

THE MISSIONARY REVIEW WORLD

The Japanese Control of Religion

By a Recent Resident

Christian Opportunities in Japan

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Mark A. Dawber

By-Products of the Arabian Mission

Samuel M. Zwemer

Fasl-Begh—Address Unknown

"Shaheeda"

Training Indian Women Doctors

Dame Edith Brown

The Present Situation in Portugal

Wm. H. Rainey

Preaching Christ in Europe

Adolf Keller

Personal Items

Dr. Clarence G. Salsbury, Superintendent of Ganado Presbyterian Mission to Navajo Indians in Arizona, and medical director of Sage Memorial Hospital, has been made President of the recently organized Arizona Hospital Association. Arizona is one of the last states to organize such an association. Almost all the state's 45 hospitals are embraced in this effort to handle matters arising from legislative and social security problems. It will be affiliated with the American Hospital Association.

* * *

Mrs. A. E. Harper, of the Presbyterian Punjab Mission, has received the Kaisar-i-Hind gold medal for distinguished service to India. Dr. and Mrs. Harper, who have been in India since 1914, are in charge of the Moga Training School for Village Teachers, which is the formal name for what Indians and missionaries prefer to call "The Village of Service." Mrs. Harper is the author of two books for young people on India—"The Golden Sparrow" and "Sera of the Punjab."

* * *

Dr. Samuel M. Zwemer, after ten years of residence at Princeton, N. J., has moved to the Hotel Carteret, Seventh Avenue and 23rd Street, New York City.

* * *

Arthur L. Carson, Ph.D., director of the Rural Institute of Cheeloo University, Tsinan, China, has been elected president of Silliman University, Dumaguete, P. I. Dr. Carson went to China in 1921, and after a short service in Canton, he organized an agricultural department in the boys' high school at Weihien, to meet a recognized need. In Cheeloo University he had opportunity to serve the rural Chinese to better advantage.

* * *

Dr. Edward Warren Capen is retiring from the deanship of the Kennedy School of Missions of the Hartford Seminary Foundation, after service in that office since 1919. The steady development of the school during the last twenty-eight years is due largely to his personal devotion. During this time more than 892 students have enrolled, representing more than sixty mission boards; and these students have served in 47 different mission fields throughout the world.

* * *

Dr. T. K. Van, acting President of the University of Shanghai since the assassination of President Herman C. E. Liu in 1938, has been elected the President. In view of the tense situation following the assassination by a Japanese agent, it was not thought wise to select a president at the time.

Dr. Van's sterling Christian character, his scholarly attainments and his quiet efficiency in a crisis mark the wisdom of his selection.

Dates to Remember

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.

August 30-September 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.

September 1—Home Mission Day at the World's Fair, New York.

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

October 1—Loyalty Sunday.

October 11-18—Twelfth Quadrennial Convention of the Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church, Chicago, Ill.

October 24-25—130th Annual Meeting of the American Board of Commissioners for Foreign Missions meeting with the Mid-West Region, Pilgrim Church, St. Louis, Mo.

Dr. Helen Kim, a pioneer in women's education in Korea, has been elected President of Ewha College in Seoul, to succeed Miss Alice Appenzeller. Dr. Kim has participated in many international conferences both at home and abroad as a representative of Korea. She was a delegate to the Jerusalem Conference in 1928.

* * *

Rev. J. G. Holdcroft, missionary of the Presbyterian Church, U. S. A. in Korea, has returned to Seoul in order to stand by the missionaries there and help in the work during this time of crisis. Mrs. Holdcroft is detained in America on account of her mother, who is 86 years of age. Pray for Dr. and Mrs. Holdcroft in this time of testing.

* * *

Dr. Samuel Higginbottom, President of Ewing Christian College, Allahabad, India, has the distinction of being the only lay missionary who has ever been elected Moderator of the Presbyterian Church in the U. S. A. This honor was conferred upon him at the General Assembly in Cleveland, Ohio on May 25th.

Dr. Higginbottom is not an American citizen, having been born in Great Britain, is not an ordained minister, never attended a theological seminary and was elected an elder of the Presbyterian Church in Cleveland only about two weeks before he was elected Moderator. He has become well known and greatly beloved and honored

throughout the Presbyterian Church and in other Christian circles because of his work for lepers of Allahabad and in connection with the Allahabad Agricultural Institute, a missionary enterprise. He attended the Mt. Hermon School for Young Men and Princeton University where he was a member of the class of 1903, and went to India the same year. He received the degree of Doctor of Philanthropy from Princeton and Bachelor of Science in Agriculture from Ohio State College, Master of Science from Amherst College and received the Kaiser-i-Hind Gold Medal in 1935 and the King George Medal in 1937.

He was born in Manchester, England, on October 24, 1874, and came to the United States in 1894.

Obituary Notes

The Rev. Dr. Ross Stevenson, President Emeritus of Princeton Theological Seminary, a former pastor of the Fifth Avenue Presbyterian Church and a Moderator of the General Assembly of the Presbyterian Church in the United States of America, died in New York on August 13 at 73 years of age. He is survived by his widow, Florence Day Stevenson and by his three sons, Dr. Theodore Dwight Stevenson, a medical missionary in Canton, China, Donald Day Stevenson of Pennsylvania State College and William Edwards Stevenson of the law firm of Debevoise, Stevenson, Plimpton & Page.

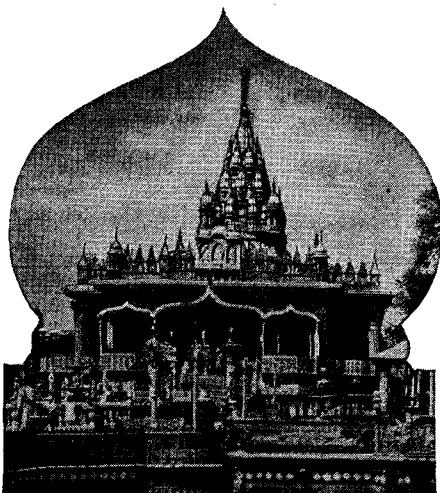
Dr. Stevenson was much loved as a pastor, teacher and friend. He was one of the best-known Presbyterian clergymen in the United States. For many years he served as Chairman of the Presbyterian General Assembly's Department of Church Cooperation and Union, and was a leader in the negotiations of his denomination for a proposed concordat with the Protestant Episcopal Church.

He was born at Ligonier, Pa., on March 1, 1866, the son of the Rev. Ross Stevenson, Presbyterian minister, and Martha A. Harbison Stevenson. He was graduated from Washington and Jefferson College and then from McCormick Theological Seminary at Chicago. For four years he occupied a pastorate in Sedalia, Mo., and then returned to McCormick Seminary for eight years. In 1902 he became pastor of the Fifth Avenue Presbyterian Church in New York and in 1909 accepted the call of the Brown Memorial Church in Baltimore. He was elected president of Princeton Theological Seminary in 1914, and the next year was elected Moderator of the General Assembly.

Dr. Stevenson retired from the presidency of the Princeton Theological Seminary in May, 1936, and subsequently served as temporary president of the American section of the World Conference on Faith and Order and the Universal Christian Council for Life and Work. He and Mrs. Stevenson went on a tour of Presbyterian missions in the Far East in 1937.

(Concluded on third cover.)

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Editorial Chat

The summer is past and the autumn begins. It is a time for new programs and increased activity in the Church and mission work as well as in schools, business and public enterprises.

We call attention to the material in this number of THE REVIEW—editorials, articles, news, methods—all bring useful and interesting information for Christian workers. THE REVIEW brings before each reader important topics for prayer, conference and cooperation. Read prayerfully the articles on "The Dust Bowl Churches," the situation in Japan and in Europe. You will be stirred by the reports from Arabia and India and Dutch New Guinea. You will be deeply interested in the story of a Russian Christian's pilgrimage in Central Asia. Make your interest count for the Cause of Christ.

* * *

Some recent comments on the value of THE REVIEW show that God is blessing its ministry:

"I have had the pleasure of reading your magazine on different occasions. Not being able to subscribe, I am wondering if any reader would be willing to pass on to me their used copies. It would be much appreciated."

HECTOR H. GARDINER.
*Lin Cheng Hsien,
Hopei, North China.*

* * *

"I send my subscription for another year feeling it a very fine investment. I enjoy all the articles and comments. If I go to summer or winter schools I shall certainly commend THE REVIEW."

MRS. HENRY W. PEABODY.
Beverly, Mass.

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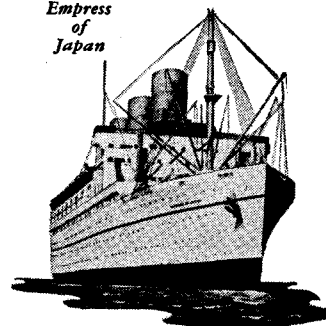
To the
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MONUMENT TO LUIS DE CAMOES WITH BIBLE SOCIETY DEPOT IN THE BACKGROUND AT LISBON
(See article on page 409.)

THE MISSIONARY REVIEW OF WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

SEPTEMBER, 1939

NUMBER 9

Topics of the Times

MEETING THE CRISIS IN THE CHURCH

Many churches in America, as in other lands, are facing a crisis. Their income from gifts has decreased, their membership has dwindled, the community in which the work is carried on has radically changed. What is their outlook? What is the solution of their problem?

There are worse things than for an organization or an individual to die a physical death. It is far worse to die spiritually than to lose the reason for existence. If a man or a church cannot longer serve the Cause of Christ in a community "Why cumbereth it the ground"? Physical death may open the way to new spiritual life.

One solution for a dying church may be a change to meet the needs and conditions of the new environment. The change from a dead conservatism to a living organism may be the way to larger service. A church that has served chiefly aged saints, may well begin to reach out to meet the growing needs of youth, to train Christian workers, to evangelize the unconverted and backsliders of the community, to become truly a living power and a missionary-minded congregation. Size never determines vitality, power or usefulness. There is clearly work for every Christian and every church in any environment where human contacts may be made. The first requisite for service is the indwelling and manifestation of the living Christ in the life and work of the individual or in the church.

If churches in America are experiencing a crisis—what about the churches in Japan, where militarism prevails; in Germany where totalitarianism seeks to control church life; in Russia where all faith in God is discredited; in China where foreign invasion destroys property and life; in countries of Europe where unrest, poverty and materialism prevail? What shall be done for the evangelical churches in Spain, in Germany, in

Czechoslovakia and the Polish Ukraine? Persecution cannot destroy them; poverty alone will not kill them. Such experiences did not destroy the Apostolic Church; nor have they prevented the growth of the church in mission fields. But materialism, self-centeredness and failure to cultivate spiritual life will sap vitality in churches and individuals.

Today, in the midst of world-wide distress, is it not time for Christians to seek spiritual vitality and to express spiritual life in personal service? There is special need to help fellow Christians in distress wherever they may be, and to promote the missionary work of Christ with new vigor wherever doors are open—at home or abroad.

Dr. Adolf Keller, of Switzerland, Director of the Central Bureau for the Relief of the Evangelical Churches of Europe, calls attention to the fact that the need for help for these churches is increasing rather than diminishing. He says:

The rise of totalitarianism and the almost incredible fury of the outbreak of anti-Semitism have deeply affected the economic situation of the evangelical churches, their liberty of conscience, their spiritual as well as congregational and organizational life. All over the world the structure of civilization shows deep fissures where we had seen only solid rock.

Certain areas of specific need have within the last year shown increased distress, due in part to adverse economic conditions, but in far greater measure to the effects of national hysteria, the persecution mania which has broken out in so many places. A few problems are indicated here.

Much attention has been given to feeding evangelical families in Russia, those whose breadwinner has been sent to Siberia or the Arctic Circle. Relieving the extreme poverty of Reformed and other Protestant ministers in Rumania has been another project.

The encouraging evangelical movement in the Ukraine is being hit both by financial difficulties and by all manner of petty persecution on the part of local authorities, i. e., every pastor must get a permit for *every* sermon that he preaches, whether in his own parish or elsewhere.

As the need grows for a strong and enlightened Christian ministry, courageous and independent, the number of young men who can finance their training dwindles in Europe.

A staggering refugee problem also faces us.

Czechoslovakia is on the critical list, for the losses of territory have meant a heavy blow to the Church of the Czech Brethren (Hussite). They are paying a heavy price for peace, and it would be shameful if we let them pay it alone. Recent reports from Italy indicate that unfavorable developments are facing the Waldensian Church.

The Christian Church in Europe is once more bringing forth martyrs; humble people jeopardize their livelihood and the future of their children in order to stand by Christian principles which are no longer recognized by their governments; yet churches are packed in many places where empty benches had become the rule. The witness of these heroes of the faith has awakened echoes around the world.

Christianity may be driven again into the catacombs and caves, but churches in America and England must rise to meet the challenge of the hour.

PROBLEMS FOR MISSION WORKERS

There has probably never been a time when the whole foreign missionary enterprise has been confronted with greater difficulties, more complicated problems, more dire need or more challenging opportunities than today. The very size of the enterprise—with twenty-seven thousand Protestant missionaries on the field besides a total staff of over 200,000 Christian workers of various races and nations cooperating with them—constitutes a problem as to the direction and support of the work. About \$30,000,000 is required every year in voluntary gifts from Protestant Christians to maintain this work with any degree of efficiency—so far as money can help to accomplish this.

Other problems are involved in the complexity of the work—which is more than simple evangelism and the training of Christian leaders—in the growth and self-assertion of the developing churches in mission lands; in the unrest and conflicts in such countries as India, China, Korea and Japan; in the changed attitudes of the governments toward Christian missions in such lands as Egypt, Turkey, Iran, Japan and Mexico; in the war spirit and economic depression in Europe and America, resulting in a decrease of missionary gifts. Add to this the agitation for new alignments in the various denominations, the overwhelming number of appeals for philanthropic causes and the temptation to discouragement as to the outcome of the whole missionary enterprise, and the decline of faith in many professed Christians in the compelling force of the missionary command of Christ—all these and other factors make it imperative for loyal Christians to re-examine the world situation, to look at the basis and objectives of the missionary enterprise and to consider the forces on which we can rely for victory in the Christian campaign.

These were the problems before the Madras Conference, and they were the problems before the forty-sixth Foreign Missions Conference, held in Swarthmore in June. These two working conferences were built on similar lines—a new plan for the American annual meeting. It was not a time for speeches and reports but an opportunity for prayerful deliberation on specific topics, prepared for by commissions and discussed in various groups that reported their recommendations to the whole conference. Two hundred and eighty-seven men and women, from over sixty denominations met for eight days to consider seven great mission areas and then such topics as—The Life-Giving Church, The Sustenance of the Life of the Church, Christian Leadership, World Tensions and Cooperation. Dr. John R. Mott, the veteran leader—ever youthful in outlook and vigor—reminded the conference that the only foundation for the Christian Church is the ever Living Christ and faith in Him as the Son of God and Saviour of man.

The principle of Christian fellowship and cooperation in the name of Christ was dominant at Swarthmore. Representatives from Mexico, Africa, China, India and other fields, as well as from various Evangelical communions, brought varied views and stirring challenges to cope with the task sacrificially and adequately.

The results of this conference, as well as the outcome of Madras, must be seen in the churches, the Board offices and on the field in the months to come. One thing is certain—nothing adequate and abiding can be accomplished except through the power and leadership of the Spirit of God, living and working in individual disciples who are surrendered to Christ and devoted to His cause.

An important move was made toward unification of Protestant foreign mission management in America. The organizations which have handled various phases of the enterprise on a semi-autonomous basis, including regional direction, rural work, medical work, promotion and women's work, have now been incorporated into the membership of the Conference as representative committees of that single body. The ten committees are on Africa, the Far East, India, the Philippines, Latin America, Promotion in Interest-Publicity, Foreign Students and Radio, Rural Missions, Women's Work and Christian Medical Council for Overseas Work. The chairmen of these committees will be members of the executive department of the Foreign Missions Conference.

Another new and important feature of the Swarthmore meeting was the united conference of fifty-six newly appointed missionaries of eight mission Boards. These new missionaries are going to fourteen fields. In addition to the lan-

guage study, the new missionaries were prepared by a consideration of such topics as The Missionary Home; The Spiritual, Social and Intellectual Relationships of the Workers on the Field; The Missionaries' Health; The Sharing of Christ with Others. The fellowship, the prayer life and the objectives of the recruits were greatly clarified and strengthened at Swarthmore.

The change from January to June for the annual Foreign Missions Conference and the invitation to the newly appointed missionaries have recognized advantages and will probably be continued.

The chairman elected for next year's conference was Dr. C. Darby Fulton of Nashville, Secretary of the Executive Committee of Foreign Missions of the Presbyterian Church in the U. S. The Vice-chairmen are Miss Sarah Lyon and Rev. Leonard A. Dixon; secretaries Dr. Leslie Moss and Miss Florence Tyler; treasurer, M. P. Möller.

Frequent mention was made at the conference of the sufferings of China, the need to help the Chinese in their distress, the deplorable evil of continued sale of war materials to Japan, effects of militarism, and the destructive trade in narcotics, the demoralizing effects of war all over the world and the need to work for peace based on righteousness and brotherly love.

One recommendation of the conference, relating to evangelism includes the following call to prayer:

The whole question of evangelism with reference to the unoccupied areas of the world imperatively demands a special session of the Foreign Missions Conference for which adequate preparation should be made. . . . Realizing the urgency of the situation in this hour of crisis throughout the world and confessing the failure of the Church to meet fully its evangelistic responsibility, acknowledging our utter dependence upon God for His Holy Spirit in power for the consecration of both person and property to the task of world evangelism, and recognizing the divine origin and content of the Gospel Message and the divine source of the commission to preach the Gospel to every creature, we would sound forth a *Call to Prayer*, addressed to the whole Church of Christ, but especially to the churches in the United States and Canada, calling upon God's people to be instant in intercession:

1. That the Lord of the harvest send forth laborers into His harvest.
2. That the Church, especially at home, be revived, and delivered from compromise with the world, and with sin.
3. That the unity of the Church may find its expression in a greater unanimity in understanding and expounding the content of the Gospel message as revealed in God's Word.
4. That God may grant to us all who ought to preach the Gospel "utterance in opening the mouth to make known with boldness the mystery of the Gospel" (Eph. 6: 19) and "that God may open unto us a door for the Word, and to speak the mystery of Christ . . . that we may make it manifest as we ought to speak." (Col. 4: 3, 4) and
5. That in fulfillment of His promises God may pour out his Spirit in these latter days upon all flesh and turn multitudes to repent of sin and believe in the Saviour.

THE WORLD CONGRESS OF BAPTISTS

During July (20th to 27th) the representatives of 12,000,000 Baptists of the world met in Atlanta, Georgia, for the sixth Baptist World Congress. Previous sessions have been held in Philadelphia, London, Oslo (Norway), Toronto and Berlin. Dr. George W. Truett of Texas, presided at the sessions. Dr. J. H. Rushbrooke of London, the General Secretary of the Baptist World Alliance, the newly elected president, made a strong plea to Christians to withstand the assaults now being made in many lands against civil and religious freedom. Among other things he said:

Among all evil omens of the past five years the most menacing is the activity of secular and ecclesiastical powers in narrowing the bonds of liberty. Freedom, civil and religious, has been extinguished in many parts of the earth and in others menaced and diminished, and theories of the State have arisen, against which the instinctive Christian reaction is decisive.

. . . With efforts to bring Soviet Russia into closer contact with the Western democracies, the churches in the democratic countries should insist upon a pledge of religious freedom in Russia as a basis for such cooperation. If we forget Russia, we are less than Christians.

No feature of our time is as gravely alarming to the missionary enterprise as the multiplication of restrictions and demands in the enlarging Japanese-controlled areas of the Far East. . . .

Documents emanating from some of these areas indicate grave and multiplying obstacles to missionary propaganda, while the reverence to the Emperor exacted from Christian pupils in schools, in forms scarcely if at all distinguishable from Shinto religious rites, suggests too closely the Roman emperor-worship for refusing which early Christians endured a martyr-death. . . .

The appalling martyrdom of China is the shame of the Western World. We could have stopped it and we did not.

Protestants had been fearful of the future in Spain, knowing the temper of the Roman Catholic hierarchy and their unity in support of General Franco. But pledges have been received from General Franco, the Duke of Alba, and Lord Phillimore, for freedom of religious worship.

The congress took up the question of evangelism, the Rev. Dr. Charles W. Keller, president of the Northern Baptist Theological Seminary, Chicago, asserting that it "will cure most of the ills of society." If the souls of Hitler, Mussolini, Stalin, Chamberlain, Daladier and the Japanese Emperor could be reached to cause them to pray in unison, there could be no war.

A statement of the Baptist position on war and peace, condemned profiteering from war and urged general disarmament, strengthening of the League of Nations, an international police force and court of justice, and solution of the problem of unequal distribution of natural resources. The statement also denounced racial discrimination as "sin," and condemned totalitarian ideas of the State. For the first time in this Congress—and in a southern city—all signs were removed that indicated racial dis-

crimination or division, between white and colored delegates.

Presenting the Baptist position on questions of church unity, commissions of the World Alliance declared Baptist opposition to organic union with other churches, but they urged "Christian unity" and cooperation with other denominations "at a time when Christians are called upon to think and act together."

The report of a special commission favored the participation of various Baptist bodies in the World Council of Churches, so long as the council does not constitute itself into an "ecclesiastical union," or super-church.

The commission made it clear that Baptists do not reject "federal" relations to other churches, and feel that "persistent, indifferent division" and sectarianism are "deep disloyalty" to the Christian faith. . . .

The report stated the conviction that all Christians should be open to the development of opportunity and plans which would encourage our participation in the common responsibilities of evangelical Christianity.

On recommendation of the Committee on Evangelism the congress voted a five-year program of evangelism. The plan included the adoption of similar programs by the constituent bodies, the setting aside of a special day of prayer and appointment of a committee to direct a world-wide campaign.

DISTURBED CONDITIONS IN CHosen

Recent "uncensored" reports from Chosen show that Japan is not only seeking to force Koreans into the Japanese mold but is apparently endeavoring to get rid of Christian missionary influence as a hindrance to the dictatorial program of the militaristic party. Christians who are loyal law-abiding subjects, but who acknowledge Almighty God as the one supreme Ruler, are suffering persecution from shortsighted human rulers. Missionaries are finding their Christian work hindered if not forbidden. Nevertheless the "Word of God is not bound," says a friend who sends us a report from which we quote the following:

"Last autumn the work proceeded along much the usual lines. We missionaries adopted the policy of responding to Korean calls for service, rather than go to outstations upon our own initiative. Under prevailing conditions our visits might prove more embarrassing than helpful to the Korean Christians. In the winter it became very apparent that intimidation was being brought to bear on the churches and that opportunities for missionary cooperation with the outstation churches would be few. For the present the old itinerating days are over though Korean

Christians are as cordial as ever. Permits for evangelistic meetings are not given to missionaries or ways are found to keep the people away, as all gatherings, except for regular worship, are discouraged.

"Due to a combination of circumstances, mid-winter Bible Institutes and conferences have not been held as in former years. Missionary activities now are mostly confined to local conferences with Korean leaders, personal work, social contacts and ministering to the needy. Surrounded as we are by so much destitution, physical and spiritual, there are plenty of opportunities for service.

"Medical mission work is going well, but here also difficulties multiply. All licensed Korean doctors on the hospital staff have been drawn away to outside work; this leaves us greatly handicapped. War conditions make it extremely difficult to secure experienced physicians. The Japanese are seeking to control everything—man-power, resources, wages, prices, even the thinking and speech of the people. The whole country is being geared up to the highest efficiency as a fighting machine. Naturally mission work suffers because of war conditions. Foreigners are suspect, because they are foreigners; their movements watched and regulated, their leadership and influence is frowned upon. Non-cooperation with the Japanese policy on the 'shrine question' is regarded as rebellion against the government; though every other form of patriotism is encouraged by the Church and the Mission.

"Another friend writes that the local police have insisted that a Korean be appointed on the hospital staff to act as a 'go-between' between the police and missionary superintendent who, according to Japanese law, has full authority over everything in the hospital. . . . The hospital evangelist was put in jail because he would not go to the shrine. He held his ground and many were praying for him; as a result not only was he released but he is back in the hospital preaching the Gospel. Today many of the best Christians cannot be much in evidence in church affairs."

Evangelistic work is going on in heathen regions and is entirely unmolested where the shrine issue does not come up. It is where the church is strong that the issue is pushed. Christians therefore are going out to the untouched regions and are preaching the Gospel there.

What the future has in store for Christian work in Chosen we do not know, but there is a great and effectual door opened in the hospitals.

Of late there seems to be some change in the attitude of the Japanese toward the Koreans for in some places they are not pushing the shrine issue as fanatically as they did. Pray for Korea.

The Japanese Control of Religion

By a Former Resident of Japan

THE long-projected and much discussed Bill for the Control of Religious Bodies was passed by the Japanese Imperial Diet on March 23 and will become effective from April 1, 1940. Previous bills were formulated by the Japanese Cabinets in 1899, 1927, and 1929, but either were turned down by the Diet, or were withdrawn by the government without presentation. The new law has been in process of preparation since 1929, during which period it has been subjected to revision of various sorts including one reconstruction from the ground up.

The law provides for a comprehensive control of religious organizations. Approval by the Minister of Education is necessary for the establishment of any religious sect or denomination. A statement as to the creed, ritual, and organization of the body must be submitted with the application for recognition, but official "approval" of the same is not specifically required. Both sects and local congregations must appoint a responsible "head" to deal with the government in all matters. This step in the direction of a monarchical form of church government is somewhat offset by a provision which makes congregational permission necessary for changes in doctrine, clergy, rites, or rules. The establishment of a local congregation requires the approval first of the head of the sect and then of the Governor of the prefecture. The law recognizes Buddhism, sect Shinto, and Christianity as religions of the Japanese Empire. Every denomination or sect, as well as every local organization, will be required to register as soon as the law becomes effective. Other religions will be dealt with as "religious societies" by what will presumably be a more severe code, since one of the avowed purposes of the law is to control the activities of the freak, and sometimes dangerous, religions which have been springing up like mushrooms in Japan in recent years. A well-concerted drive of certain Mohammedan leaders to have Islam included among the "recognized" religions failed in the Diet, in spite of the fact that the Army was reported to be backing the move in an effort to win favor among Mohammedans in China and in islands of the South Seas.

This law is much milder than the one which in 1929 met defeat because of the bitter opposition of the Christian Church and certain Buddhist sects.

The former one did not definitely recognize Christianity; it required the approval by the authorities of the creedal basis as well as of the organization of religious bodies; and left much more by way of supervision to the local police. The former bill was to "control religions," this one "to control religious bodies." They are under different articles of the constitution.

There is need for such a bill as the present one. As mentioned above, Japan has in recent years experienced a great growth of what are known as "quasi-religions." Some are purely commercial organizations; some are revivals of ancient superstitions; some indulge in immoral practices; some run counter to the national polity. Three years ago the famous Way of Man sect was disbanded and its temples razed on the ground of *lese majeste*; it claimed a membership of over a million. Corrupt practices within Buddhist sects have long been an offense to peace-loving Japanese. The law was needed.

This law, like the former bills, has been drawn up after conference with an investigation commission on which were representatives of all three religions, the representative of Christianity being Rev. Mitsuru Tomita, of the Presbyterian-Reformed Church, the chairman of the Board of Directors of Meiji Gakuin. He wielded such great influence that on several occasions members of the Shinto sects protested that too much regard was being paid by the authorities to the desires of the representative of Christianity.

Gains made possible by the Bill:

(a) The recognition of Christianity as one of the three religions of the Empire. This of course will increase its prestige. Some Christians have even expressed the hope that Christian stories may be inserted into the school text books as Shinto and Buddhist stories now are. But the real gain will be that the local churches may appeal from the tyranny of local police officials to the Governor or Minister of Education.

(b) The permission to organize Christian bodies as juridical persons, thus offering them legal protection. There are local churches which years ago were organized in this way; but in recent years, the practice has not been permitted. Certain denominations are organized as land-owning juridical persons; but under the new law

each denomination and each local congregation may organize as a *zaidan hojin* and will then have the full legal rights accorded to a "foundation."

(c) Many existing local rules will be regularized. This will be a great gain. Up to the present our churches and preaching places have been regarded merely as "religious societies," and have been at the mercy of local petty officials. This has caused endless annoyance to missionaries and church officers.

The objections commonly made against the Bill are not new. At present it is required that every local church register a "founder" who is its legal and responsible head and is supposed to speak with authority for the congregation. Schools also must appoint such a person. The head of the National Christian Council is held responsible for its actions to the government. This is "an old Japanese custom"; and the best way to meet it is to appoint such an officer and then to regulate his actions. Reports of local congregations must now be made to local police stations in much the same form as those prescribed in the new law.

Under existing laws religious societies can be disbanded for the reasons given in the new law. "Russellites" can no longer prosecute their work in Japan; Mormons withdrew some years ago; the "Way of Man" cult was disbanded.

There is danger, however, in the possibility that "subversive" elements may be discovered in Christian creeds when such statements are presented to the officials, even though such presentation is technically only a matter of form. A number of Christian doctrines may be interpreted as running counter to the Japanese national polity as understood at present; for example, some forms of millenarianism; some expressions of the relation of Church and State; the Quaker and Adventist attitude toward military service; references to Christ as King of kings and Lord of lords, are all susceptible to such misinterpretation. Here again it is to the advantage of the Church to have the denominational creed registered at headquarters where it can be interpreted by intelligent men.

The Effect of the Law

I have no fear for adverse effect of the law on the Church in Japan proper, but if the law is put into effect in Chosen and in "occupied" China, that, I fear, will be a different story.

As far as Japan proper is concerned there are no dangers in the new law which do not inhere in the general situation, which in itself is fraught with potential danger. The existence of the Christian religion in a land ruled by "the Sovereign who is a manifest God," is anomalous. Japa-

nese subjects, of course, are permitted to enjoy freedom of religious belief, but only "within limits of peace and order and not antagonistic to their duties as subjects." And it would not require much argument to prove that the duties of Japanese subjects include not only social and political duties but also what in the West are called religious duties. Japan has no state religion, but state Shinto demands of Japanese subjects the response in loyalty and worship paid elsewhere to religion. As a recent writer has stated, "Under such circumstances, no division between 'church' and 'state' is possible, nor has there ever been such a division in Japanese history."

The Japanese concept of religion is something quite different from that held by Westerners. The Japanese word for "religion" was, in fact, coined by a Christian in the nineteenth century. A number of significant points in this connection were brought out by the debate in the Imperial Diet on the Bill under discussion. Home Minister Araki on one occasion stated that the differentia of a religion are (1) a founder, (2) a creed, and (3) organization for self propagation. This definition has cropped up several times before in recent years, and very conveniently leaves state Shinto out of the category of religion altogether. Even Daikichiro Tagawa, a member of the Diet and a prominent Christian layman accepts this distinction in his recent book "*Kokka to Shukyo*" (State and Church) and appears to believe that state Shinto lies outside the religious category because it contains no superstition! According to him, the holding of superstition concerning founders of religions and their followers is one of the characteristics of a religion, including Christianity.

The debates in the Diet lead one to the inevitable conclusion that Japanese of the official or governing class look upon state Shinto, or the Way of the gods, exactly as we of the West look upon a religion; in fact, their use of the word "Way" seems to differ very little from the Christian's use of it when he says that Christ is the Way; and their use of the word "religion" makes it mean little more than "superstition." Minister Araki, moreover, explained in reply to a certain interpellation that the followers of all religions in Japan were obliged to give priority to the shrines, asserting that if generally practiced this act will have the effect of reducing religious friction in the country.

In such a setting Christianity can hope for little more than toleration and protection from unauthorized persecution; this the new law appears to provide.

Opportunities in Japan Today*

By REV. J. HARPER BRADY, Kochishi

Missionary of the Presbyterian Church in the U. S.

SOME folks think there are none. Others that they are few and getting fewer. But the real missionary still finds that the days in Japan are days of twenty-four hours of opportunity—some of which find him and some of which he, Spirit-led, must find. If greater needs mean greater opportunities, then there are greater opportunities today than ever before.

There is a greater need for light, for there are more people in Japan now than when the missionaries first went there with the Light. Only about one-half of one per cent have received the true Light and are connected with any church, Catholic or Protestant. And this tends to get less as the gain in population far exceeds the proportionate gain in church membership. And the Protestant half of this number is divided into all the isms of the United States and a few special ones for good measure. If ever the unreached multitudes presented a challenge and opportunity for missionary service, then that challenge and that opportunity are greater today because the multitude of shepherdless folk is greater. The Church in Japan, for which we daily thank God, is still too weak in numbers, resources and vision for this mighty task. A great nation in need, desperate need, of Christ!

Then there is the opportunity presented by a greater need for guidance. For this is a virile nation, going places and doing things. If they do not go to the right places and do not do the right things, they suffer, maybe millions of other folks suffer, we all suffer, and much that we cherish and hold dear is endangered. If a nation is weak and asleep and staying at home (as such a nation would), there is no particular need for guidance. But such is not Japan. How terribly real and urgent is her need for the controlling, guiding hand of God! Never for a moment neglecting the multitudes, yet this ought we not to have left undone; winning for Christ those who mould the opinions of the mind and determine the paths in which these multitudes must walk for good or ill. A little has been done—more must be and can be done.

A greater need for comfort exists everywhere, for in whatever city or town one may live, all

around, on the gates and doors of every home, are silent testimonies to additional burdens and fears and sorrows, over and above what was there eighteen months ago. Soldiers leaving—the wounded returning—lots of little wooden boxes—life for so many with all its poverty and sickness and darkness seemed hard enough. Our hearts are bleeding for the millions across that narrow strip of water! They also bleed for those around us in their sorrow and we would do what we can to heal the broken-hearted. Into such homes and hearts there is a welcome, far more often than not, for the missionary who comes with a heart of love.

Difficulties are many and great in Japan for the one who comes from a foreign land and seeks to bring men to the one and only Saviour. When Japan and America are not on the best of terms our work as missionaries is made harder. These things change from day to day and are not the real difficulties. Sin and indifference are our strong and abiding adversaries. Sometimes these are on the outside—and now and then we find them on the inside and give them nicer names. It has never been a “convenient season” for men to humble themselves, forsake sin, deny self, and enthrone the Lord.

Our resources are more and greater than the difficulties. The first year of this conflict was in many ways the best year of the twenty-one we have been there. But we found it more necessary than ever to live daily “looking unto Jesus” and to yield to Him, but not to fear and discouraged fellow workers. Divine boldness, shot through with love, has never been rebuffed but always welcomed. Our resources in Christ, as more and more we have discovered them and made them our own, have proven more and greater than our difficulties.

More men are needed. There are fewer missionaries than there were some years ago, owing to retirements, sickness, the “de- and re-pression.” “We need reinforcements to work with these Christians in the God-given, God-planned task of reconciling men in Japan to Himself through the lives of other men who are vitally in touch with Him. The greatest challenge of the hour is that the doors are open for evangelistic work in this country. The forces that are with us are greater than all the adversaries.”

* Reprinted from *The Christian Observer*.

The Churches in the Dust Bowl

By REV. MARK A. DAWBER, D.D., New York
Executive Secretary of the Home Missions Council

I HAVE been requested to make a statement as to what is now taking place in the drought and dust area and what is happening to the Church. This I gladly do, but with the definite understanding that what is said may not apply to every situation but represents in a general degree the developments and attitudes.

In the first place it is necessary to distinguish between the drought area in general and the "dust bowl" in particular. The drought area includes all the territory where, because of the absence of sufficient snow and rain, there have been no crops, and where, because of the continued cultivation of the soil without a sequence of cover crops to hold the top soil and because of a high wind velocity, the top soil is blown away. This region includes the Pan Handle of Oklahoma, part of Texas, western Kansas, and the Dakotas. Here is a stretch of country between the Gulf and Canada that seems to be the victim of these recurrent dry years and also exposed to these high winds. The "dust bowl" is a part of this same problem and area; it includes the region immediately around eastern Colorado and western Kansas. Over this section an atmospheric condition obtains that attracts the dust as it flies from the drought area and is sucked down in what is called the "dust bowl." In the "dust bowl" area the soil has not been dried out as in the drought area, but the constant accumulation of the dust has buried the good soil and the crops so that the result is much the same as the drought.

Prosperity and Adversity

This whole country was highly developed during the days of the World War. The world was crying for wheat, wheat, everywhere wheat! Some of the best wheat in the country was raised here, and this land also produced the largest number of bushels to the acre. Wheat was bringing two dollars a bushel. During this period the country prospered. The people paid for their land, built homes and settled down to the business of agriculture and to face their responsibilities as citizens. They built schools and churches. These people came to settle and not to move. They are a home-loving, church-going folk. They subscribed generously to the Church and its causes. These churches were not dependent upon home

missions; they gave to home and foreign missions. Then the war ended, the price of wheat finally went down below the cost of production, and there followed four years of steady drought. The people continued during drought to maintain their giving.

The churches held on, hoping against hope that something would happen. The people kept saying, "Well, perhaps next year it will rain." "But the heavens were as brass." The preachers shared the lot of the people and, in many cases, because they did not complain, suffered out of all proportion. Some were able to hold out by getting part-time employment during the week. Splendid college and seminary men with whom I was personally acquainted were getting only \$250.00 a year. In some sections a great consolidation of churches took place. One county I visited, that during the heyday of prosperity maintained ten ministers, had but one to care for the remaining people. I never saw more vital religion anywhere than I witnessed among some of the ministers in the drought area. Here is one—they called him "Rusty." The name does not do him justice because there was nothing "rusty" about him. No grass grew under his feet. This was not due to the drought, but because "Rusty" kept his parish so well traveled, either by car or on foot, that he made a pathway wherever he was. He had a great philosophy of life. Speaking of his people who were facing a fifth year of drought, he said, "You know, it's no use getting discouraged. That won't get a fellow anywhere, but lead to more discouragement, and if I allow myself to get discouraged I will have no message for my people and nothing to help them with when I visit them."

To the problem of drought and dust must be added the scourge of sickness. The Red Cross and health authorities were pressed to the limit to make possible medical aid to the thousands who were sufferers from the drought and who lived where the swirling dust-laden wind brought sickness and death in its yellowish clouds. A peculiar kind of dust pneumonia was induced and intensified in the dust and drought area.

The Government was faced also with a special relief problem. In Boca County, Colorado, as many as eighty per cent of the people were on the

relief rolls at one time. The same was true of a large number of other counties in other states. The farms and homes that represented the savings and hard work of a lifetime were made valueless. In debt and with no basis for taxation or collections, such counties and communities confronted a problem which one can readily imagine.

Examples of Heroism

The following items are taken from correspondence that I have conducted relative to this situation. One district superintendent writes:

"Those six years of drought were eventful ones for me. They taught me many things, but best of all they revealed the high Christian spirit of the people."

Other statements are:

"The churches discovered that they could stand more buffeting than they thought they could stand. They had gone through a period of prosperity; then followed a period of unexpected disaster. This was a real test of Christian faith."

"A number of churches closed, but with the understanding that they would open again; if the rain came, the people would come back."

"In this section some adjustments were made, but no people were left without the benefit of a minister."

"The churches made no attempt to evade any outside responsibility, such as the great missionary program. They were an inspiration to others in the liberality of their giving."

"Another thing that was revealed in the drought disaster was that the best of the young men and women in the ministry did not hesitate to go right into the midst of it."

"In many instances help came from the outside, for which we were profoundly thankful, but the most inspiring thing was the willingness of the people to help each other. The self-respect and the mind to cope with difficulty have meant something to these people."

One could continue to cite the many and various testimonies of experience. But we are concerned as to what is now taking place, what is the outlook for the immediate future, and what kind of program is being devised for the coming years.

First, let it be said that many of the communities in the drought area will never be rehabilitated on the old basis of agriculture. The soil is destroyed—"gone with the wind." The Department of Agriculture is making a desperate effort to establish the native buffalo grass, but it is a most difficult task. If this can be done, a limited number of farmers can be maintained in cattle-raising, such as prevailed before the land was ploughed up for wheat. In other sections where not all the good land was destroyed, it would be possible to reestablish a smaller number of farmers if there could be some greater diversification of crops, and more of the land were left in grass. This is already taking place and the church life is already being adjusted to the more restricted population.

The small towns and villages that are in the drought area are also adjusting themselves in accordance with the agricultural changes. Fewer churches will be required.

Migration and Coming Home

The map of the drought country is dotted with "ghost towns," evacuated under the pressure of these changing economic forces. Relocation of population is a necessity. We cannot arrest an economic process that is rooted in nature and mother earth to suit either misguided people who desired to farm, or anxious speculators, or unfortunate investors. Communities have grown, prospered and been blighted before this, and will continue to pass through these cycles in spite of the advice and warning of Government and society. The lesson to be learned, however, is that intelligent citizens will realize that only by correcting the economic abuses and readjusting the dislocations which have come because of our failure to provide scientific settlement of people and a technique of land use such as the Farm Security Administration is seeking to establish, is there any real hope for a permanent agriculture. The Church will do well to cooperate in such a program of common-sense community development.

A goodly number of the former residents of the drought area are now "migrants" in California. There they are called "Dust Bowlers." Ever since the droughts of 1934 and 1936 they have been streaming westward from the Great Plains. A count at the California border records the entry into that state by automobile alone of 221,000 refugees between the middle of 1935 and the end of 1937. More than four-fifths of them came from the drought states. "Burned out, blowed out, eat out"—what is to be done with them?

They are having a desperate time as migrants following the crops. Now the rains have come again to the Great Plains, and many of them are turning their faces wistfully toward the East. They still own a "place" in Kansas, Colorado, or the Dakotas. Others lost the equity in their farms and became tenants, but the only neighborhood and community experience they had was back in the drought country. They were members of the church. No wonder they long to get back.

Many of those who were "dried" or "dusted" out have returned, some for sentimental reasons, others because they discovered that they were no better off elsewhere. Those who have been exposed for the first time to a migrant life have reaped a bitter harvest of experience, and are saying "Never again."

I visited in a small farm shack in the dust region of eastern Colorado a year ago. It was in a section where nearly everybody had left. This

farmer had been away two years but had returned. There had been recent rains that had given encouragement, but that was not the main reason for this man's return. The dust was still piled high around the house and the yard and fences. Farm machinery left behind was still buried in the dust. We sat in the kitchen and talked, and I finally plunged into the question of the reason for his return. I had already noted the absence of his wife, and that his two daughters were evidently keeping house. Looking through the open door, he pointed to a little graveyard that the dust had also made well-nigh invisible. He proceeded to tell me the story. "Well-nigh twenty years ago I came to this place with my bride; it is the only real home I have ever had. Together we worked hard and made money and paid for this place. Poor and desolate as it seems now, it is my own. Once it was lovely in the green of crops and pasture. Over in yon graveyard lies my wife and two children. I cannot leave them. This is my home." A lump came in my throat and made argument impossible. What was there to say to such a plea?

Others are now returning because of the increased snow and rainfall of the past year. Sections that have been barren and desolate in the drought and dust for five years are now lovely in the green of the grass and the gold of the wheat crop. Moreover, we must remember that to most of these people these places are home. They are all they possess and, given a year or two of reasonable rainfall, the people can do better here than anywhere else for they have no rent to pay.

Scourge of Grasshoppers

There is another problem that should be considered with the drought and dust. The recurring visitation of grasshoppers is equally as distressing to certain farm areas. In certain sections where the crops are reasonably free from drought and dust peril, they are in danger of the plague of grasshoppers. In Montana there is still much suffering because of the results of this plague of 1938.

The Farm Administration is carrying forward a vigorous campaign to exterminate the grasshoppers this year. An army of men is employed to mix the poison with sawdust and wheat bran and distribute it. Airplanes are used to scatter the poison over the infested areas.

The pastors are facing their tasks with a spirit of heroism, but it is a terrific battle to be constantly fighting this triple problem of drought, dust, and grasshoppers. Whatever the future may develop in regard to these three factors, there certainly could be many adjustments made to ease the situation from the point of view of the Church in some of these communities. Here is one town

of four hundred people with four churches and two others in the sparsely populated territory around. This town, like many others, was started during the World War, with the promise of prosperity in two-dollar wheat. The settlers were of the cultured type and remain, hoping against hope for better days. They have nothing to sell and no place to go. One church would be ample for this town and the surrounding community. Such adjustments could be made in many of the areas that have been devastated by drought, dust, and grasshoppers, and the responsible denominational leaders owe it to such communities to lead out in a program of economy, of comity and cooperation.

One of the outstanding editors of a series of Kansas weekly papers, which circulate in the drought country, makes some interesting observations as to conditions:

Like all other institutions out here, the Church has suffered with the successive years of drought and disaster this section has known, and is bereft of income since the whole economic program is built around farm production. There has been some retreat in faith, particularly in the last two years; the feeling that seven years of drought and hardship would be succeeded by seven prosperous years was clearly based on biblical precedent. When 1938 failed to bring a crop, certain wavering was evident and the succeeding crop in 1939 likewise added its effect. Of course, the departure of countless thousands of people from this region resulted in the loss of some of our finest leaders. People are now working on Sunday who previously declined so to do. I noted last night some seventy or eighty cars near the picture theatre as compared to four cars in front of the Baptist Church and six cars in front of the Nazarene Church. In this town, a town of some eight hundred people, we still maintain four churches and three full-time ministers. I have felt however that the town would be better off with only two churches instead of the nine or ten we have tried to support in good days. The unification move in these small towns would strengthen the churches, in my opinion, although denominational differences will always prevent that desired end to some extent.

Rehabilitation

If some way could be devised whereby these people would go into greater diversification of crops and, in particular, get a goodly portion of their land back again into buffalo grass for grazing cattle, they could solve their problem. In other drought areas where the farmers have continued on this basis, they have survived with little loss. Sections of Kansas, Oklahoma, Colorado, and Wyoming that were in the drought region, and where the farmers did not plough up the land to wheat during the World War but continued to graze cattle on the native buffalo grass, have remained with little change during the dry years.

As suggested previously, the Church will do well to join its forces with Uncle Sam in a more constructive approach to the settlement of people on the land, to avoid a repetition of the wastage of our rural heritage in riotous farming, to pre-

vent this soil erosion that has its ultimate and more serious disaster in human erosion. Large sections of the inland United States will doubtless go back to desert. It is estimated that in three of the dust storms alone some three hundred million tons of fertile soil has been blown away from the Mississippi Valley, a quantity equal to 150,000 acres of good land.

The stewardship of the soil is a religious responsibility. But the other side of this problem is that you cannot maintain good churches where the soil has been depleted. In the meantime we must give financial help and encouragement to the Church in the drought area, in order that it may help the people as they return to get a new start. We must help them to carry on the work.

By-Products of the Arabian Mission

By the REV. SAMUEL M. ZWEMER, D.D.

One of the Pioneers of the Arabian Mission

I WENT into Arabia . . .," wrote the Apostle Paul to the Galatians. But no one knows why he went to Arabia, nor where he went, nor what he did there. There were no direct results from this journey as far as we know. The indirect results were a new man in Christ; a new missionary program; a revolution in missionary thinking, and thirteen Epistles that have shaken the Church and the world, after Paul's three years of meditation.

The Standard Oil Company and the Dupont Manufacturing Company both tell the world that their by-products are far more important and remunerating than their original products. As we look back fifty years, we rejoice at what the Arabian Mission has done in and for Arabia. The direct results are by no means negligible, but the by-products of the Mission are an even more remarkable testimony to God's guidance and goodness and overruling Providence.

First of all, we thank God that the Arabian Mission of the Reformed Church in America became the mother of four other Christian missions. The Danish Church Mission at Aden was the result of an appeal for Hadramaut, written by one of our missionaries in 1894; the Christian and Missionary Alliance work in Palestine and Iran owe their initiative to influences from Arabia; the United Mission in Iraq was founded by Dr. James Cantine and Dr. William I. Chamberlain; Miss Grace Strang was formerly a member of the Arabian Mission and later started the Friends of Arabia Mission at Hillah.

The Arabian Mission organized and followed up the first and second missionary conferences on the Mohammedan world, at Cairo in 1906 and at Lucknow in 1911. These were the first councils ever held by missionaries to survey and to face

the Moslem situation. Their influence has gone out to every mission Board having work among Moslems. The Cairo Conference was proposed by James Cantine at an Indian missionary gathering, to which he was a delegate from the Persian Gulf. It resulted in a deeper interest in Moslems in all missionary circles. Three volumes of its report were printed and its resolutions were translated into German, Danish and Dutch. The general conference held at Lucknow in 1911 was the precursor of the Cairo Study Center; a series of textbooks on Islam was issued and the Missionaries to Moslems League for all India was formed. From this conference also dated the *Moslem World* quarterly, published first in London, 1911-1918, and since then in New York City. It was at Lucknow that plans were made for a Christian literature committee for the world of Islam.

The Arabian missionaries served the Student Volunteer Movement in America for a number of years. Zwemer, Harrison and Storm visited hundreds of universities, colleges and seminaries and secured scores of missionaries for Moslem lands. This movement also published mission-study textbooks on Islam and on unoccupied fields, which had a circulation of over twenty thousand, with remarkable results in awakening the students of that generation to the challenge of Islam and the unfinished task of evangelism.

The literary output of the Arabian Mission includes not only the books mentioned, but also the twenty-eight volumes of *The Moslem World*, the six volumes of Cairo and Lucknow Reports, and smaller textbooks on "Islam," "Moslem Womanhood" and "Moslem Childhood." We must add also thirty Arabic tracts and ten books for Moslems, printed by the Nile Mission Press, and translated into other languages; two Arabic grammars

by Dr. John Van Ess; Dr. Paul W. Harrison's "With the Arab at Home"; and twenty books in English on Arabia, Islam or missions by Zwemer, of which some have been translated into Chinese, Swedish, Danish, German, French, Dutch, Urdu and Persian. And last, but not least, Dr. W. Harold Storm's survey of all Arabia for the World Dominion Movement.

The medical missionaries to Arabia have made an important contribution to medicine and surgery in papers sent to medical journals. In the investigation of leprosy, Dr. Storm's report and the work of Dr. Moerdyk are well known. Also the special surgical technique of Dr. Harrison and Dr. Mylrea and their work in oriental diseases.

The following organizations, all of which deal with Moslem evangelization, owe their origin directly to the Arabian Mission: The American Christian Literature Society for Moslems, incorporated in New York and with field committees in every land where there are missions to Moslems, from China to Egypt, has contributed over fifty thousand dollars for books and tracts since

its organization; the Fellowship of Faith for Moslems is a prayer league with headquarters in London, which enlists world-wide intercession for Moslems wherever found; the Friends of Moslems in China, of which the Reverend C. L. Pickens of Hankow is secretary, is a union of workers, native and foreign, for prayer and effort; the Brotherhood of Andrew (Lahore), is an association of Moslem converts for mutual help, social and economic, and to publish tracts, extend a helping hand to converts and restore backsliders.

The Arabian Mission has given two of its missionaries to occupy Chairs of Missions and Islamics, one at Princeton Theological Seminary and one at the Hartford School of Missions.

The steady, patient, persistent work of the missionaries, men and women, in eastern Arabia has changed the whole attitude of the government officials, British and Arab, from indifference or hostility to warm friendship. It has changed the spiritual climate of East Arabia. What this means is clear from the following article in which Sir Arnold Wilson gives a well deserved tribute to the work in Arabia.

A Diplomat on Missions in Arabia^{*}

By SIR ARNOLD WILSON, M. P.

AMERICAN Christian missionary activities in Asia are as widespread as those of Britain; they labor under the same handicaps, suffer the same kind of criticism and, among those to whom they minister, enjoy the same reputation for altruism. Having had some opportunity, over a period of nearly twenty years, of observing at close quarters the work of the Arabian Mission of the Reformed Church in America, I feel moved to record something of its history, growth and achievement.

The first American pioneer in Arabia was James Cantine. Islam was then as intolerant of Christianity as at any time; the Arabs, in whose hands lay its principal shrines, stood aloof, isolated and suspicious, because they saw Islam everywhere at issue with Christian powers, and almost everywhere losing ground.

Cantine went first to Beirut to study the language. In 1890 he went with Samuel Zwemer to Aden, and there met an English missionary, the aged Bishop Valpy French, who died in Muscat in

1891. After a preliminary study of the vast region, they established themselves in Basrah (1892), in Bahrein (1893), and in Muscat (1894), and in 1895 in Amarah. That they should have encountered opposition is not surprising: that they should have accomplished little in the first few decades was likewise to be expected. Progress in other than mechanical inventions is to be reckoned in terms, not of calendar years, but of generations.

In 1895 Dr. Worrall went to Basrah as a permanent medical worker: with him was his wife, also a physician. Here they printed the first Arabic missionary leaflets. In 1902 medical work began at Bahrein in a permanent building, The Mason Memorial Hospital, adjoining existing boys' and girls' schools. Death took a heavy toll during these years, but men and women to replace those who had fallen were not lacking, and by 1906, when I first went to the Persian Gulf, the American Mission was already well established.

Lieut.-Colonel Cox (later Sir Percy), British Consul-General in South Persia and Political Resi-

^{*} Condensed from *The Nineteenth Century and After*.

dent in charge of the Arabian coast, knew both James Cantine and Samuel M. Zwemer personally. A good Arabic scholar, he recognized their erudition; a man of high principles, he admired the tenacity with which they preserved their own ideals. His subordinates at Muscat and Bahrein and at Kuwait, and his colleagues at Basrah, were encouraged to help American missionary activities when they could properly do so, and the Arab chiefs were not encouraged to complain of the subversive activities of men who then, as in Ephesus nearly 1900 years before, seemed bent upon disturbing popular beliefs.

In 1909 medical work was started in Matrah, not far from Muscat. In 1916 the great influenza epidemic smote Arabia and Persia. Ibn Saud, of Arabian monarchs the most enlightened, sent for an American doctor from Bahrein; the call was answered and proved to be the first of many. The inauguration of an air service from Basrah to India via Bahrein made further visits possible to the Pirate Coast, as the long coastline of Muscat and Hasa was long appropriately called. The discovery of petroleum in Bahrein and of artesian water, has brought to the American Mission fresh opportunities and fresh responsibilities.

In 1910 medical work was started in Kuwait, thanks to the good offices of Sheikh Mubarak with the Sheikh Khazal of Mohammerah and the Naqib of Basrah, whose son, despaired of in Bombay hospitals, was cured of a tumor on the neck by Dr. Bennett. They had a long tussle with local prejudice, for Kuwait had maintained its independence of Turkey mainly by keeping all foreigners at a distance. A school followed in 1913 and later a permanent hospital.

When the Great War broke out Ibn Saud was nearby with his army, and sought medical aid from Dr. C. S. G. Mylrea, who is still stationed at Kuwait where he occupies a unique position. In the following year Mubarak died, regretted by every European who knew him, and most of all by a younger man whom he had befriended in adversity, Ibn Saud, today King of Saudi Arabia. War came to the gates of Kuwait and the hospital was full of wounded; its value and the absolutely disinterested service of the staff was recognized. The young Ahmad, who succeeded to the Sheikship of Kuwait, was encouraged to learn what he could from Dr. and Mrs. Edwin E. Calverley, of the American Mission.

When the British expeditionary force entered Basrah in November 1914, they found the American Lansing Memorial Hospital full of Turkish wounded; Dr. John Van Ess and his wife were in charge of the mission; their wide knowledge of local affairs was greatly in request. The army wanted an elementary grammar of Iraqi Arabic; Dr. Van Ess produced one with scholarly precision

and unscholarly speed. It required a supplementary local vocabulary; that, too, was forthcoming, and it was followed by an advanced Arabic grammar which is still the standard text-book in Iraq.

After the War the Lansing Memorial Hospital was transferred to Amarah,* as the Maude Memorial Hospital (recently erected) met the needs of Basrah, but the mission school remained at Basrah and prospered. The parents of a child, whether Moslem or Christian, who have passed through a mission school have no reason to regret their choice, and the Government has learned that such boys can be trusted when they grow to be men.

* * *

Such, very briefly, is the history of a mission which for fifty years has sought to make good Moslems better citizens in the hope that some among them, and they the best, will make the sacrifice, to them second only to that of life itself, and profess Christ. Its work is not to be measured in terms of converts made, in bodies cured, or children taught, still less in gallant lives spent, and sometimes prematurely ended, in regions which to outsiders seem, in Lord Curzon's words when he toured the Persian Gulf in 1902, "so intrinsically abominable and vile." There is room in the world, and there is need, both for the priest and the missionary, for the acolyte at the altar and the surgeon at the mission hospital, for the preacher in the market-place, and for "the school marm" in the classroom. Fifty years of Christian witness in Arabia, in the Persian Gulf and Persia has profoundly modified the ethical outlook of Moslems.

Exponents of Islam today tend to emphasize its points of approach to Christianity, rather than the differences. Their legislation tends to approximate Western patterns in many ways. A country, once exposed to Western ideas, can never be the same as before. The new foundations must embody Western as well as Eastern material if what is built thereon is to endure. Christian missions in general, and the American Mission in Arabia in particular, are doing much, but not a tithe of what should be done, to ensure that Arabs, to whom it falls to choose Western material with which to build, shall be enabled to distinguish between good and bad and between true and false. On their ability to do so depends their future. As in China and in Persia, in India and elsewhere, Anglo-American cooperation in the missionary field is today cordial and complete. The contribution that America is making to the welfare of the world in this sphere is unheralded and little regarded by statesmen or merchants, but I believe it will endure when much else has perished.

* It is now engaged, with considerable success, in the treatment of leprosy.

Fasl-Begh—Address Unknown

By "SHAHEEDA"

An Evangelical Russian Missionary

"AND so you are about to return to your wanderings with the Word of God through Turkestan? Well, God speed you! and, by the way, do try to find my friend Fasl-Begh!"

"Your friend Fasl-Begh? Who is he and where does he live?" I asked from the old gentleman to whom I was bidding farewell. He was of somewhat foreign appearance, as he sat there with his red fez on his head—a turkish mullah from Erzeroum in times past, but for many years a zealous Christian missionary to Moslems in one of the Balkan States.

"That is what I am asking you to find out," said he. "Some 15 years ago he was my helper at Kashgar, where we translated the New Testament into Kashgary. A fine man, of noble birth and noble mind, and not far from the Kingdom of God. . . . If you will make my request a subject for prayer, the Lord Himself will guide you to where my friend may be found. And you can give him news about the work which has been committed to me, and my warm brotherly wishes and blessing!"

I smiled, as I shook his hand: "This is like looking for a needle in a haystack—but it appeals to me as a matter of *faith*, to look for 'someone, somewhere,' on a stretch of land of 3 to 4,000 kilometres wide and inhabited by about eight millions of people! But I will trust God, who has promised to 'guide us with His eye.' He certainly knows where our friend Fasl-Begh is, even if he be at the end of the earth!"

So I set out for Turkestan, for another summer's work as a wandering colporteur with the Scriptures. I had been called by the Lord four years ago, from a prosperous work in the slums of Moscow, to a "knight-errant's" life in Russian Central Asia. Being neither upheld nor fettered by any missionary society, I had set out under the Master's guidance, to make known the name of the Lord Jesus Christ in this almost wholly Moslem land.

In my journeyings I crossed the several thousands of miles from Ferghana on the western frontier of China to the Caspian Sea—traveling, by rail, or in the cars used by the Mohammedan population, or I journeyed from the north, the border of Kirghisistan, down south through Sam-

arkand and the half-wild Emirate of Bokhara, to the frontier of Afghanistan, where the river Amou-Darya rolled its muddy waters through the sandy deserts of Karakum into the Aral Sea. All this wide stretch of land was solidly Moslem, with only a sprinkling of Europeans, mostly Russians. And in this vast "haystack" I had been asked to find Fasl-Begh Ssurkh-Khan, a man wholly unknown to me.

Two or three months passed in traveling with the Word of God through the country by rail, then by steamer or overland on the native high two-wheeled *aroba*. I was in touch with hundreds of Ousbeks, Kirghis, Turkmen, Tadjik and Afghans, yet not once had I been prompted to ask anyone "whether he was Fasl-Begh or ever had heard about him." But I had not forgotten old Mr. Awetaranian's request: I had prayerfully committed his friend's name to my memory, whence it had slipped into my subconsciousness, and I was sure that in God's own good time it would reappear.

Meanwhile I had been working with all the love, energy, initiative and "hallowed pluck," which were at my disposal, amidst most varied circumstances and among "all sorts and conditions of men"; making known the precious name of my Lord—His exalted state, His love unto death—by word of mouth, or by tracts in any one of twenty-two different languages.

Many heard of Him, some questioned me about Him, from curiosity or because of enmity against His Godhead and His Cross. A few had pondered the message which promised life and light, forgiveness and peace to their earnest but darkened souls.

Late autumn had set in and the time had come to settle in one of the large cities of Turkestan where I could give myself to language-study. I felt the burden of the summer's work; the strain of the many talks and pleadings, battling against the iron wall of Islam; the pain at the rebuff and scorn against the Son of God; the exertion of attempting to read, speak and think in so many different languages; the most needed ones, as Ousbek and Pharsi, were not yet sufficiently mastered by me. The body also felt the hardships of traveling in the primitive native way, of the ex-

cessive heat by day and the cold nights often spent under the starry sky, with unsufficient food and lack of sleep. My whole being, spirit soul and body, had been drained, poured out in the passionate effort to "call many" and if possible to "save some." Yet, praise the Lord, with all this *human* strain and pain, there was joy in my heart for the great privilege of having been sent out as "a voice in the wilderness" of a Moslem land and people!

While getting ready to settle at Samarkand for the winter, the thought suddenly struck me that during this summer's journeyings I had passed by the small town of Osh, peopled by Ousbeks and situated in the mountains, on the way to Kashgar or Chinese Turkestan. I could not close my summer term, nor rest, till I had gone up to Osh once more.

Going Up to Osh

The memory of my last trip up to the Kashgar road was yet dear to me. It had not been successful in a purely spiritual sense; but it had been quite a "pioneer's" feat. The large Ousbek village which I went out to visit lay still higher up than Osh at its 5000 feet, and never before had any messenger of the Cross been there. I remembered the slow drive up with the *aroba*, the road having been hewn out into mountains of pink and white alabaster. I recalled my arrival at evening, before a great fair which would attract hundreds of mountain people, all of them Moslems. I passed the night sleepless, in my high two-wheeled car, in the big courtyard of the caravan-sary—rats jumping over me and dogs sniffing at me. I meditated about the responsibility of bringing the Gospel of Jesus Christ to the Moslems. Even if not one would allow me to explain the message to him I knew from experience that many would buy the prettily bound and cheap Scripture portions in Ousbek, Kirghis and Persian, and would take them into far-away mountain-villages where they would be read. The seed would thus fall on hearts—stony one or thorny or—God alone knew!—maybe on a good ground.

I had noticed on my arrival that the next day's round through the fair would be difficult. The people seemed rougher than those of the plain, many of them might never before have seen a European woman, an unveiled one! They looked threateningly and in an unfriendly way at the unwelcome guest. What would they say to her message?

But with all that, I had deep joy and peace in my heart. Around me was the moonlit silent night, the rustling of wind in the high poplar trees, the sweet voices of many a nightingale and the twitter of half-asleep birds, the fragrant smell of the resting earth! I felt the presence of Him whom I loved and served, and all around the

earth and sky and living creatures seemed to join in the song of praise which filled my heart. On the impression of that trip, I decided to go up to Osh and see what the Lord might have prepared for me there.

It was a large, typically Ousbek village or small town, with a Russian military garrison guarding the mountain road up to Kashgar, built at the foot of the Mount Suleiman, in memory of a legendary visit to Osh by King Solomon. The view from there was vast and beautiful. To the right, one looked into Western China, to the left, in Eastern Bokhara, towered snowcapped mountain ranges; swift, silver-green streams rushed down, through sandy deserts, to the fertile plains near Andijan which nestled in the light-green vineyards and dark mulberry trees.

I put up at a small caravansary and wandered, with my load of Scriptures in Russian and in the native language, some days up and down the few streets in the military compound, and through the labyrinth of lanes and bazaars in the "old" or large Ousbek village. But neither in the shops nor in the tea-houses, did I find interest in my message or in my books. This seemed a closed place to me! This was strange, especially because of the strong inward urge which had made me return on my steps and mount up here! I wondered what had been the purpose of my Master in leading me so definitely to this out-of-the way Osh?

Evening was falling; shops were being closed and the men went to the tea-houses or to their homes. I was about to return to my lodgings, having just finished talking to an inquisitive old Bokharian Jew, when my eyes fell on a man who, evidently, had been listening to our conversation on religious questions. I was struck with his appearance. Dressed like an Ousbek, with the Kaftan and Moslem headgear, yet he had not the face of the Turk but of the Aryan race! It was a thin long, greybearded face with a most un-mongolian eagle's nose and clever dark grey eyes. There was an inward light shining in them, a question—as he looked at me—and we continued for some moments to look spellbound at each other.

Then from my subconsciousness a nearly forgotten name rose up; by a sudden inspiration I said slowly and tentatively: "Are you Fasl-Begh?" With a still brighter light in his eyes he answered: "Yes, I am Fasl-Begh!"

Joy flooded my soul! In a moment we had gripped each other's hands and immediately a bond of future friendship, yea fellowship, linked us one to another. At last I said to Him: "I have been asked by Mr. Awetaranian to find you 'somewhere' in Central Asia and to give you his message of brotherly love. And lo! our Lord,

who knew all these years since you separated where you could be found, hath guided me up here to the very farthest spot of Turkestan!"

Fasl-Begh was delighted to hear once more from his former friend and co-worker with whom he had lost contact for many a year. I promised to come to his house the next day, and so we separated for the night.

Only those of God's children who have experienced His leadings into ways which seem sheer "foolishness" to the world—those who have been willing, as Abraham was, to leave all and go out "not knowing whither" and why they are led—only these understand the joy which filled my heart to overflowing. They will feel the tender gratefulness for having been privileged once more, to "find Him fully true" and trustworthy!

The next morning I went to Fasl-Begh's compound and at once felt at home with his children and his wife, whom he presented as "the best of women"—an expression quite unusual with a Mohammedan. I shared the family meal and we then went to Fasl-Begh's private den, full of books—evidently the abode of a student.

"Have you found and accepted the truth as it is in Jesus, through your work of translation of the Gospels into Kashgary?" I asked him. For answer he showed me his Bible in Persian, and I was deeply moved on finding its margins covered with annotations, proving unmistakably that here was a seeker and an earnest one, with a real interest in the Word of God.

Again I asked: "Friend Fasl-Begh, have you accepted the Lord Jesus as your Saviour?"

He looked at me with thoughtful eyes and said: "I do believe that Jesus Christ died on the cross. . . ."

"But did He die *for you*, personally?" He kept silence, but his manner, was not that of a Mohammedan to whom the cross of Christ was an offence. He was more a seeking "Nicodemus" who asks in sincerity "How can these things be? How may I make my own the truth which I believe as a historical fact?" The Holy Spirit, who had revealed God's plan of love for mankind, could also enlighten this sincere lonely seeker into an experience of the truth.

We had a friendly talk as in the presence of Him who had been drawing this precious soul to Himself all these years. Fasl-Begh was a sensitive and retiring man; it would cost too much, as yet, to step out openly from the Beit-ul-Islam into the family of God in Jesus Christ! He was still bound by the traditions and customs of Islam and he was one of the foremost men of the village; like the "rich young ruler" he did not yet love Jesus enough to "leave all and follow Him."

I was gladdened by his request to take two of his children to Europe or to the Levant for a num-

ber of years, in order to let them be educated.

"Do you wish them to have a Christian education?" I asked.

"Yes, I mean it just that way!" was his answer.

The little girl still needed a mother's care but we agreed that I would make arrangements for the boy with my missionary friends at Cairo and Beirut, and would come for him, the Lord willing, the next spring. I bade my new friends farewell and left for Bokhara. This happened in September 1913.

Subsequent Events

The winter passed quickly for me—partly in medical missionary work at Jiddah among the pilgrims passing through this port on their way to Mecca—partly in language-study at Samarkand. In May 1914 I was again at Osh, heartily welcomed by Fasl-Begh and his family.

I found the man more firm in his stand for Christ, more outspoken before his neighbors; we could thank God for scorn and shame borne by him for Christ's sake. It was agreed that the grandfather who meant to make this year the pilgrimage to Mecca, should take the boy with him and deliver him to me at Jiddah, where I hoped to be again at work during the *Hajj*.

When we separated, we could not foresee the destructive warfare that would sweep over the world a few months later, breaking up and shattering like a typhoon, kingdoms, nations and individuals! The Great War was on. The whole of Europe, and especially the Mediterranean states, were in a turmoil. People who were traveling, had either come to a dead-stop, cowering in anxiety wherever the thunderbolt of war struck them, or were rushing in a wild panic to return to their respective countries.

The pilgrimage to Mecca had been forbidden by nearly every government; consequently neither Fasl-Begh's father nor his son were able to reach me at Jiddah, from which I had been expelled by the Turkish Government.

My hope of going again to see my friends at Osh had also come to nought. My unusual journeyings through Central Asia had always been undesirable to the Russian Government; but after the War broke out their mild displeasure changed into frank suspicion towards me. In order not to involve my friends in my personal difficulties, I refrained from going to Osh. But seed had been sown, faith had been strengthened, a bond of fellowship linked me with the solitary far-away seeker. It lay in the Lord's hands to perfect the work which He had begun in Fasl-Begh's heart.

Never again did I meet my friend face to face. From the few letters which we exchanged, whilst I stayed in Samarkand, I gathered with joy, that through material trials which the World War

brought with it, and quite alone in his Moslem surroundings, he was pressing on towards the goal—Christ his Saviour. I committed Fasl-Begh and his family to my Mennonite friends in Kirghisistan, but above all into the hands of God.

Six years later—in 1922—I returned to Turkestan and at once made enquiries about Fasl-Begh. The answer was that during my absence my Mennonite brethren had visited all my Moslem friends, and had found Fasl-Begh spiritually alive and, gratefully accepting instruction; they hoped, on his witness to the Lord Jesus as his personal Saviour, to baptize him the next year.

He must have made a frank confession to his neighbors of his acceptance of the Lord Jesus,

for they had become his open foes. When the Mennonite brethren next came to Osh, they did not find him. When the days of Russian lawlessness had come and any one could lift up his hand against everybody else with impunity, a mob of villagers approached his house, reviling and threatening him, and clamoured for his Bible—the cause of their fierce hatred!

No man had stood by him in his hour of danger; he was killed by the mob, and entered his Lord's presence, one of the firstfruits from Turkestan Moslems.

Thus my friend Basl-Begh, whom I had set out to seek and to find, had been sought and found by the Lord Jesus, to be with Him forever.

"Until We Find Them" In Dutch New Guinea^{*}

By R. A. JAFFRAY, Makassar, Netherlands East Indies
Missionary of the Christian and Missionary Alliance

JESUS spake this parable—the three-in-one parable of The Lost Sheep, The Lost Coin, and The Lost Son. First, one in one hundred is lost, then one in ten, and then one of two is lost. The shepherd goes after the one lost sheep, till He finds it. The woman lights a candle, sweeps the house, and seeks diligently, till she finds it. The father waits patiently and lovingly until the son returns from his sin and wanderings in a far country, until the lost son is found, the dead is alive again.

So must we go out after the last tribe of mankind, wherever they be, however far away from Christ and His Gospel. It is not enough to wait till they come to us, or cry to us to come to them. We must deliberately, determinedly, go after them, enduring the hardships of the jungle trail, till we find them.

When the last tribe of mankind is at last told the story of God's redeeming love, the Father will rejoice, and they will then "begin to be merry" in Heaven, and the merriment will never end.

Probably among the last peoples of earth to be discovered, are those tribes in the interior of Dutch New Guinea, whose villages, only a year or

two ago, for the first time, have been sighted and photographed from the air. Until thus discovered they had lived alone, away from the coast, with no road or even footpath leading from the coast to their jungle home. Until a year or so ago they had not known that any others share this world with them; they had not known that any other peoples lived under the sun save themselves.

Thanks to men seeking oil and gold in New Guinea, these people have been located. The Dutch Government at once set to the task of making trails from the coast towns nearest to them, to the place where they live on the mountain slope, in the jungles of the well-nigh impenetrable, virgin forest. Shall not the missionary at once go up these trails, and seek the lost until he find them?

Dutch and American companies have united in gigantic effort of seeking oil in this great island of New Guinea. At one place, a town called Babo, over twenty million U. S. A. dollars have already been expended, and only this year are they commencing to drill for the oil. The captain of the steamer on which the writer recently traveled from Makassar over to Dutch New Guinea said that no less than 120 new American scientists are expected to arrive in Babo and other places in Dutch New Guinea this year in the search for oil,

^{*} Condensed from the *Evangelical Christian*, Toronto, Canada.

and he expected that on every trip from now on, his steamer would be filled with Americans bound for the oil fields of New Guinea.

They mean business. Do we? They are after the things that perish. Shall we go and seek for souls that never die, till we find them? They are willing to pay the price in inconvenience and hardship. Are we willing to suffer and bleed, if need be? Are we willing to pray, and to give, and to go, in Christ's Name, until we find, perhaps, the last tribes of earth who are to hear the Gospel ere He returns to this world to rule?

The Christian and Missionary Alliance has applied to the Dutch Colonial Government for permission to open missionary work in three parts of Dutch New Guinea, first, on an island off the northern coast, called Misool (it has been called the devil's island); second, in the northerly part of Dutch New Guinea, called Vogel-kop (Bird's Head), where a lake, known as Lake Amaroe, has been discovered; third, further down the southwestern coast, where three lakes have been discovered from the air, called the Wissel Lakes, and where dwell tens of thousands of hitherto unknown peoples.

The whole southwestern coast of Dutch New Guinea is an unoccupied field for Protestant missionary work. Up the many little rivers may be found Papuans to whom no one has gone with the Gospel. They are not only head-hunters, but they are cannibals, living still in the Stone Age; and yet the testimony of all who have had contact at all with these people of the interior is that they have found them friendly. These people eat the flesh of enemies conquered in war, but God seems to have made them friendly toward the white man.

Dr. A. H. Colyn, the son of the Prime Minister of Holland, headed an expedition to these newly-discovered lakes by plane. Some of the Papuans were so interested in these "men from heaven" that they determined to follow them and thus learn the way to heaven! They said, "These men came from heaven. We saw them come. This is what we want to know—the way to heaven." With considerable difficulty six natives found their way to Babo but they soon found that Babo was not heaven by any means. The Assistant Resident at Fak-fak felt that it was his duty to fly with these seekers back to their own jungle land!

The dress of the Papuan is very simple. They go practically naked, with the exception of a loin cloth and strings of beads. They wear heavy earrings, a bone piercing the nose, etc., all of which are charms, supposed to ward off the evil influences of demons. In fact, their whole religion is a negative one of fear, and is a matter of sacrifice to demons, so as to avoid the harm which they have the power to inflict. What good tidings the

positive message of the Gospel is to these people!

Dutch missionaries on the northern coast, and British missionaries in British New Guinea, have already seen tens of thousands of these wild Papuans turn to Christ and be saved. So shall it be with these who have so recently been discovered on the southwestern coast of Dutch New Guinea.

During the past few years in Borneo, we have seen the mighty Spirit of God at work among the wild men, the Dyaks of the Borneo jungle. Over ten thousand of them have definitely accepted the Lord Jesus as their Saviour, and as many more seek to know the Lord Jesus and His gracious power to save. What He has done, and is still doing for the wild man of Borneo, He can, and will do for the still wilder man of the interior jungles of New Guinea. We have a deep consciousness that it is the Will of the Lord that the Dyak of Borneo, now saved, thoroughly taught in the Word of the Gospel, and filled with the Spirit of Christ, will be the best evangelist to take the Gospel to the still wilder man, the Papuan of New Guinea.

Many Dyaks have gone over to New Guinea in connection with the oil and gold companies, and among them, quite a number of Dyak Christians, including three or four of the elders of the church. In connection with the Alliance Bible School at Makassar, where more than three hundred students are being trained for the Gospel ministry, we have more than fifty Dyak students in preparation for the work. Pray that the right men may be called and sent forth in the name of the Lord. A prominent Dutch official expressed himself as heartily in favor of the plan. It is significant that both the local and the highest officials are heartily supporting the suggestion of this new work in the interior of New Guinea.

These recently discovered cannibal tribes, the Papuans of the interior of New Guinea, have sunk to the level of the beast but they were originally made in the image of their Creator and may yet be saved and restored to God's image.

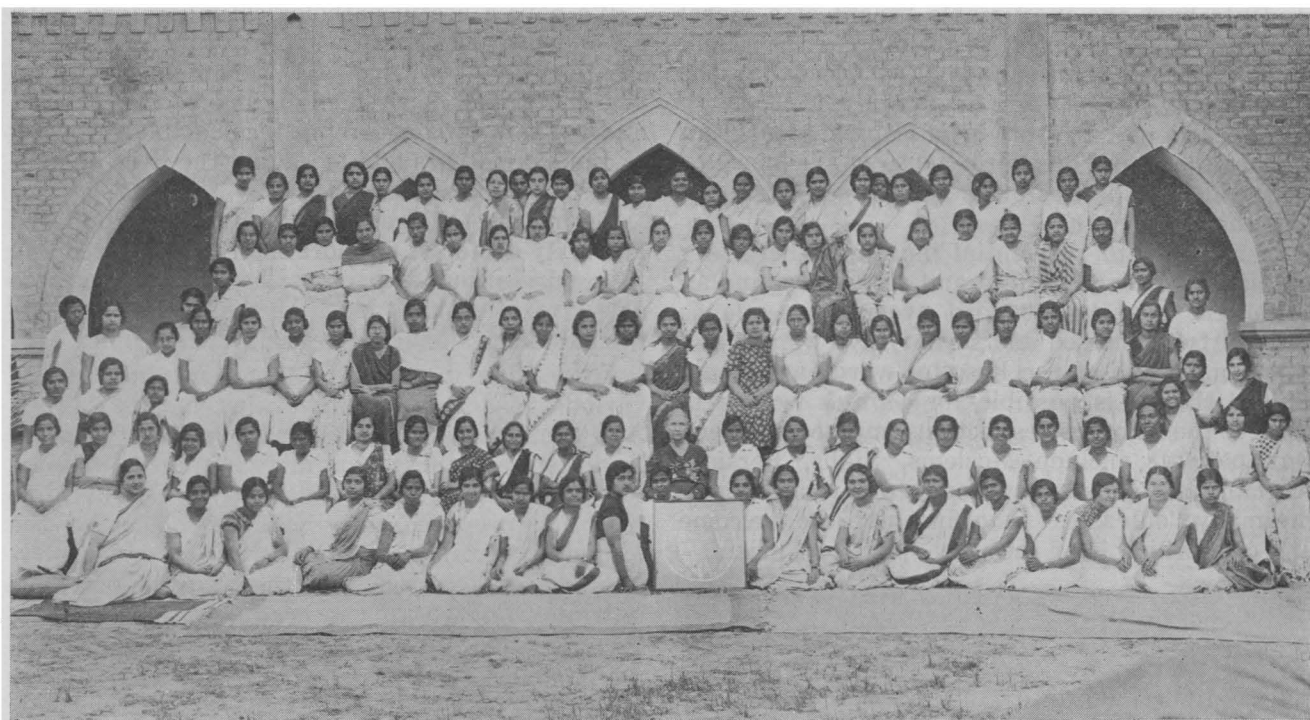
Pray that we may reach these wild people of New Guinea. Let us go with Him after the last lost sheep, "until He find it."

Seed Thoughts from the Moody Bible Institute Speakers

Fruit is never born by doing; fruit is always born by dying.—*Bishop William Culbertson.*

Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross.—*Dr. H. W. Bieber.*

Too many Christians are seeking an easy life. They want the Gospel train to be streamlined and air-conditioned, and furnished with chairs.—*Le-land Wang, China.*



MEDICAL STUDENTS IN THE LUDHIANA WOMEN'S CHRISTIAN MEDICAL COLLEGE (1937-38)

Training Indian Women Doctors

By DAME EDITH BROWN, D.B.E., M.A.,
M.D., M.C.O.G., Ludhiana, Punjab, India

AS A YOUNG woman doctor, I went out to India forty-seven years ago, and began medical missionary work. My single-handed effort to alleviate the desperate sufferings of Indian women was seriously handicapped for lack of skilled assistance, so that I took counsel with other medical missionaries, and we came to the conclusion that the solution of the problem was to take steps to found a medical school where Indian Christian girls could be trained as doctors and nurses. No effort seemed too great if we could build up a corps of efficient Indian Christian doctors for the Indian women.

It was a pioneer venture but, urged by the desperate need, the preliminary difficulties were overcome and in 1894 the first Medical Training School for women in India was established. It was a glorious venture! The challenge was: "India's millions of suffering and uncared-for women." Our response was: "By the good hand of our God upon us it shall be done."

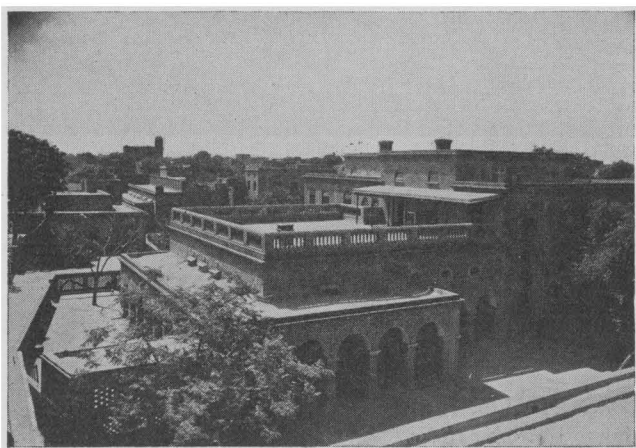
The financial resources of this embryo college consisted in a gift of fifty pounds, with a promise of a further fifty pounds per annum for the following three years. Had it not been that we were confident that this was a call of God and that He would provide, it would have been madness to launch out on such an enterprise with such meagre resources.

The College started work in an old schoolhouse, with four medical students and two student dispensers. Today, after forty-four years of ceaseless, consecutive grind we have three hundred students who are adequately housed in college buildings covering fifteen acres. These premises have cost fifty thousand pounds and we started with only fifty pounds in hand. To us it is a miracle indeed. Now the College is affiliated with Punjab University; this status enables our students to take the M.B. and B.S. degrees of that University—degrees which are recognized in England.

In addition to a thorough medical education, the

students have the inestimable benefit of a moral training, which cannot fail to impress them, and to influence all their future life. Each day the work begins with prayer and careful and thorough Bible teaching. By this means the students can explore the great Treasure House of the Word of God, which is the Easterner's heritage as truly as it is the Westerner's.

In addition to residential buildings there is a hospital with two hundred and sixty beds, and an outpatient department with average attendance daily of two hundred and seventy-five women and children. Some of the hospital wards are so arranged that it is possible for *purdah* women to observe the rigorous restrictions imposed on them. Our patients include Moslems, Sikhs, Persian, Afghan, and Nepalese women, to say nothing of the many "outcastes" who find here the welcome and care which is of the very spirit of Christ.



SOME HOSPITAL BUILDINGS AT LUDHIANA

Twelve well qualified doctors are on our staff, each being in charge of her own department; two more are needed for the additional work required to prepare the students for the higher degrees.

The Surgical Department is always busy. To have had an operation here is often considered an honor to be coveted! One young woman had a large tumor removed. When her friends came to see her, her sister was envious of all the interest excited as she told them of the preparation, and of the Operating Theatre, and of the wonderful chloroform she had smelt, and of the attention she received from the doctors and nurses. When I asked to see the sister, I found, to her joy, that she, too, required an operation. After a few days she was lying happily in a bed next to her sister. Then they sent for their elder sister, hoping that she might share their privilege. When it was found that she did not need surgical care, she wept tears of disappointment. Why were her younger sisters to have all the attention and all the fun (?) while she was left out?

We have a useful pathological laboratory, with a well-equipped department for X-ray and radium treatment. We also have tuberculosis clinics. The maternity department is one of the busiest, and is the means of saving incalculable suffering to India's mothers and of saving the lives of hundreds of India's children.

From this College and hospital three hundred and sixty doctors, and more than two hundred and fifty nurses and dispensers, have been sent into all parts of India. Most of them have gone as Christian missionaries to their own people.

More than nine hundred of our midwives of various grades are now working in the Punjab. And even this is not all—for very many of them begin to train nurses and midwives in the district to which they are sent. Recently we visited one who had prepared sixty village women for the Midwifery Examination. The Civil Surgeon, giving a good report, said that there was now not one untrained *dai* working in her district.

One of our graduates, Dr. Rose Shadi Khan, received a special Red Cross medal and a purse of Rs. 300 in recognition of her devoted services at the time of the Quetta earthquake. She was one of two Ludhiana graduates working there, and for days we at the Women's Christian Medical College were anxious, as we could get no news of their safety. At last we heard, to our relief, that both were alive, though one had been badly hurt. Dr. Khan, uninjured, was doing all she could to help and for three days and nights she had no time for food or sleep, as she cared for the wounded and dying. One by one they were dug out from the ruins. Many were *purdah* women known to Dr. Khan, for she had worked for several years in Quetta, and they clung to her in their terror and pain. She worked day and night for several weeks, till at last, worn out, she was ordered to take a rest. She passed through Ludhiana, looking thin and tired, but with triumph in her eyes, and as soon as she was able she returned to her work again. At present she is in a lonely station on the Northwest Frontier, where she is loved and trusted by all. The influence of this Indian doctor extends beyond the boundaries of her native land, for she is often called over into Iran, where her skilled help is sought by lonely, sick, and distressed women.

One is sometimes asked: "Are the Indian girls really worth training as doctors; do you find them capable of bearing responsibility?" My reply, emphatically, is that they respond to training, and are well able to take responsibility. We have proved it on our own staff, and the opinion is confirmed on all sides by those who employ our graduates. One medical missionary, writing recently about the work done by one of them, concluded her

report by saying: "She is an excellent missionary, and quite the best assistant surgeon I have met. At present she has charge of an outstation mission hospital of thirty beds. I regard her as a friend and do not see how we could carry on without her."

Another graduate is senior surgeon in a large hospital, of which she takes charge when the missionary is away on district work. Not only do the



A VERANDAH WARD IN THE HOSPITAL

various missionary societies appreciate the value of Ludhiana graduates, but the Government also recognizes their worth. Seven have been awarded the Kaiser-i-Hind medal for public services, and the honor of being the first Indian woman in the Madras Presidency to become medical superintendent of a hospital with a European staff, falls to one of the graduates.

Nurse Sundri is an illustration of how widespread the influence of these girls may become. Forty years ago little six-year-old Sundri, child of high-caste Hindu parents, was about to be "married to the gods." Her mother had become a widow before any marriage arrangement had been made for the child, and now the expense was too great. Who would care what befell a despised widow and her daughter? The temple would receive the child. She should be "married to the gods," and live a life of immorality. Those who know anything of the nefarious practices such dedication demands, will realize how terrible was the future carved out for the poor child. Little girls have been known to commit suicide rather than live in such surroundings.

Sundri was terrified. Then she remembered that once, when she had been ill, her mother had taken her to a dispensary in a neighboring village where a medical missionary had lovingly cared for her and made her well again.

Under cover of darkness the child ran away to this village, and hammered with her little fists

upon the dispensary door. It was night. Would anyone hear? Finally a motherly Indian Christian woman opened the door and took her in. As no one ever claimed her, the missionary sent her to school. Later she came to Ludhiana to train as a nurse. At the end of her training a call came for a missionary nurse for Arabia, and Sundri volunteered. It was a foreign land to her—different language, different food, and twelve days' journey distant. Through the fine work she did so lovingly in the mission hospital she found her way into the homes and hearts of these Arab women, rich and poor alike; and so skilfully did she handle many difficult obstetric cases, that her help often was sought in preference to that of her European colleague.

Then came the World War. The missionaries were not allowed to stay in their station, and Sundri was left alone. Single-handed she kept the hospital open for three years, dealing with such cases as she was fitted to manage. She remembered, too, that now she was the only one left to preach Good Tidings, and she gave herself the more earnestly to Sunday services and dispensary prayers, and to personal talks with her patients.

When peace was proclaimed, government proceedings required the presence in England of certain Arabian sheiks, who in turn desired that their wives accompany them. An interpreter would be required, and who was better fitted than their nurse-friend Sundri, who knew English so well?



STUDENTS IN THE PATHOLOGICAL LABORATORY

And to England Sundri went! Later she returned again to Arabia, took up private work in a dispensary of her own, and adopted Rosa, a little Arabian orphan girl. Rosa is now at Ludhiana. Recently Sundri, ill and dying, committed this little Arab girl to our care. She is now at school, and our prayer is that later she will become a doctor or nurse—a missionary to her own people in the far-off land of Arabia.

A study of the reports show that the graduates from this Medical College are now ministering each year to about three million women and children. Such a record is proof positive that the women of India themselves highly value the help given by their medically trained sisters. The gratitude they express is often very touching.

A friend from England once told me that when she was traveling in India, though she was unable to understand her language, an Indian woman was determined to make plain to her the love and gratitude which all the women of the district had towards the Ludhiana doctor at work there. Taking her three-months-old baby boy, this Indian woman laid him on the ground at the doctor's feet. Then, bowing in an attitude of utter devotion, she clasped the doctor's right hand, while with an outstretched arm she made a sweeping gesture to include all the women in the courtyard.

Indian Women's Work for Women

The medical care of India's women is of great importance. That it should be done by their own people is the quickest way of accomplishing the task, as it is financially the most economical. It is the right and natural way. The fact speaks for itself that in one missionary's life-time the work has moved so quickly that now three million women and children are being reached each year by the medical skill of their own people.

At the Ludhiana Medical College, on a scholarship of thirty pounds (\$150.00) per annum for five years, an Indian girl can take her medical degree. Think of it! A medical missionary to her own people at the total expenditure of one hundred and fifty pounds (\$750). Contrast this with the expense of training a foreign medical missionary, not to speak of the cost of outfit and passage. Surely, on the basis of economy alone the plea, "Train India's own women as doctors," is a sound one.

This is unquestionably the right and natural way, for however devoted the Western missionary may be, she still is a foreigner, and one whose speech and ways are strange. The gentle, educated Indian friend speaks the language perfectly, understands local prejudices, and is familiar with Indian customs and habits of life. She is a woman of the country, and wins her way unhampered by the handicaps which face the missionary from another land. Quite naturally she will tell her patients the Wonderful Story—old to us but new to them. She will use familiar illustrations to press the point, and the listeners will hear how she has found in Jesus her Saviour and her Lord.

"Village Uplift" has recently become the slogan of social service in India. The word is heard on all sides, but we of the Women's Christian Med-

ical College have long realized the desperate need of the villages, and have given anxious thought as to how that need may be met. Nine years ago, I stated that it was urgent that new centres be opened in the towns and villages, north, east, south, and west of Ludhiana. We saw great possibilities in such village centres, each to be equipped with a woman doctor, a nurse, a health visitor, and a teacher. Last year a special gift enabled us to open one of these centres, and its value is so great that I hope we will not be obliged to wait another nine long years before we are able to open others.

Let me emphasize the urgency of the hour. Great and rapid changes are occurring in India as work and power is passing into the hands of her own people. What we are able to do today may be impossible tomorrow. This is a strategic time. At Ludhiana we are trying to seize every opportunity to prepare and equip Christian women and girls so that they may be ready to meet the great responsibilities which await them in the near future.

Remember that India's welfare and uplift and evangelization are in a peculiar way our responsibility as Christian men and women.*

* Information and literature may be had from the General Secretary, Miss M. E. Craske, Ludhiana Women's Christian Medical College, 39, Victoria Street, Westminster, London, S. W. 1, England, or from Miss L. Powel, 6938 Cresheim Road, Mt. Airy, Philadelphia, Pa.

RULES OF CHRISTIAN LIVING

The following "Rules of Christian Living" are said to have been prepared for himself by the late General Booth of the Salvation Army:

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
2. Keep your mind active. Stimulate it with thoughts of others that lead to doing something.
3. Take time to be holy, with daily Bible reading and prayer.
4. Support the church of your faith. Mingle with others.
5. Cultivate the presence of God. He wants to enter your life and will as far as you let Him.
6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.
7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.
8. Have a thankful spirit for the blessings of God—country, home, friends, and numerous other blessings.
9. Work as if everything depended upon work, and pray as if everything depended upon prayer.
10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.

The Present Situation in Portugal*

By WM. H. RAINEY

*Superintendent of the British and Foreign Society for
Western Europe*

THE political situation in Portugal is complicated and uncertain. The power, in practice but not in theory, of this totalitarian State is invested in the Prime Minister, Dr. Oliviero Salazar, who is also Minister of Finance and of War. Unlike his colleagues in similar states, the Portuguese Prime Minister shrinks from publicity so that not many have even seen him.

Dr. Salazar is pro-German yet he is a member of the "company of Jesus" whose policy is strongly anti-Nazi and, therefore, pro-democratic. Such a policy may seem strange in an order that has always stood for absolutism in Church and State but the anti-Catholic attitude of the Nazis has thrown the Jesuits into unaccustomed company. Under the late Pope, Pius XII, the Jesuits were all-powerful at the Vatican, and dictated the papal foreign policy. Thus one can imagine Salazar torn between personal preference and religious obligation. The Prime Minister's love for Germany is tempered with fear for the safety of the Colonies, for Portugal is still the third largest colonial power. Without the alliance with Great Britain this rich almost undeveloped empire overseas would long ago have fallen a victim to predatory powers. Fear of German aggression, even in the form of a so-called peaceful penetration of Angola, swiftly brought wavering Portugal back into the English alliance. It is possible, even probable, that Portugal would try to remain neutral in the event of a European war. Although many of the governing class are pro-Nazi, yet the business-men are pro-British and the working class in the towns are Communists.

The situation is still further complicated by the Spanish question. The Nationalist rebellion was organized in Portugal and has received Portuguese support, in spite of so-called "observers" on the frontier. Spanish Government refugees, seeking asylum in Portugal, were handed over to the Nationalist authorities and even some of the flags in use with Franco's forces bear the Portuguese arms as well as those of Spain, Italy and Germany. Yet a Falangist—the Falangists are the Spanish fascists, who are opposed to the *Requetes*, who are strongly "clerical"—speaking on a public occasion, referred to the desire of his party to unite Spain and Portugal, presumably in the

interests of the former. This statement aroused the Portuguese hatred of Spain, due to the cruelties of Philip II. Thus another element of uncertainty and even fear was introduced into the national life.

England is fully alive to the importance of the Anglo-Portuguese alliance, hence the naval and military missions and the creation in Lisbon of a branch of the British Institute. The position of the British and Foreign Bible Society in Portugal is closely allied with British prestige. The freedom allowed to colporteurs is partly due to the nationality of the Bible Society.

The religious situation in Portugal has only changed slightly in the last few years. The Roman Catholic Church has continued to increase in power and may now be said to have regained the ground lost during the anti-clerical period following the declaration of the Republic in 1910. Such is its influence today that much of the government tax on salaries, destined to aid the unemployed, is used to build and repair churches and theological seminaries. The great army of militia on the Fascist model, which includes practically all citizens from the ages of 10 to 60, is well under the control of the Roman Catholic clergy. Attendance at mass, although not legally obligatory, is practically so. Only the valiant few have the courage to spoil their prospects by refusing to attend. There are also minor cases of persecution. Two cases are indicative of the trend of things—recently a State employee, a lay-preacher of the Portuguese Presbyterian Church, was threatened with dismissal if he did not stop preaching. A Baptist Church has been closed on the pretext that Communists attended the services.

Bible Society colporteurs, however, have no cause for complaint. Colporteur Gil reports that during the 25 years he has served the Society he has never known so much interest in the Bible, among Catholics as well as Protestants.

The strength of the Bible Society's position in Portugal lies in the fact that it publishes a Roman Catholic, as well as an Evangelical, version of the Bible. The Roman Catholic, or "Figueiredo" version, is a classic of the Portuguese language and is used in many Protestant Churches and schools. If war can be avoided, the prospects of Evangelical work in Portugal should be bright.

* See Frontispiece.

Preaching Christ in Europe Today

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

WHAT interests us here is not so much the question what controversial ideology is dominating the European Continent although it has a tremendous influence on religious life, nor what theological conflicts are fought through in the European churches, which were always inclined to express their religious life more easily in theological form than it was done in America. We shall simply ask in this survey how Christ is preached on the Continent and what a new evangelical life His message is kindling in the European churches.

If during the past century Church regiment, Church authority and its representatives played an important rôle in European Church life, the theologians came to the front these last decades when continental Protestantism re-thought the Reformation and tried to build up a new Church, not so much on an ecclesiastical authority but on sound theology. Today we may observe that it is the turn of the simple preacher of the Gospel who has his word to say and is listened to. Gospel preaching as such has become again the great essential fact in the life of the Church.

But each century, each denomination, each nation has made, in history, its contribution towards a special type of preaching. The nineteenth century preaching is in many respects quite different from the preaching which rose during the World War, and which is heard today. The last century was widely dominated by the theology of experience and of subjectivism which was started by the first great theologian of the century, Schleiermacher, who initiated a new theological thinking by taking the feeling of absolute dependence on God as the point of departure for sound Christian theology. Wherever such a theology of experience and of the subjective Christian consciousness was vigorous, preaching aimed at awakening similar experiences. Schleiermacher himself was perhaps even a greater and more evangelical preacher than theologian and interpreter of German idealism and romanticism. Under this theology it was more or less forgotten that Christianity was born, not so much from a sweet

subjective experience, as from a transcendent message of the revelation of God in Jesus Christ.

In preparing my sermon for Good Friday 1917, it struck me that following the word of Christ: "It is accomplished," I had not to speak of personal experiences but of the great fact and message which God has placed before us in the life and death of our Lord Jesus Christ.

A wide change in continental preaching is partly due to the rebirth of a theology of the Reformation—Karl Barth's study of the Epistle to the Romans appeared in 1918—and partly to a spontaneous rediscovery of the objectivity of God's Revelation in Christ.

Since then preaching has again become the announcement of the Gospel of Christ, as against giving moral or social advice, philosophical deliberations or sentimental experiences. The first task of the Church is again the preaching of the Gospel. This needs no further justification, yet there is no unanimity about what the preaching of the Gospel really means. Is Gospel-preaching consistent with the glorification of the nation and the mysticism of a totalitarian State? Yet, the eleven German Churches, whose leaders published a few months ago a nationalist and totalitarian theory, confound the Gospel with a myth; a divine revelation with religious self-consciousness; the Reformation with the Renaissance. But the Churches in Germany, where this Gospel is preached, are empty. Evangelical people do not confound the "bread" of our Lord with the "stones" of a natural philosophy.

An important feature in the theory and practice of preaching becomes evident in these empty German Churches: preaching needs a congregation that listens to God's Word. I preached for six years in John Knox's Chapel in Geneva and had often Scottish visitors in my audience. One of them was once listening so attentively that it meant quite an inspiration to me. When he came after the sermon to shake hands, I found that he had not understood one word because he did not understand German—but he listened. The response of many congregations where "German

Christians" are preaching is silence or absence. Such spiritual indifference kills any sermon which is not characterized by more than human wisdom. The Church which no longer listens to God's word is dying.

On the other hand, Confessional Churches in Germany are crowded. A man like Niemöller, a great preacher, drew larger audiences than the church in Dahlem could hold. There was always a pilgrimage from Berlin to Dahlem when the former captain of the submarine preached. Even Ministers of State were in the audience. Niemöller is continuing to preach though silenced. In America, during the National Preaching Mission, there was not one single town where I was not asked about Niemöller. He has the ear of the world because he preaches the Gospel even at the cost of great sacrifice.

The essence of this Gospel-preaching is quite simple. It is dominated by the two great leading thoughts of the Reformation: Luther's *Sola gratia* ("by grace alone") and Calvin's great message of the sovereignty of God: *Soli Deo gloria!* Modern evangelical preaching in Europe is again focused in these two great lights of the Reformation. It is Biblical, Paulinian. It is more an interpretation of the Biblical text than an explanation of a subject for which the text is only a starting point. Karl Barth in Basle does not allow his students to develop their own brilliant thoughts by using a Bible text. Stick to the text in reverence and obedience, he would say. Under such influences continental preaching has become more Biblical and more dynamic. It is a witness, not simply a historical exposition or a psychological application of spiritual truth. Historicism and psychologism have largely diluted, during large parts of nineteenth century preaching, the divine substance of the preached word. These theological and psychological temptations are overcome today. Christ himself and not science or theology, not personal piety or mystic experiences, is again the great subject of evangelical preaching—Christ who saves from sin by His grace. The attack directed against the Saviour by a self-redeeming humanism and secularism has, by reaction, made continental preaching more Christocentric than ever. Where Christ is preached there is no place for a shallow nationalism or a vigorous moralism. All these *isms* are effaced by the tremendous realistic power of sin and the all victorious Grace. Preaching is therefore, under the impression of the War and its aftermath, more pessimistic than in the self-content nineteenth century in so far as the possibilities and confidence in man is concerned and has again discovered the demonic character of the world, the principalities and powers with which

we have to fight; Christ is the only One who can overcome the reign of demons.

In this respect, of course, preaching is the reflex of a more orthodox and Christocentric theology. Yet, in other parts, especially in Eastern Europe, it is not so much an echo to theological thinking as a response to Bible reading. The Bible itself and not only theology as a witness to the Holy Scriptures has been and is the great teacher of how to preach. Preaching is therefore no longer the art of trained-pastors. The man who reads the Bible, preaches. A lay preaching movement may be observed all over Eastern Europe. In Austria near Villach, is a Bible School preparing lay preachers for the Balkan countries. In Poland and Russia there is a large preaching mission carried on by laymen, the "Gospel-Christians," who are wandering from village to village announcing, often secretly, in farms, woods, lonely places the redeeming message which they have learned to know from the Bible. In Polish Ukraine an evangelical movement sprang up in a village when Krasniuk, a Ukrainain prisoner of war, returned from a German prisoner's camp where he had learned to read the Bible to his family in a Polish village. To read the Bible means to meet Christ, and this is the one great stimulus for preaching. The annual report of the British and Foreign Bible Society shows indeed that in spite of a growing poverty, political tension and religious persecution the Continent has bought more Bibles than during last year. Even in Spain the sale of the Bible has increased.

The Hope for Reformation

Where the Bible is re-discovered and read, a reformation is always near. Other general literature is certainly sharing the breakdown of any really leading power for mankind; the Bible has again proved able to give real leadership to personal and public life of mankind. Nowhere this is perhaps deeper felt than in Russia where the importation or printing of the Bible is still forbidden. A great thirst for the Word of God is found wherever religious interest is not entirely quenched. This unique Book and parts of it are penetrating into Russia wherever pores of communication are still open in the well protected pachydermic armour of their Russian giant. It penetrates into the interior via the great streams, via China and Turkestan. For many Christians the possession of the Bible is the greatest treasure, as the Word of God has become rare and thousands of Bibles have crumbled to dust because they were read so intensely. It is a matter of great rejoicing that not only the Bible is read again among Protestants—but Bible lessons are introduced for the first time in evangelical services. A

new Bible movement is spreading also in the Roman Catholic Church, and it happens that Orthodox priests, as in the famous conferences of Narva, assemble around the Bible and not only kiss the holy Book as a part of the Orthodox service, but read it with the joy of a great discovery.

Wherever Christ is preached, the Cross is inescapable. The willingness to suffer with Christ is one of the essential features of Christian life. This willingness not to be afraid even of martyrdom is perhaps the greatest aspect of present day Christian life on the Continent. The world attacks Christ, not so much by force and persecution as by a new philosophy and new tempting ideologies. Those who are not adopting this philosophy in Russia or in the totalitarian States must suffer persecution. The answer of the Russian Christians to this persecution is silent suffering. In Germany loud witness is still heard. In the western and central democracies the liberty to preach the Gospel is in no way restricted. A great missionary activity is started by the Churches in France, Holland and Switzerland which do not confine their missionary zeal to the pagan world overseas but are discovering that they have a mission field at home, that the Church itself is becoming a mission field as for instance France, which formerly has been called the oldest daughter of the Church and counts today at least thirty millions of people who have no connection whatever with any Church and have lost even an elementary knowledge of Christ and His Gospel.

It is very likely that many Protestant Churches will join the remarkable effort which has been made by the American Federal Council of Churches in its National Preaching Mission to take a fresh stand for the Church in the centre of all Christian life and activity, in the announcement of the Gospel of Jesus Christ. The world has proved today that it holds no really redeeming message and that its recipes are not bringing healing or salvation but sickness and death. The Church of Christ, confronted with this breakdown of culture and inefficiency of human wisdom, knows more than ever that she holds the word of salvation and has to bring it to the whole world.

FROM MADRAS CONFERENCE

A Bantu African woman in a bright blue dress and head-cloth, spoke with a natural eloquence which moved all hearts in the group on the worship of the Church.

"To us Africans, Christianity is a white man's religion. The white man regarded as heathen everything that he found in Africa; not knowing our language or our culture he judged it as heathen. He made us so conscious of this that by and

by we felt that our skin must be heathen too. He gave us an inferiority complex. We began to feel that if we dressed in his clothes we should be less heathen. If we began to speak English well we felt sure we were civilized and Christian.

If we speak the truth (and we must speak the truth), we must admit that the African says today, We want to feel at home when we worship. We want to feel that God has come to Africa. South African buildings, are always round thatched huts. The first time that I went into a church—it was built on the western pattern—I said, "I am in a foreign country." A Christian priest put up a hut with a thatched roof and a stone altar, such as we Africans use in worship; then I was at home before God. The stone altar on which we used to make our sacrifices to our ancestors in an attempt to worship the unknown God, was the place where we could come to God ourselves because God had made the ultimate sacrifice. Outside, under the beautiful roof of the world that is the sky, what more beautiful church could you find than that? The carpeted earth for our floor, under a big tree: there is the very best church of all and we are at home there. The high mountain suggests the power of God; the roaring ocean is better music than an organ. Our rivers—we have beautiful rivers—they are not heathen rivers; they tell us of God. Take our people out there and we can worship."—*Miss Minnie Soga.*

* * *

Mrs. Short, a British (L. M. S.) missionary in Papua, is training up the young people to a belief that God wants Papuans to remain Papuans when they become Christians. She encourages the wearing of the native dress or some simple adaptation of it suited to modern conditions, the building of churches in the island fashion, and giving a Christian content to the old customs. Most of the opposition to this comes from the people themselves. They say, "Now we are Christians we are enlightened people. We must dress as you do. We must have churches like yours. We must worship in your way." Sentiment in some places is so strong on the connection between religion and a particular form of dress that women may refuse to wear waistbelts because the costume into which their grandmothers were put by early missionaries was a long shapeless garment without a belt. It was natural to those pioneer missionaries to carry with them the customs, the conventions, the style of clothes and religious buildings to which they were accustomed in their western lands. But Christians in Papua and other lands must be helped to see that God wants Papuan Christians and African Christians from every land, not simply Christians who are an imitation of the Westerner.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY GRACE W. MCGAVRAN, INDIANAPOLIS, INDIANA

College Students Organize for Actual Service

Young people of today are ready to give time and energy to rendering real service, if there is some person or organization to plan the work so it will be effective, and if there is sufficient real need in the project to make them feel it worth giving themselves to.

The following report of a service project being carried on by Bethany College students in West Virginia gives a picture of a situation which has need, appeal and organization to make the response effective. Study it carefully.

When the McKinleyville mine shut down, the presiding doctor and nurse could no longer be afforded. The Bethany College Y. W. C. A., under the supervision of Dr. Florence M. Hoagland, promptly established the present clinic for pre-school children. Once a month under the leadership of Dr. Booher of Wellsburg and the county nurse, who also donate their services, the girls conduct the clinic in the little town four miles from Bethany College. The girls weigh and measure the babies, take medical and social histories, and follow the orders and treatments prescribed by the doctor.

Taking her place in the clinic is Bethany's Chinese co-ed, a member of the Y. W. C. A., Violette Chun.

Each time the Y. W. C. A. girls visit McKinleyville the townspeople know they are bringing canned food, clothing, medicine, milk, and other items that the children need. All Bethany College is now aiding with a "soap" campaign in which each student not only must use soap before coming to fraternities and dormitories but must also bring one cake for McKinleyville. Already the girls are witnessing the results of their fine work. Underfed children are gaining in weight, children with impetigo—a contagious skin disease—once more have clear complexions, and the scantily clothed are now warm. The co-eds have also established a library with part of the funds and books sub-

scribed by Bethanians and private donations. Each Saturday some of the girls conduct the recreational activities of McKinleyville which supplement the newly added Boy Scout Troop under the leadership of William Rutter, also of Bethany College.

In addition to this work, Bethany students have conducted Sunday school classes and church services at McKinleyville for some time.

Front Rank, April 16, 1939.

There are several points worthy of note. The college Y. W. C. A. sponsored the project. Dr. Hoagland supervised it. The article does not say who suggested it, but we may rest assured that some one presented the need vividly, or there would have been no such whole-hearted response.

Notice also that professional aid was enlisted. There was no attempt made to have a bunch of college girls doing something that only a doctor and a nurse could do effectively. But what college girls *could* do in connection with the clinic was thrilling enough to them to insure their participation.

The international touch in the participation of the Chinese student has more than a little value. Race relations become normally inconsequent when people of differing races are working together in the spirit of Christ to alleviate human suffering and to build a happier world. For every such experience of joy in working together we may well give thanks.

Then there is the enlistment of the whole college in special parts of the project. Soap and books for the library! Two items which are easily provided by a large group, but which make a big hole in any budget which must buy them outright.

Notice, too, that the project is not forced into just one channel. Not all girls are interested in weighing babies and in taking medical histories. There are other avenues of service outlined. Recreational leadership, and leadership for religious education is asked—and found.

Too often we ask our young people to do some silly little thing which is no real challenge to their ability or interest. We assume they are too busy to do real things. That is, to be sure, the excuse which they give to get out of entering into our feeble attempts to harness their energies to worthwhile things in unworthy ways. But give them a worthwhile job with a real challenge in it—give them competent leadership—give them organization for effective use of their energy and time—and your college student displays all the resource, ingenuity and responsibility which made our ancestors, with no more years to their credit than these college young people possess, go forth to conquer a wilderness and to build a new nation.

Attract Larger Audiences

A missionary speaker recently went to one of the smaller churches of his denomination for a Sunday evening address. To his amazement, considering the audience in some other engagements he had filled, the church which was not a small one in size, was packed. Furthermore the choir loft was overflowing with eager-eyed boys and girls from the eighth grade. The service started. There was little beyond his speech and a musical program by those boys and girls.

They were the eighth grade *cappella* choir of a neighboring school. They sang hymns, spirituals and other dignified and suitable music. They listened with intense enjoyment to his address.

When it was all over, the bouquets of gay summer flowers with which the church had been decorated were carefully wrapped and given to the missionary speaker to take home with him. One of the members of the church drove him clear across the large city to the place he was staying at.

Let us look at this experience for a moment, from the point of view of promoting attendance. It was the missionary society which sponsored the church service. They wanted not only their own members there, but also the rest of the congregation. They felt that the particular missionary they had secured was sure to give an address worthy of being heard by others in the community besides the members of his own denominational group.

What supplement to his address could they provide which would attract the groups they wanted present? They looked around and decided that the *cappella* choir of the eighth grade of the neighboring public school would do that. Furthermore they could be counted on to provide a musical accompaniment in keeping with the address. Parents of the children would come whether they were to sing at school or in church.

Please note that there was nothing in the way of trying to attract by false pretenses to something which people would not want to hear. They were sure of their missionary's having something people would find very worth having come to listen to. The music was simply a second feature of equal worth in its own field.

The problem of attendance at missionary programs and meetings is often not that of having a worthwhile program. It is that of securing a hearing for that program from those who for various reasons ordinarily fail to give it any attention.

Many of the mothers and fathers, older brothers and sisters of the children in that choir do not ordinarily hear good missionary addresses. They came because their children were to sing. They went away glad that they had heard a worthwhile address as well.

Let us point out that a single singer, no matter with how lovely a voice, who was a member of the community and whose singing people had many times heard, could not have had much attendance pull. So far as the suitability of her singing, so far as her adding to the program, the value might have been the same. But probably not one single extra person would have turned out more than would have come for the address alone.

To add something in the nature of a variety stunt might pull a crowd there, but to attempt that is not worth the ruin it brings to the program. It cheapens and debases it. Those who are brought by it are quite likely to get up and walk out during the address, or to form the sort of unsympathetic audience which every speaker dreads.

Consider then, what you may add to a program which will build up the right atmosphere, be of value in itself, and have the right effect in bringing into the meeting a much greater number of people than might have come for an address alone.

Our Money for Others

The following thought-provoking and lovely poem by Alice Ferrin Hensey may be used in several ways in your church. A poster, in the center panel of which it is beautifully lettered in, and in the two outer panels of which are pictures of those whom we may serve, may be arranged. Or the poem might be given as a reading in the devotional part of your service. Where it is possible it should be made available to every member of the church, missionary society, or other group.

During days of bitter need, not so long ago, a woman approached by the church for relief funds refused on the ground that it was more important to keep

business going by continuing to spend her money for expensive trifles such as perfume bottles, imported service plates and jewelry for herself, than to give the money away. She was using a false philosophy to bolster up her selfishness.

The money paid for the jewelry went mostly into the pocket of the wealthy owner of the store she was fondest of. The same money would have gone almost directly into the small-business world of grocers and clothing stores and dairy farms of the community had she given it away. On the way it would have fed and clothed those in dire need. The bit of beauty the money purchased is as dead today as on the day it was purchased. The gift of money to relieve suffering would have brought life and health to a child who died for lack of proper food and shelter.

To buy things for ourselves instead of serving others with the money that is ours is not true stewardship.

As church members face the days of winter ahead, it is well for them to have this gently stern reminder always before them, that to buy more clothes for oneself when one already has more than one can wear, is the tendency which is the most effective preventative of our being able to "clothe the naked, and feed the hungry."

We cannot squander our resources on ourselves and still have them to serve a needy world with.

Here is the poem:

I have more food than I can eat—
They faint with hunger in the street.

I have more clothes than I can wear—
Their head, and hands, and feet are bare.

My walls are thick, and warm, and dry—
Their walls are rain, and wind, and sky.

My heart knows love of noble souls—
Their hearts are hungry, thirsty bowls.

These things let me remember when
Cries of the needy rise again.*

* Alice Ferrin Hensey. By permission of the author and of *The New York Times*.

Why Not Have a Church Library?

BY MARY F. FOLGER

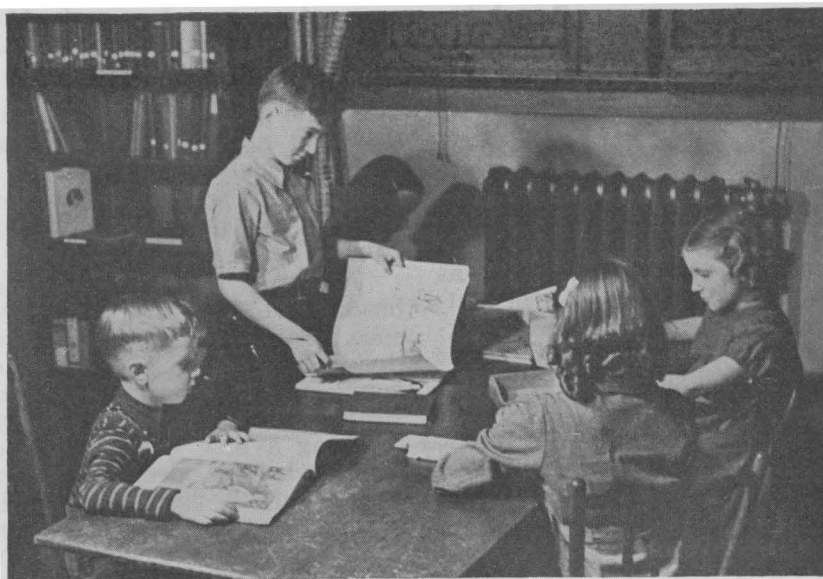
A few years ago the Literature Committee with the pastor of the First Friends Church in Indianapolis, Indiana, decided the time had come for the revival and enlargement of the church library. One of the Sunday school classes loaned their own furnished classroom for this purpose. Two bookcases were moved in and all the religious education, church history, Quaker and missionary books were assembled. The Literature Committee chairman, with his wife, gave some and loaned many new and up-to-date books for circulation among our members. A number of desired books were donated by other individuals.

From time to time throughout the years the revision of the literature work of Friends has been made, to meet and use new opportunities for usefulness. Thus the work of the church library was begun in recognition of a wider avenue for service.

Since the beginning of our "revival," more cases and books have been given. And our collection has grown until now we have books for every department in the church and church school. We also have books on family life, fiction with a Christian emphasis, etc. Many books have been given by individuals as a memorial to a member of the family or meeting. These donors feel that there is an everlasting inspiration and living influence in this kind of memorial. A number of the various committees of the meeting have given new and desired books, in this way, not only cooperating with, but proving their consciousness of the need, and realization of the Christian influence of the Church through its own library.

One sectional bookcase is full of children's books and this corner, with little tables and chairs, is used for, and by, the children. Two girls, each eleven years old, assist with the whole library and have complete charge of the children's section.

There are two card files—one



CHILDREN MAKE GOOD USE OF A GOOD LIBRARY

for adults' and one for children's books. The name of borrower and the date taken and returned is noted on the card filed for that particular book.

Two instances we want to mention, occurring two years apart—unknown to either child. One of our boy's mother was reading to him at home, from our "Bible Story Book" and he wanted to take it to school. She gave permission and his teacher read this book to his class. A little girl this year so thoroughly enjoyed one of our "Stories of Jesus and the Children" that she took it to school and her teacher read a chapter each day to her pupils until she finished the book.

A number of children have given, in the public schools, reviews of books they have read from our church library. Many others have given book reviews in Sunday school. The books for children consist of the best recognized Bible stories, missionary and story books with emphasis on world friendship, etc. A number of adult books are used for reference and research work.

For several years our yearly meeting—composed of sixteen quarterly meetings, and within these eighty-one local meetings—gives special recognition to members reading a certain number of books during the year, in

a suggested given list. These are under various headings, some of which are: Biblical Literature, Friends History and Principles, Evangelism, Pastoral and Church Extension, Christian Education, Stewardship, Peace, Temperance, etc.

The Literature Committee has, for many years, been allowed a certain amount in the yearly budget of our meeting. This amount has been increased three times since 1935 and is used exclusively for purchasing books for the library. We feel the greatest mission of the Church is to help the home furnish the Christian foundation in character building. And one of the best ways to do this is through furnishing and helping to select the best of reading material, and build through books higher ideals of personal conduct. During the last several years we have placed church papers, peace and temperance literature, and other reading material, in public places and in homes, where they supplied a timely need.

We strive to be of service to any and all individuals desiring help or information, and in several instances have been able to supply or procure materials needed on a number of subjects for papers and talks outside of regular church work. Our library is being used more and more all the time by all ages.

A Story for the Children

In the Hall of Fame

BY VIOLET WOOD, *Missionary Education Movement*

Phyllis Wright was visiting Washington with her family. But she seemed disappointed as she studied the faces of the statues of America's heroes, warriors and statesmen.

"Father," she said, "are there no girls in the Hall of Fame?"

Mr. Wright smiled as he replied: "Let's get mother and Janet and Lois and I'll tell you about the only woman whose statue is found here."

"What state is she from?" asked Phyllis. "I'll be searching for her."

"She's from Illinois."

Phyllis scampered off, and when her father, mother and sisters caught up they found her gazing intently into the earnest face of Frances Willard.

"I found her," she beamed. "Now father is going to tell us about the only woman in the Hall of Fame in Washington." Then she read from the tablet "Frances Willard was born September 28th, 1839. Why that's exactly one hundred years ago!"

"That's right," said Mr. Wright. "Frances came of pioneering folks and as a little girl she traveled in a covered wagon through the wilderness."

"A wagon like our trailer?" asked Janet.

"Oh, no, much different," answered Mr. Wright. "In those days it took months to drive 500 miles, and we've only taken a few days to do that with our automobile."

"What did she do to make her famous?" Phyllis asked impatiently.

"Like all people who win fame," Mr. Wright began, "she loved other people and wanted to be of some good in the world. She lived in prairie towns in Illinois and as a little girl she saw men spending their money in saloons, while their families were hungry and dirty. When she compared them with her own family she tried to find out what

made the difference, for her father had no more money than the other men."

"Frances Willard's father didn't drink, did he?" piped up Janet.

"No," Mr. Wright shook his head, "and that was the difference. Her family also prayed to God and kept the Sabbath while many other pioneers did not. Frances Willard decided to try to bring a new way of life to people whose children were poor and miserable because of evil ways. But first she must get an education. In those days it was an unusual thing for a woman to go to college, but Frances did it. Soon after her graduation a stranger thing happened; she was the first woman in America to become a college president."

"That's a very important job," murmured Phyllis.

"Yes, indeed," Mr. Wright nodded, "but she gave it up after a while because she felt it did not give her time to carry out her ambition to help the poor mothers and children. She began to lead bands of women through the streets. They marched to saloons, where men wasted their time and health and money, and there she prayed and sang Christian songs. Hundreds were so affected by her Christ-like spirit that they promised to give up strong drink and to lead better lives."

"Did they keep their promises?" questioned Janet.

"Many of them did," continued Mr. Wright, "and many became good fathers and established Christian homes. Women in other states formed similar bands and carried on the work, so that her organization grew until it became the Women's Christian Temperance Union. Frances Willard was its president for many years. During twelve years she went all over the United States holding meetings every evening, traveling 35,000 miles by means of wheezy locomotives and in old stage coaches."

"Did the people love her?" said little Lois.

Mr. Wright smiled. "They certainly did. Many of them traveled on foot from outlying farms to hear her speak in the towns she visited. She wrote books and edited magazines which thousands of people bought and read and passed on to friends. But that was not all she did. Phyllis, you will be twenty-one years old in nine years. Can you tell me one of the things you will be able to do then that you can't do now?"

"I'll be able to vote," said Phyllis proudly.

"Exactly," Mr. Wright said. "Frances Willard started the idea that women should vote, just the same as men. That was a brave stand to take in those days, for even good Christian men were against the idea at first."

"I read a story once," said Mrs. Wright. It told how Frances Willard always carried two favorite books with her wherever she went: the Bible and 'Pilgrim's Progress.'"

"I've read 'Pilgrim's Progress,'" cried Phyllis. "It's great!"

"Now, what would you call Frances Willard?" asked Mr. Wright: "a heroine? a warrior? a statesman?"

"I know what I'd call her," said Phyllis. "Our Sunday school teacher told us that missionaries had to be combinations of many things sometimes. I'd call her a missionary, a real home missionary."

Making Use of This Story

In connection with the celebration of Frances Willard's Centennial read to or encourage the child to read some of the following books:

Pioneer Girl, the Early Life of Frances Willard, by Clara Ingram Judson, Illustrated by Genevieve Foster. New York, Rand McNally & Company, 1939. 50 cents.

Frances Willard of Evanston, by Lydia Jones Trowbridge. Chicago, Willet, Clark and Co., 1938. \$2.00.

Point out the fact that the Christian motive was responsible for Frances Willard's contribution to the betterment of the American home.

BULLETIN

Council of Women for Home Missions

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

NEW STEPS TOWARD CHRISTIAN ONE-NESS

"Now I am to be in this world no longer, but they are still to be in the world, and I am to come to thee. Holy Father, keep them by that revelation of thy Name which thou hast given me, that they may be one as we are . . . But it is not only for them that I am interceding, but also for those who believe in me through their message, that they all may be one—that as thou, Father, art in union with me and I with thee, so they also may be in union with us—and so the world may believe that thou hast sent me as thy Messenger."—*Christ's prayer the night of the Last Supper.*

The observance of the Day of Prayer since its inception twenty years ago, has been a patent influence in creating a greater sense of unity among women of the Christian churches. There is now another special day which gives promise of binding still closer the bonds of Christian fellowship.

Possibly there are those who would raise questioning eyebrows at the claim that May Luncheons can help accelerate the trend towards Christian unity but in reading reports of the gatherings all over the country, one finds striking evidence that it is true. Quotations from some of them will answer any skeptics:

"This was the first meeting of its kind in Preble County, eight churches taking an active part. Any one could sense a feeling of fellowship and co-operation. We hope to organize a working group soon." *Ohio.*

"This is a small town but we have nine church denominations and they all cooperated with the exception of two. A real Christian non-denominational spirit prevailed during the day." *Oklahoma.*

"If all the nation-wide luncheons of May 4 proved to be as successful and important as the one held in Gainesville, Fla., a forward stride has been taken toward Christian unity and friendly feeling. Jews and Catholics as well as Presbyterians, Methodists, Baptists and members of the Christian

Church, nearly every group was represented in some way on the program . . . wonderful spirit of Christian fellowship." *Florida.*

"We truly feel that there is a better and closer understanding between church women than there was previous to this meeting." *Idaho.*

"We are looking forward to an organized group or federation of church women growing out of this first May luncheon." *Indiana.*

The May Luncheon idea originated with the Council of Women for Home Missions, the first one being held May 1, 1933 in New York City. In 1937 the other national Protestant Women's groups joined in the New York luncheon. Nation-wide participation in the "May Party" idea began in 1938. Over 400 communities reported holding luncheons.

This year, 1939, there were about 650 requests for program material. Reports have come from 33 states and Hawaii. Groups varied in size from one of seven to that of 647 in New York, which, however, included many from places outside of the metropolis. Oakland, California, the second largest group, reported 350. Meetings varied in type to suit local needs. Though the majority had luncheons, some groups had teas, a few had dinners, one a breakfast and others, just meetings without anything to eat!

In many instances, all the churches in towns cooperated. The largest number of denominations reported in one gathering was nine—there were doubtless twice as many in the New York gathering, but statistics are not available. A number of reports mentioned the cooperation of Catholic and Jewish women. In some places they attended only or brought "greetings" from their groups, but in several instances they had a share

in making plans beforehand. A Pennsylvania city reports:

"Twenty-five Catholic women helped us plan and ten Jewish women enjoyed our fellowship. The atmosphere of the meeting was deeply spiritual. The singing of spirituals by two women from each of our three Negro churches was a high point in the service."

From a town in New York State comes this:

"The village priest loaned us the chairs and tables and wrote me a beautiful note afterward praising our effort and saying that he prays every day for church unity."

The effect of such gatherings may be far-reaching. Many groups made plans to undertake coöperatively some practical project for the good of the community. Several gatherings decided to organize interdenominational groups that would function through the year with the World Day of Prayer and the May Luncheon as high spots. Perhaps in time many communities will be able to say, as one woman did in reporting on the May Luncheon in Dawn, Missouri:

"We have a Federated Church here and all the little country churches and all the little ones in town have been torn down and we all worship in one big church."

"Dawn"—what a significant name! If more of our communities would follow the example set by this town, in spirit if not in deed, would there not be in truth the dawn of a new day?

EASTERN SETTING-UP CONFERENCE OF COUNCIL WORKERS

What is a Council Setting-up Conference? It is a gathering of those who are to have charge of the activities in the Centers for migratory groups which harvest and can the crops. They

meet for fellowship, for training, for a better understanding of the magnitude of the migrant problem and the part which the Church is taking in helping to relieve a desperate situation.

Under the able leadership of Miss Marie Gaertner, supervisor of Migrant work in the eastern area of the United States, a very profitable conference was held in Hamilton, New York, July 3d through the 6th. This is the location of one of the Council Centers which served as a practice school and demonstration.

The program was divided so that each worker majored in the type of work that he or she would do on the field. This was very practical giving a clear picture of the work to be done.

Recreation Program.—The leader for this was Mr. Stanley R. Kendig, of the Connecticut Council. On the field now are young people directing recreational work, each putting into practice what they learned from him. Mr. Francis Nothrop, Chairman of the Fairfield County Youth Committee was very successful in teaching games.

Other leaders were Miss Helen White, supervisor of migrant work, Gulf to Great Lakes area, Miss Alicia Fisher who directed the new Center in Florida last winter, Mrs. Patricia E. Manchester, Executive Secretary, Consumer's League of Wilmington, Delaware, and the Rev. Alfred R. Winham, Pastor, First Reformed Church of Astoria, Long Island. Each made a valuable and significant contribution to the conference.

The Conference convened on the evening of July third. After the group had dinner together talks were given by Miss White and Miss Fisher, then Mr. Winham spoke on "Renewing Power."

The children who were to be at the Center were not brought in from surrounding farms until July fifth. The Fourth was spent in group instruction, picnic lunch under the trees, a period for swimming or tennis and a party in an old barn, the illumination for which was provided by two oil lanterns and spot

lights furnished by two rather weak flash lights. The migrant workers at Hamilton are Italian. In return for the entertainment they sang many Italian folk songs. It was generally agreed that this was the right ending to a very interesting and valuable day.

On July 5th activities started at 5:30. Breakfast was eaten in a hurry, and then everyone was off to the farms to "gather up" the children. Many new families had moved in over that week-end and so several new little faces were seen, including some six months' old babies. The success of this day was in large measure owing to the extreme efficiency of the Hamilton staff who worked nobly in the face of surprising and terrific odds. A great sigh of relief greeted Miss Stella Jenkins, R.N., Director of Home Hygiene and Care of the Sick, Utica Chapter, American Red Cross, for the situation was beginning to tell on six babies and their new "mothers." Miss Jenkins very kindly offered her time in an exceedingly crowded schedule to spend the day with the group giving advice on the care and feeding of babies and the proper procedure in first aid. This is the first time live babies have been used as models for demonstrating child care to Council workers! After dinner a very beautiful and helpful devotional service by Mr. Winham was held on the hill, back of the dormitories at Colgate University. As we sat overlooking the surrounding valley and mountains beyond, we felt a true fellowship of love and readiness to go out among those less fortunate with a clear message of Christ. Even the heavens conspired to make the occasion memorable and sent a small view of Aurora Borealis.

The most impressive moment of the conference was on the last evening when communion was served to the group by the Rev. Paul F. Swarthout, Pastor of First Baptist Church, Hamilton, New York. As the group gathered at the church and stood in silence before Mr. Swarthout who was assisted by two of our

members, one from the Southern group, and one from the New York group, everyone had a feeling of the power and strength that come through unity, fellowship and service for Christ.

From many expressions of gratitude and enthusiasm to Miss Marie Gaertner, it is very evident that the conference was a big success. The only regret was the absence of Miss Lowry, Executive Secretary of the Council.

FIFTEENTH CONFERENCE

on the

CAUSE AND CURE OF WAR

To be held at Hotel Washington
Washington, D. C.

JANUARY 22-25, 1940

This fifteenth conference will endeavor to face more realistically than ever before the problems of the grim world in which we live. There will be a minimum of formal addresses and much active discussion of our own problems aided by experts. One important session of the Conference will be built around the report of our Commission on a Permanent World Society. Another session will be devoted to pending legislation in Congress in which we are especially interested. Here, of course, we shall seek expert guidance to help us determine our own position before our annual visit to Capitol Hill.

A new emphasis will be laid upon the necessity of social justice as a basis for peace and upon the steps which must be taken to insure social justice both within our own country and among nations. The theme of the banquet will be "Our Responsibilities in a New World Order."

FRANCES A. THOMAS,
*Chairman, Program
Committee*

Those desiring to attend as delegates of the Protestant Church group should apply to the National Committee of Church Women, Rm. 63, 297 Fourth Ave., New York, N. Y. Registration Fee: \$5.00.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

CHINA

The Heart of the World

Sympathy for China is being expressed in a growing stream of gifts from all parts of the world. These gifts include a package of clothes from North Africa; a check from a sanatorium in Sweden; other donations from Basutoland, Pennsylvania, Norway, India, the West Indies, South Africa and other lands, have recently reached the headquarters of the British Fund for the Relief of Distress in China. Nearly seven tons of soap, over sixty gallons of disinfectant—urgent necessities with over 100,000 refugees packed into a narrow strip of city one and a half miles long, as they are in Hankow—have been promised. Ten cases of surgical dressings and a large quantity of elastic bandage cloth have come from the north of England.

Child Welfare Work Coordinated

To attain greater efficiency in the care of war-afflicted children, the National Relief Commission has invited all child welfare associations and institutions throughout the country to co-ordinate their efforts for service to these children, and has formulated a set of principles.

There are now 100,000 war orphans being taken care of in 71 government, provincial, local and private institutions in China. Approximately \$60, Chinese currency, is required to support one child for one year. It is generally acknowledged that it is not enough to supply food, clothing and shelter; there must be elementary, health and vocational education, and training in citizenship. The waifs must also be taught manual work, such as sewing, weaving, gardening,

care of livestock and a variety of trades.

—*China Information Service.*

Relief Expenditure

Government and private sources in China have already spent over \$45,000,000 (Chinese currency) for civilian relief. By the end of 1938, according to the National Relief Commission, 15,000,000 war refugees had been assisted by either government, public or private organizations, and 150,000,000 people (one-third of the population in China) had been forced by the war to leave their homesteads. Relief authorities are shifting their activities from supporting refugee camps to absorbing the inmates into industry. The Chinese Government has already allocated \$5,000,000 for the development of industrial cooperatives which aimed particularly to benefit war refugees. The needs increase every day, and the peak of suffering has not been reached.

Importance of Hainan

The *Presbyterian Bulletin of Foreign Affairs* notes that of all Japan's seizures in China the island of Hainan is the one least likely to be given up, since the Japanese Navy has long had its eye on this as a stepping stone in its southward drive. With Hainan in Japanese hands Hongkong is virtually surrounded by a ring of air and sea bases.

This little island is thickly settled by about two million rural folk. There are still a good many aboriginal tribes in the interior. Presbyterian mission work was begun there in 1881, with headquarters at Hoihow and in 1884 a station was opened at Nodda. Later medical work was started at Hoihow, and in 1900, Kachek was opened as a mission sta-

tion. The mission staff on the island now numbers twenty-five, working not only among the Hainanese but among four aboriginal tribes.

Jewish Remnant in Szechwan

It is said that many centuries ago a group of Jews settled in western Szechwan bringing with them their monotheistic faith and Mosaic customs. Today there are many survivors who publicly worship God on mountain tops. A "lamb without blemish" is slain and its blood sprinkled, with the "paying of vows." The Chiang-Min is the name given to these Jews, who for more than 2,000 years have met to worship God in West China.

Converts from the Chiang-Min meet every winter with Rev. T. Torrance, author of "China's First Missionaries," for Bible study. A favorite course of study is how the Old Testament survivals in Chiang worship have become realized in the New Testament. These people were at one time very numerous in Shensi also, but have been absorbed by the Chinese in that province.

—*Sunday School Times.*

New Building for St. Elizabeth's Hospital

A new building for the Episcopal Hospital in Shanghai is made possible by a legacy left by a daughter of the first Chinese clergyman of the Episcopal Church in China. On June 27, 1868, a Chinese baby, Ah Mei Wong, was born in the home of this clergyman and grew up to make history. After attending St. Mary's Hall Church School for girls in Shanghai, she trained as a nurse, a pioneer step in those days, and then decided to enter the Toronto University Medical School.

From 1906 until her death in 1933, she developed a private practice in Shanghai, where she became highly respected. After bequests to other Christian institutions, she left the residue of her estate to St. Elizabeth's, for maternity work.

The new maternity unit and nurses' home is designed ultimately to combine St. Luke's and St. Elizabeth's hospitals.

—*The Living Church*.

Open Doors in Tibet

Numerous lamaseries are found in Tibet where missionaries may find a night's lodging. Many priests have visited the Gospel Inn in Sining, or have heard about it from friends. At certain times of the year there are religious festivals in connection with the lamaseries, and those at Kumbum and Komangsu, bring pilgrims from all parts of northeast Tibet. The crowds come to worship; the Chinese come on holidays or on business, and perchance to worship as well, for "better gods too many than too few," they argue, even if some of them are Tibetan gods. The crowds may be too dense, or too intent on business or pleasure to listen to preaching, but a printed message in their own language finds ready acceptance. The Tibetan will tuck his copy into his fox skin hat for later perusal and perhaps to be carried far into the interior.—*China's Millions*.

JAPAN-CHOSEN

Calling All Workers

The Bishop of Tohoku, the Rt. Rev. Dr. N. S. Binsted, called a meeting of all workers, both men and women, in Sendai June 19 and 20, and asked that preparation for this conference should include:

Private and public prayers for the guidance of God's Holy Spirit during the conference.

Prayers for God's blessing upon each person's own work as well as upon the work of the district and the whole Nippon Seikokwai.

An examination by each individual of his own life and work, with an effort to realize the

causes of his own success or failure.

Serious thought about the corporate life of each church.

Careful thought as to the future development of the work.

Thought about the future financial independence of each congregation.

The purpose of the conference was:

To deepen corporate life; to evaluate work for Christ and His Church; to endeavor to realize the unity of all the work; to make plans for the future development and expansion of the work.—*The Living Church*.

United Christian Movement

Kagawa took the lead in an evangelistic campaign, in which the first meeting was attended by 3,000 people who heard Bishop Naide of the Episcopal Church plead for a united spiritual front to meet the present crisis in Japan's national and international affairs; Miss Kawai urged a deeper reliance on God in the trying days ahead, and Toyohiko Kagawa boldly assert that only repentance and conversion of Japan's leaders, her masses, her youth and even her Christians can save the nation from the moral degradation to which she, along with other people in the world, has fallen. "Military force can never save a people from moral debauchery," said Kagawa; "only spiritual and moral regeneration will suffice to purge away individual and national sins, and the Gospel of Jesus is the only force capable of transforming personal and social life.

Mass meetings are to be held in various parts of Tokyo and other cities during the next few months, and for a period of three years all the churches are thus to cooperate in what promises to be Japan's greatest united Christian movement to date. Kagawa has agreed to give almost full time to the prosecution of the campaign throughout the land.—*Christian Century*.

Graduate Activities Listed

Since its formal organization in 1930, the Japan Theological Seminary in Tokyo has gradu-

ated 115 students: 11 have died or are incapacitated by illness, two have been drafted into the army; 79 are serving as pastors or evangelists in Japan, Formosa or Korea; 19 are teaching or in social service and four are studying abroad. At a recent service, students talked or sang in their native tongue; it is interesting to note that in addition to Japanese, the following languages were heard: Korean, Manchurian, Formosan, Chinese, Malay- an, Spanish (Philippine Islands) and French (French Indo-China).—*Monday Morning*.

Salvation Army in Chosen

Korea is one of the 97 countries and colonies in which the Salvation Army is at work. It employs 104 languages in preaching the Gospel at 17,567 outposts. The Army has recently celebrated its thirtieth anniversary in Korea, when special meetings were convened in Seoul and seven district centers. In connection with the celebration was a campaign for a 30% increase in all branches of the work. The Army has always recognized that a country's own people should be the ones to spread the message. Accordingly, the work in Korea is conducted by married couples who have passed the courses in the Training Garrison.

—*Korea Mission Field*.

"Two Hour Folks"

When the superintendent of the Soonchun Leper Colony in Korea was asked whether police control of the patients was necessary, he smiled and replied: "Where the principal occupation of people is to get together several hours a day and quote the Bible, police are not needed. By the way," he added, "how would you like to hear one of our two hour folks?" "Two hour folks? What's that?" the visitor inquired. It was explained that these were patients who could quote the Scriptures for two hours at a time without making any appreciable mistakes.

At a recent Scripture recitation contest at Soonchun, hundreds of contestants appeared,

representing all ages. An old and sightless man repeated the entire book of Matthew without stopping. He had committed it to memory by hearing it read aloud.

—*Evangelical Christian.*

Promoting Stewardship in Korea

Rev. H. E. Blair, in the *United Church Review*, tells how the principle of stewardship has been promoted in the Korean Church. Individual missionaries had taught stewardship from the beginning; it remained to outline a plan for systematic giving. Pamphlets giving practical methods and stewardship sermon themes were supplied to the churches, then each church was urged to print their own envelopes and supplies. The most satisfactory is a 52 page pad with a given number, to be hung on the wall at home. Each Sunday, a member tears off a page and folds it around a coin with the pad number in view; the little folded parcels to be deposited, with both hands, in the collection bag.

Most Korean women have no money to give and one of the touching scenes in many a Korean Church is the gathering up of little rice bags. The rice is put into the bags a spoonful at a time as meals are being prepared.

Year by year some new pamphlet is issued to teach and re-teach various phases of stewardship. Special men are sent out whenever possible to deepen interest. There are also special courses on systematic giving in the Theological Seminary and Bible Institutes. As the pastors go from house to house they talk about the family and its spiritual progress. They talk crops. They talk church budget. After prayer they lay out the record of the family as to church contribution during the past year and secure a new and, if possible, better pledge from each member of the family for the year to come. Thus the churches have grown in power and effectiveness.

ISLANDS OF THE PACIFIC

Evangelism among the Batanese

The Batanese Islands are the most northerly part of the Philippines. Until March, 1937, there had been no evangelical work there, but at that time Dr. and Mrs. Paul Culley, with two Filipino preachers established a permanent work there. There are good reports coming from these Islands: a total of 215 conversions, with government officials and school teachers friendly. A permit reading, "Any place, any time" opens the way for preaching at all points. Violence and opposition instigated by priests there have been, but without much result. Two young men from the Batanes are now studying in the Manila Evangelists' Institute preparing for work there later.

—*S. S. Times.*

"Keswick" in New Zealand

The missionary rally was one of the high lights of the annual Convention Camp at Ngaruawahia, N. Z., this year. On the speakers' platform were 30 missionaries, representing Africa, India, China, South America, Solomon Islands, Central Asia, New Guinea, Egypt, Russia and the Maori of New Zealand. Each speaker was limited to six minutes. Those present noted that the interest of the audience did not lag for a moment. The chairman announced that the missionary fund had realized £3,725 during the past year, and the goal for the forth-coming year was set at £4,000. A pledge and cash offering was taken, when an amount in advance of that of last year was promised, and a cash offering of £180 received.

—*Life of Faith.*

Quezon Works for Integrity

Lanao Progress observes that President Quezon and other Philippine government leaders are making a determined effort to bring about a moral revitalization among their people. A recent evidence of this was the President's action in ordering

army officers dropped from the service for lying. He took advantage of this opportunity to say that with the exception of treason or cowardice there is no crime in the military code so unpardonable as lying, and that the foundation of every army is the honor and integrity of its officers. "Lacking these virtues," he said, "no army can succeed in peace or war. An armed force with untrustworthy officers becomes a menace to the state rather than a support . . . If executive clemency were exercised in this or any similar case, it would set a standard of integrity in the Army of the Philippines so low that it would discredit not only the Army, but even the Government itself, and deliver a death-blow to the development of the high type of officer personnel which we must have."

Three other officers are mentioned in *Lanao Progress* as expressing the same sentiments, and all three, as well as President Quezon, practice their own preaching. They know that their country must be made strong, and that it takes upright men to make it so.

Christianity Applied to Business

The largest shoe factory in the Philippines is owned by a Christian, Mr. T. Teodoro. He employs 500 workers and turns out twelve to fifteen hundred pairs of shoes a day. He provides for his employees low-rent living quarters, a low-priced restaurant, complete medical care, physical examination and clinical service, rest and recreation facilities. His factory is a model for light and air. Not only this, but each morning his 21 foremen meet with him and start the day by repeating together Psalm 19: 14 — "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Then, after a period of silent meditation, they discuss the day's work, closing their meeting with the Lord's Prayer. At one corner of this room is a door which opens on a steep

and narrow winding staircase which leads to a prayer room. It is a long room with a prayer rail, a picture of Christ at Gethsemane, and Scripture verses in Tagalog. No one is invited into this room who cannot also be invited to pray, and shoes are left behind at the foot of the stairs.

—*Philippine Presbyterian.*

NORTH AMERICA

Bible Society Day at the World's Fair

June 25th was American Bible Society Day at the New York World's Fair. Following the dedication of the Society's exhibit in the Communications Building, which included a long list of book titles chosen from the Bible, such as "The Promised Land," "Green Pastures," etc., the group of men, women and children went to the Temple of Religion, where Dr. John H. Finley and William Lyon Phelps were the principal speakers.

Dr. Finley spoke of the devotion to the Bible of earlier generations. To this, he attributed not only their genuine piety but also the richness of their language. He declared that no other book in the world could be compared with the Bible. Any other book the human race might do without, but not the Bible: that, he said, is a necessity of life.

Dr. Phelps aroused much expectation when he said that the Bible contained the best prayer, the best sermon, and the best poetry in the whole world. The Sermon on the Mount was, of course, the best sermon; and the Lord's Prayer, the best prayer. The best poem was the Twenty-third Psalm.

Symbol of "Eternal Light"

The Ner Ha-Tamid, or "eternal light," was brought from Palestine last April to burn in the Jewish Pavilion at the New York World's Fair. According to the Director of the Pavilion, this light will burn continuously as a memorial to those who gave their lives seeking the establishment of a Jewish national home

in the Holy Land. It was kindled on Easter morning by a member of the Jewish National Council, at an elaborate service before the historic Wailing Wall, attended by representatives of practically all Jewish organizations in Palestine.

The idea is to have the light burn in the Memorial Hall of the Pavilion not only as a memorial to those who died in the struggle to establish a Jewish national home in Palestine, but also to symbolize the undying faith of the Jews in the future of their people in the Holy Land.

—*World Outlook.*

Growing Intolerance

To "make America safe for differences" is becoming an urgent task for all Christian people in the United States. This was emphasized by the Church Peace Union at their semi-annual meeting in Atlantic City in June, when the following resolution was passed:

We protest against the rise of anti-Semitism in the United States. It expresses an attitude and policy which are contrary to our American institutions and particularly to our spirit of freedom.

Anti-Semitism also threatens the basic ideals of all religions. Intolerance expressing itself in prejudice and hatred for the Jew will not end there; in fact, it threatens the very structure of democracy and religious liberty.

We condemn the organized campaigns of hatred, and we particularly condemn the reckless and inflammatory statements that have been made before the Congressional committee in Washington and that are constantly being made over the radio as contrary to the fundamentals of our American Government and the spirit of all religions.

We urge all religious leaders and the people of their respective congregations to take active steps toward the development of that understanding, cooperation and goodwill which will unite them more deeply in overcoming this evil with good.

—*Church Peace Union.*

Crime in the U. S. A.

The crime situation is not improving, if the figures of J. Edgar Hoover are to be taken as evidence. Says Mr. Hoover:

The records of the Federal Bureau of Investigation show that crime is increasing; that murders, manslaughters, robberies, sex crimes, automobile thefts are greater than ever before.

Today there are in America over 4,300,000 criminals actively at work, plundering and murdering. There is an aggregate of 1,330,000 serious crimes and a national crime bill of \$15,000,000 a year.

Prison—Mission Field

Eighty-seven American prisons are now using the "Bible Course for New Christians," and 189 prisoners have received certificates for completing the work. These students become personal workers. A man under sentence in the Los Angeles County jail led fifty-one souls to Christ. Another teaches a class of thirty-five fellow prisoners and has won ten. Art Marron, a Filipino who spent five years in San Quentin Prison, received his entire religious education through the Bible Correspondence Courses. He is now preaching day and night in the smaller towns of the Philippine Islands and establishing Bible classes wherever he goes. On his last trip to a little town in the mountains, which he reached by a cart drawn by a water buffalo, 18 souls accepted Christ and were baptized.

He has started Bible classes in nearly every little town of eastern Pangasinan, and twenty-seven Bible women, or Sunday school teachers, have completed the course.—*S. S. Times.*

Students Wanted

A call issued in June to enroll in the "Ambassador Training Corps" introduced something decidedly new in student Christian work, and is in contrast with all previous efforts to meet the religious needs of the student world. It was a call to students to enroll in an intensive summer training course in preparation for definite, aggressive, evangelistic service on the campus of American colleges during 1939-1940. Emphasis is upon training individual volunteers in personal Bible study, so that they will not be dependent upon adult leadership. To attain to the rating of "ambassador," the student engages in a thirty-two weeks' training course in active Christian living and service.

—*S. S. Times.*

Moral Rearmament Conference

Before a crowd of nearly 25,000 in Hollywood Bowl, California representatives of the "Oxford Groups" from 25 countries launched a drive for unity and Christian harmony in this unsettled world—a unity based on the four points of honesty, unselfishness, purity and love. Three objectives were listed: 1. Permanent peace between individuals and nations; 2. The world's wealth made available to all, but for exploitation by none; 3. Create a new culture and bring in the advent of "the golden age."

It is said that new hope has been generated by this plan. Chinese and Japanese representatives shook hands there; labor union leaders greeted officials of employers' organizations. Among the messages read from well known leaders was one from Henry Ford which expressed a profound truth. Said Mr. Ford: "There is enough good will in the people to overcome all war, all class dissension and all economic stagnation, when that good will shall be hitched to the affairs of men and nations."—*Dayton News*.

Los Angeles as a "Mecca"

Strange sects are not confined to Iraq. *The Moslem World* quotes the following notice posted in Los Angeles:

KALIFAT—NEBI JEFFERSON.

Yearly pilgrimage of Moslems of Kalifat No. 5, known as North American Kalifat, shall be concluded in Civic Center, Los Angeles, during the 30 days of the month of Muaram.

The purpose shall be educational.

This pilgrimage should particularly remind Moslems of the teachings of America's first Karajite leader, Thomas Jefferson, loyal successor of George Washington, tried-and-true founder of the Republic.

Terminating the pilgrimage, Moslems should make the circuit of the Los Angeles Federal Building which is situated in what is henceforth to be known by Moslems as Jefferson Square. They may make the circuit as many as seven times, but it is not their duty to make it even once, since they should make it only of their own free will and according to their ability.

Moslems who make the pilgrimage to Mecca should make that to Los Angeles also.

Moslems who make the pilgrimage to Los Angeles should also make that to Mecca. BISMILA.

Negro Advance

The *United Presbyterian* says that the greatest improvements in the Negro race have come since the beginning of the World War, and offers the following facts as proof. There are now over 120 Negro institutions of higher learning with 35,000 students of college grade, 2,457 of collegiate professional grade, and twice the entire number studying college subjects. The number of Negroes now holding academic and professional degrees is 32,478. About 63.8 per cent are men and 36.2 per cent are women. The largest numerical group comes from parents neither of whom could read. The bulk of these graduates enter the professional field. Nearly 200 have incomes of \$5,000 or more; the median high school salary of teachers is \$1,300. The call for Negro college graduates is more imperative than ever. There is one white physician to every 728 white people, but only one Negro physician to every 3,125 Negroes. There is one white teacher for every 110 white children, one Negro teacher for every 218 of the Negro group.

Civic Leadership in Oklahoma

St. Philip's Episcopal Church in Ardmore, Oklahoma, believes that it must take a leading part in community life. With this in view, the rector and others decided upon a number of projects, of which the following are a few:

A garden inspection committee which brought about self-help to many needy families.

A canning plant growing out of the garden committee.

A plan for milk distribution to needy.

A Milk and Ice Fund.

An amateur boxing tournament to support the Milk and Ice Fund.

An Open Forum at which community problems are discussed.

A community sanitation campaign.

A mobile health clinic.

Promotion of two summer camps.

The open forum proved to be especially valuable. Subjects

considered are health, government relief, etc. This does not tell the whole story. Special services for Indian girls grew into a Sunday school. Ten of these girls now sing in the church choir.

—*Spirit of Missions*.

Stand on the Liquor Problem

Prospective students of Illinois State Normal School need not enroll there in ignorance of that institution's attitude toward alcohol, for its latest catalogue contains the following statement:

Since ability to consume intoxicating beverages, regardless of nature or quantity, is not a part of teacher-training program, and since employers of teachers, regardless of their personal attitude toward the liquor question, will not employ or continue in service teachers who use such intoxicants, Illinois State Normal University very emphatically states that the use of intoxicants on or off the campus will not be permitted, and deviation from this regulation calls for severance of connections with the school. Because the institution feels justified in the interests of its reputation and that of its students and graduates in having such a regulation, it is hoped that persons who cannot live within both the letter and spirit of this procedure will not apply for admission to the university.

—*United Presbyterian*.

LATIN AMERICA

Christian School in Cuba

La Progressiva, Presbyterian school at Cárdenas, Cuba, has been signally honored by Cuba's Secretary of Education, who awarded it special recognition for its whole curriculum, from first grade through High School. When a new government high school was established in Cárdenas, *La Progressiva* emphasized its boarding department, thus affording greater opportunity to young people from sugar plantations and small towns.

The Christian influence of the school has been of far reaching value; many of its graduates continue their training in normal schools and later teach in Presbyterian institutions on the Island; others attend the theological Seminary in Puerto Rico. Six Presbyterian pastors in Cuba are graduates of *La*

Progressiva and there are two candidates for the ministry in the present graduating class. Four pastors' wives also graduated from the school.

—*Monday Morning.*

Ice Breaking in Guatemala

Tourists and modern life have not yet penetrated the western highlands of Guatemala, so considerable persuasion was required on the part of Rev. H. D. Peck, Presbyterian missionary, to convince the mayor of a very needy village that he should admit a clinic unit from the American Hospital at Guatemala City. So far as the mayor was concerned, witch doctors were good enough, but finally permission was grudgingly granted.

Although relief from their ailments was welcomed, there was general suspicion on the part of those helped: there was endless beating of drums, offerings of chickens and flowers by the villagers, who were taking no chances on offending the mountain deities.

—*Monday Morning.*

Baptist Mission in Vera Cruz

Rev. Donata Ramirez, a Mexican of Kansas City who was trained for the ministry at Colgate-Rochester Divinity School, is the first resident pastor at Tierra Blanca in the state of Vera Cruz. He began work in June, 1938; without a church building, but with a gift of \$300 from the Rochester student body and \$200 from the Baptist Home Mission Society, he began to build and since then small sums have made it possible to go on with the undertaking. The membership of this young church is 58, the average attendance 70; each week end at least 12 members hold special services in the surrounding area. The church has three outstations, all of which indicates that a strong church is arising in Tierra Blanca.

—*Watchman-Examiner.*

Primitive Indians in South America

The South American Missionary Society ministers to Indians

of widely different types, yet common to all is a form of animistic religion. There is now, as a result of this Mission's activities, a vigorous church, made up not merely of passive Christians but of those eager to pass on the Gospel message. A short time ago, when a member of one of the most degraded tribes was ordained a minister, the "impossible" was achieved.

One tribe of 500 Indians of North Argentina has 400 professed Christians. The past thirty-five years have seen marked advance in Chile also. Boarding schools and medical work have been of great value.

—*Life of Faith.*

School Uses Radio

One of the mission schools which uses the radio to develop interest in its program is Colegio Episcopal de San Pablo, better known in the United States as St. Paul's School, Camaguey, Cuba. The School has bought the time for the broadcast over Station COJK, short wave. The Principal, Rev. Paul Tate, writes that the idea is to keep ahead of other schools in all sorts of activities that may add to the school's prestige. As the broadcasts become better known and accepted, real evangelistic material will be used.

—*The Living Church.*

New Church in Bogota

The dedication on March 12th of the new Presbyterian Church in Bogota, Colombia, was an epoch-making event. The site was secured and the building erected with the proceeds from the sale of the former church property. Representatives of various Presbyterian churches and other missions throughout Colombia crowded the auditorium. Some had journeyed a day or two on horseback, over difficult mountain trails, others came by auto and one flew over from Medellin. The theme of the dedicatory sermon, delivered by Rev. A. M. Allan, a former pastor, was "Past, Present and Future." This was followed by a communion service.

Three factors made the occasion memorable: this is the first modern church building in Colombia; there was a new vision afforded those who came from isolated communities where life is one long struggle against persecution and immorality; and there were present representatives of nearly all denominations or groups working in interior Colombia—Presbyterians, Independent National Church, the Scandinavian Alliance, Worldwide Evangelistic Crusade, Pentecostals, Lutherans, Cumberland Presbyterians and some independent missionaries.—*Colombian Clippings.*

EUROPE

The Crisis Grows No Less

Dr. Adolph Keller, Director of the Central Bureau for Relief of Evangelical Churches, reports on the present outlook. When this Bureau was established in 1922 it was thought that a few years' effort would be sufficient for reconstruction after the World War. This estimate has been found to be too optimistic. Totalitarianism and the almost incredible fury of anti-Semitism have so deeply affected the economic situation of the churches, their liberty of conscience and their spiritual life that the problems have multiplied. Here are a few of them: Feeding the dependents of evangelicals who have been sent to Siberia, including the few Russian Protestant pastors that are still alive, relieving Protestant pastors in Rumania, many of whom are trying to maintain homes on from 12 to 15 dollars a month, helping to finance theological students, for the need for an enlightened Christian ministry is acute.

Even the very hopeful evangelical movement in the Ukraine is threatened with financial straits and all manner of petty persecution; every pastor must get a permit for every sermon he preaches, whether in his own parish or elsewhere. Then there is the staggering refugee problem; also the heavy blow dealt the Czech Church of the Breth-

ren (Hussite), and the unfavorable developments that are facing the Waldensians in Italy.

Once more the Christian Church is producing martyrs. Churches are packed where empty benches had become the rule.

Friends Center in Paris

An attempt is being made to bring about contacts between the Society of Friends in France and outstanding intellectuals in that country who are thinking along the same lines as the Friends, though not connected with any religious movement. Two visits have been paid to Jacques Maritain, distinguished Catholic scholar who is deeply interested in the Friends, both because of their international activity and their emphasis on religion. Contact has also been established with Prof. Emery of Lyons, outstanding liberal thinker of France. Jean Giono, well known French writer, has also expressed his desire to cooperate with the Friends in any project that will promote peace.

At the French Yearly Meeting in Paris, the largest in history, there were delegates from Sweden, England, America, Switzerland and Germany. It was generally felt that the meeting had attained a higher level than in previous years not only in numbers, but in spiritual ways as well.

—*American Friend.*

Religion in Spain

Many are wondering what will be the outlook for religion in Spain under Franco's régime. Jose Pemartin, spokesman for the Spanish Nationalists, is quoted as saying that Spain is now to become the most fascist country in Europe; that a program for the Catholic Church is to be established which will be "more papist than the pope," and will serve the political ends of the state. Here is the program as outlined by Senor Pemartin:

(1) The Roman Catholic religion is the official religion of the state; (2) The prohibition of all teaching that opposes or denies the Roman Catholic faith, either officially or in private; (3) No other public wor-

ship allowed, and only in private by special agreement and favor of the state; (4) All Romanist laws and jurisdiction included organically in the state's statutes; (5) The Roman Church given the supervision over education, press and printing "in dogmatic matters"; (6) Church property taken from the Church by the former government to be ceded to the state, in return for which the state will support the Church; (7) The relations to be legalized by a Concordat.

It is added, however, that fifteen of the world's greatest religious leaders have petitioned Franco to investigate the religious situation and to ensure freedom of worship, and he has agreed to look into the matter.

—*Alliance Weekly.*

Methodists Meet in Denmark

"The Methodist Church in Europe" was the theme for the Conference of Methodist Churches and Missions in the various countries in Europe, held in Copenhagen, Denmark, August 2-6. The purpose of the gathering was to provide an opportunity for fellowship, inspiration and education to groups of ministers, laymen, laywomen and youth of the new Methodist Church in Europe. The former Methodist Episcopal Church is established in Denmark, Sweden and Norway; there are over 250 churches and 30,000 members. These Scandinavian Methodists are not only self-supporting but maintain nineteen foreign missionaries. There are also churches and missions in Finland, Esthonia, Latvia, Lithuania, Italy, Yugoslavia, Bulgaria and Hungary. In Germany there are five self-supporting Conferences.

—*Christian Advocate.*

Bible Sales Bring Reaction in Nazidom

The fact that sales of Bibles in Germany have outnumbered those of "Mein Kampf" by 200,000 copies the past year has apparently angered Nazi authorities, for an order has gone out that Bible and religious tracts may be sold only in Confessional Book stores. In general book stores Bibles may be sold only when specifically ordered. Bible and Tract Societies may no long-

er subsidize publications; these must pay for themselves.

Germany has also banned radio broadcasts of religious services. Such orders as the radio ban, and that on the sale of Bibles are not published, but transmitted secretly by the Ministry of Propaganda. Church officials have urged that broadcasts of religious services be resumed for the benefit of invalids, but all such requests have found deaf ears.—*New York Times.*

In Hungary and Poland

There is news of a great revival movement in Hungary, not only in Budapest, the capital, but in other centers. Evangelistic meetings are being held many times a day, and at some of them from four to seven thousand people are present, many of whom have never heard the Gospel before. Special editions of the Gospel of John and the Epistle to the Romans have been placed in the hands of inquirers; while Christians are urged to take five copies and, after prayer for guidance, to seek out five relatives or acquaintances to whom they may give them, at the same time witnessing to what the Lord has done for them.

As the eyes of the world are focussed on Poland's political problem, it should not be overlooked that while the State has fenced out Communism it remains for the Christian Church to fence out atheism. Evangelical Churches are taking the lead in this (the prime minister is a Protestant), and they are backed up by the World's Evangelical Alliance.

—*Baptist Missionary Review.*

The Army and Christianity in Germany

A short time ago a German army officer, a devout Christian, published a book called "The Officers' Hour." It was favorably reviewed in *The Military Weekly News* and subsequently attacked in the same paper. Between the appearance of these contradictory views, the book was bitterly denounced in the *Schwartze Korps*. The author's

"sin" consisted in declaring that there can be no true fighting spirit and no military oath of loyalty without a Christian basis. He therefore reasons that soldiers should be educated to a belief in God, and demands from the officers an acceptance of Christianity.

The newspaper attack of the book admits that such a book might have been acceptable forty years ago, but not today, because the question of a soldier and his religion can now only be discussed from a single standpoint—that of national socialism, which unites all the beliefs and philosophies of the German people. Christianity is thus definitely placed on the same level with paganism. In its issue of March 16th, the *Schwartze Korps* stated:

"It is true there is political strife in Germany arising out of religious differences. But it is equally true that these differences will not be allowed to impair our military strength. The religious life of the German soldier is so closely bound up with the conceptions of People, Fuehrer, Country as the revelation of the Divine Will," that the tenets of any particular religious sect will be able to exert no influence whatsoever.

—*Kulturkampf*.

Testaments for Italy

In the P. T. L. Quarterly we read that in Italy membership in the League has steadily increased until the number is now over 4,000, a remarkable record for ten years' effort in a land where Protestant work is carried on with such difficulty. The Italian League President, Rev. H. H. Pullen, has many opportunities in his journeys to promote this work. He has appointed a young assistant to hold meetings for young people in Liguria, Piedmond and Lombardy. He found that members in Genoa were joining forces with the Scripture Union, and were holding regular meetings of their own. In Turin, a new group of sixty members was formed. In many other towns there was a happy response to appeals. At an evening meeting for adults in an out-of-the-way village, several young men wished to join, yet seemed cu-

riously hesitant. Finally the reason came out! They were thinking about the hot summer days to come when they would be toiling in the fields all day, and were afraid the heavy perspiration would ruin their Testaments, as, true to their pledge, they carried them in their pockets. At last they decided to risk it, and 28 of them joined the League.

AFRICA

Farouk Leads in Friday Prayers

This is the heading of an article that appeared in a Cairo daily recently.

Last Friday was a notable day which revealed a pleasant surprise such as had never occurred to any one's mind. Probably it is the first surprise of the sort in a thousand years. His Majesty the King went to the Quasin Mosque to perform the Friday prayers, to which some illustrious guests of Egypt had preceded him, from among the delegations of sister Arab nations which had come to take part in the Palestine Conference. Chief among these were two princes from Hejaz. No sooner had the preacher finished the Friday sermon than King Farouk was seen by those present for the prayers to leave his place in the front rank and make his way to the *Mihrab* (prayer niche which indicates the direction of Mecca), where he led the prayers as the *imam* (leader of public prayers). That was a very great surprise, which caused the thousands gathered in the mosque and along the streets leading to the mosque to raise shouts of supplication to God that He would preserve the "righteous King" the "prince of believers" and the "*imam* of the Moslems."

Western newspapers commented that this innovation will tend to unite Arab-speaking Moslem peoples. It has always been customary for a caliph, or one aspiring to the caliphate, to lead these public prayers, and a number of Moslems are expressing a desire to make the young king of Egypt Caliph of the whole Moslem world.

—*Woman's Missionary Magazine*.

Boy's Club in Cairo

The Church Missionary Society is doing an effective piece of social work in a slum of Cairo, a filthy, crowded section, with

widespread unemployment. The Society was told it would be impossible to start a boy's club here, because the people were fanatically Moslem. However, such a club was opened in 1925, and persistent kindness finally overcame opposition. The membership is now from fifty to sixty. Boxing, wrestling, weight lifting and other physical exercises are practised. Lessons are given in English and Arabic, in reading, writing and other elementary subjects. On the spiritual side by friendship, by personal talks, by Bible study groups and occasional lantern lectures and addresses, the workers strive to demonstrate Christianity in action. In addition there is a Blind School, where men are taught reading and writing in Arabic Braille. It has a Braille library of over 1,500 books, all Christian, which are lent up and down the country to blind Moslem readers.

Ethiopia Is No More

The Council of the League of Nations on May 12th tacitly acknowledged that Abyssinia (or Ethiopia) is now to be called a "Province of Italian East Africa." An annex to the Anglo-Italian agreement, signed in Rome on April 16th, expressed in somewhat ambiguous terms the Italian Government's willingness to consider favorably the work of British missions "in humanitarian and benevolent spheres." This may or may not mean tolerance of Christian evangelism.

The British and Foreign Bible Society has kept open its depot at Addis Ababa, but the future is uncertain. The Hermannsburg Mission has been allowed to continue its work in Addis Ababa, and partially to resume itineration in the interior. The United Presbyterian mission hospital remains open, and the Sudan Interior Mission continued till last August. When compensation for mission property, expropriated by the Italian Government was paid and the mission was refused permission to take up other sites, the seven remaining missionar-

ies were forced to return home. The whole future of Protestant work in Italian East Africa must depend largely upon the Waldensians and other Italian Protestants. It is hoped that work along the border may reach some Ethiopians.

—*International Review of Missions.*

Danish Mission in the Sudan

The eastern part of northern Nigeria is allotted to the Danish branch of the Sudan United Mission, which has worked there for a quarter of a century. For a time growth was so rapid that the home church in Denmark could not keep up with it; workers and funds were not forthcoming. But recently conditions in Denmark began to change; a revival is spreading over the country, public opinion towards Christianity and Christian work is undergoing a change; the means are coming forth, the quota allotted has been raised, and new workers for the field are volunteering. A doctor and his wife, a nurse and two men, one of them ordained, have been accepted for service during the past year.

This change is reflected in the African field. Direct evangelism is being undertaken by African Christians—about 35 at present—of whom several have witnessed so faithfully that congregations of baptized Christians have sprung up in the bush. The missionaries depend more and more on their sound judgment, learning from them the best way to present the Gospel to the African mind. A special training course for evangelists has now been established, which is intended to last three years with intervals of one year spent in practical work in the districts. The Christian Church in this field has about 1,000 baptized members, with several hundred more who are being prepared for baptism.

—*Life of Faith.*

Eighty Converts in the Congo

A week's Bible Conference held this year at the Adi Station

of the Africa Inland Mission was climaxed with the baptism of eighty men and women. Except for the fact that the Church is very rigid in its examination of candidates for baptism, the number could easily have been 200. Even so, this is the largest number baptized, so far, at one time.

Later in the day about 600 met around the Lord's Table, which meant that the church building was almost filled with communicants alone. If this continues, the building will have to be enlarged. At a recent Sunday service there were 3,230 in attendance.—*Life of Faith.*

Women Leaders in Kenya

A missionary from East Africa says that regular evangelistic meetings for women have a quality that has been absent heretofore, because for the past few years the women themselves have conducted them. One African woman expressed it thus: "Our hearts are warm." These meetings are the women's own. They run them, decide where they shall be held, and make all the arrangements. To be sure, there are mistakes made, but some of the gains the missionaries have been praying for have come through the efforts of the women themselves. Speakers are chosen a week in advance to ensure time for prayer and study.

—*C. M. S. Outlook.*

Sharing Joys at Bibanga

Miss Virginia Allen is a fourth-term missionary at Bibanga. She writes in *Congo Mission News* of the ever deepening Christian joy of women and girls, builders of Christian homes. Each Sunday groups of nine-year-old girls make a point of paying her a visit to sing the new songs that Mrs. Kellersberger teaches them. Their first visit surprised her, and in token of her appreciation she gave each girl six peanuts and taught them Proverbs 3:5, 6. They came every Sunday thereafter, when they learnt a few more verses, ate a few more peanuts, and later, the one who knew the most verses received a picture.

Last year was a serious famine year; food prices soared or the food was not obtainable; people were hungrier than they had ever been. Money formerly spent on clothes had to be spent for food. Women with tiny babies on their arms go through the grass catching tiny grasshoppers in order to have meat to eat.

Foreign Magic

There are more ways than one of exploiting the superstitious, half-educated Africans, and here is one reported by *The Chronicle*, of London. Thousands of advertising circulars have poured into the Congo, introducing foreign "charms," talismen and magic. In one packet discovered by a missionary and sent to the Congo Protestant Council, were some pills, a piece of cheap, red substance with signs scratched on it, encased in a red silk bag, with leaflets of instruction and a "prayer." "Take this between the thumb and first finger of your left hand," said one of the leaflets, "look at it kindly, sympathetically, as one regards a person from whom one looks to receive a favor, and say the following prayer: 'Dear and good talisman, in whom I have all confidence, I pray you to aid me by all your occult powers to realize all my projects and desires.' (Here you ask for the things you yourself want to obtain.)" In the effort to stop this traffic that trades on the credulity of the African, the Governor-General asked the Commission for the Protection of Natives to consider the question of authorizing the Postal Service to intercept some of this dangerous correspondence. But much of it is smuggled into the country by many different routes.

WESTERN ASIA

Sunday Schools in Bible Lands

The Sunday school movement continues to be one of the most powerful influences in Bible lands in bringing together in fellowship and cooperation men, women and children of different denominations and points of

view. Last April a rally was held in an Armenian Protestant Church in Beirut, Syria, arranged by the Armenian Sunday School Union and to which invitations were sent to children of all Arabic-speaking schools and of the Anglo-American community. It took nearly fifteen minutes for the one thousand children and their teachers to march into the auditorium. The worship program consisted of hymns with tunes and words familiar in the three languages, the repetition of Psalm 23 in the different languages and prayer offered in Arabic. A tableau presented by a group of Armenian children represented Christ, the Friend of the children of the world.

—*Bible Lands Union.*

What Are Moslems Reading?

Realizing that what Christian societies publish must be partly determined by what people like to read, the Near East Christian Council asked groups in each country they serve just what is being read; just what students were reading aside from text books. The answer was the same: stories, the great majority being translations. It is believed that Christian publishing houses should take note of this and supply good, cheap stories. Next to stories, a lively interest in biographies was revealed, particularly of Moslem heroes and Western dictators.

As for Christian students, it was found they were devouring rationalistic works, mostly non-Christian. The World's Student Christian Federation has accordingly formed a committee to undertake the publication of literature with the Christian viewpoint.

Inquiries in Cairo revealed that along with the inevitable newspaper there is a growing output of monthly magazines of good standing, with literary interests definitely Arabic and Moslem. There is a large assortment of picture magazines, indicating the value of a Christian picture paper. The Council intends to ask each Inter-mission Council to help in a study of the

type of reading matter in its own area.

Religious Situation in Turkey

The death of Ataturk and the installation of Ismet Inönü have apparently not altered the religious situation in Turkey, though it is too soon to know accurately. There may be a feeling of greater liberty in the expression of religious sentiments now than during the past few years, and it is perhaps more common to recognize religion as a force; in fact the funeral of the late ruler revealed a passion for dedication to an ideal, and that is essentially religious.

There has been no change in the policies and methods of the mission institutions, and more and more there is a sense among many leaders that education does not seem to be enough, and that some way of building character must be found if the country is to continue to go forward.

—*Near East Christian Council.*

Iranian Youth

The annual National Christian Youth Conference of Iran had a spread of almost a thousand miles, with representatives of the Anglican Church, the Armenian Protestant Church, and the Evangelical (Presbyterian) Church, meeting together with no thought of denominational distinctions. All were Christians, although coming from a wide variety of religious backgrounds: Shi'a and Sunni Moslem, Jewish, Assyrian, Armenian, Baha'i, Anglican, American, Presbyterian, and even Swiss Evangelical. There were 68 leaders from seven countries, including two from Shiraz, 534 miles away, and one from Yezd, the first time that this remote desert city had been represented at the Conference. The program consisted of addresses and discussions on the theme "The Kingdom of God," Bible study and recreation. It was interesting to hear boys, gesturing vigorously, talk about ways of making Christianity effective in various walks of life.

—*Bulletin of Foreign Affairs.*

INDIA AND SIAM

Another Hindu Tribute

Several retired judges of Travancore have acknowledged in *The Hindu*, a daily paper, that Christian missionaries have played a great part in the progress of the Travancore State, while the Travancore States Manual points out that it was English missionaries who initiated English education in that State, and to them is due the emancipation of slaves, the uplift of the depressed classes, the opening of hospitals and the spread of education for both men and women.

In the Travancore Census Report for 1931, we read:

As a result of the philanthropic labor of the missionaries a perceptible improvement has been effected in the moral and social condition of Depressed Classes who have come under their influence. Their mode of living has changed, their standard of living has improved, they are giving up insanitary habits, are learning cleanliness and thrift, and are being weaned from the drink evil.

All these opinions are confirmed by a writer in the Poona *Mahratta* who said that today "25 per cent of the population are Christians. Out of 11 lakhs of rupees paid as Government grant, 9 lakhs are paid to Christian educational institutions. The number of churches which was 300 in 1820 had increased to 2700 in 1930."

Preaching to Mohammedans

Rev. H. Reynhout, in the *Life of Faith*, describes the method of reaching Mohammedans at the reading room of the Ceylon and India General Mission, in Mysore City, where a weekly lecture is given especially for Mohammedans. "An hour before the lecture begins the missionaries take up their stand on the street in front of the reading room: it is a very busy street, and hundreds of people pass by, of whom every fourth or fifth is a Mohammedan.

"We are well supplied with Gospels and literature in Urdu, Kanarese and English, and generally offer a tract to our Mohammedan friends as they pass.

"As the time for the lecture approaches, Mohammedans are invited to attend. Most of them pass on with the excuse of business urgency or a flimsy promise to return in five minutes. Usually, the lecture begins with only four or five in attendance, but a worker remains outside in the hope of attracting others. Some are busy with tracts, and seeing us with literature the crowd swells, an argument is started and after considerable urging the group consents to enter the reading room. The evangelist has probably finished his lecture, but begins a new one for the benefit of the late-comers. His theme is a whole race lost in sin; only Jesus Christ, the Son of God, can and does save. Moslems hate the very mention of this; some of the bolder ones jump to their feet and denounce the speaker, others try to silence him. Finally, the crowd disperses in disorder, some to argue among themselves outside, some to remain to question the missionaries further about the Gospel."

Ambedkar Interprets Christ

The champion of India's depressed classes is not a Christian, but he was one of the guest speakers at the annual meeting of the West India Presbyterian Mission. Almost apologetically he announced his subject: "The Bible and the Message of Christ," adding that his personal interest in the subject led him to speak upon it, and that his conclusions were the result of his own research. Said Dr. Ambedkar:

The greatness of Jesus can be proved in two ways: His power to perform miracles and the uniqueness of His message. Miracles cannot save me and my people. But the message can. Therefore I am not interested in Jesus' miracles but in His message. Religion to help me must have a social origin and a social purport because the burning question before me is, "How can I rebuild a doomed society?" Is there anything unique in Jesus' message? That is what I want to know.

The Jews to whom Christ came were an oppressed group. My people are an oppressed group; therefore Jesus' advice to the multitudes who followed Him becomes of vital

interest to me. His advice, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's," is the doctrine of non-resistance, nonviolence. Gandhi is not the originator of non-violence; Jesus Christ is.

What is non-violence? It means that everything is sacred and all life must be treated with reverence. Let no man deal roughly with even the weakest and meekest of living creatures. I look at Jesus not from the standpoint of theology but of society. If taken seriously, Jesus' unique message could not only save my people but it could build the Kingdom of God on earth.

—*Bulletin of Foreign Affairs.*

Model for U. S. Christians

The Naini Community Church of Allahabad is self-supporting, pays its assessments in advance and all other obligations promptly. Not only that; it has accumulated a building fund, with no outside help. It is to some degree self-propagating also, as baptisms during the past year have included some from non-Christian families. The church supports a worker who sells Christian literature. All this is accomplished by Indian Christians, with a very little oversight on the part of an evangelistic missionary.

—*Monday Morning.*

No Drinks After Midnight

One thousand prohibition enforcement officers who describe themselves as "harder than diamonds, yet softer than flowers," were mobilized July 31 to help police shut off Bombay's drinking at midnight. In addition to this guard an extra 1100 police were enrolled, 300 volunteer organizations and 200 physical culture institutions offered their services toward making the experiment a success.

The government decree, issued last Feb. 14, advanced a step further the campaign of Gandhi for national prohibition within three years.

There has been an intensive fight over the Bombay edict. The wets contended the Indian-fermented liquor contains vitamin B and makes for healthier babies. Countering, the prohibitionists argued that "drunkards

are violent" and that there is "no need to drink vitamin B and beat your wife."

Hindus, Moslems, Christians and the various provincial governments are of one mind in regard to exterminating the drink evil. However, a Bombay weekly, while heartily commending all these efforts to push the campaign against liquor in the same issue advertises "high class port, brandy and beer." Such advertisements are illegal since August 1.

The Church at Chakwal

Chakwal is just a tiny dot on the map of Northern India, but on the British Empire's map it is a very black dot, having the reputation of being the most violently criminal spot in Britain's world wide dominions. About twenty years ago, the United Presbyterian Church proposed to establish a mission there; land was purchased, building plans were drawn up. Along came the depression, and the land remained merely open fields, growing just enough to pay the taxes.

More than a dozen years later, Emma Dean Anderson, after half a century of mission service in India, chose Chakwal as her retirement home. There, without any European or American companion within 60 miles, she settled in, to spend the last three years of her seventh decade of life. From then on the Church in America began to hear about Chakwal, but in her 80th year Miss Anderson had to retire from her Chakwal retirement and return to America, leaving only a handful of Christians, with an Indian pastor conducting regular services but with no organized congregation. When Miss Anderson left she made it her chief responsibility to secure funds to construct the buildings planned in the early vision; this promise has been fulfilled, and all the buildings planned are now completed. In addition to church and parsonage there is a library and reading room, open to the public. The building operations were entirely under

Christian supervision, and mostly Christian labor. The man in charge of all the work is a recent convert from Islam.

—*United Presbyterian.*

Siam Now Thailand

When we see the names "Thailand," and "Thai," in State Department documents from now on we are to think of Siam and Siamese, for the Department has decided to adhere to the recent decision of the Siamese Government to change the name of their country. Thailand means land of the Thai (pronounced tie); and Thai is the ancient name of the Siamese people.

MISCELLANEOUS

Growth Abroad, Decline at Home

It was revealed at the mid-year meeting of the Foreign Missions Conference of North America, held in Swarthmore, Pa., that Protestant missions have grown rapidly in foreign countries, but have fallen off at home. According to figures quoted, there were, in 1925, 3,565,443 Protestant communicants in mission lands, and slightly more than eight million baptized. In 1938, the number of communicants had jumped to six million, and there were thirteen million baptized Protestants. In 1911, there were 351 more ordained missionaries in foreign service than there were ordained nationals. Last year, there were 10,271 more ordained national Christians than missionaries.

There is one Christian for every 184 people in Asia, one for every twenty-eight in Africa, and one for every four in Oceania.

In commenting on the situation, Dr. John R. Mott said: "Less than 30% of the Protestants in the U. S. A. and Canada are giving anything at all to foreign missions. There must be an expansion in the financial resources." Dr. Mott further declared that "churches are educating people in the missionary field but failing to provide them with enough matter to apply this education. They are teaching

them to read, but not giving them anything to read." In contrast, he pointed out, "irreligious forces are far ahead of the churches on that score, in that they are putting quantities of material in the hands of people they are seeking to convert to their views."

—*National Lutheran Council.*

Read This

It was brought out at the Madras Conference that the increase in size of the Christian community in the twentieth century is unparalleled in any similar length of time in all Christian history. Not including Roman Catholics, Christian communicants in Negro Africa have multiplied five-fold; in India three-fold; in parts of Latin America seven-fold; in Japan five-fold, and doubled in the past decade; in China five-fold; in Chosen seventy-fold; in the Philippine Islands, where the Evangelical Church was non-existent at the beginning of the century, the communicants now number about 200,000, the numbers having trebled in the last thirteen years.

However, satisfaction over these figures is tempered by the knowledge that population increase reveals that there are actually today far more non-Christians in the world than there were when the modern missionary enterprise began.

Medical Council for Missions

After twelve years of effort, the Christian Medical Council for Overseas Work came into being on June 3, 1938. To date, about twenty different missionary bodies have joined it. The office of this associated mission in New York is under the direction of Dr. J. G. Vaughan, formerly a medical missionary to China under the Northern Methodists, and Dr. E. M. Dodd, once a missionary to Persia under the Presbyterian Board. The Northern Baptist representative is Dr. P. H. J. Lerrigo, who began his career as a medical missionary. He has for many years been a prime mover in interdenominational collaboration, believing that medical service

should know nothing of theological differences.

Christians and Refugees

More and more it is being recognized that the problem of refugees is a Christian, as well as a Jewish responsibility; and the American Committee for Christian German Refugees, 287 Fourth Ave., New York, is finding a more generous response to its appeal. Several churches are assuming direct responsibility in the matter. The Quakers are opening a haven for refugees—Jewish and Christian—in Iowa, and are forming plans to care for 20,000 refugee children if the necessary legislation is enacted by Congress. The Presbyterian Board of National Missions is appealing to its constituency for funds and has a representative rendering personal service to individual refugees. The National Council of the Protestant Episcopal Church is undertaking a similar program.

Dissent most frequently heard is based on the fear that a "horde" of aliens will displace our own workers, and add to our economic ills. It must be remembered that the refugees seeking admission to this country are, in the main, people of exceptional ability who will build up industries that will furnish employment to many American workers; and will also increase the demand for our products of farm and factory: all this is aside from the Christian consideration of the emergency.

Testaments for Jews

A campaign is under way to provide a quarter million New Testaments for Jews in various lands. Efforts are being made to enlist intercessory prayer on the part of 50,000 interested persons. A special Testament is being prepared in which verses that signify the fulfillment of Old Testament prophecies appear in bold-faced type, making plain to the Jews that the New Testament is the completion and fulfillment of Old Testament revelation, and that Jesus is the true Messiah and Saviour of Jew and Gentile alike.

—*Watchman-Examiner.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Faith We Declare. By Edwin Lewis. \$2.00. 236 pp. Cokesbury Press. Nashville. 1939.

This is a notable book. The able professor of theology in Dew Theological Seminary has written others of high value, but this one impresses us as the best of all. Its chapters were delivered as a series of lectures on the Fondren Foundation at the School of Theology of the Southern Methodist University, Dallas. His central theme is that Christianity is not primarily an ethic or a form of social organization, although it involves both of these. It is primarily a religion not developed by man, but revealed by God. It is therefore not to be viewed as a system of philosophy or something to be logically proved or mathematically demonstrated, but as divinely imparted truth to be received by faith and "declared" as a message from God incarnated in Christ as Redeemer and Lord. Dr. Lewis is neither a "Fundamentalist" nor a "Modernist," although his book will give more satisfaction to the former than to the latter, for he is soundly and conservatively evangelical. There are a few criticisms of the modern church which we think are too severe; but the volume as a whole is a clarion call to the followers of Christ to emphasize "The Faith We Declare" as the only hope of a distracted world.

ARTHUR J. BROWN.

Christianity and the Creative Quests. By Gaius Glenn Atkins. 232 pp. \$2.00. Cokesbury Press, Nashville, Tenn. 1939.

The author, a well known preacher and professor of theology, gave these Cole Lectures at Vanderbilt University in 1938. The title provides an accurate guide to its contents for the book

deals with pursuits which the author is pleased to term "creative quests of the ages," considered in the light of their influence upon the development of Christianity. The philosophical character of the discussion added to a rhetorical style, makes it difficult at points to follow the author's reasoning, but there is no mistaking the fact that he finds a consistent forward trend in thought and morals from the Babylonian period to the present. In tracing this evolutionary movement there is little apparent distinction between the Babylonian sages, the Hebrew prophets and the Greek and Roman philosophers: Hammurabi, Jacob, Moses, Isaiah, Socrates, Marcus Aurelius, Paul and Augustine each make their contribution. It is not that the prophets are lightly esteemed or the Babylonian inscriptions elevated to equality with the Scriptures, but the unique and inspired character of the Hebrew record is apparently not taken into account. There is insistence upon intellectual integrity in dealing with the Scriptures, but an implication that reason shall determine how much of the record is worthy of acceptance. Quite as inconclusive is the extended discussion of moral and spiritual authority, where again we are left to conclude that the sole norm is that of human judgment. The possibility that the Biblical record may have an inherent authority, real and demonstrable, is nowhere suggested; it is implied that those who adhere to such a view are credulous and lacking in perspective. By these standards faith in the authority of the Bible and intellectual integrity are apparently considered incompatible.

The book, however, has many

suggestive pages. The wide use of classical and historical allusion will appeal to the scholarly, and the rather militant social outlook will interest those whose views follow this modern trend. It is in its spiritual implication that the book is most disappointing. Absence of the affirmative note is marked. The informed evangelical will regard the author's thesis as untenable; those of a speculative cast of mind may find interest, but will scarcely be inspired. For the casual reader, there will be some bewilderment over a sentence like this: "If we seek to give to life and its enterprises, meanings worthy for humanity, its endowments, its advisements, its inheritances, and its hopes; then stubborn ineluctable as the contemporaneous world is, it is not beyond our power to charge with noble and fructifying meaning."

HUGH R. MONRO.

The Missionary Significance of the Lord's Prayer. By Dr. Lee S. Huizenga. 85 pp. 75 cents. Wm. B. Eerdmans Co., Grand Rapids. 1939.

Dr. Huizenga has been a medical missionary in China during a long life; and he writes from his own experience. This is not an attempt to force a well-worn passage of Scripture into a novel pattern for novelty's sake; it is rather the ripened meditation of a man who has for years offered the Lord's Prayer from a missionary's heart. In this prayer the doctor finds (1) the basis of our missionary expansion; (2) the method of our missionary expansion; (3) the way to keep fit for missionary work; and (4) the ultimate aim of missions. The basis of missions is the fatherhood of God, the family life of all believers. The method is found to be adoration, recognition of God and His Kingdom,

and obedience to His sovereign will. Keeping fit is accomplished through God's providing for, pardoning and keeping us. The ultimate aim is of course the glory of God. Not only missionaries but others may find in this little devotional book much that is spiritually illuminating.

KENNETH J. FOREMAN.

The Story of Chung Mei. By Charles R. Shepherd. Illus. 264 pp. \$2.00. The Judson Press, Philadelphia. 1938.

Here is a thrilling story of personal heroism, faith overcoming obstacles, and consecration of life to the service of needy boys. It is a graphic portrayal written in the first person, of the history of Chung Mei Home in San Francisco, California.

In the early days of Charles Shepherd's service among the Chinese on the Pacific Coast he discovered that one of the unmet needs of the people was for a boys' home to care for orphans, half-orphans, foundlings, and boys from broken homes. Limited financial resources, racial prejudice, lack of suitable physical equipment for such an enterprise, presented serious obstacles. Confident in his faith "that God never calls an individual to a task which is impossible" the author persisted, overcoming disappointment after disappointment, until finally his dream was realized in the Chung Mei Home.

Under the able leadership of Dr. Shepherd, the boys succeeded in raising money to purchase a beautiful building site in El Cerrito, but the "depression" made it impossible for missionary organizations to appropriate the money necessary for the new building. The story of how faith enabled them to overcome their disappointment is thrilling. Its reward is seen in Chung Mei's new home at El Cerrito.

JOHN N. THOMAS.

Life and Letters of Walter W. Moore. By J. Gray McAllister. pp. 576. \$2.50. Union Theological Seminary, Richmond, Virginia. 1939.

It is enough to affirm that this biography is worthy of the pure and princely character it por-

trays. The author is peculiarly fitted for his task by intimate knowledge, by deep devotion, by patience in research and by literary skill. He shows the late distinguished president of Union Seminary, Virginia, to have been eminent as a scholar, inspiring as a teacher, impressive as a preacher and wise as an administrator. Dr. Moore will long be remembered as one of the most dignified, beloved and influential leaders in the American Presbyterian Church. This sympathetic, careful and comprehensive biography will aid immeasurably in making this memory as abiding as it is precious.

CHARLES R. ERDMAN.

The Meaning of War. By James W. Johnson. 60 pp. 75c. Fleming H. Revell Co. 1939.

This brief statement, in five chapters, written in part after the World War by a Christian business man, will be read with interest by those who are watching the threats of war which now confront the world.

With much of the author's vivid statement, all will agree. Chapter Two—"The Reason for War" presents not only the well known reasons from the human side, but presents them as only reasons in part. He states his own theory that war is the result of sin and carries on this thesis to Chapter Three—"True Basis for Enduring Peace." The fourth chapter presents "Wrath of Man—Love of God" and the fifth "The Signs of Promise." The book closes with an earnest prayer for the nations.

There can be no question as to the argument that war is the result of sin and that the only basis for enduring peace is the conversion of mankind. But those who believe that the wages of sin is death under the law of God may not accept the author's statement that war is God's direct infliction of punishment, like a father's chastisement of a wayward son. The fact that those who suffer most in war are innocent would preclude this theory, though none could deny the responsibility of

the world today for the frightful results of the transgression of the law of God. The book is worth reading, especially if read in the light of the New Testament Gospel of love, mercy, and forgiveness.

LUCY W. PEABODY.

The Christian Faith in a Day of Crisis. By Charles S. Macfarland. 226 pp. \$1.50. Fleming H. Revell Co. New York.

If one is unable to read the numerous volumes pouring from the press interpreting the religious situation, this book will give a helpful sense of direction toward understanding the current trends in religious life and theological thinking. The mountain peaks on the horizon stand out so prominently that one can discern them readily without being lost in the less important aspects of the scene.

Among the special interests which have enlisted Dr. Macfarland's attention are the Barthian theology and the reaction to it in "liberal" circles; the movement for Christian unity; the social outreach of the Church; the current expressions of mysticism; and the significance and inadequacy of humanism.

S. M. CAVERT.

The Acts of the Apostles. Outline Studies in Primitive Christianity. By W. H. Griffith Thomas. 93 pp. 30 cents. Moody Bible Institute Colportage Assn. Chicago. 1939.

An outstanding, conservative Bible scholar and teacher gave us before his death this compact outline of the Acts in a series of fifty-eight studies. Richly suggestive but not exhaustive, each study includes an analytical outline of the passage, a topical outline of the principles involved, and the practical application of these principles in the life of today. The student is thus guided to a knowledge of the divine record. In Bible study classes and as the basis of prayer meeting talks, these studies in Apostolic church history, historical extension, and spiritual expansion should bring new life, spiritual quickening and a missionary zeal to the church of today.

GORDON A. CURTIS.

New Books

Believers and Builders in Europe. Emma Parker Maddy. 167 pp. 50 cents. Broadman Press. Nashville.

The Coming Great Northern Confederacy. L. Sale-Harrison. 88 pp. 1s. Pickering & Inglis. London.

Cycle of Prayer and Praise. 100 pp. 6d. S. P. G. London.

The Good Seed. Report of the Methodist Church of Australia. 72 pp. Epworth Printing and Publishing House. Sydney, Australia.

Heralds of Salvation. Frank Grenville Beardsley. 218 pp. \$1.25. American Tract Soc. New York.

An Hour with Jonathan Goforth, Adoniram Judson, J. Hudson Taylor. 17 pp. 10 cents each. Zondervan Pub. House. Grand Rapids.

Pueblo Indian Religion. Vol. I and II. Elsie Clews Parsons. 1275 pp. \$7.00. University of Chicago Press. Chicago.

The Qur'an. Vol. II. Richard Bell. \$6.00. 698 pp. Scribner. New York.

A Quiver of Sunbeams. Alfred H. C. Morse. \$1.50. 183 pp. Cokesbury Press. New York.

The Resurrection of the Old Roman Empire. L. Sale-Harrison. 128 pp. 1s. 6d. Pickering & Inglis. London.

Refugee Facts. 24 pp. American Friends Service Council. Phila.

Redemptive Purpose. (Report of the Mission to Lepers, 1938). 32 pp. 6d. Mission to Lepers. London.

Die Religiöse Lage Japans in Der Gegenwart. Gerhard Rosenkranz. 19 pp. Ostasien Mission. Berlin-Steglitz.

Salt Streak. Florance Walton Taylor. 280 pp. \$2.00. Revell. New York.

Through Other People's Eyes—A Play. Margaret Crowe. 15 pp. 2d. S. P. G. London.

Von Japan Will Ich Euch Erzählen. Gerhard Rosenkranz. Illus. 28 pp. Ostasien Mission. Berlin-Steglitz.

Wings and Sky. Martha Snell Nicholson. 28 pp. H. W. Nicholson. Wilmington, Calif.

Das Wunder der Kirche Under den Völkern der Erde. (Report of Tambaram Conference). Various Authors. R. M. I. Evangelische Missionsverlag. Stuttgart.

Zonya—Daughter of Abraham. Agnes Scott Kent. 313 pp. \$1.50. Evangelical Publishers. Toronto.

Obituary Notes

(Concluded from second cover.)

Mrs. Frederick G. Coan, retired missionary of the Presbyterian Mission in Iran, died in Claremont, Calif., June 24. Following her marriage to Rev. F. G. Coan in 1885, she sailed with him for Persia. After a brief period of service at an Armenian-

Moslem station they were transferred to Urumia, to take charge of the evangelistic work of all of the churches in Urumia and Kurdistan, extending west to the Tigris River and including Mosul. They served there for about 18 years then Mr. Coan was placed in charge of the educational work of the Mission, and was made President of Urumia College.

* * *

Dr. William H. Phelps, editor of the *Michigan Christian Advocate* for 19 years, died June 23 in Detroit. He is succeeded by Rev. John E. Marvin, for three years associate editor of the *Advocate*.

* * *

The Rev. George P. Pierson, D.D., for forty years a Presbyterian missionary to Japan, died in Philadelphia on August 1st at the age of seventy-eight. Dr. and Mrs. Pierson, who was formerly Miss Ida Goepp, returned from Japan ten years ago and were honorably retired. Mrs. Pierson died in 1937. He was the son of the late Rev. David H. Pierson and Caroline Peck Pierson of Elizabeth. Dr. Pierson was a greatly loved and honored missionary who was engaged in effective evangelistic work in the Island of Kokkaido, Northern Japan.

* * *

Dr. O. C. Crawford, Presbyterian missionary since 1900 in Soochow, China, died on July 22nd. He was born in Brownsville, Pa., fifty-nine years ago, attended Waynesburg College and the Western Theological Seminary. Dr. Crawford translated the Gospel of St. Mark into phonetic Chinese script, and was on the committee which revised the New Testament into Soochow dialect.

* * *

The Rev. Herman Carl Weber, editor of the "Year Book of American Churches," died on July 25th of a heart ailment at East Orange, New Jersey. Dr. Weber was born at Mina, Chautauqua County, N. Y., on February 9, 1873, the son of Jacob and Sarah Phifer Weber. He took his A. B. degree from Rutgers College, studied at the New Brunswick (N. J.) Theological Seminary. Albany College, Oregon, made him a Doctor of Divinity.

Dr. Weber began his ministry as pastor of the Reformed Church of West Farms, in the Bronx (1898 to 1902); for four years was an assistant pastor in the Collegiate (Dutch) Reformed Church and became pastor of the Edgewood Reformed Church, Brooklyn. From 1912 to 1918 he was pastor of the Park Branch of the First Presbyterian Church, Brooklyn.

From 1919 to 1925, he was associate director of field work of the New Era Movement of the Presbyterian Church and later director of the Mobilization Department of the General Council. He was president of the United Stewardship Council of the United States and Canada in 1936 and 1937.

Dr. Weber was the author of "Presbyterian Statistics Through One Hundred Years," "Evangelism—A Graphic Survey" and "The Every Member Canvass, Pocket Books or People."

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Home Missions Day at the World's Fair, September 1, 1939

To dramatize for the public the Home Mission work of the present day, the Council of Women for Home Missions and Home Missions Council will cooperate in presenting three programs at the World's Fair on September first.

The critical national problem of the Migrant laborers who harvest the crops will be stressed;—a prominent place will also be given to the cooperative Christian work for Indian Americans; the story of the interdenominational enterprises in communities where the great government dams have been built and the religious needs of rural and city underprivileged.

Music, addresses and dramatic sketches will emphasize the Christian life-conserving work throughout the United States.

The program for the day includes the following:

Moving Pictures—General Motors Auditorium—10:30 to 12 A. M.

1. The Church Ministers to Indian Americans. (First showing.)
2. Uncle Sam Builds Dams—Interdenominational work in communities where government dams have been built. (First showing.)
3. Gipsies of the Crops—Life of the Migrant laborers.
4. Even in this Day and Age—Need for the Church to reach the unreached millions of a great city. (Harmon Foundation film.)

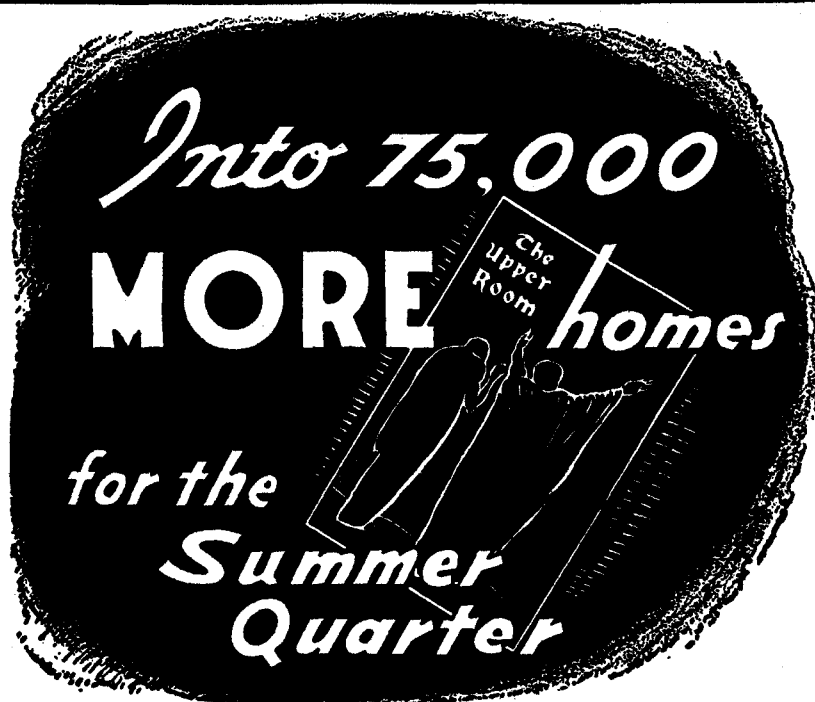
2:00-4:00 P. M.—Court of Peace.

Address by Dr. Mark A. Dawber, "New Tasks for Old." Problems of rural life and plight of sharecroppers.

Mayor La Guardia is expected to speak on, "Religion as a Solution for Some of our City Problems." Special musical numbers.

7:00-9:30 P. M.—Court of Peace.

Young Indian Americans will furnish music and Dr. Thomas Jesse Jones, of the Phelps-Stokes Fund will speak on, "Sharing American Progress with American Indians."



For the quarter, including July, August, and September, **THE UPPER ROOM** showed a gain of 75,000 in circulation over the same period last year, which to us is conclusive proof that

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The October, November, December issue is off the press and ready for shipment. Pastors and other group leaders are urged to place an order at once sufficient for their needs. Single copies are 10 cents, postpaid. Ten or more copies to one address, postpaid at 5 cents each. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Remember, all unsold and unused copies may be returned for credit at our expense.

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