old as destroying their own ancestral religion.

In 1936, the Canadian Mission withdrew from the Tansui Middle, and Girls' Schools in Formosa, because of government requirement in regard to shrine attendance. These schools are now under local management,

and have no Christian influence. There are about 4,000 Japanese Christians living in Formosa. One hopeful sign for the future is the keenness and activity of the Christian youth in Formosa.

—*International Review of Missions.*

In Netherlands Indies

The first Christian book in Javanese, other than the Bible, appeared in 1938. It is a child's Life of Christ entitled "The King of Love." It originally appeared in Arabic, then in Urdu, then Persian. Christian work among young people in both Java and Sumatra is being steadily promoted. Annual conferences and a Christian newspaper are some of the means used. Autonomous churches are to be found in different areas of the Indies, but in some sections missionary work is forbidden by the government; in northern Sumatra and in Bali, for example, but Christians from other localities settle in these areas, bringing their faith and witness with them. The fact that now for the first time in Borneo the Asiatic ministry of the Church exceeds the European holds out hope for the future.

—*International Review of Missions.*

NORTH AMERICA

Where Did This Happen?

Last January the *New York Times* published a news story from which the paragraph below is taken. *Missions* reprinted it and asked its readers to guess what part of the world the story came from.

Along two highways more than 1,000 men, women and children camped in the open air. They huddled around camp fires, or makeshift stoves, along desolate rights of way, sharing the contents of huge steaming kettles. The number of camps was still growing at nightfall as newcomers straggled in on foot, or in dilapidated vehicles. The camps dotted the road all the way to the border line. Men feeble with age, one woman so ill that she had to be carried on a cot, and babies crying from fright and hunger, added to the distressing picture.

It might describe the plight of the Chinese; it might come

from the war scene in Spain, or again it might fit the picture of a Jewish refugee group on the border of Czechoslovakia. But no, it happened in the U. S. A.; the pitiful procession was made up of "sharecroppers" in Missouri, evicted from their shanties because, allegedly, landowners wished to change from tenants to day laborers.

One More Poll Needed

We have had plenty of "polls." We are asked how we shall vote in 1940; even personal habits are inquired into, so that we know how everybody feels; but why not have a poll as to what the churches intend to do about the missionary enterprise? Would it not be possible to ask 100,000 people in typical churches some such questions as:

(1) Do I really believe that Jesus started the missionary method, and believed that His Gospel would eventually win the world?

(2) Do I really believe that my ancestors received civilization and every uplifting ideal they possessed through Christian missionaries? Clearly this seems true, and how anyone can doubt our obligation to share similar life-giving and level-lifting Christian ideals is beyond understanding.

(3) Despite taxes, losses, fears, but admitting most of us still live in comfortable homes and eat thrice a day, do I really believe that an annual per capita gift of fifty cents per member in our denomination proves our partnership in a progressive and victorious enterprise like winning a world for the Gospel of Christ?

(4) Do I really believe that our missionaries exert important influences for world peace, and that through them we are aiding in the progress of the Kingdom of God?

—*American Board News.*

"Temperance Trailer"

A "Temperance Trailer," sponsored by the Friends' Temperance Association of Philadelphia, has made a transcontinental tour of over 10,000 miles, stopping in more than a hundred towns in twenty-eight states, and carrying a temperance message to over 150,000 persons. The trailer is fitted out with various exhibits, including a "drunkometer," designed to dramatize the dangers of alcohol. Temperance lectures are given, and questions from the audience are

answered by the crew of three. There has been no acrimonious debate, or hostility.

—*The American Friend.*

Immanuel Mission to Seamen

Laden with Scripture portions, workers of Immanuel Mission to Seamen enter cabins and crews' quarters on vessels of all types and nationalities along the Pacific Coast. Opportunity to read at sea, the absence of opposition and a lack of diversion ensure a friendly reception for these workers. The Alaska salmon fleet carries a mixed group of Americans, Chinese, Italians, Scandinavians, Mexicans and Filipinos. They beg for reading matter, for Alaska is almost a spiritual wilderness.

Malay and Javanese Scriptures find their way to the crews of Dutch East Indies boats, and Spanish booklets are used with great blessing on various ships coming in to San Francisco from Puerto Rico. American liners sailing across the Pacific are supplied with Bible portions and booklets. For a period of more than 24 years this work has been carried on among seamen.

—*Scripture Gift Mission Bulletin.*

The Bible in the CCC

When CCC boys were asked their preference in reading material, a large majority indicated that the Bible is their favorite book. The reasons given for this preference were varied, but first prize, if one had been awarded, would go to Wayne Berkshire of Company 793, Hill City, S. Dakota, for the following reply: "My favorite book is the Holy Bible. Why? Because it is my mother's and my own wish that I develop a more wholesome, sincere and faithful religion. Through the Bible and, of course, the Church, I am striving to reach that goal. I have discovered and constantly rely upon the magic powers of prayer when in trouble, in doubt, and at the close of every day. If I could not have access to the Bible each day, I would feel that something important and necessary was

missing from my daily life. In that immortal masterpiece of literature I find new inspiration. That is why the Holy Bible is my favorite book."

—*Lutheran News Bureau.*

Organization Changes Name

The "International Save the Children Fund," as this agency has been called since its organization in 1931, is now to be known as the "Save the Children Federation." The President, Dr. John R. Voris, says that the name Federation is adopted because this is a movement, or association, and the name "Fund" no longer describes its functions, as it did in the beginning. Dropping the word "International" is of no significance, except to shorten the name. The Federation will continue to maintain relationship with the Save the Children International Union of Geneva, of which the fund has been the American member ever since its founding. The question of changing the title of the agency has been under consideration for more than two years. Effort has been made to find a still shorter name.—*The Churchman.*

The Radio as a Missionary Voice

The "Lutheran Hour," a Sunday afternoon coast-to-coast broadcast, can claim a missionary bearing. Dr. Walter A. Maier, of the Concordia Seminary Faculty in St. Louis, who broadcast over 66 stations from October to Easter Sunday has been heard by sailors on the high seas, by isolated men in lumber and mining camps in the north woods, by distinguished personages high in the business, professional and social life of the nation—by a vast audience whose number can be estimated only from the tremendous number who send in their comments, totaling 133,000 last season.

Treasure Island Gospel Project

Mention has been made of the San Francisco Christian Business Men's presentation of the Gospel at the Golden Gate Exposition through Irvin Moon's "Sermons from Science," in

which he demonstrates the possibility of the miraculous by scientific analogy. Up to March, many thousands had listened to these demonstrations; sometimes the lectures start thirty minutes early because the auditorium is jammed. The audiences are about ninety per cent unchurched. There have been definite conversions. A San Francisco daily observes that these lectures leave the audience less cock sure of their own wisdom, and with a feeling that the miracles of the Bible are not so impossible as they had supposed.

Institutions Closed

Because of financial stringency the Presbyterian Board of National Missions has voted to close three of its institutions: the American Indian Institute, Wichita, Kansas; Ingleside-Fee Institute, Burkeville, Virginia; and Brainerd Institute, Chester, South Carolina, in the Negro field. All three have been giving splendid service, but their discontinuance was the only alternative to a general retrenchment, which would have crippled the entire program of the Board.

At the same meeting at which this decision was made it was voted that the new hospital being erected to replace the overcrowded Brooklyn Cottage Hospital at Dixon, N. M., be named the Embudo Presbyterian Hospital; and that the staff home be called the Brooklyn-Nassau Cottage. Embudo will be the post office address of the new hospital. The name of the staff home is the Board's expression of appreciation for the continued interest of Brooklyn-Nassau Presbyterian Society in this project.

Indians Set Example

In proportion to their means, the Sioux Indians give more for the promotion of Christian activities than any other church members anywhere. Once they were the fiercest, most war-like of all North American Indians. They were the ones who wiped out General Custer and his cavalry; now, every member of the tribe is a professed Christian.

All of them are peaceful farmers.

A few years ago when grasshoppers and drouth practically ruined farmers, many church people advocated withdrawal from the South Dakota field, but the Sioux Indians held a mass meeting, pledged a fifty per cent increase in their giving and adopted the slogan, "Move Forward."—*United Presbyterian.*

The Church in the Arctic

The aeroplane and the wireless have caused tremendous changes in mission work in the Arctic regions. Last year Bishop Fleming traveled from 15,000 to 16,000 miles through the eastern Arctic, covered much work which had never been done before, and could not have been attempted but for the aeroplane. Plane travel is not expensive, considering the enormous amount of time saved thereby. For the better spiritual care of the 11,000 people—Indians, Eskimos and white folk—within the Arctic Circle and a distance below it, the diocese of the Arctic was constituted in 1933, and comprises one-third of the whole Dominion of Canada.

There are two hospitals in the diocese: All Saints, at Aklavik, and St. Luke's at Pangnirtung. Remembering that the diocese comprises over a million square miles, one understands why Bishop Fleming is seeking to found a third on the north shore of Hudson Strait. The existing hospitals are fully equipped with electric light, X-ray apparatus, operating theaters, and other desirable and necessary features. The government supplies the doctors: the Church provides the staff and upkeep.

Primitive animism is the religion of the native, Eskimo and Indian alike. Nineteen clergy—one an Eskimo deacon—and sixty or more lay workers assist Bishop Fleming. There is also work for white people. Each northern settlement has its Hudson's Bay Company store, the barracks of the Royal Canadian Mounted Police (the "Mounties"), and the wireless station.

—*Life of Faith.*

MISCELLANEOUS

Fifty Years—Past and Future

United Presbyterian young people have been celebrating fifty years of organized work in their denomination, and are considering the situation of today in its relation to that of fifty years hence; facing a world of today, terribly disorganized economically, socially, internationally, religiously and morally. They realize that there probably never was a day of greater opportunity for youth to make an impress on their world. The older generation is looking on with keen interest as it sees young people ready and eager to spend a large part of their summer vacation period in listening attentively to leaders who try to direct their energies in the path of Christ's Kingdom. While this fiftieth anniversary celebration has paid tribute to the "giants there were in those days," it makes clear that the younger generation has a whole army of possible "giants."

—*United Presbyterian.*

Where Can the "Wandering Jew" Wander?

From his original home in Palestine the Jew has wandered far and wide. He has indeed been "the wandering Jew." *The Christian Evangelist* has given an interesting tabulation to show the present distribution of Jews throughout the world:

United States	4,228,029
Poland	3,028,837
Russia	2,676,109
Rumania	728,115
Near East	514,269
Germany	499,682
Hungary	444,567
Czechoslovakia	356,830
Great Britain	300,000
Argentina	260,000
France	240,000
Austria	191,408
Morocco	161,312
Netherlands	156,817
Canada	155,614
Lithuania	155,125
Algeria	110,127
South Africa	95,000
Turkey	81,280
Greece	72,791
Egypt	72,550
Belgium	60,000
Tunis	59,485
Abyssinia	51,000
Italy	47,825

Persia	40,000
Brazil	40,000
India	24,141
Australia	23,553
Mexico	20,000
China	19,850
Cuba	7,800
Spain	4,000
New Zealand	2,591

World C. E. Advance

Two important changes in Christian Endeavor activities have taken place across the Pacific. The Methodist Episcopal Church of southern Asia has voted to discontinue the Epworth League to permit its youth organizations to unite with the Christian Endeavor Union of India, Burma and Ceylon. This is another step toward union of Protestant missionary programs in southern Asia. The Methodist Church has nearly half a million members in India, and more than 54,000 are registered in Methodist schools.

The second move was the formation of a Pacific Region of the World Christian Endeavor Union, to include China, Japan, Korea, Manchoukuo, New Zealand, Australia, the Philippines, the Fiji and Samoan Islands, and other Pacific island groups.

Youth at Amsterdam

There is an alarming regimentation of young people in many parts of the world in movements that are anti-Christian, or at least non-Christian. A World Conference of Christian Youth to be held at Amsterdam, Holland, July 24—August 3, is planned to make the Christian youth of the world more aware of their heritage in the Christian faith, and more forceful and courageous in applying the message of the Church in a world whose disintegrating forces are placing Christianity before one of the greatest tests of its history.

The conference program is the result of two years of consultation among youth leaders from all parts of the world. The daily worship service will enable all delegates to attend the type of service to which they are accustomed, and also to experience other worship customs.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Cry Dance. A Novel of the American Indian. By Coe Hayne. 8 Vo. 255 pp. \$2.00. Harper & Bros. New York. 1939.

The American Indians are a picturesque and romantic people. They have been exploited, exhibited, abused and protected for two hundred years. They survive but are not yet made a civilized, Christian and integral part of the nation. Many are strong characters and capable of becoming highly educated and efficient leaders.

As Secretary of Research of the American Baptist Home Mission Society, the Rev. Coe Hayne, has had many opportunities to study the Indians on the reservations and has come to love and admire them. Here he has told a stirring story of a young Indian, "Yosemite," who gave up his college course, and fine prospects of a professional career, to throw in his lot with his people in the Sierras and champion their cause in the struggle against poverty and wrong and in behalf of their rights in America. A young white woman joined in the fight for the Red man. "Cry Dance" tells the story of the struggle—which still continues. There are adventures, bitter fights, and two love stories woven into the narrative. It is an incomplete tale but the author shows good judgment in his outcome of the love stories of white folk and Indians. Young people will find the novel of particular interest. It has a definite Christian tone.

This Business of Living. By L. W. Grensted. 187 pp. \$1.75. Macmillan. New York. 1939.

A cover notice calls this "a book for everyman." One cannot but wish that this were more nearly the case, for every man needs what this book has to offer.

It is an attempt to provide a guide to the solution of life's difficult and often tragic problems. Who among us would not welcome assistance at this point and who is there without some friend or acquaintance whose need for wisdom and guidance is great indeed?

But will this book meet that need? Undoubtedly it will for the more intelligent reader, for the person who is equipped to understand and appropriate that which is not always easy reading. But it is a question whether the common man, untrained in philosophical and psychological terms and methods, will find much of this helpful book available for his needs. This is to be regretted since the common man is often the one who most desperately needs the help which Dr. Grensted offers. If the method and style of the book as a whole had been closer to the free and easy spirit of the title it would be more useful where most needed.

Yet with this one limitation, let it be said that for many, especially for those who would help others in meeting life's problems and crises, this book will provide very real assistance. Workers with troubled minds and hearts will be better equipped for reading it. It notes the nature of life's most common problems, always stressing the fact that in the last analysis all of these problems come back to the problem of self. The ineffectiveness of the common methods of help is made clear. And then the author points out the one adequate answer which is found through religion, when rightly conceived, and preeminently through Christianity. The chapter on "The Way of Release" is especially worth while.

While the main emphasis in "This Business of Living" is upon personal and individual problems, the author pauses more than once to point out the application of his proffered solution to the larger social and national problems as well. "There is no problem that is not in principle a personal problem," he truly says. And here are a few other wise observations: "Any victory won by force is a defeat," "An agreement reached under pressure is not an agreement, but the perpetration of a disagreement." "All war is defeat." "We must never surrender to the belief that force has the last word." These words are true for the individual; they are no less true for nations.

VICTOR G. MILLS.

Dynamic Christianity and the World Today. By Samuel M. Zwemer. 8vo. 173 pp. 2s. 6d. Intervarsity Fellowship. London; Zondervan Publishing House, Grand Rapids, Mich. 1939.

There are good reasons why only earnest, believing followers of Christ are interested in promoting Christian missions. One must believe in the importance of a cause and in the claims of its leader before one will give time and strength and money to advance that cause. Dr. Zwemer has proved his faith by his works for he has spent nearly fifty years in many lands seeking to win Moslems to Christ—by voice and pen and life. He knows that the only kind of Christianity worth following and worth propagating is "Dynamic Christianity." This is the Christianity of the living Christ who is the ever present Head of His Church and the motivating and achieving power of the Gospel.

The author has given us here a dynamic book. The Gospel that he proclaims is the same that came through Jesus Christ and that "turned the world up-side-down" in the days of the Apostles. It is the Gospel founded on faith in the Bible as the inspired Word of God and in Christ as the Son of God and only Redeemer of men. This is the heart of Christianity that has proved its truth and power and that is dynamic today among all peoples to whom the Gospel is proclaimed in the power of the Holy Spirit.

Dr. Zwemer shows clearly that this Gospel is everlasting; that it has not changed; that it is absolute and is vitally linked with the "Changeless Christ." He shows that, while this Gospel is neglected and repudiated by many who refuse to believe, it is the Gospel that the whole world needs today. The work of Christ has made great progress, extensively and intensively, and mankind is accessible as never before, but there are still great regions of the world and vast areas of humanity that are unenlightened by a knowledge of "the Light of the World."

This is not only an intensely interesting and informing book, it is inspiring and dynamic. What would be the result if every Christian minister should read it?

The Wealth, Walk and Warfare of the Christian. By Ruth Paxson. 8vo. 222 pages. \$1.50. Revell. New York. 1939.

Miss Paxson is already well known through her spiritual presentation of "Life on the Highest Plane." She is a devout and intelligent Bible teacher and an evangelist of rare gifts and graces; she has been widely and wonderfully used of God in China, in Europe and America.

In the present volume Miss Paxson gives us some fruitful results of her study in the letter to the Ephesians, which she calls the "Grand Canyon of Scripture." It is remarkably rich, suggestive and stimulating. She points out the connection between the first three chapters, which deal chiefly with the

wealth of Christian doctrine, and the last three which deal with Christian experience based on that doctrine. Her analytical mind does not prevent her from seeing the beauty of the truth she presents nor do her outlines obscure the life and power. One wishes that she had drawn more largely on her rich experiences to illustrate the truths presented. But there is a reality and a glow in her Christian life that is contagious. These studies in Ephesians will richly reward any student—preacher, teacher, missionary or layman.

They Dared to Live. By Robert M. Bartlett. 12mo. 135 pp. \$1.25. Association Press. New York. 1939.

This series of thirty-five ten-minute biographies are very brief stories of explorers, scientists, teachers, reformers, students, social workers, artists, authors, doctors, political leaders and missionaries and Americans. They include British, French, Chinese, Japanese, Germans, Swiss, Russians, Czechs, Africans, Norwegians, Indians and others. There are well-known names like Helen Keller and President Masarayk, and obscure persons like Roland Hayes and Pierre Ceresole. The great disappointment is that the sketches are too brief, but they make one wish to know more about these men and women who dared to work against obstacles and for a high purpose, and succeeded.

Far Round the World. By Grace W. McGavran. Illustrated by Margaret Ayer. 118 pp. Cloth, \$1.00. Friendship Press, N. Y. 1939.

Miss McGavran, the REVIEW's Editor of "Effective Ways of Working," and the author of "Missionary Stories for Children," gives here eleven splendid stories showing the improvements of social conditions, decline in race prejudice, braving danger in Mexico, India, Africa, Japan, China, Paraguay, Ceylon and the Philippine Islands. They describe events that actually happened. A section at the back of the book, supplying facts about the countries in which the

scenes are laid, gives additional value to leaders of children's groups.
H. H. F.

Mary Reed of Chandag. By Lee S. Huizenga. 37 pp. Paper, 35 cents. Zondervan Publishing House, Grand Rapids, Mich. 1939.

Almost every one knows the story of Mary Reed, who went to India in 1884; became a leper; was healed through prayer and for forty-seven years has directed the Chandag Leper Home in the foothills of the Himalayas. She recently celebrated her 83d birthday. This little, illustrated book retells a story and gives important facts about leprosy and its modern treatment.

H. H. F.

Meditations on the Holy Spirit. By Toyohiko Kagawa. 167 pp. \$1.50. Cokesbury Press, Nashville, Tennessee. 1939.

The world famous Japanese Christian has given us an attractive statement of some great principles of the spiritual life. Throughout it the author shows a strong mystical tendency. He is definitely Trinitarian and clearly stands for the Personality of the Holy Spirit.

Readers who accept the inerrancy of the Bible will be disturbed by Dr. Kagawa's tendency to rationalize some of the miracles. He also appears to accept Darwin's views of the "Origin of the Species" quite uncritically. Another questionable point is a rather naturalistic view of the personal spiritual experience of the Lord Jesus. With such reservations it is only fair to say that there is a great deal that is searching and helpful, for the book evidently comes out of deep personal experience. The supernatural view of the Holy Spirit is accepted.

F. E. G.

Studies in First and Second Kings and First and Second Chronicles. Arranged by Grace Saxe. 35 cents. 112 pp. Bible Colportage Assn. Chicago. 1939.

These twenty-three studies in Old Testament history are designed for individual or class work. Exposition and application are well balanced. The moral lessons seem to flower forth

An Encyclopedia of Religious Information

"How many baptized Christians in Burma?"

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from the Scripture itself. God is clearly seen to be at work behind the scenes. The great unifying message in Kings and in Chronicles, Miss Saxe makes abundantly clear, in the imperative need of trusting God and obeying Him. The book would be still better if the author did not lean so heavily upon a very limited number of Bible scholars for her quotations and if she had included more thought-provoking questions, along with the list of fact questions, at the end of each lesson.

C. NORMAN BARTLETT.

The Doctor Comes to Lui. A Story of the Beginnings in the Sudan. By Eileen Fraser. Illus. 71 pp. 1s. Church Missionary Society. London. 1939.

The reviewer and his wife spent some years in the Sudan enjoying the personal acquaintance of the author and Bishop Gwynne who wrote the introduction to the book. The story of the establishment of many bush schools in darkest Sudan; cutting down the jungle and letting in the Christ; these are included, with some stories of the mauling of African natives by buffaloes, lions and leopards and their recovery under the skillful care of Dr. Fraser. One feels that the reader stands in the presence of a great and modest servant of Jesus Christ. Mrs. Fraser's self-abnegation in writing of her talented husband and herself is remarkable but we would like to know more of them. A minor criticism might be that the narrative skips back and forth in a way that makes it bewildering to follow the dates and sequence of events.

T. A. LAMBIE.

Launch Out Into the Deep. By Andrew Gih. Edited by J. Edwin Orr. 119 pp. Cloth, 40 cents. Zondervan Publishing House, Grand Rapids, Mich. 1938.

Among the consecrated Chinese soul winners is Andrew Gih, now on an evangelistic tour in war-torn China. Previously, he made a three months' tour of Australia with J. Edwin Orr, who says he was second to none for effectiveness. This book is in two parts: the first half being stories of conversions through the Bethel Evangelistic Bands, and the second half a collection of Bible readings on such subjects as "The Dry Bones," "Catching Fish," and "The Way to Victory." "His vital exposition of the Word of God captivated both the saved and the unsaved," says Mr. Orr in the preface; "Not a single theme will be easily forgotten."

H. H. F.

New Books

The Acts of the Apostles. Studies in Primitive Christianity. W. H. Griffith Thomas. 93 pp. 30 cents. B. I. C. Assn. Chicago.

The Faith We Declare. Edwin Lewis. 236 pp. \$2. Cokesbury Press. Nashville.

Far Round the World. Grace W. McGavran. 118 pp. \$1.00. Friendship Press. New York.

The Gospel in the Pentateuch. Herbert Lockyer. 125 pp. 50 cents. B. I. C. Assn. Chicago.

God's Purpose. A Book of 365 Sermonettes for Home Worship. 366 pp. 50 cents paper; \$1.00 limp fabrikoid; \$1.50 art leather. Winston. Philadelphia.

The Meaning of War. James W. Johnson. 57 pp. 75 cents. Revell. New York.

The New Sovereignty. Reginald Wallis. 93 pp. 1s. Pickering & Inglis. London.

One Gospel for Mankind. Hugh Vernon White. 72 pp. 35 cents. Friendship Press. New York.

Right Here at Home. Frank S. Mead. 183 pp. \$1.00, and 60 cents. Friendship Press. New York.

Studies in I and II Kings and I and II Chronicles. Grace Axe. 112 pp. 35 cents. B. I. C. Assn. Chicago.

When I Awake. Jack C. Winslowe. 78 pp. 1s. 6d. Hodder and Stoughton. London.

The Wealth, Walk and Warfare of the Christian. Ruth Paxson. 222 pp. \$1.50. Revell. New York.

Yesterdays in Persia and Kurdistan. Frederick G. Coan. 284 pp. \$2.50. Saunders Studio Press. Claremont, Calif.

Cry Dance. Coe Hayne. 255 pp. \$2.00. Harpers. New York.

The Greatest Words in the Bible and in Human Speech. Clarence E. Macartney. \$1.50. 103 pp. Cokesbury Press. Nashville.

Homeland Harvest. Arthur H. Limouze. 211 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York.

One Family. C. M. S. Review of 1938-39. 62 pp. 6d. Church Missionary Society. London.

Personality and Character Development. J. D. Messick. 192 pp. \$1.50. Revell. New York.

The Remarkable Jew. His Wonderful Future. L. Sale-Harrison. 224 pp. 2s. 6d. Pickering & Inglis. London.

The Rural Church in the Far East. Ralph A. Felton. 258 pp. \$1.25. Friendship Press. New York.

The S. P. G. Story. 1939. 156 pp. 6d. Society for Propagating the Gospel. London.

Builder of Dreams. The Life of Robert Edward Chambers. Ruth Carver Gardner and Christine Coffee Chambers. \$1.00. 200 pp. Broadman Press. Nashville.

Day Dawn in Yoruba Land. Charles E. Maddry. 217 pp. Broadman Press. Nashville.

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President of Union Seminary.

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